

The Church of Scotland
General Assembly

2014



Hands Across the
World

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General Assembly

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COMMISSION
IN FAVOUR OF
HIS ROYAL HIGHNESS THE PRINCE EDWARD ANTONY RICHARD LOUIS
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 Seventeenth 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 Son His Royal Highness The Prince Edward Antony Richard Louis, Earl of Wessex, Viscount Severn, Royal Knight Companion of Our Most Noble Order of the Garter, Knight Grand Cross of Our Royal Victorian Order, Aide-de-camp, shall discharge the great trust of Our High Commissioner to the General Assembly: We by these presents do nominate, constitute and appoint the said Prince Edward, Earl of Wessex, Viscount Severn, to be Our High Commissioner to the said General Assembly of the Church of Scotland. GIVING AND GRANTING unto the said Princes Edward, Earl of Wessex, Viscount Severn, full power commission and warrant to represent Our Sacred Person and Royal Authority and supply His Presence and hold His 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 Prince Edward, Early of Wessex, Viscount Severn 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 Prince Edward, Earl of Wessex, Viscount Severn 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 Sixteenth 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 Buckingham Palace this Tenth day of December in the year Two Thousand and Thirteen in the Sixty-second 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.

Throughout the history of Scotland, the Church of Scotland has played a key part in shaping the governance of Scotland and Scottish society. We recognise that contained within the Articles Declaratory of the Church of Scotland, "Church and State owe mutual duties to one another," so in this important year of referendum We pray that, whatever the outcome, people of faith and people of goodwill will work together for the social good of Scotland. We recognise too, the important role that the Church can play in holding the people of Scotland together, in healing division and in safeguarding the interest of the most vulnerable.

In this year in which Scotland will host the Commonwealth Games in Glasgow We commend to you those who will come from around the world as competitors and spectators. We are confident that the Church will play its full part in welcoming, supporting and extending the hand of friendship to the diverse peoples of the Commonwealth.

This year the First World War will be remembered when people around the world are called to commemorate the valour, courage and sacrifice of so many who gave their lives in the many battles that scarred Europe from 1914 – 1918. As well as being a time for commemoration We believe that it is a time to pray for the peacemakers of the world and for a day when nations shall live at peace with one another.

As always it pleases Us greatly to be informed of the many good works of the Church over this past year and in particular We are greatly encouraged by the joint venture with the Church of England and the Methodist Church in founding the Churches Mutual Credit Union. We welcome this initiative as another example of the way in which the Churches seek to serve the needs and interests of the poorest and most vulnerable in our society.

Once again We are conscious that in this Assembly you will give consideration to matters which will lead to passionate debate, in these circumstances We pray that your considerations will be marked by gracious contributions and Our prayers will be for the peace and unity of the Church of Scotland.

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 Son His Royal Highness The Prince Edward, Earl of Wessex, Viscount Severn 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 continue to be in our prayers. We rejoice at the remarkable number of public engagements and duties which Your Majesty and His Royal Highness continue to carry out in the course of serving our nation and Commonwealth and the Church of Scotland wishes once more to commend Your Majesty for all that has been accomplished in the course of Your Majesty's reign.

It is with delight that we welcome the appointment of His Royal Highness The Prince Edward, Earl of Wessex, Viscount Severn, as Your Majesty's Lord High Commissioner to our General Assembly. We are particularly appreciative of the commitment of His Grace to the Duke of Edinburgh's Award Scheme, which continues to challenge young people to fulfil their potential. The position of His Grace as Vice Patron of the Commonwealth Games Federation makes him a particularly apposite choice this year and His Grace will be most welcome among us.

We sincerely appreciate Your Majesty's prayers for the social good of Scotland in this year of referendum. Whatever the outcome, we anticipate that there will afterwards be much work for the Church to do in helping people to address the consequences of the referendum and to be reconciled with each other.

In this historic year when Your Majesty's Commonwealth holds its Games in Glasgow we sincerely appreciate Your Majesty's thoughts as to the Church's role in welcoming those who will visit Scotland this summer as competitors and spectators. The Church sees much to applaud both in participation and in the pursuit of excellence in sport and trusts that the Games will provide an exciting spectacle of competitive and fair sporting endeavour.

Within the Commonwealth, the Church continues to rejoice in its links with other Churches and remains actively engaged on matters of concern to our sister Churches and fellow Commonwealth citizens. We have worked with the Church of Bangladesh to support justice for Bangladeshi Garment Workers after the collapse of the Rana Plaza building in Savar, Dhaka and our World Mission Council is encouraging the use of Fairtrade footballs made in Sialkot, Pakistan.

We deeply endorse Your Majesty's wise words, in this 100th anniversary year of the start of the First World War, commending the peacemakers in our world and the ultimate vision of peace between and within all nations.

Your Majesty's approval of the good works of the Church is most humbly appreciated and Your Majesty's note of our work in founding the Churches Mutual Credit Union is most welcome. We remain committed to making a real difference to the lives of some of the poorest and most marginalised people in our society. This is particularly apparent in the work of our social care provider, CrossReach, which continues to supply care and support services to vulnerable people.

Finally, we commend to the unfailing grace 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 THE GENERAL ASSEMBLY

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

JOHN P CHALMERS
Moderator

The Church of Scotland
General Assembly

2014



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COUNCIL OF ASSEMBLY

May 2014

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Note the establishment of a joint working group to consider strategic funding and resource allocation issues and to report to the General Assembly of 2015. (Section 2)
3. Commend those congregations and Presbyteries which have begun their engagement with the National Stewardship Programme. (Section 3)
4. Urge congregations and Presbyteries to fulfil the instruction to participate in the National Stewardship Programme and encourage congregations and Presbyteries to utilise the advice and expertise of the Stewardship Consultants. (Section 3)
5. Note the continuing commitment of the Council to the effective implementation of the Priority Areas Action Plan. (Section 7)
6. Note the suspension of the review of the Panel on Review and Reform and the intention to report to a future General Assembly. (Section 8)
7. Approve the revised remit of the Council set out in Appendix 2 with effect from 1 June 2014. (Section 9)
8. Declare that the Council of Assembly shall assume the whole properties, assets, rights and obligations of the Central Services Committee and that in particular it shall assume ownership of the Church Offices at 117-123 George Street, Edinburgh title to which shall be held by the Church of Scotland General Trustees for behoof of the Council, to be effective from 1 June 2014. (Section 9)
9. Discharge the Central Services Committee and thank its past and present members for their service to the Church. (Section 9)
10. Approve changes to the membership of the Safeguarding Committee set out in Appendix 3. (Section 13)

REPORT

1. Introduction

1.1 The Council of Assembly's principal function is to support the Councils and Committees of the Church in seeking to inspire the people of Scotland and beyond with the Good News of Jesus Christ through enthusiastic, worshipping, witnessing, nurturing and serving communities. It does this by helping the General Assembly to determine strategy for the Church, ensuring that the strategic priorities, policies and decisions of the Assembly are implemented effectively and efficiently and in supporting, resourcing and nurturing the people of

the Church in their work of mission, witness, worship and service. The Council has tried this year to engage more directly with people throughout the country and very much enjoyed the hospitality of Anderston Kelvingrove and Larbert Old Parish Churches when they kindly hosted meetings of the Council, joining in worship and sharing their stories. Representatives of the Council, both members and staff, regularly visit congregations and Presbyteries throughout Scotland; this year has seen visits to Lewis, Uist, Buchan, Falkirk, Dundee and Lanark among others. The Council is also happy to meet congregational

and Presbytery representatives at meetings in the Church Offices and was pleased to welcome a number in the course of the year to meetings of the full Council or to sub-group meetings.

1.2 Of course, Council members are also extremely active ministers, elders or members of congregations from Stornoway to Dumfries (and London) and from North Berwick to Ardrossan. They know Church life and they bring that knowledge, their wide experience and their deep commitment to our shared faith to the work of the Council. The Council, and the Church, are blessed.

1.3 The Council therefore sees at first hand the efforts made by devoted Church members to sustain worship, witness and service throughout Scotland, sometimes in challenging circumstances. It is all too aware of the financial pressures and of the increasing demands on time and talents that can be made by congregations which struggle to find office-bearers with the right skills. It also sees wherever it goes evidence of the success of those efforts: ministers and members encouraged and supported in faithful prayer and worship; communities cared for through imaginative projects and programmes; the Gospel proclaimed; the hungry fed; young people cherished; refugees welcomed; the poor and vulnerable helped to hope and a better future. Truly, God is at work throughout the Church of Scotland. Conveners will report elsewhere on the work of their Councils and Committees and it is right that the Assembly should set their priorities and supervise their work. The Council of Assembly will report similarly but asks the Assembly also to note and celebrate the work of so many congregations and presbyteries, not reporting directly to the Assembly but nonetheless faithfully carrying out God's mission for the Church of Scotland in the world.

2. Governance

2.1 The Council's Monitoring, Co-ordinating and Evaluating Role

2.1.1 The Council of Assembly meets monthly except in January, May and July. One meeting is taken over two days, allowing more time for the consideration of strategic

issues and longer-term planning; this year, the meeting heard presentations on the priorities of Councils and then engaged in a facilitated discussion on evaluation and prioritisation. As has become customary, the Council was joined at that meeting by two young people drawn from those attending the National Youth Assembly; they brought insight and wisdom to the Council's deliberations and we very much valued their contribution. We would commend to other Councils and Committees the practice of inviting young people to join specific meetings as well, of course, as seeking to ensure a spread of ages among the membership. Each meeting of the Council of Assembly hears reports from Councils and Committees which come within the monitoring, evaluating and co-ordinating remit of the Council. Councils make substantial presentations twice a year, though the opportunity is provided at every meeting for bringing matters before the Council of Assembly. More detailed scrutiny of budgets and requests for replacement or additional staffing are first undertaken by the Finance or Staffing Group as appropriate.

2.1.2 The Council continues to urge co-operation and collaboration across the other Councils and Committees. This year, the Council has continued to work closely with the Mission and Discipleship Council on the future of the Scottish Storytelling Centre and the review of the place of young people in the Church and with the Safeguarding Committee on its work in developing a policy for responding appropriately to any reported historical abuse. New collaborations have included that with Social Care on changes to its residential schools services; with World Mission on the Presbytery of Europe; and with the Special Commission anent Ministerial Tenure and the Leadership of the Local Congregation. One of the most substantial pieces of collaboration has, however, been the project to implement changes to the pension arrangements for Ministers, mission partners and various staff groups. The Council and its staff have played a major role in co-ordination, planning, resourcing and communication across the various employing agencies and the Pension Trustees. The presence on the Council of Assembly of the Conveners and Secretaries of the

major Councils, and of other senior officials, ensures that opportunities for collaboration are identified and fostered. Partnership working ensures that we make the most effective use of both the resources of the Church and the skills of its people. The Council thanks and commends all Council members and officials for their commitment to collaboration and joint working.

2.1.3 A summary of the performance of Councils against their budgets for 2013 will be included in a supplementary report from the Council of Assembly to the General Assembly. That supplementary report will also include a draft indicative budget for 2015. The Councils each account separately to the Assembly for their resource decisions and it is not appropriate for the Council of Assembly to comment in detail on their policies and priorities. However, the Council of Assembly wishes to place on record its appreciation for the continued careful monitoring of expenditure displayed by Councils, Committees and Departments and for their progress towards eliminating deficits. We are all too aware of the difficulties faced by Councils as they attempt to balance budgets while still progressing challenging and inspiring programmes of work. Reports from Councils and Committees elsewhere in this volume will show just how successful they have been.

2.1.4 Progress against the Assembly's strategic priorities, agreed in 2011, has been recorded in the Trustees' Report on the Financial Statements, to be distributed at this year's Assembly. We commend this report and the accompanying financial information to all interested in the uses to which we put the considerable sums of money entrusted to our care. A small review group from the Council has spent time this year considering how to ensure that the Council spends less time on fairly routine operational matters and more time and energy on the strategic priorities, issues and problems that, when tackled, will permit the Church to grow and flourish. That process opened up a constructive debate about the real role of the Council of Assembly in a conciliar polity. It is clear, for example, that Councils are accountable directly to the General Assembly and it is less clear what power the Council of Assembly has to set

overall objectives. It does, of course, have financial powers but those need to be applied in close collaboration with spending Councils and Committees and in accordance with Assembly-agreed priorities. Discussions continue but, in the meantime, the opportunity provided by the Council for general oversight, informed challenge and cross-Council discussion remains useful.

2.1.5 At a time of increasing financial pressure, it is only right that the Church keeps under review both the mechanism for funding its activities and the distribution of its funds. The Council is all too aware of pressures being felt by individual congregations for a variety of reasons and it is perhaps understandable that some of this has resulted in challenges to the current system of Ministries and Mission Contributions. Although it would be possible to tweak that system, the Council has come to the view that a more thorough review of strategic funding and resource allocation is now appropriate but has noted that this, to be effective, would have to be carried out in co-operation with the Panel on Review and Reform, Ministries Council and the General Trustees, with other bodies, including the Theological Forum, being involved as appropriate. The Panel's work on a vision for the Church would help the review working group establish what is trying to be achieved; Ministries Council's work on the future of ministries would clearly have a major impact on the structure and nature of local church; and the involvement of the General Trustees would ensure that the property issues that underpin so much of the Church's work would be considered alongside the other issues. The Theological Forum will be invited to comment on the theological issues underpinning the Council's approach to stewardship and the wise use of financial resources. Consideration will also be given to the involvement of Presbyteries since it seems clear that Presbytery Planning is equally important. The Council of Assembly would co-ordinate the working group and report progress to the 2015 General Assembly. The Council recognises that any significant changes would require to be fully discussed throughout the Church as well as by General Assembly and it is likely that such consultation would follow the 2015 report.

2.1.6 The Council has become aware through its dealings with Presbyteries and congregations how fragile some of the smaller bodies have become, partly because of funding pressures and partly because some just do not have a bank of people with the right skills for the demanding governance and financial tasks that require to be undertaken. Officials in the Church Offices provide as much practical help as they can but the Council of Assembly recognises that this is inevitably patchy. The Council knows that Presbyteries regularly encourage their congregations to work together to share resources and knowledge and we commend this. The Council takes this opportunity to remind congregations and Presbyteries that staff in the Church Offices are very willing to offer as much advice and help as they can; please make use of their skills and experience.

2.1.7 An Internal Audit report recommended that responsibility for the oversight and governance of the Church's regulatory compliance, then spread across a number of Councils and Committees, should be consolidated. The report did not highlight any significant issues or concerns with the Church's overall arrangements for managing regulatory compliance. However, it did identify the increasing complexity and also that, for the Church, the general level of regulatory risk is high. The Church is, of course, subject to most aspects of the usual regulatory and related legal compliance requirements for charity law, tax, health and safety, data protection, Disclosure Scotland, environmental law, planning, pensions and for various social care and education inspectorates. The Governance Group of the Council undertook this responsibility and has set in place a framework and timetable for reporting on these matters. This arrangement will enable a consolidated view of overall regulatory compliance arrangements, reduce the risk of an omission and allow the Group to consider the adequacy of compliance arrangements with a view to making recommendations for improvement. It also provides an opportunity to consider the impact of new or emerging compliance issues on the Church as a whole. The Council is grateful to the officials who have implemented the new framework with commendable attention to detail.

2.2 Cohesiveness Task Group

As reported to the General Assembly in 2012 and 2013, the Council of Assembly set up a small task group of appropriate Conveners and senior staff to share information and to agree a co-ordinated approach, as far as possible, to managing some of the practical questions that arise in response to the issue of Same Sex Relationships and the Ministry. That group has representation from the Legal Questions Committee, Ministries Council, the General Trustees and the Council of Assembly as well as from the Law Department, the Department of the General Assembly, the Stewardship and Finance Department and the Communications Department. As in previous years, the group has been joined on occasions by representatives from Presbyteries and Kirk Sessions who have faced particular challenges; in addition, representatives from the CTG have travelled to congregational and Presbytery meetings to explain Church law and procedure, to answer questions and to support Presbytery and local office-bearers in managing some difficult situations. The Council of Assembly would like to thank the Principal Clerk and the Solicitor of the Church who have been the most in demand for this kind of meeting and who have willingly spent a considerable portion of their time furth of the Church Offices over the last twelve months while still sustaining their already heavy workloads. The group remains scrupulously careful to maintain a neutral stance on the issue and exists merely to ensure that information is shared and practical problems addressed as effectively and consistently as possible.

2.3 Charity Legislation and Attestation of Accounts

2.3.1 The Governance Group of the Council is charged with exercising the supervisory function required by the Church's Designated Religious Charity 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 including the scrutiny of congregational accounts, all as required in terms of the Regulations for Presbytery and Congregational Finance. 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 a loss of charitable status and 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 ensuring that Councils, Committees, Presbyteries and congregations all comply with relevant legislation. It is encouraging to note that this year again all Presbyteries have reported in satisfactory terms on the Attestation of 2012 Congregational Accounts.

2.3.2 Attestation of Presbytery Accounts

After the Accounts have been approved by Presbyteries at the end of each financial year, they have 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. The Department has attested the 2012 Accounts of 44 Presbyteries. This fulfils the supervisory function required by the Church's Designated Religious Charity status, which is incorporated in the Regulations for Presbytery Finance (Regulations III, 2008, section D).

2.3.3 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 both that they have completed this attestation and the details of their findings. This fulfils the supervisory function required by the Church's Designated Religious Charity status, which is incorporated in the Regulations for Congregational Finance (Regulations II, 2008, section D). Reports from 43 Presbyteries on the inspection of Congregational Accounts for 2012 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. At the time of completing this report the Department had not received reports on the Attestation of 2012 Congregational Accounts from the Presbyteries of Lewis or Uist.

3. Stewardship and Finance

3.1 National Stewardship Programme

3.1.1 The Head of Stewardship and the Stewardship Consultants have been proactively involved in the delivery of over 90 programmes (Giving for Growth and Stewardship Seasons) throughout 2013 with congregations in Scotland. Many more congregations have sought advice from consultants via email or telephone.

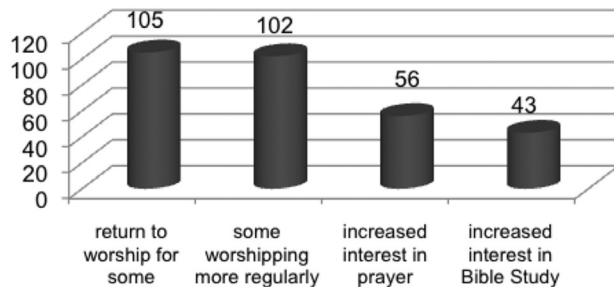
3.1.2 The 2012 General Assembly decided that all Presbyteries "should report on the implementation of the National Stewardship Programme". The Council now reports that 19 Presbyteries have supplied details of how the National Stewardship Programme is being implemented. A full report of that data will be provided in the Supplementary Report. Presbyteries still to return their reports are: Edinburgh; Melrose and Peebles; Jedburgh; Dumfries and Kirkcudbright; Wigtown and Stranraer; Ayr; Ardrossan; Lanark; Greenock and Paisley; Dumbarton; Argyll; Stirling; St Andrews; Dunkeld and Meigle; Dundee; Angus; Aberdeen; Kincardine and Deeside; Ross; Sutherland; Caithness; Uist; Lewis; Orkney; and Shetland.

3.1.3 The Stewardship and Finance Department has examined carefully all congregational feedback forms received to date over three consecutive years of the National Stewardship Programme. This data has been cross-tabulated with financial income over the same period and the level at which Stewardship Consultants are being used within different Presbyteries. Clearly there are some Presbyteries which have grasped the stewardship initiative, whilst others have yet to embark upon the National Stewardship Programme with any meaningful level of engagement. Presbyteries where there is cause for concern should be offered immediate assistance and the Head of Stewardship will be in contact with these Presbyteries to ensure this is the case.

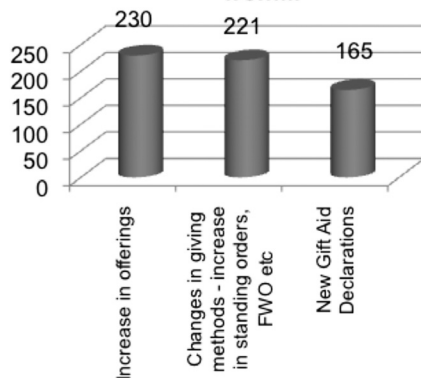
3.1.4 Congregations which embark upon a stewardship programme with the advice and support of a Consultant invariably observe the positive impact of such a

programme on congregational life. Recent feedback from churches demonstrates that impact and this is displayed in the two charts below. These results come from 502 churches which provided feedback:

Impact of Programme
number of churches that have observed...



Impact of Programme
number of churches that have benefited from...



3.1.5 Results from the Giving for Growth (money) programme, point to increases in offerings which are many times the national average increase for the Church as a whole. In 2012, the average increase in congregational income was 0.2% over a 12 month period. Churches following a stewardship programme on money without

assistance from a Consultant averaged a 6% increase in income over the same period, while those churches using the expertise of a Consultant noted an average increase of 15%. Many churches also observe increases in Gift Aid Declarations and bank standing orders as a committed way of giving.

3.1.6 The Stewardship Department is currently piloting two new stewardship initiatives. The first is a Stewardship Conference, designed for churches which are surrounded by stewardship challenges and are facing levels of difficulty in engaging fully with these. The conference enables a Kirk Session or Planning Group to spend time identifying the key stewardship challenges faced by that church; to prioritise these accordingly; and identify ways of tackling the challenges. The conference draws upon various Biblical passages to enable participants to take part in some theological reflection whilst discussing creative ways of managing their specific stewardship challenges. A follow-up conference is then organised six months after the initial conference to evaluate achievements.

3.1.7 The second initiative, entitled "Recognising and Responding to Grace", introduces stewardship as the discernment of grace. It is an opportunity to explore how we make decisions in life as individuals and in the church as members or office-bearers. It is reflective in nature and flexible in format; members from one congregation or from a group of congregations can participate together. It can be run as five sessions of two hours' duration or as two longer sessions. One recent participant commented 'This is not what I expected, but it is exactly what I needed.'

3.1.8 The monthly e-card informing Ministers and congregations of good news stories, many of which are emerging from the National Stewardship Programme, continues to be well received. Some Presbyteries include on their agendas an opportunity to share stories of successful stewardship activities from within their own areas. This practice is to be encouraged.

3.1.9 The Council continues to commend the National Stewardship Programme to Presbyteries and

congregations, recognising that increased giving from members and adherents will continue to provide the resources for the Church to support the best of its present work and embark on new initiatives of mission and service. Congregations are reminded that the framework of the National Stewardship Programme expects some action relating to the teaching and promotion of Christian stewardship every year.

3.1.10 Many churches have already submitted their first Gift Aid Small Donations Claim successfully. This new Scheme could be of significant financial benefit to all churches. All churches and Presbyteries should now be fully aware of the Scheme and the application process but further information and support can be obtained from Presbytery or from the Stewardship and Finance Department.

3.2 Budgets

3.2.1 As is customary, due to the necessities of printing deadlines, the proposed total Ministries and Mission Contributions and indicative budget proposals for 2015 will be presented in a Supplementary Report.

3.2.2 The Council is pleased to report further progress in 2013 towards its medium term objective of balancing the Church's income and expenditure at a national level. The provision of monthly management accounts for Councils and Committees continues to enable them to exercise good oversight of their finances, and the introduction of forecasting the likely position for the year at the beginning of the third quarter has encouraged Councils and Committees to address variances and take any necessary corrective action before the end of the financial year. The Council of Assembly, through its Finance Group, continues to monitor closely the financial performance of all Councils and engages in regular dialogue with Assembly-appointed members and senior staff.

3.2.3 Recognising that there are continuing pressures on the finances of local congregations, the 2013 General Assembly set total Ministries and Mission Contributions for 2014 at the same level as for 2013. As a result, the

budgets of Councils have again been carefully reviewed, and these are either in balance or are showing small deficits, with Ministries Council within 0.3% of producing a balanced operating budget before pension deficit contributions. The exception is the Social Care Council (CrossReach) which has continued to experience difficult financial conditions in a small number of its services. CrossReach carried out a further Budget Review in 2013 and introduced an enhanced monitoring process for all services to provide early warning of financial pressures. Following a rigorous review, involving input from the Council of Assembly, approval was given to CrossReach for the reconfiguration of the existing residential schools service and the implementation cost of this is the major reason for the budgeted deficit in 2014. The aim remains to bring the Social Care Council's budget back into balance by 2016. The finalisation of 2014 budgets during the fourth quarter of 2013, using the most up to date information available for 2013, has again assisted Councils to produce more realistic detailed budgets for 2014.

3.2.4 Total congregational Ministries and Mission Contributions for 2014 of £46,980,000 (excluding endowment income) continue, in aggregate, to represent less than half of total congregational ordinary income. Early indications are that total congregational income in 2013 may have fallen marginally from 2012, with the signs of improvement in economic conditions emerging later in the year. However, against a background of continued pressure on the finances of individuals and families, this serves to provide reassurance that the commitment being shown by Church members and adherents through their offerings remains strong. We give thanks once again for that.

3.2.5 After recovery in the capital value of the investments held in reserves by Councils in 2009, 2010 and 2012, offset by a fall in 2011, there was a welcome increase of 17.0% in the unit price of the main fund used, the Investors Trust Growth Fund, in 2013. The distribution level from the fund was also increased marginally for 2013 after remaining steady since 2009. The Council continues

to monitor the reserves held by individual Councils 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.

3.3 Ministries and Mission Contributions

3.3.1 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 the provision of a territorial ministry throughout Scotland, most recently re-affirmed by the General Assembly in 2010.

3.3.2 The Council of Assembly monitors the process for calculating Ministries and Mission Contributions, mindful of the financial pressures facing congregations but seeking to ensure that they contribute the full cost of their own ministry where possible. As an extension of the process of analysing congregational accounts to calculate Ministries and Mission Contributions, a detailed review has been carried out to assess the sustainability of congregations' finances. This will seek to identify and quantify national patterns and trends to allow the Council to take a more informed view of the impact of any proposed changes in the total Ministries and Mission Contributions, and the distribution among congregations with different levels of financial resources. Further details of this work will be included in the Supplementary Report.

3.3.3 By 31 December 2013 congregations had remitted £44,421,430 in Ministries and Mission Contributions for 2013. This was 97.6% of the total required. Late payments for 2012, which were made during 2013, amounted to £377,512. The Council wishes to record its sincere thanks to all congregations which made their 2013 Ministries and

Mission Contributions monthly by standing order and to all congregations which met their contributions in full by 31 December 2013.

3.3.4 Comparative returns for recent years are as follows:

Year	Total to be Contributed £	Total received by 31 December £	%
2009	42,306,451	41,515,638	98.1
2010	42,875,378	41,916,436	97.8
2011	43,744,964	42,894,462	98.1
2012	45,666,451	44,945,741	98.4
2013	45,491,107	44,421,430	97.6

3.3.5 The Stewardship and Finance Department has again produced an annual leaflet about Ministries and Mission Contributions. This year's leaflet *Ministries and Mission 2014* has been sent to congregations, circulated to commissioners and additional copies are available from the Department free of charge. In addition to this general information, the Head of Stewardship has written to each Session Clerk, giving details of the congregation's Ministries and Mission Contribution, how it is used, and whether or not it meets the full cost of ministry in the charge. As a result of these letters being sent in the past four years, some congregations have now realised that they were not meeting the full cost of their own ministry and have made additional contributions. These additional contributions for Parish Ministries amounted to £32,898 in 2013 (2012 – £59,569); the Council is very grateful for the generosity of such congregations.

3.4 Legacies

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 2013 these gifts amounted to £3.15 million (2012 - £3.22 million). These legacies, in addition to the estimated £6 million 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. Pensions

4.1 The Council of Assembly's Pensions Working Group has continued to coordinate the Church's response to the funding issues faced by the various employing agencies. Following the required consultation periods with staff, each of the employing agencies decided to close their Defined Benefit (DB) Scheme and move to a Defined Contribution (DC) Scheme from 1 January 2014 (1 August 2013 for CrossReach). The Group arranged a tender procedure for the appointment of a single provider for all of the new DC Schemes, and, after interviews at which all of the employing agencies were represented, Legal & General were duly appointed. A tender process was also conducted for the provision of death-in-service benefits, which resulted in the appointment of Friends Life, who are also providing the income protection scheme for Ministers. Part of the structure of each of the DC Schemes was the facility for employee contributions to be matched up to a maximum percentage by additional contributions from the employing agencies. In order to make this facility as cost-effective as possible, a salary sacrifice arrangement has been made available for contributing members, which has resulted in savings in both employers' and employees' National Insurance contributions.

4.2 The Group has also had further discussions with the Pension Trustees and agreement was reached on the final position of the DB Schemes and the required deficit repair contributions, following the triennial actuarial valuation as at 31 December 2012 and taking into account the subsequent decisions to close the Schemes to future accrual.

4.3 The Group was represented in discussions with the Pension Trustees on the appropriate asset allocation for each of the Schemes, and supported the Pension Trustees' proposal to take advantage of the improvement in equity values in early 2013 to reduce the Schemes' high exposure to volatility in asset values by moving a higher proportion of the funds to less risky assets. This will provide much greater stability for the future funding position of the DB Schemes.

4.4 The Group has also been involved in setting up a governance framework for the new DC Schemes. This involves representation from the employing agencies, Pension Trustees and staff and monitors the administration of the Schemes and the performance of Legal & General.

4.5 At the same time as the changes to the existing pension schemes were being implemented, the employing agencies were required to comply with the Government's regulations on auto-enrolment of all employees into a workplace pension scheme. This is a complex administrative process and the Council is grateful to the staff in several departments in the Church Offices and in Charis House for working together to carry out a significant additional task, ensuring that the initial procedures were implemented for existing staff and that systems are now in place to fulfil the ongoing compliance requirements.

5. Credit Unions

The General Assembly of 2012, on the report of the Special Commission on the Purposes of Economic Activity, instructed the Council of Assembly to consider the feasibility of making money available to local congregations and Presbyteries to establish and support Credit Unions and other similar initiatives and to report in 2013. An interim report was brought last year. The Church and Society Council has continued to take the lead role in this and reports on the matter elsewhere.

6. Violence Against Women Action Plan

The Assembly instructed the Council in 2012, on the report of the Church and Society Council, to monitor implementation by Councils and Committees of the Violence Against Women Action Plan. The Governance Group undertook this task on behalf of the Council. All Councils have set three achievable goals to address the issue of violence against women and must report annually on progress. The Council remains in consultation with the Violence against Women Advisory Group set up by the 2012 Assembly and will be seeking to develop those goals further to ensure that real progress is made.

7. Priority Areas

The Ministries Council reports on its interim review of the Priority Areas Action Plan. The Council of Assembly was consulted during this review and remains committed to its role in the effective implementation of the Plan and to encouraging the involvement of other Councils and Committees in this work.

8. Review of Panel on Review and Reform

8.1 The Panel on Review and Reform was created by the General Assembly of 2004 to continue the listening, monitoring and research aspects of the former Assembly Council's work, to carry out consultations and to offer reflection on the functioning and development of the then new structure. The Council of Assembly was instructed to review the Panel after five years of operation and reported progress on that exercise to last year's Assembly. It was intended then the Council would embark on a fuller consultation and bring the results of that to this year's Assembly.

8.2 However, later in the 2013 General Assembly, the Panel's remit was amended and it was instructed to "formulate and bring before successive General Assemblies:

- (a) a clear statement of the long-term vision of the Church, and
- (b) paths and developments which might be followed by congregations, Presbyteries, Councils and Agencies of the Church to make such a vision a reality."

8.3 In discussion with the Panel, the Council noted their plans for extensive consultation on vision and also on the separate but related matters of consensus and communication and on scenario planning. The Council noted that the 2013 General Assembly had clearly affirmed its support for the Panel's current work plan. The other sections of deliverance relating to the Panel also gave it work to do. Extra resources had been allocated so that the Panel could carry out the Assembly's instructions. The Council of Assembly therefore felt that, in the light of the Assembly's clear wishes, it could not recommend

any particular change to the Panel's remit, composition or ways of working at least over the next few years. It also felt that to add a number of consultation meetings on the future of the Panel to the twenty or so that the Panel itself was arranging would be confusing for the wider Church and could be seen as a waste of resource.

8.4 The Council therefore decided that the plans to consult widely on the Panel on Review and Reform should be suspended for a period of two years or until the Panel concludes its initial work on vision. In the meantime, the Council would continue to engage closely with the Panel on its current plans and would ensure that lines of communication between the two bodies would be kept open and clear so that the Council is involved in the conversation about vision as it unfolds.

8.5 The Assembly is asked to note the suspension of the review and the intention to report to a future General Assembly.

9. Central Services Committee

9.1 The Central Services Committee has reviewed its remit, noticing that there are areas where it appears to overlap with the remits of other bodies and that there are elements that are now out-of-date. Conscious of the General Assembly's wish that its Councils and Committees seek to operate effectively and efficiently, the Committee gave consideration to the implications of discharging the Committee and passing its remaining functions to other bodies. The Committee considered a report on this matter at its meeting on 12 December 2013 and decided to recommend to the Council of Assembly that it should seek permission from the General Assembly to discharge the Committee. The Council of Assembly received the recommendation and agreed that the General Assembly should be invited to amend the remit of the Council to incorporate the policy and employment functions of the Central Services Committee and to thank and discharge the Committee. It is proposed that the changes should take effect from 1 June 2014.

9.2 Scrutiny showed that most of the current remit of the CSC, attached as Appendix 1, is relatively operational in nature and has either already been superseded by new developments or can easily be transferred to management, with appropriate provision made for approval by the Council of Assembly for general oversight and higher-level policy decisions. This transfer can be facilitated by the Scheme of Delegation currently under preparation by the Council. Removal of these elements of the remit would leave the CSC simply as the employing agency of 200 staff in the Church Offices, with no responsibility for resourcing, staffing structures, recruitment or deployment of those staff. That does not seem sensible and, at least notionally, leaves gaps of accountability and governance.

9.3 The Council of Assembly in fact exercises control over staffing levels through its Staffing Group. Budget matters, including the costs of employing staff, are managed through the Council's Finance Group. Work plans are determined by the priorities of individual Councils and Committees as agreed by the Assembly. Although decision-making on terms and conditions is clearly reserved to the CSC, the Council of Assembly is often heavily involved, for example in supporting the CSC and other employing agencies through recent changes in pension arrangements. The appointment in 2010 of a senior manager answerable to the Council of Assembly has made it clearer that co-ordinated management controls are in place and that this is overseen through the Council of Assembly. It therefore seems sensible to transfer the employing agency powers currently held by the CSC to the Council of Assembly. Employing agency status has already passed among bodies of the General Assembly: some current staff members have been employed by, in turn, the Personnel Committee, the Central Co-ordinating Committee and now the Central Services Committee. Such changes have no effect at all on contracts of employment or on terms and conditions although some minor updating would be required to some employment policies.

9.4 Such a rationalisation would have the effect of simplifying the Church's decision-making structure. It

would also achieve a small saving in committee expenses and staff time. It is therefore commended to the Assembly. The consequent changes to the Council of Assembly's own remit are highlighted in bold print in Appendix 2.

9.5 The Council is sure that the Assembly, if it agrees to this suggestion, would wish to thank the current Convener, Vice-Conveners and members of the Central Services Committee for their loyal service to the Church and for their care for the staff of the Church Offices and in addition to recognise and give thanks for the service of former members of the Committee.

10. Senior Management Team

10.1 The Senior Management Team coordinates the work of the staff who support the various Councils and Committees and implement the decisions of the General Assembly. The SMT is fully accountable to the Council of Assembly and its minutes are submitted to the Council for information and discussion.

10.2 In the course of the year, SMT, in addition to its regular agenda items:

- kept under regular review implementation of the action plan arising from the 2012 survey of CSC staff;
- reviewed Departmental budget performance;
- prepared an updated draft risk register;
- received a number of reports from Internal Audit and monitored progress on the implementation of recommendations;
- shared information and helped plan a coordinated approach to the review of pensions;
- oversaw the negotiation of a joint telephony contract for CrossReach and the CSC;
- oversaw the preparation of a new policy on business travel for staff;
- collaborated on the Church's participation in external events;
- embarked on a project to improve the management of information and data security;
- gave consideration to ways of offering more support to congregations and Presbyteries.

10.3 The Council recognises the advantages to both itself and the staff of a formal and co-ordinated approach to the management of the work of the Councils and Committees and commends the senior staff for their continuing efforts to support the effective delivery of the General Assembly's policies and priorities.

11. Communication

11.1 The Communications Department has responsibility for media relations, the editing and development of the Church's website and social media presence, design services and the Church's internal and external communication. The Communication Group of the Council oversees the continued implementation of the Assembly's Communications Framework, designed to influence how the Church communicates both internally and externally. Development of the Church's website and social media channels continues to be a high priority. New content is constantly added and the Department was particularly pleased to be able to work closely with the Statistics for Mission Group to mount the detailed parish profiles of selected Census data for use by congregations, Presbyteries and Councils of the Church. The tools are now available for Councils to update their own pages and this too is contributing to the improved currency of the site. Twitter, Facebook and YouTube are all used regularly.

11.2 The Media Relations team works with the Moderator, with Councils and Committees and with people throughout the Church to ensure that our stories are told in a positive and proactive way. The Church has an exciting and life-changing message to proclaim and it is important that the press and broadcast media, and through them both church members and wider Scottish society, are informed about the Church's views on a whole range of issues. This proactive approach has resulted in positive coverage for the Church on an increasing number of stories. It has been encouraging to see the growing confidence of Church people in dealing with the media, so ably supported by our media team.

12. Staffing

The Staffing Group of the Council continues to meet regularly. It is not presently responsible for the employment of staff – that remains the responsibility of the various employing agencies of the Church – but it does ensure that there is close scrutiny of staffing proposals, whether they result in increased cost or not. Posts can only be filled, or new ones created, if the various Councils have made a strong business case for the development of new or ongoing work which relates to the Church's overall vision and strategic framework. Senior staff are invited to attend meetings to discuss their proposals, and to show that they have considered alternatives to recruitment such as restructuring or rescheduling of work, giving clear evidence of affordability and value for money.

13. Membership of Councils and Committees

13.1 The remit of the Council of Assembly includes responsibility for advising the General Assembly on matters of reorganisation and structural change, including adjustments to the membership and remits of relevant Agencies of the General Assembly. This year, we bring a proposed deliverance for a change to the membership of the Safeguarding Committee.

13.2 The range of safeguarding activities in the Church has broadened significantly over the past four years. Two main factors have contributed to this: the expansion of the Church's work with those who pose a risk (sex offenders) and the provision of a one-Church Safeguarding Service including CrossReach. Standing Orders for the Safeguarding Committee have not been reviewed for many years. With only six voting members appointed by the General Assembly, and non-voting members potentially outnumbering voting members, effective decision-making and good governance could be compromised. Scrutiny of Standing Orders also highlighted the absence of any formal role for the Church and Society Council although they have responsibility for school chaplaincy and other aspects of education policy; their knowledge of work in schools would be helpful to the Safeguarding Committee.

13.3 The Safeguarding Committee is seeking permission to increase its membership to 13 voting members with the possibility of four more being co-opted for specific skills and expertise. In addition, the opportunity would be taken to regularise the attendance of appropriate officials at meetings of the Committee. Details are set out in Appendix 3. The Council of Assembly agreed that these changes are sensible and commends them to the Assembly. The Nomination Committee has made arrangements to accommodate the change in membership numbers should the Assembly so approve.

14. Membership of the Council of Assembly

14.1 The Council reports that Dr J Kenneth Macaldowie, a member of the General Trustees, and Christopher Dunn, a member of the Legal Questions Committee, serve on the Governance Group as co-opted members. Mr Dunn replaced the Rev Dr Alan Hamilton, Convener of the Legal Questions Committee, who stood down in the summer of 2013; the Governance Group is grateful to Dr Hamilton for his wise and informed contributions to its work. The Rev Richard Baxter serves on the Finance Group of the Council as a co-opted member but is due to retire from that role at this Assembly. Mr Baxter has brought his wide knowledge of and commitment and passion for effective Christian stewardship to the work of the Council for a number of years and we are all deeply grateful.

14.2 This is the first year in which the immediate past Moderator of the General Assembly has served as a non-voting member of the Council. The Council is conscious of the time its work demands and the impact this may have on a busy parish minister who might legitimately have expected a slightly more peaceful year in 2013/14. We are grateful therefore to the Very Rev Albert Bogle for his service to the Council and for his stimulating contributions to our discussions.

14.3 The Council loses two members by rotation in 2014, Stephen Brown, an elder and Presbytery member from Ardrossan, and Donald Carmichael, an elder from the south side of Glasgow. It is grateful for their time

and financial expertise, both generously put at the disposal of the Council in formal meetings and smaller groups. Mr Brown convened the Pensions Working Group and helped steer the employing agencies through a major change in pension arrangements. Mr Carmichael convened the Finance Group for several years, a particularly challenging task but one which he discharged with enormous grace as well as huge professional competence; he also willingly placed that expertise at the disposal of the Social Care Council as they dealt with their financial challenges and we know that the Council appreciated that commitment. The Church owes both members a great deal.

In the name of the Council

GRANT BARCLAY, *Convener*
 IAIN JOHNSTON, *Vice-Convener*
 PAULINE WEIBYE, *Secretary*

APPENDIX 1 CENTRAL SERVICES COMMITTEE REMIT

Membership

Thirteen members; nine appointed by the General Assembly, and four *ex officio*s and non voting, namely the Secretary to the Council of Assembly, the Solicitor of the Church, the General Treasurer and the Head of Human Resources and IT.

Remit

- To be responsible for the proper maintenance and insurance of the Church Offices at 117-123 George Street and 21 Young Street, Edinburgh ("the Church Offices");
- To be responsible for matters relating to Health and Safety within the Church Offices;
- To be responsible for matters relating to Data Protection within the Church Offices and with respect to the General Assembly Councils based elsewhere;
- To be responsible for the allocation of accommodation within the Church Offices and the annual determination of rental charges to the Councils and other parties accommodated therein;

- To oversee the delivery of central services to departments within the Church Offices, to Councils of the General Assembly and, where appropriate, to the Statutory Corporations, Presbyteries and Congregations namely:
 - (i) Those facilities directly managed by the Facilities Manager;
 - (ii) Information Technology (including the provision of support services to Presbytery Clerks);
 - (iii) Human Resources;
 - (iv) Legal Services (as delivered by the Law Department and subject to such oversight not infringing principles of “client/solicitor” confidentiality);
 - (v) Property Services.
 - The Committee shall act as one of the employing agencies of the Church and shall, except in so far as specifically herein provided, assume and exercise the whole rights, functions and responsibilities of the Personnel Committee;
 - Whilst the Committee shall *inter alia* have responsibility for determining the terms and conditions of the staff for which it is the employing agency, any staff who are members of the Committee or who are appointed directly by the General Assembly shall not be present when matters solely relating to their own personal terms and conditions of employment/office are under consideration;
 - To conduct an annual review of progress made in discharging this remit and provide a written report to the Council of Assembly.
2. The Council helps the General Assembly determine strategy for the Church of Scotland, ensures that the strategic priorities, policies and decisions of the Assembly are implemented effectively and efficiently and supports, resources and nurtures the people of the Church in their work of mission, witness, worship and service.
 3. The Council of Assembly is a standing committee of the General Assembly to which it is directly accountable and to which it reports annually. The General Assembly appointed members of the Council and the Conveners of the six major Councils are designated as the Charity Trustees of the Unincorporated Councils and Committees of the Church of Scotland (Scottish Charity Number SCO11353). The Trustees have ‘general control and management of the administration’ of the Unincorporated Councils and Committees.
 4. The Council has been given authority by the General Assembly to take necessary administrative decisions between General Assemblies and to co-ordinate, monitor and evaluate the work done by the Councils, Committees and central administrative offices of the Church. The General Assembly has also authorised it to attend to the general interests of the Church in matters which are not covered by the remit of any other Agency.
 5. The Senior Management Team exists to support the co-ordinating and decision-making work of the Council of Assembly and to ensure the efficient implementation of the decisions of it and the General Assembly. The Senior Management Team is accountable to the Council of Assembly and its minutes are submitted to the Council for information.
 6. The Council has committed to displaying in its work and in the behaviour of its members and staff:
 - confidence in God
 - trust in each other
 - servant leadership
 - collaborative working
 - enthusiasm.

APPENDIX 2

COUNCIL OF ASSEMBLY REMIT (PROPOSED)

THE WORK OF THE COUNCIL OF ASSEMBLY

Introduction

1. The Council of Assembly’s main function is to support the Councils and Committees of the Church in seeking to inspire the people of Scotland and beyond with the Good News of Jesus Christ through enthusiastic, worshipping, witnessing, nurturing and serving communities.

7. The Council, while exercising a supervisory role, nonetheless commits to working cooperatively and inclusively with Councils, Committees, Presbyteries, Kirk Sessions and all others in the Church, consulting widely where possible. Having regard to the international, evangelical and catholic nature of the Church, the Council of Assembly is committed to working with other churches, at home and overseas, and to encouraging all Agencies to work ecumenically where possible.

REMIT

Strategy

1. To encourage vision among the members and the Councils and Committees of the Church.
2. To monitor, evaluate and co-ordinate the work of the Agencies of the General Assembly, within the context of policy determined by the Assembly, encouraging the achievement of objectives and the wise use of resources.
3. To oversee the implementation of the Strategic Framework as from time to time agreed by the General Assembly.
4. To advise the General Assembly on the relative priority of work being undertaken by its various Agencies.
5. To keep under review the central administration of the Church, with particular regard to resolving issues of duplication of resources.
6. To advise the General Assembly on matters of reorganisation and structural change, including adjustments to the membership and remits of relevant Agencies of the General Assembly.
7. To advise and work with the Panel on Review and Reform on its priorities and also on the resourcing and implementation of policy decisions arising from its work.
8. To deal with urgent issues arising between meetings of the General Assembly, provided that (a) these do not fall within the jurisdiction of the Commission of Assembly or of any Presbytery or Kirk Session, (b) they are not of a legislative or judicial nature and (c) any action taken in terms of this clause shall be reported to the next General Assembly.
9. To attend to the general interests of the Church in matters which are not covered by the remit of any other Agency.

Governance

10. To exercise the supervisory function required by the Church's Designated Religious Charity status.
11. To ensure adherence to an approved Code of Conduct by the Charity Trustees of the Unincorporated Councils and Committees and to encourage and supervise compliance with such a Code of all other members of Councils and Committees.
12. To advise, support and oversee compliance by Councils, Committees and Presbyteries in the proper discharge of their duties and responsibilities under charity and accounting legislation.

Finance and Stewardship

13. To oversee the management of the finances of the Unincorporated Councils and Committees, ensuring that Church resources are used wisely and effectively and in accordance with the policies, priorities and strategic objectives of the General Assembly.
14. To set appropriate standards of financial management for the Unincorporated Councils and Committees and to oversee compliance.
15. To supervise and assist Presbyteries and congregations in adhering to financial standards required by charity law and by Regulations of the General Assembly and to oversee compliance.
16. To oversee the provision of financial services for the Councils and Committees, Statutory Corporations and other Agencies of the General Assembly.
17. To determine policy in relation to the teaching and promotion of Christian stewardship throughout the Church.
18. To provide support to Presbyteries and congregations in the promotion of stewardship with a view to generating sufficient income to resource the worship, mission, nurture and service of the Church.

19. To determine policy in relation to Ministries and Mission Contributions from congregations, subject to the approval of Regulations by the General Assembly and to determine with Presbyteries the Ministries and Mission Contributions required annually from congregations.
20. To determine annually the stipend rate, having regard to the recommendation of the Ministries Council, the determination to be made by the voting members of the Council of Assembly with the exception of those members in receipt of either a salary or stipend from the Parish Ministries Fund.
21. To determine the types and rates of expenses which may be claimed by members serving on Councils, Committees and Statutory Corporations.
22. To bring recommendations to the General Assembly concerning the total amount of the Church's Co-ordinated Budget for the Parish Ministries Fund and the Mission and Renewal Fund for the following financial year, and to determine the allocation of the budget for the Mission and Renewal Fund among the relevant Agencies of the General Assembly and Ecumenical Bodies.
23. To prepare and present to the General Assembly an indicative Rolling Budget and outline Financial Plan for the following five years.
24. To receive and distribute unrestricted legacies and donations among the Agencies of the General Assembly with power to specify the use to which these funds are to be applied.
25. To reallocate following upon consultation with the Agency or Agencies affected unrestricted funds held by or on behalf of any of the Agencies of the General Assembly to another Agency or Agencies with power to specify the use to which the same are to be applied.
26. To prepare, approve and submit annually to the General Assembly the audited Annual Report and Financial Statements of the Unincorporated Councils and Committees of the General Assembly.

Property and Contracts

27. To facilitate strategic property planning across the Unincorporated Councils and Committees to ensure that the best use is made of the property portfolio.
28. To consider and decide on proposals from Agencies of the General Assembly to purchase heritable property or any other asset (except investments) valued in excess of £50,000 or lease any heritable property where the annual rental is greater than £25,000 per annum. No Agency except those referred to in section 31 of this document shall purchase or lease such property without prior approval from the Council of Assembly.
29. To consider and decide on proposals from Agencies of the General Assembly, except for those referred to in section 31 of this document, to sell or lease for a period in excess of five years or otherwise dispose of any heritable property, or sell or otherwise dispose of any asset (except investments) valued above £50,000, held by or on behalf of that Agency. The Council of Assembly shall have power to allocate all or part of the sale or lease proceeds to another Agency or Agencies in terms of sections 22 and 25 of this document.
30. To consider and decide on proposals from Agencies of the General Assembly to enter into an agreement or contract for receipt of goods or services (with the exception of contracts of employment or those relating to property transactions) with a total actual or potential financial commitment in excess of £50,000. No Agency shall proceed to enter into such an agreement or contract without prior approval from the Council.
31. **To assume ownership of the Church Offices at 117–123 George Street, Edinburgh title to which shall be held by the Church of Scotland General Trustees for behoof of the Council.**
32. **To be responsible for the proper maintenance and insurance of the Church Offices at 117-123 George Street.**
33. **To be responsible for policy matters relating to Health and Safety within the Church Offices.**

31. For the avoidance of doubt, sections 28, 29 and 30 shall not apply to the Church of Scotland General Trustees and the Church of Scotland Housing and Loan Fund for Retired Ministers and Widows and Widowers of Ministers both of which may deal with heritable property and other assets without the approval of the Council.

Staffing and Management

32. To receive reports from, offer guidance and issue instructions to Agencies of the General Assembly as required from time to time on matters of management, resourcing, organisation, governance and administration.
33. To determine staffing and resourcing requirements of Agencies of the General Assembly, including inter-Departmental sharing or transfer of staff, in accordance with policies drawn up by the Council of Assembly in line with priorities approved by the General Assembly, it being declared that the term “staffing” shall not include those directly employed by the Ministries Council, the Social Care Council and the World Mission Council.
34. To consult with the relative Councils and Agencies in their appointment of Council Secretaries to the Church and Society, Ministries, Mission and Discipleship, Social Care and World Mission Councils, to appoint the Ecumenical Officer, the Head of Stewardship, the Head of Communications and the Head of Human Resources and Information Technology and to nominate individuals to the General Assembly for appointment to the offices of Principal Clerk of the General Assembly, Depute Clerk of the General Assembly, Secretary to the Council of Assembly, General Treasurer of the Church and Solicitor of the Church.
35. **To act as one of the employing agencies of the Church and to assume and exercise the whole rights, functions and responsibilities of the Central Services Committee in that regard.**
36. **To have responsibility for determining the terms and conditions of the staff for which it is the employing agency.**
37. **To have responsibility for policy matters relating to Data Protection within the Church Offices and with respect to the General Assembly Councils based elsewhere.**
38. **To oversee the delivery of central services to departments within the Church Offices, to Councils of the General Assembly and, where appropriate, to the Statutory Corporations, Presbyteries and Congregations namely:**
- (i) **Those facilities directly managed by the Facilities Manager;**
 - (ii) **Information Technology (including the provision of support services to Presbytery Clerks);**
 - (iii) **Human Resources;**
 - (iv) **Legal Services (as delivered by the Law Department and subject to such oversight not infringing principles of “client/solicitor” confidentiality);**
 - (v) **Property Services.**

Communication

35. To oversee the development and implementation of the General Assembly's Communication Strategy across the Church.
36. To oversee and manage any major reputational opportunities and risks for the Church, working with other Agencies as appropriate.
37. To oversee effective communication with members and courts of the Church, encouraging good practice.

For the purposes only of this remit, the term “Agencies” shall mean the following bodies being Standing Committees of the General Assembly, namely:

The following Councils: Church and Society, Ministries, Mission and Discipleship, Social Care, World Mission.

The following Committees: Assembly Arrangements, Central Services, Chaplains to Her Majesty's Forces, Ecumenical Relations, Legal Questions, Panel on Review and Reform, Safeguarding, Theological Forum (if established).

MEMBERSHIP

The Council shall comprise the following:

1. Convener, Vice-Convener and ten members appointed by the General Assembly on the Report of the Nomination Committee.
2. The Conveners of the Councils namely Church and Society, Ministries, Mission and Discipleship, Social Care and World Mission together with the Convener of the Panel on Review and Reform.
3. The Secretaries of the following Councils namely Church and Society, Ministries, Mission and Discipleship, Social Care and World Mission, all with a right to speak on matters affecting the interest of their Council, but not to vote or make a motion.
4. The Principal Clerk, the General Treasurer and the Solicitor of the Church without a right to vote or make a motion.
5. The Secretary to the Council of Assembly without a right to vote or make a motion.
6. Other officials, as required by the Council, to be in attendance from time to time without a right to vote or make a motion.

POWERS AND FRAMEWORK (TRUSTEESHIP)

1. The General Assembly of 2011 approved a Strategic Framework (appendix 1) to be used to help identify priorities and to assist with the process of budgeting and resource allocation. The framework identifies the context in which we work and sets out core strategic priorities for the Church of Scotland, in particular for its Councils and Committees. It also set out the core values. The Framework makes it clear both what the Church's Councils and Committees should be doing and how they should be doing it. The Council of Assembly uses the Framework to help it monitor and evaluate progress and commends it to other Councils and Committees and to the wider Church.
2. The General Assembly of 2010 appointed

the voting members of the Council of Assembly to act as charity trustees for the Unincorporated Councils and Committees of the General Assembly (the Church of Scotland, Scottish Charity Number SC011353). 'Charity trustees' means the persons having the general control and management of the administration of a charity. A charity trustee must act in the interests of the charity and must, in particular, seek in good faith to ensure that the charity acts in a manner which is consistent with its purposes. All trustees must act with the care and diligence that it is reasonable to expect of a person who is managing the affairs of another person. The Conveners of Church and Society Council, Ministries Council, Mission and Discipleship Council, Social Care Council, World Mission Council and the Panel on Review and Reform, are voting members of the Council and therefore charity trustees. Their first duty is to the interests of the Church of Scotland as a whole and not to their individual Councils.

3. The General Assembly decided that all trustees should:
 - possess an understanding of the life and culture of the Church of Scotland; and
 - be committed to developing and implementing the vision and mission of the General Assembly; and
 - possess an understanding of Scotland's contemporary culture.

In addition, the Assembly requires that the Council has the following specific areas of expertise among its trustees:

- communication
- finance
- governance
- law (civil and church)
- management

- strategic planning
- theology
- training.

4. The Assembly recommended that trustees in receipt of a salary or stipend from the Church ought not to be in a majority and the Nomination Committee takes account of this as it seeks to fill vacancies. The Council maintains a register of trustees' interests; this helps ensure public confidence and also acts as a protection for individual trustees should there ever be allegations of impropriety. A Code of Conduct is in place (appendix 6). It sets out the key principles of trusteeship, advises on confidentiality and declaration of interests, provides a framework for expenses and contains provision for dealing with breaches of the Code.
5. Regular opportunities are given for voting members of the Council of Assembly to meet alone as charity trustees. This applies, for example, when significant staffing matters are under consideration.
6. Trustees may be personally liable in law for the actions of the Unincorporated Councils and Committees. The Council of Assembly, aided by the Audit Committee, has established a framework of realistic and robust risk assessments for all areas of Council and Committee work, across the Church. This helps trustees exercise their duties under charity law and would also help to protect them against unexpected liabilities.
7. The Council has drawn up a Scheme of Delegation (appendix 4). This details the extent of and limits to the decision-making powers of the Council of Assembly, its groups and sub-committees, other Councils and Committees and senior staff. The Scheme is based on the formal remit of the Council of Assembly but sets out more clearly how those broad powers operate in practice.

APPENDIX 3 SAFEGUARDING COMMITTEE

Current composition of the Safeguarding Committee (Standing Orders of the General Assembly, 2013 Order of Proceedings, p34):

- Six voting members: convener, vice convener and four members appointed by the General Assembly:
- Council Secretary of Mission and Discipleship
- Council Secretary of Social Care
- one representative from and appointed by each of the Ministries and the World Mission Councils, each with a vote
- The Solicitor of the Church
- The Principal Clerk
- Head of Safeguarding (Secretary to the Committee)
- Others in attendance as required (up to six members co-opted by the Committee for their expertise).

Only General Assembly appointed members and representatives of Ministries and World Mission Councils are entitled to vote i.e. eight voting members in total but up to 11 others entitled to attend and take part.

Proposed composition:

- Convener and Vice Convener (two voting members)
- Six members appointed by the General Assembly (six voting members)
- One representative from and appointed by Ministries, Church and Society, World Mission, Mission and Discipleship and Social Care Councils (5 voting members)
- Solicitor of the Church
- Secretary to the Committee (Head of Safeguarding)
- Secretary, Council of Assembly
- Up to four members co-opted by the Committee for their expertise.

PANEL ON REVIEW AND REFORM

May 2014

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Instruct the Panel to present a clear vision which articulates the continuing commitment of the Church of Scotland to be a national church with a distinctive evangelical and pastoral concern for the people of Scotland in terms of geography and generations and report to the General Assembly of 2015.
3. Affirm the desire of rural congregations to see local leadership developed in new ways which maintain and develop the work of congregations in those communities.
4. Instruct the Panel, in partnership with the Ministries Council and Presbyteries, to consider how to consult with congregations in urban and city areas about the pattern of ministry required to sustain and grow the Church in those areas and report to the General Assembly of 2015.
5. Instruct the Panel, working in collaboration with Ministries and Mission and Discipleship Councils, the Joint Emerging Church Group, Presbyteries and Kirk Sessions, to consider the shape of new local church leadership roles which might be developed to sustain and build the Church in the future.

REPORT

1. Introduction

1.1 Like the rest of the developed world, Scotland is drawn into a vortex of change. What will the future look like? What shape will the Church of Scotland take in that future? These questions have continued to exercise the Panel on Review and Reform over the past year. In its report to last year's General Assembly, the Panel drew attention to a major project commissioned by the Church of England to explore the drivers of change within that denomination. The report, now published, echoes many of the concerns the Church of Scotland also faces.¹

The world around us is changing at a rapid rate and no less so in Scotland at this particular point in its history. For the Church of Scotland, whatever the future holds, it will not be enough simply to do what we have always done; nor will

it be sufficient just to do it better. We must determine now how we should invest in the future to meet the challenges that lie ahead, in the assurance that God is with us.

1.2 From Abraham and the prophets, through Jesus and the disciples, to the writers of the Gospels and the letters to the early church, God's vision for his people has been entrusted to his people.

Accordingly, the Panel has travelled the length and breadth of Scotland consulting with members, elders and ministers and those of no church affiliation to hear how they envision the future shape of the Church.

1.3 The Panel has also engaged in a consultation with a group of people to consider what the future of the Church in a digital age might look like and in due course will offer a set of possible scenarios to the Church.

1.4 The Panel has begun to explore how the use of digital technology could help to shape the Church in the future.

¹ *From Anecdote to Evidence: Findings from the Church Growth Research Programme 2011-2013*, © The Church Commissioners for England

1.5 Finally, following a pilot research project, the initial results of which were reported to the General Assembly in 2013, the Panel has consulted with a number of experts to design a more detailed consultation to determine how the present processes of decision-making and communication affect the vision of a church as it reforms for the years ahead.

2. Vision

2.1 The 2013 General Assembly, following an Overture from the Presbytery of Lothian, agreed to alter section 2 of the Panel's remit to read:

Through such interaction, consultation and discussion with congregations, Presbyteries, Councils and Agencies of the Church as may be decided upon by the Panel, formulate and bring before successive General Assemblies:

- (a) *a clear statement of the long-term vision of the Church, and*
- (b) *paths and developments which might be followed by congregations, Presbyteries, Councils and Agencies of the Church to make such a vision a reality.*²

2.2 Consultations

As a first step towards fulfilling this part of the remit, the Panel organised 19 consultations in November and December 2013, geographically spread across Scotland. Each consultation lasted two hours and over 700 attended from 250 congregations with a small number of non-Church members responding to the open invitation to attend.

At the consultations, those who attended were encouraged to consider how the Church of Scotland might be shaped as it faces the challenge of finding itself increasingly marginalised in today's society.

While this is a new situation for the Church in recent times, attendees were encouraged by the reminder that the Church started 'on the fringe'. We should not despair,

therefore, to find ourselves in a similar environment but instead should discern what God is saying to us, and be ready and eager to respond.

The Panel deliberately chose a qualitative approach for the consultations without the constraints of specific questions, in order to allow participants the maximum opportunity to highlight their concerns and to express their thoughts about areas they felt could be developed further. Time was given for group discussions and individual responses, as well as an opportunity for opinions to be expressed anonymously by way of 'post-its'. The Panel was thus able to analyse and discern common perceptions and themes.

Although the consultations often reflected local issues or concerns, there was a consistency in the pattern of responses which emerged:

1. It was agreed that we should re-affirm our status as a national church with a commitment to the whole of Scotland – in terms of geography and generations. There were, however, two caveats:
 - a. we recognise that seeking to fulfil this by stretching our current model – which is largely based on one charge, one minister – is unsustainable, so some responsibilities currently undertaken by full-time Ministers of Word and Sacrament need to be assumed by others;
 - b. we should also find ways of sharing this responsibility with other denominations.

We need to take Jesus seriously, teach his way, love his way. Change ourselves before we expect others to want to follow. Attendee at Dundee

2. There was awareness that the challenges we face point to a spiritual problem as much as a practical one and a recognition that for a church to be healthy, there needs to be both a deep reliance upon God and a commitment to serve Him as He calls.

² Deliverances of the General Assembly 2013, Panel on Review and Reform, section 2

3. It was accepted that new mission initiatives and deeper involvement in our communities are needed. In particular, we must seek ways in which to reach younger generations without necessarily abandoning the traditional model of church.

Sometimes feel distant from Presbytery and '121'. Attendee at Dumbarton

4. It was considered essential that Councils, Committees and Presbyteries should be more sharply focused on the resourcing of the Church at a local level, with local management of those resources.

2.3 Long-term vision

The Panel acknowledges the Church's reliance upon God, and, affirming its status as a national church, seeks to find ways to make it more missional and focused on resourcing the local Church. It also recognises the Church's commitment to be a national church rooted in local communities. This gives the Panel a basis from which to work as it seeks to bring a clear statement of the long-term vision of the Church to successive General Assemblies.

This accords with the section one of the Declaratory Act passed by the 2010 General Assembly, namely,

*to be a national church with a distinctive evangelical and pastoral concern for the people and the nation of Scotland, committed to maintaining ... worshipping, witnessing and serving Christian congregations throughout Scotland.*³

Similarly, the view that the Church of Scotland should work with other denominations to reach the people of Scotland echoes the instruction given by the 2010 General Assembly to the Ecumenical Relations Committee in consultation with the Ministries Council and relevant Presbyteries of the bounds,

*to seek discussions with sister churches with a view to identifying areas where a sharing of ministries and buildings would enable a more effective ministering to communities throughout Scotland.*⁴

This resulted in a 2012 instruction to carry out an Ecumenical Audit.⁵ The findings of the Audit and a reflection on them are to be found in the Report of the Ecumenical Relations Committee.⁶

Should we be more active in our ecumenical outlook in order to achieve coverage throughout whole country?
Group in Glasgow

It was clear from the consultations that although there was an affirmation of the commitment to be a national church, this did not imply uniformity right across the Church. On the contrary, there was an insistence that what would work in one context would not work in another: 'one size doesn't fit all' was a phrase often used throughout the consultations. In addition, there was a strong feeling that congregations, who are best placed to know their local communities, should be empowered to shape the local church for their own contexts, as God calls and enables them.

As a consequence, what became evident during the consultations was that the question was not whether to 'scale back' our commitment to all in Scotland but how, given the projected drop in the number of Ministers of Word and Sacrament, this commitment might be achieved.

In considering this, attendees were eager that the number of congregations/charges should not be shaped around the number of ministers available, but that the structures

³ Special Commission report on the Third Article Declaratory to the 2010 General Assembly, Deliverance sections 2.1 and 2.5

⁴ Ibid, Deliverance section 5

⁵ Joint report of the Committee on Ecumenical Relations and the Ministries Council on Article III to the 2012 General Assembly, Deliverance sections 2 and 3

⁶ Ecumenical Relations Committee report to 2014 General Assembly, appendix 1

and activities of the Church (including worship) should be developed in a way that relies less heavily upon full-time Ministry of Word and Sacrament. This did not mean that the role of the minister was undervalued but it was a recognition of change driven by necessity: the choice appears to be either to have fewer larger parishes each served by a minister or to maintain a larger number of parishes, some of which may function without a full-time Minister.

Encourage more local worship leaders. Group at Glengarry

This view was most noticeable in rural areas where the plea was for more training to allow others to carry out some of the work normally carried out by a Minister of Word and Sacrament.

There was less clarity about what should be done in situations where there were a number of congregations/charges serving a town or city. As a result, the Panel intends to consult with congregations in urban and city areas about the pattern of ministry required to sustain and grow the Church in these situations.

2.4 Paths and developments

From the material gathered and perceptions gained during the consultation exercise, the Panel will look in more detail at the following four areas of church life:

a. The creation of a positive culture of hope, partnership and expectation

We are not prepared to change 'aye been, forever will be.'
Attendee at Galashiels

A number of responses expressed a loss of confidence in the Church of Scotland – and even a loss of confidence in God. If loss of confidence and talk of decline are widely held views, this will inevitably affect the faith and attitude of the whole Church. Instead, to stimulate faith and confidence, we should be sharing stories of the many positive developments that are taking place across the Church and pointing to the faithfulness of God.

Frustrated by structures that make change difficult to achieve. Attendee at Paisley

There was also a frustration that changes at local, Presbytery and national level can be difficult to achieve without conflict arising during discussion and implementation. Attendees voiced a wish to create a culture where new ideas are welcomed and resourced, driven by the local church, and facilitated and empowered by Presbyteries and the national Councils and Committees.

The theological diversity which exists within the Church of Scotland and the difficulties this creates were also evident at the consultations. This was true in relation to attitudes to the ongoing debate on same-sex relationships and the ministry, but it was seen in other comments too. It highlights the need for a unity within the Church of Scotland which embraces and transcends theological diversity whilst affirming the importance we place on the authority of scripture.

The Panel intends to look at how we might create a positive culture within the Church which helps to stimulate a deeper faith and trust in God and one another, and to examine how we could encourage a willingness to experiment in the knowledge that not all new ideas and initiatives will achieve the desired outcome.

b. Resourcing new mission developments

Since the Church without Walls Report of 2001,⁷ if not also before, there has been a growing recognition of the importance of mission in the Church of Scotland and the need to develop new initiatives in this vital area of Church life. The 2013 General Assembly underscored this when it encouraged congregations and Presbyteries to develop a Fresh Expression of Church in every parish by 2020.⁸

The importance of new initiatives was recognised by

⁷ Special Commission on Review and Reform report to the 2001 General Assembly

⁸ General Assembly 2013, Instructions to Presbyteries, Kirk Sessions, Congregations and Individuals, Ministries Council, section 14, p 17

attendees along with an awareness that the effect of reaching younger generations might impact on the way congregations function and organise themselves. There was, however, a plea that in trying to reach younger generations, the needs and preferences of older generations should not be overlooked.

While accepting this, attendees also indicated that there was a need for some guidance and support as to how congregations might take this forward, so the Panel will explore with others what resources and tools could be offered to help achieve this.

Need practical help for congregations to cope with change.

Attendee at Kinross

With regard to the resourcing of local missional activities, there was the perception that too much money is spent on maintaining buildings, and a concern that the priority of mission should be acknowledged within the financial structures of the wider Church in order to ensure that funding is available for missional work in parishes.

c. Developing local leadership

The consultations indicated that there are three strands to developing local leadership:

Firstly an appeal, particularly from rural parishes, for the provision of training for elders and others to enable them to carry out some of the roles and responsibilities which Ministers of Word and Sacrament have usually fulfilled. In relation to this, the Panel recognises the work being done by the Eldership Working Group in seeking to ensure that the gifts of God's people can be identified and nurtured to this end.⁹ This resonates with the report of the Special Commission anent Ministerial Tenure and the Leadership of the Local Church¹⁰ which suggests that a set of interlinked processes as a way of resourcing the leadership of the

local church. Similarly, the Panel is pleased to note that the Ministries Council intends to place a transition minister in a vacant charge in a Presbytery (or part of a Presbytery) where there are a number of vacant charges and where the Presbytery is willing to develop new patterns of ministry. The role of this transition minister would include training and encouraging elders and others to lead worship and to offer pastoral care.

The second strand is the development of a pattern of leadership capable of initiating and carrying forward new mission activities. The consultations highlighted the fact that those currently serving as ministers and elders are already stretched, even over-stretched, just 'keeping the show on the road.' As a consequence, people may need to be identified and trained to develop new mission activities alongside those already in leadership roles.

Do our people have the required skills? Comment from group in Edinburgh

With regard to this, there was an eagerness to see younger people take formal leadership roles, accepting that they may be best placed to shape the life of the Church in a way which reaches their age groups.

The third strand is the provision of ongoing training of Ministers of Word and Sacrament (including Ordained Local Ministers), Deacons and Parish Workers to ensure they are resourced for the challenging work of ministry in the Church of Scotland in the future. The Panel is aware that the Commission anent Ministerial Tenure and the Leadership of the Local Church has highlighted potential areas for development in this regard but further work is required, for example, into how we might train staff or ministers to assist in the development of Fresh Expressions of church.

The Panel intends to consult on these three interconnected strands with the Ministries and Mission and Discipleship Councils, the Joint Emerging Church Group, Presbyteries and local congregations about how this might be taken forward.

⁹ Special Commission anent Ministerial Tenure and the Leadership of the Local Church report to the 2014 General Assembly, 23/6, *Elder Training*

¹⁰ Ministries Council report to the 2014 General Assembly, 4/9, 1.6.5

2.5 Congregational finances

Although finance was not the major issue, the difficulty of ensuring there is sufficient finance for work at a congregational level was raised, with expenditure on buildings a particular concern.

Concerned about increasing burden of financial upkeep of church buildings. Attendee at Keith

The Panel is pleased to note that the Council of Assembly is establishing a joint working group to consider strategic funding and resource allocation issues.¹¹

2.6 Future Work

Over the next two years, the Panel will continue to take forward the considerable amount that remains to be done on vision casting and discerning paths for development.

Throughout, the Panel is committed to ensuring good communication with local congregations offering them opportunities to provide input to the process. The Panel will also seek a means of developing partnership with other Councils, Committees and Presbyteries.

3. Scenario Planning

3.1 In 2012, the Panel presented a report to the General Assembly, entitled, *Mission in a Digital Age*. It described a digital generation where handheld devices such as smartphones and iPads, platforms such as Google and YouTube, social media such as Facebook and Twitter, shape the ways in which individuals think and interact within society and thus influencing how communities are being formed.

The 2012 General Assembly affirmed that the Church needed a well-defined understanding of a society being shaped by digital technology and instructed the Panel

... to undertake an in-depth study of social trends created by digital technology in order to provide a

*context for the Church's mission and report to the General Assembly of 2013.*¹²

The Panel suggested that the changes brought about by increased digitalisation called the Church to theological reflection in terms of the basic concepts that define humanity, and its effect on the creativity and spirituality of the individual.

The Panel recognised that the speed of the changes in social interaction brought about by the increased use of digital media affects not only the Church but also every sector of society as we seek to adjust and plan for the future.

One of the ways in which futurists encourage planning is through an approach which involves building a series of possible future scenarios. These in turn give organisations a range of options as they plan and adjust to the direction they find themselves taking.

Most organisations and businesses do not operate in an intentionally adaptive way: change is often reactive rather than proactive and frequently too little and too late. Those who choose to become adaptive learning organisations are at a distinct advantage and better equipped to anticipate how the future might unfold.

Scenario Planning is an approach which is "capable of linking cause and effect to seemingly unrelated factors, where the nature of possible futures can dramatically affect organisational success [and] provide unique insights, harnessing knowledge, skills and distinctive competencies to drive organisations forward."¹³

3.2 Consultation

There is potential for this approach to help the Church respond effectively to the rapid pace of change in the world today as it seeks to relate to communities it serves

¹² Panel on Review and Reform report to the 2012 General Assembly, Deliverance sections 2 and 3

¹³ van der Heijden, Kees, Bradfield, Ron, Burt, George, Cairns, George, *The Sixth Sense: accelerating organizational learning with scenarios*, John Wiley & Sons, 2002, p 187

¹¹ Council of Assembly report to the 2014 General Assembly, 1/3, 2.1.5

across Scotland. Accordingly, the 2013 General Assembly instructed the Panel to

... consider which planning concepts, such as 'future scenarios' can provide mission strategies for the Church in the digital age and report to the General Assembly of 2014.¹⁴

In January this year, led by Professor George Burt, Stirling University, who has global experience as a practitioner in the field of scenario planning, the Panel undertook a weekend consultation with a diverse group of individuals from within and outwith the Church to create a number of scenarios to present to the Church. The scenarios offer a range of possible options which the Church might utilise to help plan for the future. A detailed description of the process can be found on the Panel's page of the Church of Scotland website.

(http://www.churchofscotland.org.uk/resources/subjects/research_and_consultation)

3.3 The Panel would like to record its thanks to Professor Burt and to the participants in the consultation who so generously gave of their time and expertise to work over several days of concentrated endeavour to produce the scenarios.

3.4 The next step in the process is to invite key stakeholders to discuss the implications of the scenarios for the Church. Thereafter, it is the Panel's intention to offer the scenarios to the whole Church before consulting further on their usefulness as a tool for proactive planning.

4. Use of Digital Technology in the Church of Scotland

4.1 Underpinning the Panel's work in the area of digital technology is the wish to understand how technology is shaping society and to predict trends in order that the Church can adjust to the culture in which it finds itself. Alongside that, the Church has the potential to use

digital technology in very practical ways to determine and influence its own presence in a Scotland of the future. Accordingly, the Panel initiated a conversation with individuals with expertise in the fields of information technology and communication in '121' who identified areas where the Church could resource and equip itself in pursuance of its mission. They identified three key areas of thinking:

1. Digital technology could be used to offer the Church training by webcast or by interaction through webinars to make training opportunities available to everyone, wherever they are geographically located. Two meeting rooms in '121' are already equipped with video conferencing facilities.
2. It is helpful for an organisation with a clear sense of its vision for the future to present itself to the rest of the world in a confident manner. One way might be for all ministers and congregations to have common email addresses, for example, <congregation/minister name>@cofscotland.org.uk. At the time of writing this report, the IT Department is in the final stages of costing such a scheme.
3. To increase efficiency and reduce duplication of resources and effort, it would be helpful if the whole Church could share resources and have access to information currently held centrally. This kind of data could be accessible via a web browser or an app so that it would be accessible regardless of the hardware being used and without reliance on dedicated software.

4.2 The IT Department has already considered the need for the enhanced bandwidth that will be required in response to greater use of digital technology by those working in the Church offices and as a result, bandwidth will be increased from June this year to provide greater digital flexibility.

4.3 More and more congregations are using websites, Facebook pages and Twitter to build community and

¹⁴ Panel on Review and Reform report to the 2013 General Assembly, Deliverance section 3

communicate beyond the physical and geographical confines of congregation and parish. Today, however, many prefer the convenience of having data 'pushed' to devices such as tablets and smart phones. This means they can receive up-to-date communication when an organisation is ready to 'push' it to them rather than having actively to look for data on the web.

This medium presents the Church at all levels with an opportunity to communicate clear, consistent and effective messages. The Panel encourages consideration of how the Church might develop this.

4.4 The Panel intends to consult with Councils and Committees to establish how best to use the technology that is currently available to us and to consider how, across the whole Church, we might harness digital developments as we pursue our vision for the Church of Scotland in the years to come.

The Panel is encouraged by the willingness and enthusiasm of the staff in the IT and Communications Departments.

5. Consensus and Communication

5.1 Last year's General Assembly instructed the Panel to undertake a detailed study on Consensus and Communication and report to the General Assembly of 2015 with an interim report in 2014.¹⁵

A pilot study undertaken in 2012 indicated that across the Church there were many different definitions of consensus and various methods for reaching decisions by consensus. The study involved ministers and session clerks, with responses received from around half of the ministers and around one fifth of session clerks who were contacted. Data was also collected on communication across the Church and participants gave examples of both good and poor exchanges they had experienced in the course of a decision-making process.

The purpose of the research is to inform and empower the Church at all levels in its communication and decision-making by providing information which reflects in an accessible format the opinions of those within the Church of Scotland. The findings of the research have the potential to create a greater cohesiveness and sense of ownership of the decisions made by the Church in the future.

The Panel has engaged the services of Professor Charlie Irvine, Visiting Professor at Strathclyde Law School and Adjunct Professor at John Marshall Law School (Chicago) whose area of expertise relates to the role of alternative dispute resolution in the justice system as well as conflict resolution within the arts.

Along with Professor Irvine, members of the Panel's Consensus and Communication Group will hold a series of conversations with selected participants chosen from geographically different areas and who reflect different areas of church life. The participants will be invited to relate their own experiences of how we communicate within the Church and on ways in which a consensus-based approach to decision-making in the Church might be effective.

Professor Irvine will use the techniques of dialogue and mediation to model participation and respectful communication. These conversations will provide the Panel with more qualitative data which will allow us to analyse our decision making processes from a variety of viewpoints and will inform the report the Panel presents to the 2015 General Assembly.

6. Conclusion

Proclaiming the message of the Gospel of Jesus Christ to a rapidly changing Scotland requires a vision of who and what God calls us to be. The Panel has sought to listen to the hopes and dreams people have for the Church as together we strive to articulate God's vision for the future.

In the name of the Panel

DONALD CAMPBELL, *Convener*
JACK HOLT, *Vice-convener*

¹⁵ Panel on Review and Reform report to the 2013 General Assembly, Deliverance section 6

CHURCH AND SOCIETY COUNCIL

May 2014

3

PROPOSED DELIVERANCE

The General Assembly

1. Receive the Report.

Local involvement (See Section 4 of the Church and Society Council Report)

2. Encourage congregations and Presbyteries to take advantage of the opportunities for involvement in social, ethical and political issues through the resources and support provided by the Church and Society Council, and commend local congregational Church and Society contacts and members of relevant Committees in Presbyteries for their work; note that the Church and Society Council provides discussion resources, monthly news bulletins and runs regional and national events for the whole Church.
3. Encourage the relevant Committees in Presbyteries to work with other Presbyteries in the same Local Authority and with ecumenical partners to engage with debates and decisions about poverty and justice in local government and instruct the Church and Society Council to facilitate and support the development of positive relationships and fruitful encounter.

Responding to climate change (See Section 5 of the Church and Society Council Report)

4. Note with grave concern the Fifth Assessment Report on the science of climate change published by the Intergovernmental Panel on Climate Change in 2013 and call upon the Scottish and UK Governments and the European Union to take decisive action to reduce carbon emissions swiftly.
5. Instruct the Church and Society Council to investigate, with the Church of Scotland Investors Trust and Pension Trustees, the arguments for and against disinvestment from fossil fuel companies and to report to a future General Assembly.
6. Congratulate Eco-Congregation Scotland on its 300th church registration and encourage all congregations who are not yet members to consider becoming members.
7. Note with appreciation and thanks the appointment by the United Reformed Church of the Rev Trevor Jamison as a special category minister in the role of Environmental Chaplain with Eco-Congregation Scotland, and wish Trevor every success in this role.

Science and ethics (See Section 6 of the Church and Society Council Report)

8. Commend the SRT Week of Prayer (8-14 June 2014) and encourage all parts of the Church to participate.
9. Encourage congregations to think and act creatively about how they can bridge the Digital Divide in their parish, especially in the context of changes in access to welfare benefits.
10. Note the potential for future changes with regard to organ donation choices and instruct the Church and Society Council to report on the issue of consent for organ donation to the General Assembly of 2015.

Striving together: celebrating competitiveness in sport (See Section 7 of the Church and Society Council Report)

11. Urge that all involved in competitive sport play fairly, ethically, within the rules and within the spirit of the rules.
12. Encourage churches to ensure equality of opportunity of participation of all, for all of their activities, including those which involve sport and competition.

13. Commend the expansion of sports chaplaincy to sports other than football and encourage it in a wide variety of endeavours.
14. Welcome the commitment of the Commonwealth Games Organising Committee to promote fair play by all competitors.
15. Commend the Commonwealth Games Organising Committee for valuing equality and encourage it further in fulfilling its aim for equality for all.
16. Commend the Scottish Government to involve all in ensuring a lasting legacy from the Glasgow 2014 Commonwealth Games, particularly in deprived areas.
17. Urge the Olympics Organising Committee to implement values of equality and ensure ways of giving minority groups a voice.
18. Encourage action to overcome sectarianism, bigotry and discrimination in sport and in the community in Scotland, and urge the Scottish Government to continue to monitor developments and to fund projects which are successful in changing attitudes and behaviours at a local level.
19. Urge the Scottish and UK Governments and sporting bodies to implement measures designed to reduce hazardous and harmful gambling and to impose a ban on advertising gambling in the context of sport.
20. Urge the Scottish and UK Governments and sporting bodies to impose a ban on advertising short-term ('payday') loan companies who charge exorbitant rates.

Families and the Church in the 21st century: the meaning of kinship bonds (See Section 8 of the Church and Society Council Report)

21. Encourage congregations to be sensitive to the new developments in fertility medicine and the implications these have for congregational and family life.
22. Instruct the Society, Religion and Technology Project to continue engagement with developments in research and legislation concerned with assisted reproduction, and encourage church members to use the resources of the Society, Religion and Technology Project to learn more.
23. Instruct the Church and Society Council to distribute to all congregations the contact details of support organisations for people affected by issues around assisted reproduction and adoption.
24. Instruct the Church and Society Council to prepare study/discussion materials based on the report Families and the Church, to facilitate open and honest discussion about families.
25. Encourage all congregations to support and promote adoption and fostering in association with the appropriate local authorities and services.
26. Affirm the bonds that we share in Christ, and encourage congregations to show the love and welcome to all that we are called to offer in God's name.

Poverty and economics – welfare reform (See Section 9.1-9.2 of the Church and Society Council Report)

27. Affirm that the primary aim of the welfare system is to enhance human dignity for all, so that every citizen may live life in all its fullness, and urge all consideration of welfare policy to be characterised by the principles of fairness and compassion.
28. Urge the UK Government to help those in most need, by increasing benefits by at least the rate of inflation, by ceasing to penalise social housing tenants who may have a spare room, by increasing the minimum wage to a living wage, and by prioritising reductions in inequality.
29. Strongly urge the UK Government to avoid denigrating and blaming people for their poverty.

30. Note the importance of involving people who are affected most by the decisions in the planning and implementation of welfare policies.
31. Urge the UK Government to devolve responsibility for welfare and benefits to the Scottish Parliament.

Priority Areas Action Plan (See Section 9.3 of the Church and Society Council Report)

32. Approve the Priority Areas Action Plan Interim Review and commit the Church and Society Council to its ongoing delivery.

Food security (See Section 9.5 of the Church and Society Council Report)

33. Note the important role that churches play in their local community in responding to need; commend and congratulate congregations and individuals that are involved in the provision of emergency food aid and encourage all congregations to consider if they can support local community food projects.
34. Believe that the Church's response to food poverty and insecurity should go beyond charity; it is primarily a justice issue.
35. Express severe concern that there continues to be increasing reliance on foodbanks across Scotland and urge the UK and Scottish Governments to prioritise the eradication of food insecurity in this country.
36. Urge congregations and Presbyteries to commit to a campaign of prayer, awareness-raising and political action on the issues of poverty in Scotland today, and instruct the Church and Society Council, in co-operation with the Mission and Discipleship Council and other partners, to assist and empower local groups in the church to this end.

Tax, giving and wealth sharing (See Section 9.6 of the Church and Society Council Report)

37. Instruct the Church and Society Council to report on the issue of tax, giving and wealth sharing to the General Assembly of 2015, including consideration of the impending changes related to the Scottish Rate of Income Tax or Scottish Independence, the merits of proposals for a Citizens Income, and other issues related to the use of money in church and society.

Funeral poverty (See Section 9.8 of the Church and Society Council Report)

38. Noting the increases in the costs of funerals, in particular the large increases in charges for burial or cremation, encourage parish ministers to read the guidance produced by the Ministries Council, and urge congregations to consider how they can help reduce the cost of funerals.

Payday lending (See Section 9.9 of the Church and Society Council Report)

39. Welcome the decision by the UK Government to put a legal cap on the cost of consumer credit; note the High Cost Credit Charter and instruct the Church and Society Council to continue to pursue action to tackle extortionate lending and promote alternative and affordable sources of credit.

Homelessness in Scotland (See Section 9.10 of the Church and Society Council Report)

40. Commend Scottish Churches Housing Action and look forward to marking 20 years of ecumenical service in establishing local initiatives to tackle homelessness and contributing to public debate about housing issues, and to supporting its ongoing work.

Credit unions (See Section 9.11 of the Church and Society Council Report)

41. Note and welcome the development of the Churches Mutual Credit Union and encourage all members of the church to save with a credit union.

Ethical investment (See Section 9.14 of the Church and Society Council Report)

42. Commend National Ethical Investment Week (19-25 October 2014) and encourage all parts of the Church to participate.

Joint Faiths Advisory Board on Criminal Justice / Community Justice (See Section 10.1 of the Church and Society Council Report)

43. Note the new name for the Joint Faiths Advisory Board on Community Justice and approve the revised constitution.

Prison visitor centres (See Section 10.2 of the Church and Society Council Report)

44. Welcome the work of the National Prison Visitor Centres Steering Group and continue to support the cross-agency work to create a visitor centre in each of Scotland's 17 prisons.

End of life issues (See Section 10.3 of the Church and Society Council Report)

45. Continue to oppose any change to the legal position with regard to assisted suicide because of concerns about the effect any such change would have on the way society views its weakest and most vulnerable members, whilst recognising that many individuals and families face difficult decisions at the end of life, and urge the provision of better resources for palliative care.

Infant ashes inquiries (See Section 10.4 of the Church and Society Council Report)

46. Express sympathy and share concern with all those affected by the issues raised by the recent revelations about infant cremation and welcome both the Mortonhall Investigation under Dame Elish Angiolini and the Infant Cremation Commission under Lord Bonomy.

Racial justice, asylum and refugees (See Section 10.6 of the Church and Society Council Report)

47. Note that the United Kingdom has a long tradition of being a country of sanctuary for those fleeing persecution and the words of Jesus to love our neighbour; urge the UK Government not to repeat offensive publicity campaigns such as 'Go Home' either on the streets or in Home Office centres such as the one in Brand Street in Glasgow.

Human trafficking (See Section 10.7 of the Church and Society Council Report)

48. Thank the Scottish Churches Anti-Human Trafficking Group for its ongoing work on the issue of human trafficking and welcome the group's engagement with the Proposed Human Trafficking (Scotland) Bill in the Scottish Parliament and the Draft Modern Slavery Bill in the UK Parliament.

Corporal punishment and children's rights (See Section 10.8 of the Church and Society Council Report)

49. Instruct the Church and Society Council to reflect theologically on corporal punishment of children the context of the discourse on international human rights, and to report on this subject to a future General Assembly.

The Church and 21st century health care (See Section 11 of the Church and Society Council Report)

50. Endorse the partnership-based community asset development approach to spiritual care by faith communities and health and social care chaplaincy; recognise that this approach will require a significant shift in understanding of what is meant by health and social care chaplaincy; and support the work of the Spiritual Care Strategic Development Group in taking this work forward.

51. Instruct the Ministries Council and the Church and Society Council to investigate ways of promoting the new approaches to 21st Century Health Care outlined in the report in collaboration with the chaplains training development unit of NHS Education Scotland.

Living a theology to counter violence against women (See Section 12 of the Church and Society Council Report)

52. Call on members of the Church to affirm that violence against women is a sin and urge all men and women to renew efforts to live and work for gender justice.
53. Recognise that there is much more to be done in our churches to make it clear that women and men are equally made in the image of God, through care taken in the language used for worship, through sensitive preaching, use of the Bible, and in our relationships with each other.
54. Urge Councils and Committees, Presbyteries and Kirk Sessions to consider how they can live and promote a theology which counters violence against women.
55. Commend partnership working between Councils and Committees, Presbyteries and Kirk Sessions, other agencies and ecumenical partners to challenge and eliminate violence against women in all its forms.
56. Welcome the continuing work of the Scottish Government on the issue of challenging violence against women.
57. Instruct the Church and Society Council to work with other partners to develop a national process to promote appropriate responses by the Church to the issues identified in the report.
58. Commend the resource from the World Council of Churches and the World Communion of Reformed Churches *Created in God's Image* for study and action by local churches and Kirk Sessions and instruct the Church and Society Council, the Mission and Discipleship Council and others to publicise and promote related resources and issues.

Violence Against Women Advisory Group (See Section 13 of the Church and Society Council Report)

59. Commend the Church of Scotland's Violence Against Women Advisory Group for its work and urge it to continue to consider emerging issues and to bring concerns to the attention of the General Assembly in the future.
60. Note that the Violence Against Women Advisory Group is able and willing to offer advice and information to anyone in the Church who would like to think about how they and their work can contribute to the eradication of violence against women in Scotland.

Politics and Government (See Section 14 of the Church and Society Council Report)

61. Express appreciation to the Scottish Churches Parliamentary Office for the work it has co-ordinated with regard to the Churches' preparation of the referendum and encourage congregations to find out more about the work of the office and its resources in the run up to the referendum and the UK General Election in May 2015.

The Scottish independence referendum (See Section 15 of the Church and Society Council Report)

62. Noting that the General Assembly has decided to remain impartial with regard to the outcome of the referendum, note the report *Imagining Scotland's Future: Community Consultations* and instruct the Church and Society Council to publicise the themes identified in the report ahead of the referendum on Scottish independence and during public discussions about Scotland's constitutional future following the referendum.

Education (See Section 16 of the Church and Society Council Report)

63. Urge the Scottish Government to change the name of Religious Observance (RO) to Time for Reflection to better reflect current practice in schools following its 2005 guidelines and 2011 letter which encouraged the use of that or other appropriate titles to increase a sense of inclusivity in Religious Observance events.

64. Affirm and give thanks for the contribution that the Church of Scotland appointed representatives to Local Authority Education Committees make to the education experience in Scotland's schools, and affirm the belief that the Church appointed representatives provide a model for an expanded understanding of what is meant by democratic decision making that is truly participatory and rooted in communities.
65. Instruct the Church and Society Council, through its Education Committee, to continue to review the provision of core Religious and Moral Education and to offer appropriate support to teachers, local authorities and young people.

Middle East (See Section 17.1-17.2 of the Church and Society Council Report)

66. Encourage all parts of the church to pray for the success of peace talks in Syria and Israel/occupied Palestinian territories.
67. Note the UK Parliament's vote not to intervene with British military force in Syria and consider this to be an important and welcome step forward in the power of the legislature over the executive in matters of war.

Europe (See Section 17.4 of the Church and Society Council Report)

68. Note that 2014 is the 100th anniversary of the outbreak of World War One and the 80th anniversary of the Barmen Declaration; express sorrow and regret for the terror and loss of life caused by war and totalitarianism and instruct the Church and Society Council to continue to work for peace and justice.
69. Commend the Conference of European Churches, and especially its Church and Society Commission, for working to represent the Churches at a European level, and urge that in European Union policy-making the Gospel priority for the poor is considered first, especially in matters relating to the economy, employment, trade, security and sustainability.
70. Note and reaffirm the deliverances agreed by the General Assembly of 1996 which give thanks for the work of the European Union in promoting peace, security and reconciliation amongst European nations, note that Scotland has been part of the European Union since 1973 and believe that Scotland should continue to be a member; affirm that, whether as an independent nation state or as a part of the United Kingdom it is better for Scotland, Britain and Europe for the United Kingdom to remain in the EU.

Nuclear weapons (See Section 17.5 of the Church and Society Council Report)

71. Urge the UK Government to abandon its nuclear weapons; welcome the statement by the World Council of Churches General Assembly encouraging the total global elimination of nuclear weapons and encourage members of the Church to participate in or to pray for the Faslane Easter Witness for Peace to be held on Saturday 28 March 2015.

Age of army recruitment (See Section 17.6 of the Church and Society Council Report)

72. Note that the UK is the only country in the EU to recruit 16 and 17 year olds into the armed forces; urge the UK Government to adhere to the United Nations Convention of the Rights of the Child by ceasing to recruit below the age of 18.

International development (See Section 17.7 of the Church and Society Council Report)

73. Note and give thanks for the successes of the Enough Food For Everyone ... IF campaign, instruct the Church and Society Council and the World Mission Council working with Christian Aid to raise awareness of related issues, especially around tax and financial transparency, and to report concerns to future Assemblies, and congratulate the UK Government for meeting its commitment for spending 0.7% of Gross National Income in Overseas Development Assistance.

Thanks and distribution

74. Thank all those who assisted the Council in the preparation of the report and instruct the Council to write to Members of Parliament representing Scottish constituencies, Members of the Scottish Parliament, Members of the European Parliament representing Scotland, relevant Scottish and UK Government Ministers and others involved in the issues raised in the report.

REPORT**1. Introduction: Church and society at a time of national decision**

1.1 Speaking and listening, exchanging views and ideas and sharing beliefs is key to the work of the Church and Society Council: influencing others but also being ourselves changed and transformed by encounters and experiences. Over the past year, and in the coming months, as the electorate of Scotland face an historic decision, the role of the Church in dialogue with society is where a real difference can be made.

1.2 The Church is impartial on the question of independence, but it is committed to involvement in the referendum debate, a debate which has dominated public policy discourse for many months. The Council has put in a great deal of time and effort into creating safe spaces for dialogue about what sort of Scotland we want to live in, regardless of the outcome of the vote in September. The *Imagining Scotland's Future* programme has opened up new ideas and insights, and has helped to broaden the conversation beyond the usual suspects in politics and the media.

1.3 The strength of our voice at a national level is rooted in the experience of congregations and individuals in the church. Learning is an important part of that experience. Through congregational and Presbytery networks we strive to learn from and reflect the work of the church at every level in our relations with wider society.

1.4 Our overarching commitment remains to reflect the Gospel bias to the marginalised and vulnerable

and speaking truth to power in a context of widening inequality. As changes to the welfare system begin to come into effect, and local and national government expenditure continues to face pressures, we present an analysis of some of the impact on the most vulnerable in society, as well as tell some stories of what local churches are doing in response. We also present in this report some suggestions for further action by congregations to consider tackling the causes, as well as the symptoms, of poverty.

1.5 We have become more aware in recent years of a growing confidence and public profile of an anti-religion agenda in Scotland. This should not be seen as a threat, but as a challenge to us all to think about how to continue to share the Gospel story. Where we defend the right of the Church to have its say, our motives are driven not by a desire to protect status, but because it enables the Church's common witness to the Gospel mission of love, service and care.

1.6 Our report this year also presents ideas for dialogue and discussion, prayer and action. On climate change, on the meaning of kinship bonds, on ethical issues in competitive sport, on living a theology which counters violence against women, on the Church's role in education – and many other important topics. The Church is full of ideas and questions; we all have a role to play in continuing the dialogue, to speak out and to listen. With so many others in Scotland this year, we are searching for and praying for wisdom and hope.

2. Executive summary

2.1 Summary of action on previous deliverances: This table includes all of last year's deliverances with a brief comment about how the issue has been followed up.

2.2 Local involvement: The strength of the Church's voice at a national level derives from its presence in and experience of local communities across Scotland. Here we report on our activities around communications, events and the relationship between the local and national elements of the Church, plus the campaigns we are pursuing over the coming year.

2.3 Responding to climate change: We acknowledge the urgency of the recent report of the Intergovernmental Panel on Climate Change, underline some important questions relating to UK energy policy and mark the 300th Scottish Eco-Congregation.

2.4 Science and ethics: There is an update on recent work, including the first Society, Religion and Technology Week of Prayer (in June 2014), the Digital Divide and forthcoming questions about organ donation.

2.5 Striving together: celebrating competitiveness in sport: This major report, published to coincide with the year of the Glasgow 2014 Commonwealth Games, explores some of the interaction between ethics, religion and sport.

2.6 Families and the Church in the 21st century: the meaning of kinship bonds: New reproductive techniques, adoption and the changing face of family – and how the Church can respond – are considered in this policy report.

2.7 Poverty and economics: Welfare reform, congregational responses to social need, food security, the common weal, truth and lies about poverty, funeral

poverty, payday lending, homelessness, credit unions, the living wage and ethical investment are all covered in this section.

2.8 Societal issues: There are updates and policy lines on criminal justice, including prison visitor centres, end of life issues, infant cremation inquiries, sectarianism, asylum and refugees and human trafficking.

2.9 The Church and 21st century health care: As requested by the 2013 Assembly, this report covers some of the issues for hospital chaplains, but also for the Church as a whole in helping to support health healing and compassion for the sick and their families.

2.10 Violence against women: A major report *Living a theology to counter violence against women* is presented, alongside an update from the Church of Scotland's Violence Against Women Advisory Group.

2.11 Politics and Government: With the referendum in September we present the findings of our series of community consultations, *Imagining Scotland's Future*, alongside an update of Parliamentary activity.

2.12 Education: The Church's Education Committee sits under Church and Society; there is an update on chaplaincy, religious and moral education (RME), religious observance/time for reflection and the role of local authority church representatives.

2.13 Peacemaking and international affairs: Key issues this year are the situations in Syria and Israel/occupied Palestinian territory. There are also updates on Bolivia (following last year's report) and Europe (to coincide with World Mission's report this year). We also report on nuclear weapons, the age of recruitment to the armed forces and international development issues.

3. Summary of action on previous deliverances

3.1 Deliverances from the 2013 General Assembly

2013 Deliverance	Activity and Outcome
2. Confirm that the Church and Society Council has the authority and responsibility for campaigns which fall within its remit, so that the Council can sign up to appropriate campaigns on behalf of the whole Church of Scotland throughout the year, where there is already existing General Assembly policy in support.	During the year the Council has considered membership of a number of campaigns and continues to keep all opportunities under review. A brief report of current projects is included below at section 4.6.
3. Note the measures which the Scottish Government has taken to alleviate the hardship caused by the welfare reforms and urge the Scottish Government to introduce legislation to ensure that no council tenants shall be evicted for rent arrears resulting from the Welfare Reform Act (the so called "Bedroom Tax"), where the Director of Housing is satisfied that affected tenants are doing all they can reasonably be expected to in order to avoid falling into arrears.	The Convener has written to the Convener of the Welfare Reform Committee in the Scottish Parliament, Michael McMahon MSP, the Scottish Government Minister for Local Government and Planning, Derek Mackay MSP, and had meetings with both of them over the course of the year. A report on the impact of changes to the welfare and benefits system has had on the most vulnerable in society is at section 9.1, and includes consideration of the so called "Bedroom Tax".
4. Express serious concern that international action has had almost no impact in stemming the increase of greenhouse gases in the atmosphere, and urge the UK and Scottish Governments to take further action to meet the UK target of a reduction in the emission of greenhouse gases by 80% by 2050, and to press for similar action internationally.	The Convener wrote to Paul Wheelhouse MSP, Scottish Government Minister for Environment and Climate Change and the UK Government Secretary of State for Energy and Climate Change, the Rt Hon Edward Davey MP. She also met with Mr Wheelhouse in February 2014. A report on the work of the Church of Scotland's Responding to Climate Change Project is below at section 5.
5. Congratulate Eco-Congregation Scotland on making its 100th congregational award and commend the charity to all Church of Scotland congregations and encourage them to become members of Eco-Congregation Scotland.	The continued success and development of Eco-Congregation Scotland is a cause for celebration and optimism. 2012 saw the 100 th Award being made, and 2013 saw the 300 th congregation joining the network. A further report can be found below at 5.4.
6. Urge members of each congregation to minimise their energy use and hence their carbon footprint, particularly in buildings and in their use of transport.	Information, advice, resources and ideas are available from the Church's Climate Change Officer, Adrian Shaw – ashaw@cofscotland.org.uk . In January 2014 new guidance was issued to all church treasurers on good energy management.

7. Encourage those with appropriate gifts to explore maximising local food production.	The Council is working with partners including the Iona Community, Christian Aid and Eco-Congregation Scotland to promote awareness of the advantages of local food production, particularly to help address issues of food poverty. A report on this can be found below at 9.5.
8. Urge all congregations to take action to manage energy use in buildings more efficiently in order to reduce their consumption and carbon footprint.	Information, advice, resources and ideas are available from the Church's Climate Change Officer, Adrian Shaw – ashaw@cofscotland.org.uk .
9. Call on the Scottish Government to give communities across Scotland a proper share of the benefits of Scotland's renewable energy and to work with community groups to identify how community-owned renewables might help resolve fuel poverty across the country.	The Convener wrote to and subsequently met with the Scottish Government Minister for Local Government and Planning, Derek Mackay MSP. The Council has also submitted views and has followed with interest the work of a Scottish Land Reform Review Group which has taken this issue into consideration.
10. Encourage all campaign groups involved in the independence debate to maximise the opportunities for citizens of all backgrounds to engage in questions about the referendum.	The Convener wrote to the chairs of Yes Scotland and Better Together and this issue is one regularly raised in meetings with politicians. The Scottish Churches Parliamentary Officer, Chloe Clemmons, has been leading the Council's work around the referendum; a report on activity and outcome can be found below at 15.
11. Encourage congregations to use all opportunities to raise the issues of the gospel and social justice in the debate about the referendum and possible future constitutional arrangements.	The Council's programme <i>Imagining Scotland's Future</i> has enabled many congregations to have a conversation about independence. A report on the referendum can be found below at 15.
12. Support the role of the Electoral Commission in overseeing the referendum on Scottish independence, and urge all sides to work in consensus to ensure a fair and legal vote.	The Convener wrote to John McCormick, the Electoral Commissioner for Scotland and received an acknowledgement.
13. Welcome the involvement of independent international monitors to confirm that the election is free, fair and is run to the highest possible standards.	The Convener wrote to the Secretary General of the Organisation for Security and Co-operation in Europe, His Excellency Lamberto Zannier, and received an acknowledgement.
14. Support the right of voting for 16 and 17 year olds for the referendum on independence and for all future elections.	The Convener has written to the Scottish Youth Parliament and the National Union of Students Scotland, and the Council has been in dialogue with the National Youth Assembly Moderator, and through her, the NYA Reps.

<p>15. Thank students and staff of Cumbernauld College and Kilmarnock College for their work to develop a new website to support school and further education chaplaincy in Scotland.</p>	<p>The website for school and further education chaplaincy was launched at Edinburgh City Chambers during the General Assembly in 2013. The website is www.schoolsandfechaplains.org.uk. An update on education chaplaincy work can be found below at 16.6.</p>
<p>16. Encourage congregations to find out about 'Serve Your Local School' and for them to note that a toolkit has been prepared to help.</p>	<p>'Serve Your Local School' is a project supported by the Church of Scotland, Scripture Union Scotland, the Baptist Union of Scotland and CARE. The Council has promoted the website in its publicity and events over the last year. www.syls.org.uk.</p>
<p>17. Instruct the Church and Society Council, through the Standing Committee on Education, to continue to develop work in five key areas: Religious Observance, Religious and Moral Education, chaplaincy in schools and colleges, representatives on Local Authority Committees and effective representation in public debate.</p>	<p>The Education Committee has continued to develop its work programme around these five areas over the past year. A report on its activities, outcomes and proposals for the coming year can be found below at section 16.</p>
<p>18. Instruct the Council to investigate the impact of the implementation of Curriculum for Excellence and resource reductions on the delivery of meaningful core Religious and Moral Education for all pupils in S1 to S6 and report to the General Assembly of 2014.</p>	<p>The Council has researched this issue and a full report can be found below at section 16.5. A survey of Scottish Local Authorities has revealed some concerns especially about the provision of core RME to S5-S6 pupils, the challenges facing small rural schools and how different authorities are responding to pressures on budgets and school time when considering RME.</p>
<p>19. Welcome the Iona to Westminster Pilgrimage for Peace and Economic Justice 2013 as an act of witness against nuclear weapons; encourage the pilgrims in their 756 mile walk from 19 May to 20 July; and invite those along the route to find ways of supporting the pilgrimage.</p>	<p>The Council congratulates the pilgrims for their witness and action. The Convener wrote about this initiative on her blog and the Church of Scotland media office also helped with publicity for the end of the walk. The Council continues to look for ways to highlight the Church's opposition to nuclear weapons and to further its thinking on economic justice.</p>

<p>20. Commend the ACT Palestine Forum prayer vigil, marked on the 24th day of each month, encourage congregations to note this initiative and invite all members of the Church of Scotland to participate in the World Week of Prayer for Peace in Palestine and Israel (22-28 September 2013).</p>	<p>The Council is working with the World Mission Council, Christian Aid Scotland and the Scottish Episcopal Church to hold events on the 24th of each month. So far these have been in Fairlie (September), Aberdeen (October), Glasgow (November), Fort William (January) and Linlithgow (February).</p> <p>We are also working with a UK group of Churches and Christian organisations to publicise the World Week for Peace in Palestine and Israel (the 2014 dates are Sunday 21 September to Saturday 27 September), an initiative of the World Council of Churches.</p>
<p>21. Note that the world produces enough food for everyone but not everyone has enough food, commend the Enough Food For Everyone...IF campaign and instruct the Church and Society Council, working with the World Mission Council, Christian Aid, the Mission and Discipleship Council and others to promote the campaign to local congregations.</p>	<p>The Church of Scotland supported the Enough Food For Everyone...IF campaign from its launch in January 2013 through to its close in October. This large coalition of aid, development and faith organisations was brought together to concentrate moral and political action in the year when the UK hosted the G8. The campaign resulted in some success; more information can be found below at 17.7.</p>
<p>22. Instruct the Council, in consultation with the Social Care Council and the Priority Areas Committee, to assess the impact of HMG's recent and pending changes for 2013 to the benefits system on the poorest in our communities and report on the same to the General Assembly of 2014.</p>	<p>The Council is grateful for the support and advice from the Social Care Council and Priority Areas Committee – as well as Church Action on Poverty, Scottish Churches Housing Action, the Church Urban Fund and others – for their help with this report. It can be found below at section 9.1.</p>
<p>23. Instruct the Council to investigate the issue of food security in Scotland and report to the General Assembly of 2016.</p>	<p>The rise in the number of foodbanks and families in need of support is a growing concern. Food issues are addressed in the report below at section 9.5. Plans are in place for a report on food security in 2016.</p>
<p>24. Commend the work of the various feeding and food provision projects being undertaken in many parts of the nation, encourage congregations to support initiatives in their area and consider using such projects as an opportunity for an ecumenical expression of the Gospel lived out before the people of Scotland.</p>	<p>While individuals and congregations involved in such projects are to be thanked and encouraged in providing such a necessary response to urgent need, the Council believes that growing inequality and poverty is a shocking development. There is a real danger that foodbanks become established as a normal part of society, and we will be urging congregations and government to do everything within their power to make tackling the causes of poverty a priority, at the same time doing everything appropriate to alleviate the symptoms. A report on these issues can be found below at 9.2 and 9.5.</p>

25. Dispute claims that scripture offers any peoples a privileged claim for possession of a particular territory.	<p>The 2013 General Assembly paper <i>The inheritance of Abraham? A report on the 'promised land'</i> has been much discussed and debated, before last year's Assembly, during it, and since.</p> <p>Following the Assembly the Convener wrote to the Foreign Secretary and others to share the position of the Church of Scotland, and replies were received.</p> <p>The Convener also associated herself with a statement from the Scottish Council of Jewish Communities condemning a rise in Islamophobic incidents following the murder in Woolwich of a British soldier.</p> <p>The Convener and representatives of the Church and Society Council and the World Mission Council have met and planned future meetings with representatives of various Jewish community organisations over the past year. A wide range of topics have been raised, including this report.</p>
26. Note that the current situation is characterised by an inequality in power and therefore reconciliation can only be possible if the Israeli military occupation of the West Bank and East Jerusalem, and the blockade of Gaza, are ended, and on that basis encourage all parties and the international community to renew peace negotiations.	
27. Condemn acts of terrorism, violence and intimidation whether committed by individuals, organisations or governments.	
28. Reaffirm the historic position of the Church of Scotland that Israel is a country which is recognised within the international community of States, with all the rights and responsibilities attendant on that status.	
29. Reaffirm the historic commitment of the Church of Scotland to a State of Palestine with the same rights and responsibilities recognised within the international community of States, with all the rights and responsibilities attendant on that status.	
30. Reject racism and religious hatred and condemn anti-Semitism and Islamophobia.	
31. Support ongoing commitment to dialogue and conversation, with particular concern to make sure that those who are on the margins and whose voices are rarely heard get the opportunity to be listened to, especially Christians who live in Israel and the Occupied Palestinian Territory.	

<p>32. Instruct the Church and Society Council to publicise resources to encourage wide discussion of the report <i>The Inheritance of Abraham</i> and its concluding principles.</p>	<p>The Council has produced a discussion starter leaflet on <i>Justice and Peace in Israel and the occupied Palestinian territory</i>. Other resources include Christian Aid's <i>Breaking Down Barriers</i> (http://www.christianaid.org.uk/images/IOPT-breaking-down-barriers.pdf) and the work of Embrace the Middle East (www.embraceme.org). The Church of Scotland continues to encourage visits to the country, and the World Mission Council are happy to advise. The Ecumenical Accompaniment Programme in Palestine and Israel may also be able to provide speakers who have recently spent time in the country and can relate their personal experience. During the past year representatives of the Church and Society Council and others in the Church of Scotland have met with representatives of the Scottish Council of Jewish Communities and other Jewish groups in Scotland to engage in a process of dialogue and relationship-building.</p>
<p>33. Encourage the appropriate committees in Presbyteries to consider the report <i>The Inheritance of Abraham</i> and bring it to the notice of their presbytery.</p>	<p>A number of Presbytery Committees have requested further information and advice, and the Council has invited further comment and opinion from those committees.</p>
<p>34. Urge the UK Government and the European Union to do all that is within their power to ensure that human rights are respected in Israel and the Occupied Palestinian Territories.</p>	<p>The Convener wrote to the Secretary of State for Foreign and Commonwealth Affairs, Rt Hon William Hague MP, and the European Union's High Representative for Foreign Affairs, Baroness Ashton, and received replies.</p>
<p>35. Urge the UK Government and the European Union to do all that is within their power to ensure that international law is upheld in Israel and the Occupied Palestinian Territories.</p>	
<p>36. Urge the UK Government and the European Union to use pressure to stop further expansion of Israeli settlements and remove existing illegal settlements in the Occupied West Bank.</p>	
<p>37. Urge the United Nations to reinforce the actions agreed by the Committee on the Exercise of the Inalienable Rights of the Palestinian People (CEIRPP) and the protections afforded under the status of Non-Member Observer State to the State of Palestine.</p>	<p>The Convener wrote to the Chair of the CEIRPP, His Excellency Abdou Salam Diallo, Ambassador to the United Nations from Senegal.</p>

<p>38. Welcome the opportunities for collaboration on a variety of key issues and instruct the Church and Society Council to work with Christian Aid Scotland to develop links with the <i>Instituto Superior Ecu��nico Andino de Teolog��a</i>.</p>	<p>The Convener visited Bolivia and the <i>Instituto Superior Ecu��nico Andino de Teolog��a</i> in October, with colleagues from Christian Aid Scotland and the World Mission Council. A report can be found below at 17.3.</p>
<p>39. Instruct the Church and Society Council to provide resources to assist congregations in finding out about work that Christian Aid is doing in Bolivia and linking the activity to the life of congregations in Scotland.</p>	
<p>40. Acknowledge the difficulties and constraints resulting from data protection legislation that may be faced by ministers in providing spiritual support to hospital patients from within their parishes and by hospital chaplains, instruct the Council to explore how spiritual care can best be offered to patients within the framework of existing data protection requirements, and report to the General Assembly of 2014.</p>	<p>The Council is grateful to Rev Ewan Kelly, Director of Spiritual Care in NHS Scotland, for his assistance in the production of a report, which can be found below at section 11. The changing face of care and support means that there are new opportunities and new ways of offering health and social care chaplaincy. Proper data protection should not be a barrier to the capacity of ministers and congregations to contribute significantly to the provision of health and social care chaplaincy.</p>
<p>41. Instruct the Council to investigate the rapidly increasing costs of funerals, particularly burials, and how this is impacting on the bereaved and those conducting funerals and report to the General Assembly of 2014.</p>	<p>The Council is grateful to the Ministries Council for their help in preparing this report, which can be found at 9.8. Issues about the costs of funerals have been raised with local authorities and funeral directors.</p>
<p>42. Thank all those who assisted the Council in the preparation of the report and instruct the Council to write to Members of the Scottish Parliament, Members of Parliament representing Scottish constituencies, Members of the European Parliament representing Scotland, relevant Scottish and UK Government Ministers and others involved in the issues raised in the report.</p>	<p>The Convener sent correspondence to a wide range of individuals and organisations involved in public life and social justice. Several meetings were arranged on the back of these which help to develop new relationships and strengthen existing ones.</p>

<p>43. Welcome the publication of the report <i>The lies we tell ourselves: ending comfortable myths about poverty</i>, and commend it to congregations for study and action.</p>	<p>The Council has continued to work closely with the Methodist Church, Baptists Together and the United Reformed Church to further this initiative. Study resources have been produced, and there has been ongoing engagement with the UK Government. The report has been translated into Welsh and the Welsh Assembly held a debate on the report. A wide group of Churches and Christian organisations have since commended and supported the report, including the Scottish Episcopal Church. Further work on this partnership and related advocacy work can be found below at 9.7.</p>
<p>44. Reaffirm that poverty is a scandal and instruct the Church and Society Council, in consultation with the Priority Areas Committee, to continue to work with ecumenical partners to find new ways to challenge the myths, lies and spin in debates about poverty, in society and in the church.</p>	
<p>45. Instruct the Council to consider the merits of a 'Citizen's Income' and to report their conclusions to a future General Assembly.</p>	<p>In June 2013 the Council agreed to establish a new working group to prepare a report on the theme of tax, giving and wealth sharing, in society and in the Church. This report will be presented in 2015, and the working group will consider the concept of a 'Citizen's Income' as part of their deliberations. See section 9.6.</p>
<p>46. Affirm the conclusions of the report <i>Human rights: what does God require of us? Justice informed by love</i> that the basis of human rights is relational: our duty and responsibilities' to one another sits alongside our personal desires and needs, based on love-informed justice that comes from God.</p>	<p>The Convener wrote to a wide range of civic and political decision makers and influence shapers, including all MSPs and Scottish MPs and MEPs, responsible Government Ministers in the Scottish and UK Government and the EU High Representative for Foreign Affairs and Security Policy.</p>
<p>47 Affirm the Universal Declaration of Human Rights and European Convention on Human Rights in upholding our commitment, because of our faith in a God of love, to love our neighbours, who are every person, in every place and in all times.</p>	
<p>48. Instruct the Church and Society Council to develop human rights resources for study by congregations, Presbyteries and with ecumenical and inter faith partners.</p>	<p>At the time of writing, resources have not yet been published. The Council is working with the Rev Jenny Adams, a parish minister involved in adult education, and with the Conference of European Churches Church and Society Commission (who have considerable experience on this issue) to produce materials for a Scottish church audience.</p>

<p>49. Instruct the Council to share its report on human rights with Non-Governmental Organisations working on human rights issues, and to devise ways of sharing those Organisations' resources and thinking on human rights with the Church.</p>	<p>The Convener wrote to the following organisations:</p> <p>Action of Churches Together in Scotland, Churches Together in Britain and Ireland, the Conference of European Churches – Church and Society Commission, the World Council of Churches, the World Communion of Reformed Churches, Amnesty International, Amnesty International – Scotland, Liberty, British Institute of Human Rights, Progressio, Anti Slavery International, Justice, Christian Solidarity Worldwide and the Scottish Human Rights Commission.</p>
<p>50. Instruct the Church and Society Council to do further work on the connections between climate justice and human rights.</p>	<p>The Convener went on a joint Christian Aid Scotland, World Mission Council and Church and Society Council visit to Bolivia in October 2013 to learn about the human rights implications of climate change. A fuller report can be found at 17.3.</p>
<p>51. Instruct the Church and Society Council to work with Christian Aid and others to promote just access to safe, clean water for every person, in every place, in every time.</p>	<p>Creation Time is an ecumenical season in September / October looking at environmental spiritual and practical issues. In 2013 the theme was Water Justice, to coincide with the International Year of Water Co-operation. Eco-Congregation Scotland produced special resources for Creation Time, which were made available through the Starters for Sunday website. The resources remain available for us at www.churchofscotland.org.uk/speak_out/care_for_the_earth/articles/creation_time</p>
<p>52. Instruct the Church and Society Council to engage in public discourse about the UK Human Rights Act, a UK Bill of Rights and the UK and Scotland's future relationship with regard to the Council of Europe.</p>	<p>The Council had initially planned to host a national conference exploring relevant issues. We were not able to prioritise this in 2013 but we intend to take the matter further in 2014.</p>

4. Local involvement

4.1 The dynamic relationship that the Council has with local congregations and Presbyteries remains essential to ensuring that the Church's national voice is authentic and rooted in the real life experience of the communities it serves. The Council is made up of ministers and members from all over Scotland and all walks of life; how information and ideas are shared and communicated is always evolving. The Council listens to and engages with Presbyteries and local congregations on issues related to justice, peace and the integrity of creation.

4.2 The Council's Local Involvement Officer is Fiona Buchanan (fbuchanan@cofscotland.org.uk). Fiona co-ordinates this area of our work and is our first point of contact for enquiries and information.

4.3 We are also working well with Go For It! As a new programme in the Church, things are settling in, and we have been delighted to hear about the variety of projects which are being supported and the large number of people who are benefiting in many different ways. We hope that the sharing of stories and ideas can continue to be a point of dialogue and inspiration in our work seeking to influence society and the Church. The Council's local involvement work includes:

4.4.1 Church and Society Conference – Speak out! – In October over 100 participants joined the Moderator, Convener as well as members of the Council and staff in St Matthew's Church in Perth for a day focusing on the theme of speaking out. Plans are in development for a future event in 2014.

4.4.2 Roadshows – Over the past couple of years we have developed a successful format of Presbytery roadshows, lasting a few hours (often on a Saturday morning). We ask the Presbytery to provide a venue and publicise the event, and Council members and staff provide the content. This could either be a general introduction to our work, or looking at a specific topic. We are always pleased to join with other Councils and Committees to enhance interest in the wider work of the Church.

4.4.3 Presbytery Church and Society Committees – Presbytery Committees are a way for us to disseminate information, but we only occasionally hear news and reports of what is happening locally which might be relevant and of interest nationally. All Presbytery Committees are encouraged to keep in touch and let us have their thoughts with a view to sharing good practice.

4.4.4 Congregational contacts – In 2010 the General Assembly instructed every Presbytery to ensure that each congregation appoint a Church and Society Contact person. This growing network of around 650 volunteers is essential to our local involvement work, and we are very grateful for their commitment. We want to be as helpful as possible in serving congregations, and so if you are a congregation without a rep and would like to know how this role is filled elsewhere, or if you are a rep but need more support – please contact Fiona Buchanan.

4.4.5 Leaflets and resources – We produce a number of discussion starter leaflets on topics ranging from nuclear weapons to climate change. There are also more substantial study packs on contemporary topics such as human trafficking, multi-culturalism etc. In 2013 two special resources relating to finance and money were produced:

- *Parables and Possessions*, inspired by the 2012 Special Commission on Purposes of Economic Activity, was used as the Lent Course published by Churches Together in Britain and Ireland earlier this year (www.ctbi.org.uk/lent).
- *Money Doing Good*, which helps congregations engage with National Ethical Investment Week in October (www.neiw.org/charities-churches/), produced in association with the Ecumenical Council for Corporate Responsibility.

Copies of all leaflets and study guides are available on the website (www.churchofscotland.org.uk) or from Fiona Buchanan.

4.4.6 E-news – The Council produces a monthly E-news, which is primarily designed for congregational Church

and Society Contacts, and others with an interest in our work. News, events, opportunities and campaigns are highlighted, with the material ideal for sharing in a parish magazine, or with Presbytery papers.

4.4.7 Sally's Blog – The Convener has been a regular blogger on Church and Society issues. Her blog can be found on the Church of Scotland website under the 'blogs' tab (http://cos.churchofscotland.org.uk/blogs/church_and_society/). It remains a useful way to reflect on a current issue or respond creatively to an event or opportunity. Church and Presbytery websites are invited to consider linking up to the blog page to encourage greater traffic and sharing of ideas.

4.4.8 Broadcast and print media – The Council continues to work closely with and rely on the Media Relations team in the Church Offices for assistance, advice and support in spotting opportunities and increasing the positive profile of the Church and its message.

4.5 Midlothian Church – Council Liaison Group

4.5.1 In September 2013 the local churches in Midlothian local authority gave a presentation to the full Council meeting on poverty and social justice and how the churches were responding. Local representatives working with the national Church and Society Council helped to present a well-received session including questions and answers from local councillors. This opportunity, facilitated by the Midlothian's Church-Council liaison group has much to lend itself to other areas of Scotland, where working together with government at a local as well as a national level can make a real difference in helping the most vulnerable. Speaking to politicians and officials about the role and witness of the Church's mission of service to those in need is as, if not more, important than negotiations about national policy which the Council frequently engages in. We have been ably supported in Midlothian by the local church community and we commend this initiative to others.

4.6 Campaigns

4.6.1 In 2013 the Council started to classify the campaigns it engaged with according to the following criteria:

- In sympathy with the campaign
 - The Church broadly shares the campaign's objectives and ways of working.
- In association with the campaign
 - The Church shares the campaign's objectives and agrees that its name and logo can be used in publicity.
- A member of the campaign
 - 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. This may have financial or resource implications for the Council.

4.6.2 Members of:

- ACT Palestine Prayer Vigil
A global prayer movement praying for peace in Israel, the occupied Palestinian territories and the wider Middle East on the 24th of each month. In Scotland Church and Society works with World Mission, Christian Aid and the Scottish Episcopal Church to promote prayer and understanding. www.actpalestineforum.org/vigil
- Justice for Bangladeshi Garment Workers
Led by the World Mission Council and several other UK Churches in partnership with the Church of Bangladesh, to improve conditions for garment workers. www.churchofscotland.org.uk/serve/mission_worldwide/get_involved/justice_for_bangladeshi_garment_workers
- Scottish Living Wage Campaign
A campaign organised by the Poverty Alliance seeking to introduce and implement a living wage for all workers in Scotland. www.slw.povertyalliance.org
- Stop Climate Chaos Scotland
This coalition of organisations continues to campaign vigorously for the Scottish Government to put into effect its commitments under the Climate Change

Scotland Act to reduce greenhouse gas emissions. In 2013 this has focused on active transport (walking and cycling). www.stopclimatechaos.org/scotland

4.6.3 In association with:

- End Child Poverty Scotland
Working to highlight the issue of child poverty and calling on society and the government to take action to tackle it. www.endchildpoverty.org.uk
- Flesh and Blood
Encouraging Christians to be blood donors and join the organ donor register. www.fleshandblood.org
- National Ethical Investment Week
Held every October, this week raises awareness to let people know about sustainable and ethical options in their financial decisions. www.neiw.org
- Robin Hood Tax
Calling for a tiny tax to be imposed on financial transactions to help pay for essential public services, climate adaptation and international development. www.robinhoodtax.org.uk
- Scotland's For Peace
A group of Scottish based organisations working to raise awareness of peace issues. www.scotland4peace.org
- Stop Destitution Now
Organised by the Scottish Refugee Council and Refugee Survival Trust, this campaign is calling for a change in policy to stop destitution among asylum seekers. www.stopdestitution.org.uk
- Trace the Tax
Christian Aid's campaign for tax transparency calls for country-by-country financial reporting by multinational businesses. This would ensure that tax is paid in each jurisdiction. www.christianaid.org.uk/actnow/trace-the-tax
- White Ribbon Scotland
Part of an international campaign for men in Scotland who want to end violence against women www.whiteribbonScotland.org.uk

4.6.4 In sympathy with:

- Asia Floor Wage
A campaign to improve the wages of garment workers in Asia, run by Labour Behind the Label. www.asiafloorwage.org
- Campaign for a Fair Society
A manifesto for the rights of people with disabilities, including a campaign against cuts. This is co-ordinated in Scotland by Values Into Action Scotland. www.campaignforafairsociety.com

4.6.5 The Church of Scotland, through the Church and Society Council, is a member of the following groups or organisations:

- Crisis Action – an international charity which focuses on conflict and human rights. www.crisisaction.org
- Poverty Alliance – a Scottish membership organisation and national anti-poverty network which works with voluntary organisations, policy makers and politicians at Scottish, UK and European levels. www.povertyalliance.org
- Poverty Premium Project – working with Church Action on Poverty, the Iona Community and the Scottish Episcopal Church, this project looks at tackling the additional costs of living in poverty. www.church-poverty.org.uk/foodfuelfinance
- Scottish Council of Voluntary Organisations – the umbrella organisation for Scottish charities. www.scvo.org.uk
- Scottish Pilgrim Routes Forum – a network of organisations and individuals committed to developing routes for off-road pilgrimage travel across Scotland. www.sprf.org.uk
- World Week of Prayer for Peace in Palestine and Israel – The Church of Scotland is represented on the UK Planning Group which connects to a World Council of Churches initiative for this week, held in September each year. www.pief.oikoumene.org/en/world-week-for-peace

5. Responding to Climate Change

5.1 IPCC report

5.1.1 The fifth assessment report on the science of climate change by the Intergovernmental Panel on Climate Change (IPCC) was published in September 2013. It draws together and summarises research on climate change from over 9,000 published sources around the world. It is the most complete and up to date source of information on the science of climate change and an impressive review that contains a number of blunt messages for governments, churches and the public:

- Climate is changing: this is beyond doubt.
- Humans are driving this: there is no other plausible explanation.
- 'Business as usual' will push global temperature rises above two degrees Celsius, with disastrous consequences.

5.1.2 Much of the report reinforces what we already know but there are new insights. One of these is that there is far more coal, oil and gas in the ground than we can ever safely burn if we wish to contain global warming. Techniques such as carbon capture and storage, carbon offsetting or geo engineering solutions have not yet made any measurable impact on the increasing levels of atmospheric carbon dioxide. The message that emerges from the report is daunting: the only safe way to manage fossil carbon resources if we wish to avoid unacceptable global warming is to leave them in the ground.

5.2 The energy debate

5.2.1 Climate change has profound implications for energy policy and comes at a time of change and uncertainty as seen by reporting of energy issues in the news. These stories include:

- the dramatic increase in prices by gas and electricity providers and demands that the government rolls back 'green subsidies'.
- the 2013 dispute at the INEOS plant at Grangemouth.
- the ongoing debate about fracking.
- the 2013 decision by the UK Government to go ahead with a new nuclear power station at Hinkley Point in Somerset.

5.2.2 The General Assembly last debated energy policy in 2007 when it considered the report *Energy for a Changing Climate*. This landmark report identified an ethical basis for energy policy and pointed to energy efficiency measures and renewable energy as the best way forward. These conclusions remain valid but the context is clearly changing. The Society, Religion and Technology Project is reviewing this report with the intention of reporting to Assembly in 2016.

5.3 Should the church disinvest from fossil fuel companies?

5.3.1 A group of young people in Dalgety Church are calling upon the Church of Scotland to disinvest from fossil fuel companies that have reserves of oil, coal and gas on their balance sheets that, if burned, will inexorably lead us to global warming of more than two degrees Celsius. The call raises uncomfortable questions for the Church: can we ask congregations to cut their carbon footprint while the Church of Scotland invests in companies that supply the oil, coal and gas that causes climate change? Operation Noah, a Christian climate change charity has launched a campaign called 'Bright Now,' which urges denominations to disinvest from fossil fuel companies if they are to retain their integrity in the face of climate change – www.brightnow.org

5.4 Eco-Congregation Scotland

5.4.1 Eco-Congregation Scotland passed a significant milestone with the 300th church, Priestfield Church in Edinburgh, joining in November 2013. Support to Eco-Congregations has been enhanced considerably by the appointment in 2013 of a chaplain, Trevor Jamison, a minister of the United Reformed Church. The URC is generously supporting Eco-Congregation Scotland by making Trevor available for up to five years through its 'Special Categories Ministry' programmes. This contribution along with support from other denominations, Christian Aid, SCIAF and the Scottish Government demonstrates that care for creation is a theme that can encourage effective ecumenical work and promote partnership with other organisations.

5.5 Ecumenical relationships

5.5.1 The Environmental Issues Network of Churches Together in Britain and Ireland meets three times a year and in June 2013 met at the Grassmarket Community Project in Edinburgh. The theme of the meeting was pilgrimage. Work in 2014 is likely to focus on energy and climate change, and disinvestment from fossil fuels companies.

5.5.2 The European Christian Environment Network Steering Group meets twice a year and holds a conference every other year. In October 2013 the network joined COMECE (the umbrella group for Catholic Bishops in Europe) and the Conference of European Churches to meet representatives of the European Commission to discuss EU work on climate change. In 2014 the main focus will be the conference to be held in Helsinki in September 2014. The theme will be how climate change is affecting the Arctic.

5.5.3 The Scottish Churches Rural Group annually organises a display at the Royal Highland Show and considers a range of rural, agricultural and food issues at its quarterly meetings.

6. Science and ethics

6.1 Society, Religion and Technology Project

6.1.1 The Society, Religion and Technology (SRT) Project continues to make a significant contribution to public debate around science, religion and ethics. The SRT Project is the leading point of contact between the Church and the issues and individuals involved in science and technology. The SRT Project has also supported two of the papers being presented at the General Assembly this year:

- ethical issues in competitive sport (section 7).
- the meaning of kinship bonds (section 8).

6.1.2 Developments – The SRT has hosted a full time additional staff member on secondment from the Scottish Government to work with the Church on issues around Credit Unions, and in particular the launch of the Churches Mutual Credit Union.

6.1.3 Events – In addition to involvement in the annual Edinburgh International Science Festival, the SRT for the first time this year participated in an event at the Edinburgh Festival Fringe. This took the form of a post-play discussion on the nature of the relationship between science and faith following the performance of the play “The God Particle”. The first SRT week of prayer is due to take place, 8-14 June 2014. Please see SRT website (www.srtp.org.uk) for further details.

6.1.4 Relationships – The SRT continues to be involved with a number of organisations, including the Scottish Centre for Rural Research (www.scr.ac.uk).

6.2 Digital divide

6.2.1 The 2013 General Assembly report from the Panel on Review and Reform (Mission in the Digital Age¹) included an instruction to the Society, Religion and Technology Project to explore some of the trends in society and to monitor progress towards a fully integrated digital society, and to report any issues of concern with regard to the digital divide. In addition, the Royal Society of Edinburgh has recently published an interim report on this issue².

6.2.2 In January 2014 the Convener of the Church and Society Council met with Fiona Hyslop MSP, the responsible minister in the Scottish Government. The Church highlights that there are a number of aspects to digital exclusion, including:

- the rural-urban divide
- the age divide
- the education divide
- accessibility for people in poorer communities (and the resulting poverty premium)
- accessibility risks for people with disabilities
- problems for people in developing countries

¹ http://www.churchofscotland.org.uk/_data/assets/pdf_file/0015/14406/Mission_in_a_digital_age.pdf

² http://www.royalsoced.org.uk/cms/files/advice-papers/inquiry/RSE_DI_Inquiry_Interim.pdf

6.2.3 The Scottish Government is already aware of many of these issues, and we would urge it to continue to prioritise tackling this aspect of inequality, especially as much access to services and benefits in the future is planned to be “digital by default”.

6.2.4 The Church is also exploring whether there are specific ways in which we can contribute to alleviating the problems. For example, church buildings are often the only public building in a rural setting; might there be opportunities for the community to be provided with computers and internet access? In addition, there may be people within congregations who can offer practical assistance to those in the community who struggle, for example, with online forms. Congregations are urged to be aware of the issues, and to make every effort to tackle the effects.

6.3 Organ donation – voluntary or presumed consent?

6.3.1 In July the Scottish Government published ‘A Donation and Transplantation Plan for Scotland 2013-2020’. The Church of Scotland has long supported organ and blood donation, and has encouraged members to join the organ donor register and to regularly donate blood. In the last year the Church of Scotland has joined several other UK churches in supporting the ‘flesh and blood’ campaign, which encourages Christians who are able to, to see giving the gift of life as part of their discipleship.

6.3.2 One issue on the horizon however is the possibility that at some point a future Scottish Government may wish to change the way that organ donation is handled. Currently individuals must opt-in to be an organ donor. Recently in Wales, the Welsh Government has changed to a system where everyone is automatically considered a donor unless they have opted-out; the models of operation are sometimes known as voluntary or presumed consent. The claim is that moving away from a voluntary model will result in more organ donors, and therefore more lives saved. There are however ethical and pastoral issues involved, such as the role of the state in such a personal decision, the nature of ‘gift’ in the context of

organ donation and the potentially conflicting wishes of the deceased and their family. In Wales different Churches took different positions on the change, with Anglicans and Catholics opposing, and Presbyterians and Quakers in support.

6.3.3 Change in Scotland is not necessarily on the cards – the present Scottish Government say it is waiting to see an evaluation of the policy in Wales before making any recommendations. In the meantime we are keen to contribute to this ongoing conversation, encouraging people to be organ donors on the one hand, whilst at the same time reflecting on the moral and spiritual benefits and drawbacks for the different systems. We will take soundings from our partners in Wales and expect to report more fully on the question to a future General Assembly.

7. Striving together: celebrating competitiveness in sport

The following report *Striving together: celebrating competitiveness in sport?* is a summary. The full report is available from the Church of Scotland General Assembly web pages – www.churchofscotland.org.uk – and can be obtained in electronic format or paper copies, free of charge, by contacting the Church and Society offices on 0131 240 2275 or by e-mail from – churchandsociety@cofscotland.org.uk

7.1 Introduction

With the Commonwealth Games taking place in Glasgow in 2014, sport is set to have a prominent profile in Scotland. Competitiveness in sport can draw out the best in people, but can also give rise to other behaviours which may cause concern. This report reflects on the place of competitiveness, based on the principles of loving our neighbours and treating others as we would want to be treated.

7.2 Christianity and sport

In the early church, the response to sports was often one of suspicion, but movements such as ‘Muscular Christianity’

in the 19th century embraced sport more fully.³ More recently, some have argued that while competition can elevate the character of those who are involved, there can be unhelpful pressures on athletes, that may encourage them to enhance their performance through any means possible.

7.3 Competitiveness

The word competition can mean both '*striving together*' and '*striving against*'. In 1 Corinthians 12, Paul invokes an image of striving, *together* and *against*, to highlight both our interconnectedness and interdependence.⁴ Both elements of striving are important. Setting competition within the context of the command to love God with all our heart, soul, strength and mind, competitors *strive together*, with God and others, pushing themselves so as to perform to the best of their abilities. Competitiveness between individuals or teams, where there is mutual respect, exemplifies '*striving together*'. Whether winning or losing, sport can encourage a sense of belonging, co-operation and teamwork, and fosters self-control, persistence and self-discipline. We believe that all involved in competitive sport can be guided by Jesus' words: '*So in everything, do to others what you would have them do to you.*'⁵

7.4 Winning and losing

The thrill in achieving one's goal is a major part of the reward for a game well played. However, it may be that despite playing well, the opponent's performance is superior and we don't win. In competitive sport, we are responsible for pleasing God first, before everyone else. Those who are defeated can experience feelings ranging from disappointment to shame. Some may feel they have also lost face, or have let others down. It may take time to come to terms with losing, but defeat can provide valuable lessons.

7.5 Relationships

7.5.1 Family matters – Seeing a family member excel provides great joy. However, the families of sportspeople may need patience and compassion during difficult training schedules or disappointing results. Sport teaches children vital life lessons, including discipline and working as part of a team, working hard to achieve success and accepting defeat graciously. Those supporting young people in sport should uphold high standards of behaviour. However, in our enthusiasm it is easy to push boundaries – shouting abuse at officials or opponents, for example. Family members often sacrifice time, money, friendships and perhaps even the quality of their relationships, and this may add to athletes' pressure, particularly when they fail to achieve the success for which they had hoped.

7.5.2 Supporters – Sports fans join together in celebrating successes but can be quick to voice displeasure when their hopes are unfulfilled. Sporting rivalries exaggerate differences between neighbourhoods, cities or countries. Jesus teaches us to love one another and to treat others as we would like to be treated ourselves. This means striving against feelings of hatred and becoming reconciled to the fact that we are all loved equally as God's children.

7.5.3 Team mates – As well as competition against the opposition, there can be competition within the team. The dynamics of a sports team are complex – a sense of team when they play but, particularly in professional sport, with a fierce competition between squad members.

7.5.4 The coach – The coach seeks to encourage and inspire, challenging athletes to push their limits to perform to the best of their abilities, helping them deal with success and disappointment. While it is important that coaches address the ethical dimension of competition, this is an area where sports chaplains could complement their role.

7.5.5 The sports chaplain – Chaplains are concerned with the holistic wellbeing of people in sport, helping players to recognise that there is more to life than winning,

³ Erdozain D (2010) *The Problem of Pleasure: Sport, Recreation and the Crisis of Victorian Religion*. Woodbridge: Boydell Press

⁴ 1 Corinthians 12:14-23

⁵ Matthew 7:12

adulation and money. Whether one has a religious faith or not, chaplains can help people to recognise the importance of esteem, love, and hope.

7.5.6 The opponent – We should treat our opponents in the way that we want to be treated: with respect, playing hard but not seeking an unfair advantage. In Hebrews 10 we are encouraged to “consider how we may spur one another on toward love and good deeds”.⁶ This idea of encouragement to excel translates well to the context of competition – opponents motivate each other to rise to the challenge of the contest while playing fairly and respecting each other.

7.5.7 Sponsors – Sportspeople may experience dilemmas over endorsing products which they feel are unethical. Whilst sports sponsorship by tobacco companies is banned, no such ban applies to alcohol, gambling or payday lenders. There has been a campaign by English football fans against such advertising on club websites.⁷ However sponsorship of individual clubs continues to be a concern.

7.6 Money matters

“And my God will supply every need of yours according to his riches in glory in Christ Jesus.”⁸ Money has a powerful influence on the potential for success in sport. Teams in the top leagues have money to buy the best players and so maintain their position; those in lower leagues have fewer such opportunities, thus restricting their chances of promotion to a higher league. In recent years there has been a marked increase in sponsorship, particularly of football, by gambling companies.⁹ There has been a parallel increase in gambling in the general population. Problem gambling can be kept hidden and

undetected in its early stages. Players may also succumb to the temptation to get involved in ‘match fixing’ on the direction of the gambling fraternity.

7.7 Equality issues

7.7.1 While women’s sport in Britain has never been stronger, inequalities in earnings between the genders remain. Cultural pressures on young girls may discourage them from active involvement in sport. Those from black and minority ethnic (BME) groups are significantly less likely to participate in sport, particularly at club level, than their white counterparts.¹⁰ The 2012 London Paralympics showcased disability sport in an unprecedented way, but more needs to be done. For people with a disability, participation can help rehabilitation both physically and socially, reducing stigma and discrimination.

7.7.2 In many countries there is little or no access for disabled people to appropriate sports facilities or technological aids. Opportunities to compete are compromised by insufficient funding, not only to train but also to travel. Equality is one of the three values that underpin the philosophy of the Commonwealth Games Federation, the organisation responsible for the Games. While this is to be welcomed, equality of opportunity at ground level, particularly for disabled athletes, still has some way to go.

7.8 Technology and science

The desire to win pushes competitors and the industry which supports elite performers to maximise performance through a variety of means. Science and technology have led to improved equipment and have also influenced competitive performance through understanding of human physiology. The use of genetics to change or improve competitive performance (‘gene doping’) is of interest to many, although the technology is not yet available. Drugs have been widely used in some sports. The World Anti-doping Agency (WADA) is involved in a

⁶ Hebrews 10:24

⁷ <http://www.theguardian.com/business/2012/jun/18/football-league-wonga-advertising>

⁸ Philippians 4:19

⁹ Danson A (2010) *Legal and regulatory update Sponsorship by gambling companies in the UK and Europe: The opportunities and challenges* Journal of Sponsorship 3: 2, 194 – 201

¹⁰ <http://www.sportingequals.org.uk/PICS/BME%20Final%20Full%20%20Report.pdf>

constant struggle to stay ahead of those who try to gain advantage through using banned substances. The use of drugs which could be used for medicinal purposes can also be problematic. There is a fine line between the legitimate use of physiological, technological and psychological strategies to gain advantage and those which infringe legal and morally acceptable practice. Using banned substances not only carries health risks for the competitor but also constitutes cheating. It brings disappointment to all who have supported the athlete, and disrespect to the very name of sport.

7.9 Sports, social justice and peace

7.9.1 At its best, sport can contribute to social justice, playing a valuable role in fostering inclusion and building strong community relationships. At its worst, it can divide and heighten tensions. Sport and education programmes have been involved in peace-making work in many places. Few political leaders have understood or been more committed to the potential of sport more than Nelson Mandela. Sport, Mandela said, “has the power... to unite people in a way that little else does.”¹¹ ‘It speaks to youth in a language they understand’ and “it can create hope where once there was only despair”.

7.9.2 In Scotland the ugly face of sectarianism has been associated with football, and a recent study conducted by the European Union Agency for Fundamental Rights found that, despite significant progress made in past years, sport continues to face a number of challenges across member states related to racism and ethnic discrimination.¹²

7.10 Competing for time: Church or Sunday sport?

In the modern world much sport takes place on a Sunday, which raises issues for the church-going family. For some there is an intrinsic problem with playing sport on a Sunday. For others there is only a problem if there is

a clash with service times. Innovations such as Messy Church offer alternative ways for families to worship, as do mid-week services that may otherwise follow more traditional forms of worship.

7.11 Conclusion

7.11.1 Sport offers benefits for many aspects of life. In competitive sport as in all aspects of our lives, we are called to follow Jesus’ command to “Love your neighbour as yourself”¹³ and to “do to others what you would have them do to you”¹⁴. Competitive sport can provide an arena for giving thanks to God for talents, opportunities to compete, and for relationships fostered through sport.

7.11.2 Competition involves *striving together* while also *striving against* one’s opponent. Playing against an opponent who is well matched pushes competitors to reach a higher level. It is when they “spur one another on toward love and good deeds ... encouraging one another”¹⁵ that they can strive best together in competition. Much is lost when competition is seen solely as *striving against* others. In the true spirit of *striving together*, we should:

“Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others.”¹⁶

“Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ. Then, whether I come and see you or only hear about you in my absence, I will know that you stand firm in the one Spirit, striving together as one for the faith of the gospel.”¹⁷

¹¹ <http://www.telegraph.co.uk/sport/othersports/2327308/Nelson-Mandela-plan-to-tap-into-TV-millions.html>

¹² http://ec.europa.eu/sport/library/documents/tk3209201_en.pdf

¹³ Matthew 22:39

¹⁴ Matthew 7:12

¹⁵ Hebrews 10:24

¹⁶ Philippians 2:3-4

¹⁷ Philippians 1:27

8. Families and the Church in the 21st century: the meaning of kinship bonds

The following report *Families and the Church in the 21st century: the meaning of kinship bonds* is a summary. The full report is available from the Church of Scotland General Assembly web pages – www.churchofscotland.org.uk – and can be obtained in electronic format or paper copies, free of charge, by contacting the Church and Society offices on 0131 240 2275 or by e-mail from – churchandsociety@cofscotland.org.uk

8.1 Introduction – ‘a child of our own’

8.1.1 This report explores the impact of the changing landscape of both adoption and fertility medicine on ideas of family, parenthood and kinship. Kinship, including the ways and contexts in which children are conceived and raised, and fertility medicine are evolving in new directions. The Church needs to be sensitive to these new developments.

8.1.2 The realities of family relationships within Scottish society have changed profoundly over the past few decades. The availability of assisted conception means that children born may have parents responsible for their care who are distinct from their biological parents. Meanwhile, children offered for adoption are no longer typically healthy infants given up at birth, but may be older children from homes affected by alcohol, drugs or other social problems.

8.1.3 The Christian faith offers a view of kinship and identity which can speak to and transcend family structures. A deeper understanding of the complexities surrounding kinship bonds and parents’ desire for ‘a child of their own’ can enable us, as a church, to better support the families and individuals in our congregations and communities.

8.2 Traditional forms of kinship and relatedness

In some societies, only biologically related individuals are considered part of a family, while in other cultures all adults in a village are seen as being some kind of parent to all children. In Scottish society, ideas about kinship have developed and changed over time. Images such as

adoption and parenthood are also key in understanding the relationship of God to humanity. God desired us to be able to both acknowledge and to have a relationship of love with our creator. Similarly, human parents may seek to have some kind of ‘image’ of themselves in their child and, in return, be able to have a relationship with them. While the vast majority of human reproduction continues to take place by natural means, in a small but growing number technological assistance is sought. Although many reproductive technologies tend to focus on the fusing of gametes,¹⁸ procreation is not simply about that act, but encompasses the wider issue of creating a whole human person, loved and cherished by God.

8.3 Changing technologies, changing society?

8.3.1 New developments in reproductive technologies have brought an almost bewildering variety of new possibilities of bringing children into existence. Assisted reproduction techniques such as artificial insemination or *in vitro* fertilisation, can use the gametes (eggs or sperm) of the parents or donors. In some cases surrogate mothers carry the foetus to term before the child is raised by the intended parents.

8.3.2 A prospective technique causing a considerable amount of controversy is maternal spindle transfer, as yet unlicensed for human application. In cases where the prospective mother carries genes for serious mitochondrial disease, the technique seeks to create embryos to whom two females contribute genetically. Concerns include worries about unexpected abnormalities in resulting children.¹⁹

¹⁸ Gametes are a cell that fuses with another cell during fertilization (conception) in organisms which reproduce sexually. In species (such as humans) which produce two morphologically distinct types of gametes, and in which each individual produces only one type, a female is any individual that produces the larger type of gamete – called an ovum (or egg) – and a male produces the smaller tadpole-like type – called a sperm.

¹⁹ See, for example, Reinhardt K, DK Dowling and EH Morrow: “Mitochondrial Replacement, Evolution, and the Clinic” (Science 341: 1345-1346 (2013)

8.3.3 In a society impacted by changing technologies and by evolving concepts of family structure, an increasing number of children have several different kinds of parents. Kinship is thus evolving in new directions.

8.4 Conflicting interpretations of parenthood

8.4.1 The question of who are a child's 'real' parents may be complex. For example, in a couple who choose to use donated sperm, the non-genetic parent may feel less involved because they are 'only' the social parent. In gestational surrogacy²⁰ a woman carries and delivers a genetically unrelated child for another couple or person. The child shares most biological nutrients and other fluids with the surrogate mother – but no genes. On the other hand, in full (or traditional) surrogacy the surrogate provides the egg and gestates the child, so she shares genes with the child. Her biological relatedness with the child may be played down in favour of a more social aspect of parenthood.

8.4.2 Biological factors

Historically, shared blood has been one of the most common ways of expressing kinship. Connection through a biological substance originating in another person may constitute a basis for kinship. Genes can be used to understand genetic relatedness and the passing on of certain concepts of identity. Genes do not always have the same connotation as blood in its representation of life and its transmission. In modern understanding, genes and blood have different but overlapping meanings.

8.4.3 Non-biological factors

Ultimately, identity includes all social relationships. Kinship can arise from the potentially very strong relationships which are formed with others – including adoptive parents, or members of a community. Within the Church, the sacrament of the Lord's Supper is a profound expression of our being 'one body in Christ'. The sharing

in the same loaf of bread and cup of wine expresses the reality that all share kinship as sisters and brothers in Christ; our kinship includes aspects beyond the physical. This is what should be experienced in the Christian Church whereby all members are kin in the fullest sense. The classical doctrine that God creates all things out of nothing (*ex nihilo*) emphasises that our existence is more than biological.

8.5 Adoption

8.5.1 Introduction

Adopted children are now generally considered in every way, including from a legal perspective, as the children of the adoptive parents.²¹ The emphasis on adoptive parents being the parents, in the fullest sense, of the child is reflected in the Bible in the manner in which all people are God's, as described in Galatians 4: 4-8. Considering adopted children as the children in the fullest sense of the adoptive parents has a beautiful Biblical precedent.

8.5.2 Adoption in Scotland

Legislation²² in 1930 for the first time transferred the legal rights to be recognised as the parent of the child from birth parents to adoptive parents. Broadly speaking there are three areas which have profoundly affected the number and circumstances of adoptions: developments in reproductive technologies, changes in societal views and the needs of children placed for adoption. Adoption within Scotland peaked between 1965 and 1970 at just over two thousand per year. A sharp decline in the number of adoptions was undoubtedly influenced by the 1967 Abortion Act. Adoption figures were at their lowest in 2002 (381) with a slight rise in 2010 to 466. These figures include step-parent adoptions, which account for about

²⁰ Surrogacy is an arrangement in which a woman carries and delivers a child for another couple or person. The surrogate may be the child's genetic mother (called traditional surrogacy), or she may be genetically unrelated to the child (called gestational surrogacy).

²¹ Marit Melhuus and Signe Howell, Adoption and Assisted Conception: One Universe of Unnatural Procreation, An Examination of Norwegian Legislation, In European Kinship in the Age of Biotechnology, Jeannette Edwards and Carles Salazar (eds.), Berghahn – Oxford, 2009, p 157

²² The Adoption of Children Act 1926 (followed by The Adoption of Children (Scotland) Act (1930))

a quarter of this figure.²³ Until the 1950s the vast majority of children placed for adoption were 'relinquished babies', born to single women. By the late 1970s the focus had moved to finding homes for children who were 'in care' having been removed from their parents. Not only were children in need of adoption generally older, but some had siblings who needed to be placed with them; many had experienced neglect and abuse. From the 1990s there was a rise in the number of children whose parents misused drugs and/or alcohol.

8.5.3 Adoption today

In considering adoption as a way of forming a family, people find that they are being asked to consider giving a home to a toddler, or young child, to a sibling group or to children affected by drugs and/or alcohol. Some adopters find it hard to understand the level of difficulties that the children may have, or to anticipate or deal with the effect the children's difficulties may have upon them. Much has changed in society since the introduction of the 1930 legislation. The idea that children could easily be transplanted from one situation to another has given way to recognition of the patience, skill and compassion required to help children and their new families.

8.6 Family relationships in the Bible

8.6.1 Within the Bible, there are accounts of a wide variety of family structures or kinship, and which function in many different ways. In the gospels of Matthew and Luke, genealogies matter.²⁴ In Jesus' teaching, the parable of the prodigal son shows a loving parent, but also family tension and conflict,²⁵ while the call of Jesus to James and John pulls sons away from their obligations to their families.²⁶ In Jesus' own family life, Joseph is portrayed as an adoptive or social parent, rather than Jesus' biological parent.²⁷

8.6.2 Beyond families, the Bible points to a more profound range of relationships, grounded in God's love. There is a kinship with all people, given particular expression in the Church. Thus, the Church family should be able to include all people, beyond any connection of ethnicity, blood or social ties. Everyone should be welcomed and valued, just as they are, and congregations should aim to be a real family to each other, with all the love, the joy and the challenge that brings.

8.6.3 In the Church, this love is recognised or affirmed through baptism. For an adult it comes with a confession of faith but the Church of Scotland primarily practices infant baptism, where parents bring their child along to be welcomed into the family of the Church. With a little imagination there is much that can be done to welcome families of all shapes and sizes into the Church community.

8.6.4 This common rebirth of the new Christians as children of God enables them to experience a new and very real family with a new parent in God and brothers and sisters. A Christian understanding of kinship within the Church can be far stronger than any biological, social or cultural ties.

8.6.5 This understanding of Christian kinship, however, is often not experienced in many churches. The love that we should express towards others within the Church community, a love that comes from God, should never be considered inferior to the love shown to their biological family. The relationship of sacrificial love which exists between the members of the Christian church models a different, fuller kind of kinship.

8.7 Conclusion

8.7.1 As this report has explored, our interconnectedness with others in relationships we regard as kin or family can be very complex. As assisted reproduction techniques develop, biological factors can connect children to a number of different people, who may or may not be involved in their upbringing. The Christian church should be able to offer the good news of welcome and kinship to all people, grounded in the love of God, shown to us in

²³ <http://www.gro-scotland.gov.uk/files2/stats/ve-reftables-2011/ve11-t2-1.pdf>

²⁴ Matthew 1:1-17, Luke 3:23-38

²⁵ Luke 15:11-32

²⁶ Mark 1:19-20

²⁷ Luke 2:41-50, Luke 1:26-38, Luke 2:-1-7, Matthew 1:18-25

Jesus. But we often fall short, and so there are a number of areas of particular challenge to the Church from this report.

8.7.2 Given the ongoing development of knowledge and techniques in assisted reproduction, the Church must continue to engage with this area of medical research and development. The key role of the SRT Project in this is noted. As adoption has evolved over the generations, the Church and its members need to be aware of the changing expectations on adoptive parents, and the pressures on and experiences of those involved in adoption – parents and children. The Church as a whole, and congregations and members locally, should offer practical support and every encouragement to those who answer the call to foster or adopt.

8.7.3 The Bible points to a kinship we all share as God's children. Created by God in God's image, unconditionally loved by God, reborn and made new in Christ, all people are welcomed into the family of God and the body of Christ, the Church. As such, our love and concern should reach beyond any biological kinship, to embrace all people – no matter their origins, upbringing, family contexts or relationships. This is not a new challenge, but it is certainly an ongoing challenge for us all.

9. Poverty and Economics

The following report *The impact of changes to the benefits system on the poorest in our communities* is a summary. The full report is available from the Church of Scotland General Assembly web pages – www.churchofscotland.org.uk – and can be obtained in electronic format or paper copies, free of charge, by contacting the Church and Society offices on 0131 240 2275 or by e-mail from – churchandsociety@cofscotland.org.uk

9.1 The impact of changes to the benefits system on the poorest in our communities

9.1.1 This report was requested by the 2013 General Assembly, which agreed to: 'Instruct the Church and Society Council, in consultation with the Social Care Council and the Priority Areas Committee, to assess the

impact of HMG's recent and pending changes for 2013 to the benefits system on the poorest in our communities and report on the same to the General Assembly of 2014.'

9.1.2 The full report summarises the Church of Scotland's previous thinking and opinion on the issue and reiterates our commitment to supporting people who are marginalised, living in deprivation and in need of additional assistance to regain dignity and respect.

9.1.3 The Gospel priority to the poor has underpinned the Church of Scotland's approach to the issue of national social security protection. This is seen especially in the Priority Areas Action Plan approved by the 2010 General Assembly, which recommitted the Church to working with a bias for those on the margins. Through the work of CrossReach the Church of Scotland has first-hand experience of working to care in Christ's name with people who are vulnerable. As one of the largest (and the most diverse, working across all eight categories of social care) non-governmental providers of social care in Scotland, CrossReach demonstrates the Church's clear commitment to service and care, as well as linking in the worshipping life of congregations and their prayers with the real social needs in our society. The work of the Church of Scotland in Priority Areas, those parishes in the most deprived areas of Scotland, also helps to bring to mind the reality of the situation which people face.

9.1.4 We challenge the assertion that the goal of welfare reform should be to reduce the cost of the welfare system or to reduce dependency; dependency is a fact of life for us all, we all depend on one another. Poverty is not a consequence of dependency, nor will welfare reform by itself alleviate poverty.

9.1.5 The full report outlines some of the recent changes to the benefits system, including:

- Benefits Up-rating Cap
- Benefits Cap
- Housing Benefit changes
- Social Fund / Scottish Welfare Fund changes

- Council Tax Benefit / Council Tax Reduction (Scotland) changes
- Child Benefit changes
- Disability Benefit changes

9.1.6 The impact on the poorest in our communities

9.1.6.1 The best evidence is that tax and benefit changes will be the major driver of child poverty in the UK and Scotland in particular for the remainder of the decade. The Institute for Fiscal Studies has calculated data to compare the impact of reforms with what might have happened if no changes had been made:²⁸

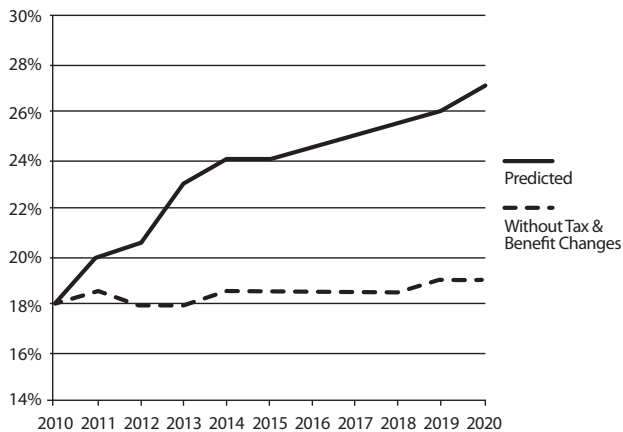


Table: Predictions of the proportion of children living in poverty 2010-2020. Institute for Fiscal Studies.

9.1.6.2 The clear message from Priority Areas is that sanctions do not work; they only punish people who are the most vulnerable and there is the stigmatising effect of the changes combined. Glasgow's Food Bank Forum has heard suggestions that the vast majority of people who are accessing foodbanks have faced a benefit sanction or benefit delay. Instead of additional resources being given to the welfare budget at a time of massive reform, as predicted there have instead been swingeing cuts.

9.1.6.3 The principle of having people in poverty involved at the heart of the process has been ignored by senior decision makers in the UK Government. The nature of changes are detached from the reality and experience of welfare recipients. Those formulating policy do not know what it is like to live in poverty, nor do they appreciate the budgetary pressures that universal credit will create. Four themes come across clearly:

- There is a stigma to being poor.
- There are costs to living in poverty – wellbeing, life expectancy, achievement – but also it simply costs more to run an electricity meter, to not be able to buy goods in bulk at a discount.
- In-work poverty is real and widespread.
- Cuts to benefits and the imposition of sanctions are divisive and are causing the poorest to be ever more vulnerable.

9.1.6.4 Many people who receive benefits have reported damage to their confidence and self-esteem, due to the indignity and stigma of blame used by many politicians and the media, and even some Job Centre staff. Changes to the introduction of reforms, for instance the timeline for the introduction of Universal Credit, is confusing and worrying for many people. It is becoming clear that some of the changes will not solve all the problems they are intended to. The 'spare room subsidy' / 'bedroom tax', for instance, may end up costing Government more as pressures on homelessness and social care services increase. Many of the changes will create expensive and painful societal problems for years to come. A new system of monthly payments is likely to lead to an increase in rent arrears, debt and evictions. To their credit some Scottish local authorities, such as Dundee City Council, are opting not to evict on the basis of rent arrears accrued because of the 'spare room subsidy' / 'bedroom tax'. We should all be aware of the interconnectedness of issues facing those in poverty. The Poverty Truth Commissioners see no positives in the welfare changes. They recommend that a fundamental change is needed to place people with experience of poverty as active participants in the solution. The poor should not be seen simply as a problem to be dealt with.

²⁸ IFS Report R78 May 2013 – data for this chart is for the UK as a whole <http://www.ifs.org.uk/comms/r78.pdf>

9.1.6.5 Some key issues raised by CrossReach, the Social Care Council of the Church of Scotland, are:

- The 'spare room subsidy' / 'bedroom tax' – Around 95,000²⁹ social households in Scotland are currently 'under occupied'. In Edinburgh there is a shortfall of 900 one-bedroom properties. The Scottish Government has said that "there is no feasible way for the majority of those under-occupying social housing to find social housing of the right size."³⁰
- Rent Arrears – CrossReach expects that increased rent arrears will lead to evictions in many cases, and therefore an increase in homelessness. The effect will be felt most on CrossReach's homelessness services which will see an increase in demand. This will not be a spike on day one but, as arrears build up over time, more people will be made homeless and will require support.
- Local Authority Budgets – Extra costs for local authorities and charities dealing with the fallout from the reforms, added to the reduction in budgets means that social landlords, local government and others have less money to build new houses and provide other services.³¹ Some local authorities are not planning to change their allocations policies to take account of the new rules, which means that people could be offered tenancies which they cannot afford.

9.1.7 The UK Government's response

9.1.7.1 The Church of Scotland wrote to the Department for Work and Pensions (DWP) in preparation for this report. The DWP was asked about its evidence and analysis of the impact of the UK Government's changes to the benefits system on the poorest in our communities. The Secretary of State, Rt Hon Iain Duncan Smith MP, replied. In his letter he said: "It is too early to say what the impact of these changes will be." A copy of his reply is in the full report.

²⁹ http://www.cih.org/resources/PDF/Scotland%20Policy%20Pdfs/Bedroom%20Tax/CIH_Bedroomtax_e.pdf

³⁰ <http://www.scotland.gov.uk/Resource/Doc/1125/0115214.doc>

³¹ *Ibid.*

9.1.8 What other Churches are saying

9.1.8.1 We are pleased to draw attention to the Church of England's General Synod paper *Welfare Reform and the Church* (GS1897).³² It said: "the Church's commitment to a welfare state is not mere nostalgia. It is a theological judgement about what the state should be and should do for its citizens. Where the poor and vulnerable carry a disproportionate share of the burden created by the financial crisis, something is wrong."

9.1.8.2 The Church has for many years held the view that the primary aim of the welfare system is to enhance human dignity for all. Social security is a national safety net which enables every citizen to be able to live life in all its fullness. We will continue to insist that the consideration of welfare policy should be characterised by principles of fairness and compassion. The UK Government has worked to reduce expenditure on welfare and benefits. This is a wrong priority. The conclusions of the Church of Scotland's Special Commission on the Purposes of Economic Activity included a call for a reduction in inequality; this should be the measure of a successful economic and fiscal programme. To this end we will continue to urge the UK Government to be more compassionate in helping those in most need, for instance by increasing benefits by at least the rate of inflation, to cease penalising social housing tenants who may have a spare room, by increasing the minimum wage to a living wage. Alongside all of this we will continue to expose the myths and lies told about poverty which continue to denigrate and stigmatise people for their poverty.

9.1.8.3 *Nothing about us without us* is for us. This is the important message which the Church is embracing from Scotland's Poverty Truth Commission. The importance of involving people in the decisions which affect them most can never be understated. It is especially true in welfare, where the decisions are too often taken by affluent politicians whose daily lives are so far removed

³² <http://www.churchofengland.org/media/1782996/gs%201897%20-%20welfare%20reform%20and%20the%20church.pdf>

from the lived experience of what it means to be poor. The Church has in the past been associated with a call to devolve welfare to Holyrood. With the outcome of the referendum uncertain (and the Church of Scotland remaining impartial), in the event of a 'No' vote we would urge speedy consideration of devolving social security as a future change to the powers of the Scottish Parliament.

9.1.8.4 Most important of all, Church members should commend and pray for those churches and individuals that are involved in the provision of emergency food aid for those in need. It is a shocking indictment that in our wealthy nation there is an increasing reliance on foodbanks. As Christians we are encouraged to act for justice as well as to show charity; the Church of Scotland, along with its ecumenical and other partners, will continue to work to tackle the causes as well as the symptoms of poverty.

9.2 Scottish churches' responses to welfare reform

9.2.1 The impact of welfare reforms on the most vulnerable in society is dramatic, and for many people the need is urgent and real. Many are facing questions about whether to eat or heat, about how to survive when increases in wages or support are smaller than inflation and issues about access to affordable credit. In our churches and our neighbourhoods many more are hearing and sharing stories of how people in jobs still struggle to make ends meet and do anything other than survive, let alone live.

9.2.2 In the summer and autumn of 2013 the Scottish Churches Parliamentary Office invited responses to an online survey to try to document and analyse what churches were doing in response to desperate social need. This was done to gather some hard evidence and to look for some common threads which could help in determining policy positions, as well as motivating and encouraging local congregations to continue to respond to the needs and priorities of their communities.

9.2.3 The full briefing on Scottish churches' responses to welfare reform can be found on the website of the Scottish Churches Parliamentary Office <http://www.actsparl.org/briefing-papers/15-3-scottishchurchesresponsestowelfarereform.aspx>

9.2.4 The survey was open for 6 weeks, and 256 responses were submitted. Of these, 151 were completed with consent given to use the information; the report provides a small snapshot of activity. Of the 151 completed responses, the majority were completed by Church of Scotland congregations (130). Other traditions represented were Episcopal Church (4), Methodist Church (3), Baptist Union of Scotland (2), Congregational Federation (2), Salvation Army (1), United Free Church (1), United Reformed Church (1), Associated Presbyterian Churches (1), and the Religious Society of Friends (1). Two Local Ecumenical Partnership churches responded, and one Unitarian congregation. The geographical spread of responses was good, with responses from churches in 30 of Scotland's 32 local authorities.

9.2.5 Why are churches involved? Through a qualitative analysis of the responses given to the question 'Why is your church involved in providing this assistance?', a number of trends appeared:

9.2.5.1 A Christian response to social need – The terms 'mission', 'outreach' and 'witness' appeared relatively frequently in this section. Below are some quotes which explain the unconditional commitment to social action:

- "Because we care for our neighbours, no matter who they are. We are all God's children and should want to help our brothers and sisters who are in need."
- "There is significant need within the communities in which we work and we see this as a practical expression of the Christian gospel."
- "Simple...read the story of The Good Samaritan. We strive to show God's love through practical support by serving in our communities."
- "Compassion according to [Matthew] 25:35."

9.2.5.2 Responding to growing unmet needs in local community – Some of the answers related to recent economic effects:

- “It was felt that there was local need to provide this form of back-up as the new welfare reforms took effect.”
- “Members are very conscious of the effects of the economic situation in an area with high levels of unemployment and deprivation.”
- “Rise in food theft crime in area prompted food initiative.”
- “Government policy is squeezing vulnerable people’s budgets to the extent that they have to make tough economical home decisions.”

9.2.5.3 The majority, however, referred to a more general sense of unmet or increasing need within their community. Interestingly, only one respondent explicitly stated that those whom they are helping may be from within their own congregation.

9.2.5.4 Partnership, ecumenism and lending a hand to neighbours – The trend immediately apparent on reading through the responses is that partnership working is central to many of the projects reported. The majority of respondents report that they work with others; nearly half work alongside local community / health / local authority partners, but even more report working with neighbouring churches and the local Christian community.

9.2.5.5 Several responses indicate that churches had been directly approached by a neighbouring church to become involved. Several churches noted that where there had been an established project already set up, other churches in the local area which had not perhaps given active support before are beginning to lend their support, or are getting more involved.

9.2.5.6 One response also highlights that different types of assistance are all valuable:

- “Members acknowledge the need in our community for this help and this is something our ageing congregation is able to do.”

9.2.5.7 Churches can offer space – Church premises are obviously considered valuable community assets, with many references to the use of buildings to facilitate other organisations’ work in addition to the Church’s own work. Churches report being used as:

- Accommodation for night shelters/drop-ins for the homeless.
- Accommodation for support groups of various types.

9.2.6 Social Action Projects

9.2.6.1 Projects that provide food – Most respondents who completed the survey reported offering some sort of assistance with food provision: 123 of 151 respondents (81%). Some churches identify organising a project in their own church, but the vast majority of churches report that they contribute goods or volunteers (or both) to another project.

9.2.6.2 Most of the projects which are reported in this category are projects which provide emergency food provision: foodbanks, food parcels *etc.* This usually consists of a collection of non-perishable items which are then distributed as emergency food parcels. Many of those who are involved in foodbanks reported that the services are provided to people who present a voucher, which will have been handed to them by Jobcentre Plus, a healthcare worker, or other statutory agency. The majority of the foodbanks identified report that they are operating within this voucher-led system, and many of them are organised under the Trussell Trust franchise model. Churches around Scotland are therefore already very involved in the running (and supplying) of foodbanks which are being relied upon by local and national government agencies to be there to support people in times of need.

9.2.6.3 Nonetheless, there is a sizeable proportion of foodbanks reported here which do not report requiring a voucher: an indication, perhaps, of another group of foodbanks which have been set up independently from the franchise model. For an interesting example of a foodbank that has been set up ‘independently’, with around 20 partners, in a community led by a church: see

this blog about the Greater Maryhill Foodbank: http://cos.churchofscotland.org.uk/blogs/priority_areas/2013/10/09/the-road-less-taken-greater-maryhill-foodbank/

9.2.6.4 There are also a number of churches preparing cooked food; this is mostly seen in the form of community cafes, which offer cheap or free cooked food and an opportunity for people to gather together. The churches which run these projects report that the chance for fellowship and a space for people to chat is a key aspect to this type of service.

9.2.6.5 A few other projects also stood out as particularly innovative responses to locally identified need:

- Providing hot meals during the school summer holidays to children who are in receipt of free school meals during term time.
- A project which encourages cookery skills, particularly with vulnerable families. The emphasis is on promoting positive lifestyles and increased physical and mental well-being.
- Cheap fruit and veg being sold in the church, making fresh produce more affordable (most foodbanks distribute non-perishable items).

9.2.6.6 Providing material needs, for example clothing or household goods – Just under half of the responses to the survey also reported that they supplied other material items, excluding food, to people in need. Here the most commonly observed model is that of ‘starter packs’, which comprises a pack of essential household items to people who are moving into new accommodation, often after a period of homelessness. Again, similarly to foodbanks, many of the projects which were identified are accessed using a statutory referral system (a voucher system).

9.2.6.7 Homelessness (including shelters and befriending projects) – Much of the information provided in this section overlapped with the information given in the category above. However, here there are a number of churches which contribute goods or volunteers to already-established projects; Bethany Christian Trust and the Lodging House Mission are two notably mentioned projects in this category.

9.2.6.8 Debt advice, budgeting skills or credit unions –

A far smaller proportion of our respondents indicated that they had any involvement in projects within this category: 20 reported that they are engaged in work in this area, and this is evenly split between churches which run their own projects and churches which provide volunteers or premises. Christians Against Poverty courses and advice services are the most common way in which churches are involved in debt advice services, though some respondents reported a close working relationship with other organisations, including Citizens Advice Bureaux. A few respondents indicated that individual members of their congregation had the relevant expertise to be in a position to offer advice on budgeting skills. Others reported having members who had taken the time to complete courses on giving advice, such as completing training with Christians Against Poverty to become a money coach.

9.2.6.9 Mental health services (including counselling) –

Far fewer respondents offered examples of projects within this category, but within this category, the following projects were identified: dementia support groups, bereavement support, and support for mothers with post-natal depression. Some churches also reported the use of their premises by external service providers who offer these services.

9.2.6.10 Access to computers and / or computing skills

– This is a category in which there were relatively few responses, and indeed only one of the respondents who indicated that their church offered access to computers or computing skills made any mention of this when asked to further describe the project. In light of the ‘Digital by Default’ aspiration which will lead to the majority of the welfare and benefits system requiring to be administered by claimants online, this is an area in which churches (not just through their premises, but also the expertise of those in their congregation) may be able to make a significant difference in their communities.

9.2.7 Pastoral Care

9.2.7.1 For those who have pastoral care responsibilities within their church, there were some additional questions which sought to find out whether there had been a discernible rise in people approaching churches with problems related to changes to the welfare and benefits system. Of those who reported that they had noticed an increase, around half reported that concerns about the current welfare system, benefit sanctions and changes to disability benefits were on people's minds. However, the most significant issue was the 'bedroom tax' which is causing much anxiety. In this section, people who have responsibility for pastoral care in churches recorded their experience of more people presenting at churches asking for money; a growing number of people struggling with benefit sanctions imposed and causing hardship, and the worry of the new assessment process for accessing disability benefit. One respondent noted that there had been a shift because "before, people were very reluctant to speak openly".

9.2.7.2 When placed in a situation where someone asks for help, the majority of our respondents in this section, however, did not feel equipped to be able to give practical assistance. Things that they would welcome to feel better equipped include:

- "How to access emergency money, who to contact about housing issues, Social Work department ... How to access help without dropping people into more trouble."
- "Clear information as to the facts not political fudge."
- "Money! A bit facetious perhaps but true!"

9.2.7.3 However, those who did feel more confident to offer help reported their useful sources of information as including:

- "Hamilton CAB offered excellent introductory sessions on Welfare Reform."
- "Knowledge of local helping agencies; a listing of agencies researched and provided by myself to presbytery; personal contact with leaders of such help agencies."

- "Faith in Community Dundee leaflet."
- "We have held information evenings run by the local authority."

9.2.7.4 Perhaps these provide some ways of equipping people with knowledge, which tackles at least some of the barriers that others have faced in offering help.

9.2.8 Campaigning

9.2.8.1 The majority of respondents reported that they have not undertaken any campaigning in relation to alleviating social need – or the welfare reforms more specifically. Within the group of respondents who reported that they have not campaigned, several potential barriers to participation were identified. The most commonly given reason is a lack of information, with people saying that before they would campaign they would require:

- "Information that tells us how individuals are affected by changes in the welfare system."
- "Better communication by the campaigners."
- "More information on how to go about campaigning about this issue. As far as I can see at present the issue of poverty is a major growing concern for all."

9.2.8.2 Many respondents indicated that whilst the congregation may seem generally willing, there were practical difficulties in getting involved: geographical location (some rural congregations felt too remote to participate); ageing congregations; a lack of willing volunteers to take on the initial engagement to get others in the church involved. Others, however, noted that the link between churches and campaigning was not necessarily clear, and this may cause people to be hesitant in their approach:

- "Maybe causes specifically promoted through presbytery or spoken about during worship would encourage people to pay more attention and see participation as an opportunity to show the love of Christ to others."
- "A greater visibility of churches on demos would help provide a clear lead against those who do not wish the Church to appear. Where are the church banners on anti-cuts demos? I hope the current Mission Action

Plan for our diocese will result in a greater sense of the possibility and responsibility to help the homeless and those without food.”

- “A personal pulpit appeal, relevant to our community and without a political agenda.”

9.2.8.3 One respondent noted that their efforts were focused on service delivery: “We are a hands-on organisation, we are working in the community and are still unsure of the benefits to our clients of campaigning.” Others noted that whilst they regularly pray for the situations they witness in their local projects, they do not campaign as a congregation. However, for those who have campaigned, the overall experience was seen to be positive; respondents who had directly used their experience of being involved in local projects felt that it both enhanced their own understanding of the issues at hand, which in turn made them feel better informed to engage in campaigning and influencing decision-makers. One respondent noted that the experience gained from doing community work “provides credibility” to the responses made by their church to Government consultations on issues of social justice and welfare. In another case, the commitment to eradicate poverty was a long-standing campaigning ‘ask’, but the involvement in a local project has cemented that project in a tangible way: “Our involvement ... has given an expression to our commitment to help eradicate poverty in the UK.”

9.2.8.4 This may provide some reassurance to those who may feel concerned about the interaction between service delivery and campaigning activity. Additionally, the Scottish Churches Parliamentary Office has a leaflet called Making a Difference: How to Lobby, which may offer some pointers for church groups or individuals looking to get started in contacting decision-makers. It is also possible to arrange for a speaker to come to your church group and run a workshop on the content of this leaflet.

9.2.9 Conclusions

9.2.9.1 The general overview of the survey demonstrates that there are many examples of good work going on in

Scotland in offering assistance to those who need it. This assistance is made increasingly necessary by a growing number of people in local congregations and the wider community requiring assistance, partly because of the generally poorer economic situation; and partly due to the changes to the welfare benefits system which are now beginning to take effect.

9.2.9.2 However, the provision of services is only one side of the coin. Tackling the underlying reasons which cause the need for foodbanks, homeless shelters and crisis assistance is also crucial. This survey has demonstrated that the lack of information is often cited as a barrier to people taking more decisive campaigning action. However, the importance of local-led activity has been a strong theme coming out of this survey, and so it may be possible for churches working together at a local level to pool resources, not only in serving their local communities through practical action, but in speaking out against systemic injustices within society.

9.3 Priority Areas Action Plan – Interim Report

9.3.1 The Church and Society Council works closely with the Priority Areas Committee. Our work on credit unions, prison visitor centres, welfare reform and tackling poverty and injustice are some of the many issues which we have worked on in partnership and consultation with them over the past year. The Church and Society Council welcomes the interim report of the Priority Areas Action Plan *Hope and Pain in an Age of Fragility* and is committed to working with the Priority Areas Committee and all other partners to continue to implement and develop its work.

9.4 Scottish Leaders Group on Welfare Reform

9.4.1 Citizens Advice Scotland has convened a new group of leading figures in Scottish civic life to consider issues around welfare reform. The Church of Scotland's General Assembly Moderator and Convener of the Church and Society Council have been invited to join the group. We hope that it will be a useful opportunity for networking, sharing ideas and co-ordinating joint action and response to social need.

9.5 Food security

"Scotland – a small, wealthy, well-governed country blessed with some productive soils and plenty of water, with skilled farmers and fishers, world-leading science and a strong social fabric. And foodbanks. And a population which dies on average four years younger than the European average, with huge inequalities across Scotland."

Nourish Scotland 2013 www.nourishscotland.org.uk

9.5.1 The General Assembly received a report on food and agriculture in 2012 called *Give us our daily bread*.³³ Last year the General Assembly instructed the Council to investigate the issue of food security in Scotland and report to the General Assembly of 2016.

9.5.2 Food security is a subject that concerns everybody in Scotland. As indicated in the survey results above (section 9.2) many churches have responded by providing foodbanks. In December 2013, the Trussell Trust alone listed 45 of its foodbanks were in operation or in development across Scotland. Churches have been active partners in many of these, as well as in supporting other community food provision initiatives. This is a huge commitment to practical action by congregations who are to be commended for this practical expression of Christian charity. At the same time many people involved in foodbanks recognise that this cannot be a long term solution to food poverty, food security or poor diet and there are a number of projects examining how food security can be developed in the long term.

9.5.3 One such initiative which the Church and Society Council is supporting is a project led by the Iona Community called *The Poverty Premium Project*, which also has support from the Scottish Episcopal Church, Church Action on Poverty and Christian Aid. *The Poverty Premium Project* is examining how local food projects can help alleviate food poverty and is working with Eco-

Congregation Scotland to publish new ideas for action on food and agriculture.

9.5.4 Food poverty is not just a physical issue, but relates to self-worth and spiritual well-being. How can those who do not live in food poverty listen to those who do? Our response to food poverty and insecurity should take us beyond charity. It is primarily a justice issue. We need to address the tension that exists between saying 'we have to have foodbanks because people are hungry' and asking 'why are they hungry?'

9.6 Tax, giving and wealth sharing – on the use of money and the common weal

9.6.1 The Council has established a working group looking at issues of tax, personal giving and community wealth sharing, and aims to report on the subject to the General Assembly in 2015. Last year's Assembly asked the Council to look at the concept of a Citizens' Income, and consideration of this idea will also be part of this report. The group aims to build on the work of the Church's 2012 Special Commission on the Purposes of Economic Activity, and is keen to engage with interested groups in and outwith the Church. We are grateful to the co-operation of the Stewardship department for their interest and support in the development of our thinking about use of money, particularly within the Church. The group has also had very positive engagement with Christian Aid Scotland and the Jimmy Reid Foundation's Common Weal Project. Regardless of the outcome of the referendum in September, there will be changes to the way tax is raised in Scotland.

9.7 The lies we tell ourselves: ending comfortable myths about poverty

9.7.1 The General Assembly welcomed and commended the report published in March 2013 *The lies we tell ourselves: ending comfortable myths about poverty*³⁴ (produced jointly with the Methodist Church, United

³³ http://www.churchofscotland.org.uk/_data/assets/pdf/file/0005/9590/Our_daily_bread_report_2012.pdf

³⁴ http://www.churchofscotland.org.uk/_data/assets/pdf/file/0011/14051/Truth-And-Lies-Report.pdf

Reformed Church and Baptist Union of Great Britain). The Church and Society Council has continued to participate in joint action aimed at political and media leaders who misuse statistics or stigmatise people who live in poverty or are in receipt of benefits for populist political advantage. This has included co-signing joint letters to the UK Government, co-ordinating the publications and resources for churches and sharing news and information between the partner churches about how the report was being received in different places. The Convener has met with MSPs and the Church and Society Council has run several events on the theme of the report in local congregations and Presbyteries. In December 2013 the Church in Wales and Oxfam Wales commissioned a Welsh language translation and the report will be the subject of a debate in the Welsh Assembly.

9.7.2 Although the report is now over a year old, it is still generating interest and the ideas it promotes about truth-telling and dignity are ones which need to be continually re-affirmed. With the referendum on independence in 2014, the UK General Election in 2015 and a Holyrood Election in 2016, the next two years will be particularly important to make sure that poverty is not used as a political football by politicians fighting to blame others rather than the economic system for the scandalous levels of inequality and deprivation in Britain today.

9.8 Funeral poverty

9.8.1 The issue of funeral poverty was highlighted at the General Assembly 2013, and the Society, Religion and Technology Project was instructed to examine some of the issues in more detail. There are a number of aspects to the issue, including a perception that many local authorities have sharply increased charges relating to burial or cremation in the past few years. The Society, Religion and Technology Project sought information from all Scottish local authorities on their charges for these services in 2008, 2010 and 2013. We found that, in many cases, there had indeed been a significant increase in these charges. In some areas charges had increased by almost 300% in the past 5 years. The average increase for both internment and

cremation across the country was found to be 62% from 5 years ago, with a 36% increase in the past 3 years.

9.8.2 Another aspect of the cost of funerals is the charges made by funeral directors which in some cases have increased very significantly in the past 12 months. Along with our colleagues in the Ministries Council, we have sought to meet with representatives of the funeral directors, to discuss some of the issues raised. In addition, our colleagues in the Ministries Council have been preparing a leaflet for parish ministers, to make clear what they can offer to families and funeral directors at the time of bereavement.

9.8.3 A third aspect has been the practical ways in which local congregations can offer assistance. We have come across a number of instances where funeral teas are offered through the congregation. These can often be hosted in the church hall and catering provided by members of the congregation. As a result, this service can be provided at a significantly lower price than might have been the case had the funeral tea been provided by a hotel, for example. While this may be a small amount in comparison to the overall cost of the funeral, many families appreciate the provision of this service.

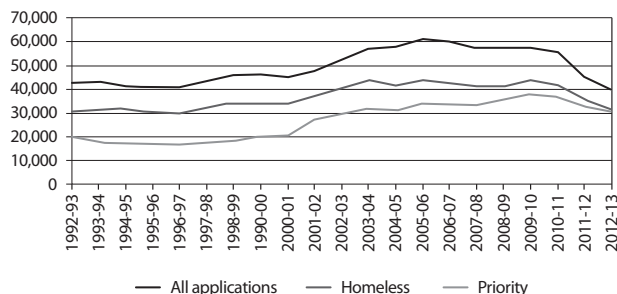
9.9 Payday lending

9.9.1 In 2012 the General Assembly called for a ceiling 40% to be set on the APR allowed to be charged for personal credit. Since then we have been working with a number of agencies to seek to have this limit taken seriously. In November 2013, the Chancellor indicated that the Banking Reform Bill would contain just such a provision, and the new Financial Conduct Authority has indicated it is prepared to use its regulatory powers and authority in a way which would stop extortionate and inappropriate practice. George Osborne has announced that it is now UK Government policy to introduce a legal cap on the cost of payday loans. During the year the Council has also signed up, on behalf of the Church of Scotland, to a 'Charter to Stop the Payday Loan Rip-off', proposed by a coalition of consumer affairs, debt advice

and anti-poverty charities, supported by a cross-party group of MPs. For more information see a report by Church Action on Poverty at <http://www.church-poverty.org.uk/drowningindebt/paydayloanreport/>

9.10 Homelessness in Scotland

9.10.1 In the year of the 2012 'homelessness target', the Scottish Government reported a continuing drop in homelessness applications. 39,827 households were recorded as applying to their local authority for help with homelessness in 2012-13. This was a drop of 13% on the previous year, representing a return to the levels experienced during the mid-1990s. This table shows the number of applications and assessments under the homelessness legislation, 1992-2013 (source – Operation of the Homeless Persons Legislation in Scotland: 2012-13, Scottish Government).



9.10.2 The homelessness target was set in 2002: within 10 years, almost all applicants were to be treated as in priority need – previously, people who were not considered vulnerable were given lower priority. The Scottish Government announced in early 2013 that the target had been met. The drop in applications is put down to a new approach by local authorities, which means a 'housing options' interview is carried out with each applicant, reviewing possible alternatives. This means that making a homelessness application is now more an action of last resort if other options cannot be found, or prove unsuccessful.

9.10.3 The central strategy on homelessness relies on considerable effort by charities and other voluntary organisations, among whom the churches feature prominently. Organisations such as Glasgow Lodging House Mission, CrossReach, Bethany Christian Trust and other church-based groups help prevent homelessness as well as helping those who fall through the safety net.

9.10.4 The drop in the headline rate of homelessness is encouraging, but there are fears for particular groups. People with multiple problems compounding their homelessness – such as drug or alcohol abuse, a history of being abused, or mental illness – are finding it increasingly difficult. People with complex problems are less well served by the housing options approach. There are reports that rough sleeping among such groups may be increasing.

9.10.5 Underlying the overall picture are two key features:

- The continuing shortage in supply of affordable homes for rent, which for most represent the route out of homelessness.
- The negative impacts of the UK coalition's policies on social security, particularly the 'bedroom tax' and sanctions on work-seekers.

9.10.6 Scottish Churches Housing Action, which brings together the main Christian bodies including the Church of Scotland, will celebrate its 20th anniversary on 17 January 2015. The starter packs movement, led by Scottish Churches Housing Action, has projects in most major towns and cities, often serving the rural areas around them. It has the support of the Guild through the Julius Project, which develops befriending schemes for homeless people. Its new charity, Whitebeam Homes, is addressing the shortage of affordable rented housing, and it is establishing supported lodgings, to be piloted in Scottish Borders, to help young people at risk of homelessness.

9.11 Credit unions

9.11.1 Over the past year the Church of Scotland has been working with the Church of England in establishing a Churches Mutual Credit Union and has contributed a £20,000 grant to the project. Other UK Churches have also expressed an interest in being part of this group. The Church of Scotland is grateful to the Scottish Government for its support for this work; they have seconded a full-time staff member for six months to be involved in the negotiations and implementation of the work around Credit Unions. The Church and Society Council has also been encouraging congregations and church members to consider how they might get involved with and support their local Credit Union.

9.12 Living wage

9.12.1 The General Assembly has acknowledged the importance of a Living Wage (£7.45 per hour) and has called for the National Minimum Wage (£6.31 for adults) to be raised to the rate of the Living Wage. The Church and Society Council has supported the Scottish Living Wage Campaign in its promotion in and outwith the Church. A toolkit for congregations is available on the Church of Scotland website and further advice can be obtained from the Church and Society staff members. The Council is continuing to explore and work with others to push for change in European legislation relating to the tendering process for public procurement, which is one of the main barriers that is preventing the Church of Scotland from becoming a living wage employer.

9.13 Financial education

9.13.1 The Church of Scotland's Society, Religion and Technology Project has been working with the Financial Education Partnership. The SRT Project is looking at ways in which the material produced by the Financial Education Partnership for use in schools could be adapted for use in congregations and other church groups.

9.14 Ethical investment

9.14.1 The Church and Society Council, through the Society, Religion and Technology Project, has continued

to support National Ethical Investment Week. Along with a number of other organisations, the SRT Project has been involved in developing materials for use in congregations to highlight the week, which takes place each year in October (19-25 Oct 2014). In 2013 this included the production of worship and other resources which were available through the Church of Scotland Starters for Sunday web page. A day conference encouraging participation in National Ethical Investment Week will be organised for Saturday 4 October 2014. Please see the SRT Project website (www.srtp.org.uk) for further details.

10. Societal issues

10.1 Joint Faiths Advisory Board on Criminal Justice/Community Justice

10.1.1 Over the past year the Board has further developed proposals to improve its impact, including changing the constitution and membership to more clearly reflect the purpose of the Board. One of the amendments which the Board has proposed is to change its name to 'Joint Faiths Advisory Board on Community Justice'. The members believe that this change is an important one which reflects the faith communities' belief that all human beings are of equal value and that society is not divided into two unequally valued groups – the criminals and the law abiding. The change also signifies that the Board believes that the ways through which criminal activity will be reduced are to be found within communities and their attitudes and not in punitive measures. The changes to the constitution will allow the Board to widen its focus and to look beyond the criminal justice system to consider what society requires to do to tackle the causes of criminality. The new constitution is presented to the General Assembly (available online at the General Assembly web page http://www.churchofscotland.org.uk/about_us/general_assembly or from the Church and Society office) for approval. In the meantime the Board has continued to respond to consultations and to instigate discussion on various issues and aspects of community justice. For a list of all consultations which the Church of Scotland has been associated with in 2013 see section 14.4.

10.2 Prison visitor centres

10.2.1 The Council's work to support the development of prison visitor centres continues to grow. The Church and Society Council hosts, chairs and provides administrative support for the National Prisons Visitor Centre Steering Group. This is a wide-ranging partnership of charities and public sector bodies committed to supporting the creation and improvement of prison visitor centres in all of Scotland's prisons.

10.2.2 The Steering Group has reached agreement to develop a new visitor centre in Polmont Young Offenders Institution through a Public Service Partnership with the Scottish Prison Service. A coordinator for this project is now employed by the Church on behalf of the Steering Group. Funding for this project has come from the Scottish Government's Early Years Change fund. It is a sign of the developing understanding of the potential for prison visitor centres to bring about transformational change that the money has come from a department not directly connected to criminal justice.

10.2.3 Part of this project is to work with the five existing centres (at Cornton Vale, Barlinnie, Addiwell, Perth and Saughton) to develop and agree a set of standards and evaluation processes which will underpin the strategy to develop prison visitor centres in all 17 prisons in Scotland. It is hoped that further money will become available in the coming year for new centres and it is important that a coherent evaluation and evidence strategy is in place to ensure the long term sustainability of this work.

10.3 End of life issues

10.3.1 2013 saw a number of legal challenges in the courts, and also political attempts in both the Scottish and UK Parliaments, to change the law to allow 'assisted dying' in the UK. The Church of Scotland, in common with most major UK Churches and Christian organisations, continues to oppose any such change to the legal position. Although it is clear that many individuals and families face difficult decisions at the end of life, the Church has expressed concern about the effect any such change would have on

the way society views the weakest and most vulnerable members of our society, and has urged the provision of better resources for palliative care.

10.4 Infant ashes inquiries

10.4.1 In 2013 two separate inquiries were established to investigate the issues around infant cremation, following revelations that families had for many years been told that there are no remains after infant cremation when in fact this is not the case. Parents, health care workers, chaplains and others will have made decisions or passed on information in good faith, and the news of the infant ashes stories will no doubt have stirred up grief and memories for many families.

10.4.2 Lord Bonomy has been chairing the Infant Cremation Commission, appointed by the Scottish Government, and Dame Elish Angiolini has been chairing an investigation into Mortonhall crematorium in Edinburgh. The Moderator of the General Assembly 2013-14, Rt Rev Lorna Hood, has had personal experience of the issue having been a chaplain at the Royal Alexandra Hospital, where her work involved pastoral support with women and families who had lost babies or suffered miscarriages. In 2013 the Moderator spoke with both Lord Bonomy as well as Dame Elish to offer them both her personal insight as a chaplain as well as the support of the Church for their work. An issue as sensitive and delicate as this does need to be honestly faced, and people need to hear the truth of what has happened. If the Church, locally or national can do anything to facilitate people coming to terms with what many of us find inexplicable, it needs to be ready to serve.

10.5 Sectarianism

10.5.1 The Church and Society Council reported on the issue of Sectarianism in 2012.³⁵ In 2013 the Council published a discussion starter leaflet on the issue for use by small groups and congregations wishing to explore

³⁵ http://www.churchofscotland.org.uk/_data/assets/pdf_file/0006/9591/Sectarianism_final.pdf

some of the issues further. The Council has noted and welcomed the following developments in 2013:

- A Place for Hope (www.placeforhope.org.uk), a not-for-profit organisation set up by the Church of Scotland, published a report in June called *Responding to Sectarianism*.³⁶
- Faith in Community Scotland (www.faithincommunityscotland.org) was awarded funding from the Scottish Government to continue their work in this area, which will involve work with 8-10 communities a year over the next two years, supporting them to develop their own assets-based responses to tackling sectarianism together.
- Other recipients of Government funding including Bridging the Gap, the Iona Community, A Place for Hope, and Just Festival.
- YouthLink Scotland has launched a one-stop shop website for people working to tackle sectarianism, from voluntary groups to statutory agencies and schools. *Action on Sectarianism* (www.actiononsectarianism.info) brings together the best practice in the field together and we hope will be a widely used resource.

10.6 Racial justice, asylum and refugees

10.6.1 The Council continues to support the work of the Scottish Churches Racial Justice Group. Although this year the post of Racial Justice Officer of Action of Churches Together in Scotland has ceased due to funding decisions, the commitment and enthusiasm of Scotland's churches to the cause of racial justice remains strong. Important highlights of this area of work over the last year include:

- Joint statement from Scottish Church leaders on the anniversary of the birth of Dr David Livingstone, highlighting his witness and work to tackle slavery, expressing concern at modern day slavery and human trafficking, and urging all the people of Scotland to make our nation a place of safety, welcome and hospitality for all.³⁷

³⁶ http://www.placeforhope.org.uk/assets/documents/Responding_to_Sectarianism_-_Place_for_Hope_Report_June_2013_%281%29.pdf

³⁷ <http://acts-scotland.org/images/stories/stephen/livingstonstatement.pdf>

- Asylum seekers in destitution have been a particular focus over the last year. A small group representing the Action of Churches Together in Scotland Church and Society Network was established to look at asylum and destitution. Their work has included:

- Connecting with academics and charitable groups working to support asylum seekers and refugees, including a report by Glasgow Caledonian University's Poverty Information Unit, *Trapped: Destitution and Asylum in Scotland*.³⁸
- Supporting and publicising the *Stop Destitution* campaign organised by the Refugee Survival Trust and Scottish Refugee Council. www.stopdestitution.org.uk
- Research into asylum seekers and refugees ability to access Higher Education courses at Scottish Universities. <http://www.acts-scotland.co.uk/images/stories/tom/univasylumreport0813.pdf>
- Publication of a discussion leaflet aimed at local congregations (available from the Church and Society department at 121 George Street).

10.6.2 2013 saw two widely-criticised attempts by the Home Office to encourage voluntary returns by refused asylum seekers. In London the 'Go Home' vans created a huge deal of publicity and debate about the use of racist slogans and a general approach which dehumanises individuals, creates a sense of righteous difference between 'them' and 'us'. At the Home Office centre in Brand Street, Glasgow, posters and stickers in a waiting area for asylum seekers using similar motifs and messages were also denounced by a wide number of media, civic and political figures. We remain committed to the vision set out by the Church Leaders in their Livingstone statement: that we should make our nation a place of safety, welcome and hospitality for all.

³⁸ http://www.scottishrefugeecouncil.org.uk/assets/0000/5050/Trapped_destitution_and_asylum_final.pdf

10.7 Human trafficking

10.7.1 The Church and Society Council is represented on the Scottish Churches Anti-Human Trafficking Group which submitted a substantial report and action plan on human trafficking and modern day slavery to the General Assembly in 2012.³⁹ The Group has been implementing the action plan through a range of activities. These have included exchanging information with other organisations which campaign against human trafficking, such as Anti-Slavery International, and with services that provide support to victims, for example Trafficking Awareness Raising Alliance (TARA).

10.7.2 The Group also participates in the Cross Party Group on Human Trafficking at Holyrood and has responded to several consultations on legislation relevant to human trafficking in Scotland, Northern Ireland and the United Kingdom.

10.7.3 The Group has been particularly active in raising awareness of the issue by preparing information leaflets and in updating and developing study and resources materials. A number of workshops and presentations on the subject have been delivered.

10.8 Corporal punishment and children's rights

10.8 During the course of the year the Church and Society Council has briefly considered the issue of corporal punishment of children and how this relates to recent international developments related to the UN Convention on the Rights of the Child. The Church does not have a recent developed position and the Council proposes exploring the issue in more depth and reporting to a future Assembly.

11. The Church and 21st century health care

11.1 The General Assembly of 2013 agreed the following Deliverance: 'Acknowledge the difficulties and constraints resulting from data protection legislation that may be faced by ministers in providing spiritual support

to hospital patients from within their parishes and by hospital chaplains, instruct the Council to explore how spiritual care can best be offered to patients within the framework of existing data protection requirements, and report to the General Assembly of 2014.'

11.2 In forming a response to this Deliverance, the Church and Society Council agreed that the most productive approach would be to explore what could be done within present legislative framework rather than seeking an amendment to the law on data protection. It reached this conclusion following advice that the likelihood of achieving amendments to the law was minimal, not necessarily wholly desirable, and having recognised that alternative approaches to hospital chaplaincy are developing within NHS Scotland.

11.3 Background

11.3.1 Significant changes are occurring at the beginning of the 21st century which underpin the understanding of how health and social care may be effectively delivered. These changes are the result of rapid demographic change, wide health inequalities, and increasing numbers of people living with multiple long term chronic conditions at a time of financial austerity. Healthcare in the industrialised world as it is currently provided is not sustainable. The following are examples of the significant patterns of conceptual change which are influencing the manner in which health and social care services will increasingly be delivered:

11.3.2 Perception and policy changes which influence future health and social care delivery

Current focus in health care	Moving towards
Fixing ill-health	Promotion of wellbeing
Deficit based approach	Assets-based approach
Professional expertise	Co-production of wellbeing

³⁹ http://www.churchofscotland.org.uk/_data/assets/pdf_file/0007/9583/Anti-Trafficking_Report_2012.pdf

Dependency on professionals	Empowering self-management
Individual	Relational/communal cohesion
Patient or pathology-centred care	Person-centred care
Patient experience	Staff together leading enhanced patient experience
Acute, institutional care	Primary and community care

11.3.3 In Scotland, as in other Western countries, such trends are being translated into policy,⁴⁰ strategic planning⁴¹ and gradually into practice. 21st century health care is seeking to move away from doing things to patients (or rather parts of people, when they are ill in institutional settings) to seeking to empower people to take responsibility for living well and as fully as they can in relationship with each other in community settings. Such an 'assets-based'⁴² approach to spiritual care resonates with recent revisions in pastoral theology in the past twenty years.

11.3.4 For the majority of the latter half of the 20th century, the predominant model of pastoral care has been perceived as care offered to those in distress or deficit on a one-to-one basis.⁴³ British healthcare chaplains have

historically focused primarily in their practice on one-to-one interventions with patients in acute existential crisis in institutional settings.⁴⁴ The focus has been on helping people who are in deficit to (re)discover resources within them, around them and beyond them to live with and through transition and loss. However, pastoral theologians such as Bonnie Miller-McLemore⁴⁵ have sought to broaden the scope of this understanding of pastoral care provision beyond being one-to-one care of the 'troubled'.⁴⁶ Instead, Miller-McLemore suggests promoting engagement with 'living human webs'.⁴⁷ Such pastoral practice involves understanding individual or communal wellbeing and is influenced by personal, internal, cultural and political dimensions.⁴⁸ This means that any pastoral care delivered requires not only listening to the lived experience of people but in addition recognises that to promote the health and wellbeing of individuals and communities over the long term requires engagement with social structures and the cultural and political contexts within which they live and work. A pastoral theology for a post-modern Scotland needs to be influenced by the life of Christ, whose sphere of engagement and influence reached out to individuals *in extremis*. He also intentionally formed and empowered the disciples, sent out the seventy two and challenged the political systems of his day to enable the Kingdom of God to break through. To promote wholeness and wellbeing requires not only a political and personal

⁴⁰ eg the Scottish Government's 2020 Vision, its Quality Strategy and the Integration of Health and Social Care

⁴¹ eg Shifting the Balance of Care from secondary care into primary and community care contexts

⁴² Helping people to better use the resources within them, the relationships around them and that which transcends them

⁴³ Clebschi W and Jaekle C (1964) *Pastoral Care in Historical Perspective* New York: Harper Torchbooks. Where they describe pastoral care as: The ministry of the cure of souls, or pastoral care, consists of helping acts, done by representative Christian persons, directed towards the healing, sustaining, guiding and reconciling of troubled persons, whose troubles arise in the context of ultimate meanings and concerns.

⁴⁴ Boisen A (1971) *Exploration of the Inner World: A Study of Mental Disorder and Religious Experience* [1936]. Philadelphia: University of Pennsylvania Press

⁴⁵ <http://divinity.vanderbilt.edu/people/bio/bonnie-miller-mclemore>

⁴⁶ Boisen 1971 and Gerkin 1984 ie viewing the sacred stories of individual persons as living texts. In Gerkin C (1984) *The Living Human Document; Re-visioning Pastoral Counselling in Hermeneutic Mode* Nashville, TN: Abingdon

⁴⁷ Miller-McLemore B 1996 *The Living Human Web: Pastoral Theology at the Turn of the Century*. In *Through the Eyes of Women: Insights for Pastoral Care*, edited by J. Stevenson-Moessner, 9-26. Minneapolis: Fortress Press

⁴⁸ McLure B (2012) *Pastoral Care*. In *The Wiley-Blackwell Companion to Practical Theology*, edited by B Miller-McLemore, 269-278. Malden, Mass: Wiley-Blackwell

dimension but also identification and use of assets (strengths) and resources of individuals and communities.

11.4 Current activity

11.4.1 Increasingly the Scottish Government is encouraging health boards not only to work collaboratively and innovatively with those in social care but with the voluntary sector, including faith communities, to create and sustain communities where meaning and purpose and social cohesion and coherence may be found as part of daily living. Our faith communities in Scotland are a tremendous asset in spiritual, social, emotional and physical terms for individuals and local communities across Scotland. Indeed, the Church of Scotland already utilises an asset-based approach to promoting wellbeing and building the Kingdom of God in many of its parishes and collaborative programmes,⁴⁹ or in healthcare terms helping individuals and local communities to utilise the resources of people, buildings, finance and local amenities to make the most of life and develop resilience in adversity.

11.4.2 Healthcare chaplains in Scotland are beginning to work with an intention to promote wellbeing in individual lives and communal contexts in collaboration with a variety of disciplines and organisations across health and social care and voluntary sectors as well as supporting those *in extremis* in institutional care. At the heart of the spiritual care chaplains seek to deliver is to promote meaning and purpose in individual and shared living. Significantly the Church of Scotland is a key partner in many of these initiatives. For example:

1. In NHS Fife and NHS Ayrshire and Arran volunteers from local churches are being recruited, trained and supervised by healthcare chaplains to befriend and support frail, isolated older people on discharge from hospital.
2. Nationally, funded by the Scottish Government, NHS Education for Scotland are seeking to develop a *Spiritual Care Community of Practice in Primary Health*

and Social Care to:

- promote the creative and collaborative delivery of spiritual care in community settings.
 - share best practice.
 - educate those in primary health and social care and the voluntary sector in spiritual care.
3. The development of Community Chaplaincy Listening (CCL) Services in GP surgeries – funded by Scottish Government. Research based on practice has shown that this service helps patients to gain confidence and promotes self-management of their health and well-being as well as normalising feelings around transition and loss. A national volunteer training scheme is being developed to enable the sustainability of this service across Scotland. In 2015 a number of volunteers will be sought to work with chaplains and already a number of retired members of churches with natural ability and experience in listening have shown an interest in this work. Volunteers will be recruited, trained and supervised by chaplains as well as working with them in a variety of health and social care settings.

11.4.3 There are real opportunities for reciprocal learning between statutory health and social care services and faith communities, nationally and locally. Innovative assets-based work which seeks to promote wellbeing (through local people and faith community representatives working together) to maximise the strengths, positive relationships and talents of those involved has much to teach health and social care services. Statutory services have opportunities to learn from such projects and programmes of work, not just in terms of what creative activities are taking place but how those involved relate and the values-based processes which inform how services are developed. Faith in Community Scotland has published a very helpful document in this regard⁵⁰ which offers guidance on the promotion of such collaborative approaches. For example, those

⁴⁹ eg Faith in Community Scotland <http://faithincommunity.scotland.org/>

⁵⁰ *Faith Endeavours: How public agencies and faith communities can work better together*

employed by statutory services and church members or representatives work together to develop a project or programme of work informed by reflection on their experience of such engagement. Examples of local assets-based work promoting individual and collective wellbeing initiated by churches and involving collaboration with local health and care statutory agencies include:

1. The Ruchazie Community Café: in an area of high unemployment, where mental illness and street violence is prevalent Ruchazie Parish Church has developed its Open Space initiative which it describes as: "...a centre for wholeness, wellbeing and spirituality. We are creating a people-friendly environment to meet the needs of our community and offer openings into new ways of thinking and being that are caring, supportive and challenging."
2. The Ripple Project, set up by St Margaret's Restalrig, Edinburgh, offers a wide range of projects in support of health and wellbeing: the Listening Place providing one-to-one therapeutic and non-judgemental listening, older people's lunch club and social clubs with door to door transport, walking and gentle exercise groups, knitting network, creative writing groups, parent/carer toddler groups, a welcoming, low cost community café and a variety of volunteering opportunities. In addition, they host a range of specialised services appropriate to the needs of a disadvantaged community including smoking cessation and community food initiatives, benefits advice, rent arrears support, employment services and computer training. The approach is designed to tackle many of the issues that lead to illness or trauma at a preventative stage as well as to support those in recovery. The projects address both practical, nutritional and health needs. They contribute to developing social capital through promoting human interaction, a sense of self-worth and community belonging. All of which is based on developing friendships, relationships of care and generally providing often initially isolated individuals with 'places to go and people to see'. Often people's involvement begins with a tiny step and expands eg

a Listening Place client may try out volunteering or join a group or alternatively through first entering the building to use the café, people may find out about other activities or support services that will help them.

11.4 The way forward

11.4.1 Gradually, spiritual care – in terms of helping individuals and communities (re)discover meaning and purpose in their lives – is becoming more integrated into the health and wellbeing agenda in our country. It is increasingly seen as a core aspect of promoting social cohesion and resilience in the life of our nation. Sir Harry Burns, the Chief Medical Officer in Scotland suggests rather than focussing on tackling ill-health, our society would be better off seeking to create health and promote wellbeing.⁵¹ He argues that for the creation of health our local communities need to be places where life shared is comprehensible, manageable and meaningful otherwise individuals experience chronic stress.⁵² In simple terms this means people need a reason to get out of bed in the morning, a purpose in life and a feeling of contributing and belonging as well as stable relationships which are affirming and encouraging. The Church of Scotland has been at the heart of promoting these factors that enhance wellbeing in local communities Scotland since the Reformation. However, in broad terms health and social care statutory services have not always realised what an asset faith communities are (other than in purely religious terms) in relation to promoting health and wholeness, and faith communities have found relating to statutory services challenging.⁵³

11.4.2 There are real opportunities at present in the current political and policy climate to promote meaningful connections and relationships between health and social care and faith communities at local and national levels. For example, the Joint Improvement Team of the Scottish

⁵¹ Burns H (2012) *The Tenth Kilbrandon Lecture* Edinburgh: Scottish Government <http://www.scotland.gov.uk/Resource/0040/00403544.pdf>

⁵² *ibid.*

⁵³ <http://www.rcpsych.ac.uk/mentalhealthinformation/therapies/spiritualityandmentalhealth.aspx>

Government has set up a group to look at the contribution of faith communities to care of older people. Several members of the Church of Scotland are part of this group either in their health and social care roles or as part of collaborative projects already engaged in promoting wellbeing.

11.4.3 The development of spiritual care in health and social care over the next ten years in Scotland will be based on a vision of promoting wellbeing through an assets-based approach, increasingly in community settings *ie* working with people not as patients but as persons living in community. The Spiritual Care Strategic Development Group who are charged by NHS Scotland in taking this work forward understand that this requires collaboration, innovation, open engagement and sharing across professional disciplines and health and social care and third sectors. Healthcare chaplains and the Church of Scotland have a significant part to play in making such a vision a reality.

11.4.4 Data protection issues can be perceived to be a barrier to the provision of pastoral care by parish ministers and others because clergy may be currently unaware of those from their parish who are in hospital and are prevented from finding out via hospital records. The assets-based approach moves away from a barrier being created. Furthermore, because this model is predicated on hospital chaplains encouraging an assets-based approach in the local communities which their hospital serves, they are much more likely to be able and free to let parishes know of someone returning to the community where their care needs to continue, especially when they are assisting in assuring that a given individual has the community based support they require. This approach should mean that parishes will be better informed about the needs of those requiring support for their health, and therefore will be able to respond in ways that have a greater impact on the lives of more people in need.

11.4.5 The model outlined in the report means that the giving and receiving of information between chaplains and congregations about those entering or leaving

hospital can happen openly and transparently. This will mean more people will receive the help and support they need through the work of the Church without requiring an attempt to change data protection legislation, which is likely to be unsuccessful.

12. Living a theology which counters violence against women

The following report *Living a theology which counters violence against women* is a summary. The full report is available from the Church of Scotland General Assembly web pages – www.churchofscotland.org.uk – and can be obtained in electronic format or paper copies, free of charge, by contacting the Church and Society offices on 0131 240 2275 or by e-mail from – churchandsociety@cofscotland.org.uk

The thief comes only to steal and kill and destroy.
I came that they may have life, and have it abundantly.
(John 10:10)

12.1 Introduction

12.1.1 God's desire is for all people to enjoy fullness of life. With that as a starting point, the discussions in this report are informed by the wisdom and experience of many people, past and present, in particular by the insights of women affected by violence, and by studies which have emerged from the engaged concern for gender justice. They raise important questions and reflect a developing and global theological enterprise which requires to be taken seriously and with a measure of urgency. We do not claim to have definitive or comprehensive 'answers'. Rather, this is stimulation and encouragement to continue the great tradition of contextual theological engagement.

12.1.2 The report seeks to inform and to encourage the Church in living a theology which counters violence against women (VAW).⁵⁴ It locates the doing of theology as

⁵⁴ The 2012 General Assembly instructed a group under the oversight of the Church and Society Council to prepare this report, as part of a Church-wide Action Plan to tackle violence against women

‘the people’s work’. David Ford writes: ‘Christian wisdom is discerned within the earshot of the cries of God’s people, and is above all alert to the cries of Jesus; doing justice to diverse cries is at the heart of this theological wisdom.’⁵⁵ The cries of women affected by violence, including, but not exclusively, within our own church, are our touchstone. We call on the Church to find safe ways to highlight their stories and promote appropriate responses.

12.1.3 Informed by survivors and theologians from across the world, this report bears testimony to struggles with doctrines and scriptures which have sometimes been interpreted in ways which seem to collude with violence and deny fullness of life. It also acknowledges and points to some of the liberating and life-affirming resources of scripture and tradition which offer healing and hope. It can be profoundly disturbing to look at cherished beliefs and texts through the eyes of violated women, but unless we confront the ways (deliberate or unwitting) that theology has been misused to constrain, to silence, to oppress and to deny abundant life, the church’s offer of sanctuary and salvation will be compromised. The report’s intention is not to dismiss or condemn, but to invite an open and respectful engagement with theological reflection emerging in the midst of survivors’ tears and cries, faith and hopes.

12.1.4 A few years ago, a group of women spent a weekend together in a beautiful corner of Perthshire. They were all striving in different ways to survive the traumatic legacy of men’s violence and abuse, seared deeply into their bodies and lives. Each one had a unique story struggling to be told – narratives of violation and exploitation; in childhood homes, in school or university, homeless and on the streets, at work and at church. Stories of being hurt and harmed, shamed and silenced, raped and demonised, by fathers and friends, husbands and classmates, men they knew and men they didn’t know.

12.1.5 This group of women who met together were all women of faith, but their faith communities had not always equipped or supported them to overcome the destructive power of violence. Yet Jesus came to bring good news to all God’s people. We believe in that gospel, and so our church is called to live a theology which counters violence against women.

12.2 What is violence against women?

“Violence against women is not the result of random, individual acts of misconduct, but rather is deeply rooted in structural relationships of inequality between women and men...Violence constitutes a continuum across the lifespan of women, from before birth to old age. It cuts across both the public and the private spheres.”

Ending Violence Against Women: from Words to Action,
UN Secretary General’s Report 2006

12.2.1 Violence against women goes far deeper and wider than domestic abuse. It is the everyday context in which female human beings all over the world are born, grow up, and have to learn what it means to be a ‘woman’. Devastating impacts include physical, emotional, psychological, economic, social and spiritual harm. Millions of women and girls are affected by men’s violation and abuse, regardless of class, ethnicity, religion and circumstances. In all its forms, violence against women has the consequence of limiting ‘space for action’ and sustaining gender inequality.

12.2.2 The Scottish Government, supported by key service providers and public agencies, promotes a strategic approach to address this major social concern. We commend the Government’s leadership. Its definition of violence against women (2009) is rooted in global agreement as enshrined in the UN Declaration to End all Forms of Discrimination Against Women (1993).⁵⁶

⁵⁵ Adapted from David Ford, *Christian Wisdom: Desiring God and Learning in Love*, p. 5 (Cambridge University Press, 2007)

⁵⁶ Scottish Government (2009) Safer Lives, Changed Lives, s4.1 <http://www.scotland.gov.uk/Publications/2009/06/02153519/0>

12.3 Violence against women – a gender analysis

12.3.1 We have adopted a gender analysis because research shows that women and men use and experience violence differently.⁵⁷ Gender refers to the meanings and practices society attaches to being male and female. It is a basic organising principle, structuring relationships, institutions, cultures, and the distribution of resources. Despite enormous social and cultural changes, gender inequality remains profound and durable, even in countries like Scotland.

12.3.2 This explanation from the Scottish Government neatly explains what gender has to do with violence against women:

“Men are statistically much more likely to use violence (especially severe violence) against other men and against women. Women and girls are disproportionately affected by domestic abuse, sexual violence and other forms of violence committed mainly by men towards women and children. If something overwhelmingly affects one section of the population, we need to ask why and we need to do something about it.”⁵⁸

12.4 Why focus on violence against women and not men?

12.4.1 Violence is clearly a major social problem, not only for women, but for boys, men and wider society, urgently requiring to be examined and addressed. However, the meanings, prevalence, practice and impact for boys and men experiencing violence are significantly different to women and girls. There is a requirement to consider the context in each case. For men and boys the relationship between dominant social norms of masculinity and violence are important. These are features of our human

relations and culture and they require urgent and critical scrutiny, for the wellbeing of *all* human beings. Men's experience of victimisation is shaped by those norms. All violence is not the same, and ignoring gender, which is the major risk factor, is not in the interests of anyone.⁵⁹

12.4.2 Since 1999, the Scottish Parliament and Government have had an honourable cross-party record of acknowledging that VAW is a major and complex social problem, requiring co-ordinated, well-resourced and strategic action based on recognition that it is rooted in and perpetuates gender injustice. The Scottish Government has adopted a gender analysis because research shows that women and men use and experience violence differently.

12.5 The challenge for the Church as an institution: the role of women and a context of gender based violation and abuse

12.5.1 As social institutions, churches have the capacity both to legitimise and to challenge the stereotypes, traditions and expectations about men and women which sustain gender inequality.

Gender as a marker of authority has been a key point of division in debates and disagreements in the Church over the years. More than forty years since legislation opened the offices of the Church to women and men on equal terms, this remains a live issue for some.

“There are parts of the country where women are still denied a place on Kirk Sessions; elders who having moved from one part of the country to another find their ordination is called into question. We talk of the great advances made since women were ordained in

⁵⁷ The full report outlines some important concepts and theories concerning the extent, dynamics, normalisation, impacts and consequences of the continuum of violence against women, which is rooted in and perpetuates gender injustice

⁵⁸ “What does gender have to do with violence against women?” Scottish Government, January 2010 <http://www.scotland.gov.uk/Resource/Doc/301265/0093975.pdf>

⁵⁹ The Violence Reduction Unit coordinates effective anti-violence initiatives across Scotland: <http://www.actiononviolence.co.uk/>. Michael Kaufman, Canadian founder of the White Ribbon Campaign, has written extensively on men, masculinities and violence, <http://www.michaelkaufman.com/articles/>. The Scottish White Ribbon Campaign encourages men to be active in resisting violence against women. Robert Jensen and Jackson Katz are useful sources of research, information and action: <http://www.jacksonkatz.com/>;

1966, but in some areas that is still a huge issue. They continue to serve as best they can and in the areas where they can make a difference but the pain is real and the hurt runs deep. In such areas if it were not for the Guild, they would be quite isolated.”

Right Rev Lorna Hood, speaking at the Guild Annual Conference, September 2013

12.5.2 The entry of women into ministry is not always the indicator of change that it might appear to be. There is a co-existence in today’s Church of Scotland, of women who seem to have broken through the ‘stained glass ceiling’ and are providing significant leadership in a range of roles across church life, alongside evidence of continuing resistance to equality and inclusive language, segregation of roles and attitudes which lead to discrimination, trivialisation or exclusion on grounds of gender.⁶⁰ These deeply rooted structural relationships of inequality are just one manifestation of the struggles that women continue to encounter within society and within the church.

12.5.3 Anne Logan’s research, based on a quantitative survey and interviews with 31 women in Church of Scotland ministry, includes a consideration of relationships with male colleagues. While there is evidence of many positive experiences, these are “far outweighed by the negative ones”. Logan’s interviewees tell of hostility, harassment, patronising attitudes, double standards, isolation and gender-based bullying.⁶¹

12.5.4 Whilst vital and important work has been done to address the safeguarding of children, young people and

vulnerable adults within a church context,⁶² churches have been slower to acknowledge or address the exploitation and abuse of *adults* (mostly women) by clergy and others with pastoral or supervisory responsibility (mostly men). Research in different locations, including the United Kingdom, attests that such exploitation is common though it is usually hidden, trivialized, misnamed and rarely sanctioned⁶³ and at levels comparable to the rest of society.⁶⁴

12.6 Violence against women – a profound theological challenge

Please note that full discussion of the points raised in this section are available in the main report (available online or from the Church and Society office).

12.6.1 Doing theology is a continuing critical conversation involving story and text, situation and tradition, out of which we seek to discern God’s living, liberating Word, embodied and enacted by the Christian community. The structure of the report follows the ‘pastoral cycle’ of experience, analysis, theological reflection and planning for action.⁶⁵ We believe that resources of our Christian faith offer rich potential for healing and justice in the face of violence. However, wherever the Church does not counter such violence with an informed and passionate spirit, we are not being faithful to our gospel calling.

12.6.2 This is not an abstract exercise of intellect or piety. The reformers wrestled with faith and theology as

http://uts.cc.utexas.edu/~rjensen/articles_gender.html Information and help available to men as offenders and as victims of domestic abuse: <http://www.scotland.gov.uk/Topics/People/Equality/violence-women/CaledonianSystem>; <http://www.respect.uk.net/pages/mens-advice-line.html>; <http://www.abusedmeninscotland.org/>

⁶⁰ M Chaves (1997) *Ordaining Women: Culture and Conflict in Religious Organisations*

⁶¹ Anne T Logan (2010) *Ordained Ministry of Women in the Church of Scotland: The first forty years* PhD thesis, University of Glasgow

⁶² The Church of Scotland Safeguarding Service is to be commended on its excellent work in this context

⁶³ L Orr (2000) *Out of the Shadows: Christianity and Violence Against Women in Scotland*

⁶⁴ L Radford and C Cappell (2002) *Domestic Violence and the Methodist Church: The Way Forward?* The Methodist Church has continued to develop research and responses to domestic abuse.

⁶⁵ The structure of the report follows the ‘pastoral cycle’ which has been widely used in theological education, contextual Bible study and other contexts. This link offers simple explanations, graphics and resources for further reading: <http://md.glasgow.anglican.org/wp-content/uploads/2011/02/Pastoral-Cycle-resources.pdf>

matters of life and death inseparable from the context of people's lives, relationships and communities. Inspired and disturbed by the Holy Spirit, the Church changed and continues to change.

12.6.3 Nothing about us without us is for us: hearing the cries of survivors – The Poverty Truth Commission recognised the expertise and wisdom of people living in poverty, challenged the wealthy and powerful to involve and listen to them, and modelled a process for working together to bring about justice.⁶⁶ We must likewise encourage approaches to theological reflection which create space and opportunity for women to share stories of hurt and resistance, and for faith communities to listen and learn from the expertise of those affected by the continuum of violence against women.⁶⁷

12.6.4 Interpretations of the life of Christ – Theology has been called 'faith's language about God'.⁶⁸ There are many different theologies. All are fallible attempts to talk of God rooted in human experience and shaped by human language. All theological thinking (and all expression of knowledge) is situated from a particular perspective, and is gendered and contextual. In the past, theological discourse has been predominately from a male perspective, but has usually been regarded as being objective knowledge from a neutral, universal point of view. That is changing, but very slowly. One theologian expressed it thus:

"The life of Jesus Christ is at odds with the sexist theology of complementarity, the racist theology of white superiority, the clerical theology of cultic privilege, the political theology of exploitation and economic injustice, and the patriarchal theology of male dominance and control."⁶⁹

⁶⁶ The Poverty Truth Commission – a project of Faith in Community Scotland and supported by the Church of Scotland, <http://www.povertytruthcommission.org/>

⁶⁷ Examples of good practice in Scotland and around the world are found in section four of the main report.

⁶⁸ For example, by Peter C. Hodgson, *Constructive Christian Theology: A Revisioning* published in *Studia Theologica* 47 (1993), p. 49

⁶⁹ Catherine.M. LaCugna (1993) *God in Communion with Us* in

12.6.5 Theologies can be either stepping stones or stumbling blocks.⁷⁰ The gospel stories about Jesus were shaped and recorded in the context of an Ancient Near East patriarchal society under Imperial occupation. They reflect the androcentric character of the times: the disciples who are mostly depicted as a group of named men. But gospel accounts also convey a strong sense of these disciples failing fully to grasp the radical nature and implications of Jesus' mission. Women do feature in the gospel – some who were among the group of disciples, and others whom Jesus encounters along the way. Martha, the woman at the well, the woman who anoints Jesus at Bethany; they are presented in contrast with the men, as ones who truly discern and confess Jesus as God's chosen one, and who are called by him to proclamation and leadership.⁷¹

12.6.6 Theology of the Cross – One area of theological thinking that has come under particular scrutiny in this context has been theology of the cross and doctrines of atonement. What is the meaning of the crucifixion of Jesus of Nazareth? There have been conscientious and faithful attempts throughout Christian history to answer this question with various atonement theologies.⁷² For some these have appeared to validate violence. They have recently been strongly challenged by those developing contextual theologies written from the perspective of women (from different locations) and black communities.⁷³ Critiques have been formulated by those

Freeing Theology: The Essentials of Theology in Feminist Perspective.

ed. Catherine M LaCugna, New York: Harper Collins, pp 83-114, p99

⁷⁰ For a comprehensive review of methods of theological reflection see Elaine Graham, Heather Walton, and Frankie Ward (eds)

Theological Reflection Methods, London: SCM Press 2005

⁷¹ Martin Scott (1992) *Sophia and the Johannine Jesus*; The Library of New Testament Studies

⁷² for example, those theologies labelled as 'satisfaction atonement' (Anselm), 'moral theory' (Abelard) and *Christus Victor* as outlined by Gustav Aulén (1969)

⁷³ For an example of black theology see James H Cone *God of the Oppressed* (1997 – rev.ed.) Maryknoll, N.Y. Orbis Books. Feminist perspectives challenging 'classical' atonement theologies are found in Joanne Carlson Brown and Rebecca Parker 'God So Loved the World' in *Violence against Women and Children: A Christian Theological*

who have experienced marginalisation and oppression because of gender, or race. They have depicted “classical atonement doctrines as ... models of Jesus’ work that encourage women to submit passively to abuse.”⁷⁴

12.6.7 Such critics have challenged any understanding of atonement that: ‘presumes salvation or reconciliation to God that would understand the death of Jesus as an act required in order to satisfy divine justice. The sharpest challenges would eliminate ideas of atonement and redemptive suffering entirely from Christian theology.’ Instead they argue that all theologies of atonement from the earliest to the contemporary, are contextual.⁷⁵

12.6.8 Mishandling the presentation of atonement theologies as part of the response to violence against women in the Church could cause deep harm. Finding salvation and meaning in the cross while advocating for justice and human flourishing are necessary parts of the Church’s common witness. “When we strive to move away from abusive relationships, away from passivity, away from apathy and away from the absence of feeling, that is precisely when we embody redemption.”⁷⁶ Women who have experienced violence and the everyday violations which diminish their safety and selfhood need to hear that their salvation does not require them to put up with harmful and destructive suffering at the hands of others.

12.6.9 Women created in the image of God – The first creation account in Genesis (Gen 1:27) holds the understanding that human beings are created equally in

the image of God. However “women have been viewed by much of the Christian tradition ... as lesser bearers of the image [of God].”⁷⁷ This has been seen in the denigration and subordination of women and past exclusion of women from positions of authority both within and outwith the church. Overcoming this completely will require the “generation of counter images that confirm and celebrate the goodness of woman as finite creation.”⁷⁸ It needs to be clear that women are equally part of God’s good creation, in what the church professes and practices.

12.6.10 The Word of God and the Bible – The Bible is the collection of texts to which we look as a foundational source for discerning what it means to be Christian and to be faithful to God’s purpose for us. There is a major difficulty in relation to countering violence against women when relying primarily on the Bible as the source for inspiration or direction. Within the pages of the Bible we find myriad stories and writings which appear to absorb or endorse violence against women as if it is justified or unremarkable.

12.6.11 The Bible can be read and applied differently according to the context and status of particular readers or groups of readers. Those in positions of authority in the Churches for example, will often identify texts to support their own positions. In contrast, those without power may struggle to identify appropriate texts that address their situations, or even if they do, may struggle to interpret these texts in ways that offer liberation. The prevalence of violence against women within the Churches as well as in wider society, demands that we pay ever greater attention to allowing, enabling and encouraging subversive readings of the biblical texts in order to challenge the kinds of normative presumptions outlined in this summary, at every possible point. This will undoubtedly have consequences that cannot be

Sourcebook. eds. Carol J Adams and Marie M. Fortune, pp36-59 New York: Continuum, 1998 and in Rita Nakashima Brock *Journeys by Heart: A Christology of Erotic Power*. New York: Crossroad, 1988. For an example of a womanist perspective see Delores Williams *Sisters in the Wilderness: The Challenge of Womanist God-Talk*. Maryknoll, N.Y.: Orbis Books 1993

⁷⁴ J Denny Weaver (2001) *The Non-Violent Atonement*. Grand Rapids Michigan and Cambridge UK: William B Eerdmans Publishing Co. p5

⁷⁵ *Ibid.*

⁷⁶ ‘Redemption’ by Lucy Tatman in: *An A to Z of Feminist Theology*, ed by Lisa Isherwood and Dorothea McEwan: Sheffield Academic Press: 1996, p.199

⁷⁷ Mary McIntock Fulkerson ‘The *Imago Dei* and a Reformed Logic for Feminist/Womanist Critique’, in Amy Plantinga Pauw and Serena Jones, eds *Feminist and Womanist Essays in Reformed Dogmatics*, Louisville, London: Westminster John Knox Press 2006, p. 96

⁷⁸ *Ibid.* pp.100-101

anticipated, but that have the potential to be seriously disruptive and potentially liberating in relation to established presumptions, practices, structures and hierarchies.

12.6.12 Our scriptures are not neutral, and the cultural norms which spanned hundreds of years across various territorial boundaries have directly influenced both what is written and how they have been read. To do justice to the Bible the depth and breadth of how these scriptures have been put together need to be understood and acknowledged. The Bible apparently contradicts itself; has sections which are missing and subsequently made up; and includes stories which tell us of atrocities committed in the name of God. The wisdom required to connect this fascinating collection of scriptures to modern day living cannot be confined by literal interpretation.

12.6.13 It is not necessary to read the Bible to conclude that violence against women is wrong. But when people are encouraged and enabled to read the Bible in dialogue with their own context, their own experiences, and with an open and questioning spirit, God's liberating word still speaks with power and vitality.

12.7 Sanctuary and light

12.7.1 At the beginning of this report, we met a group of women who had gathered in Perthshire. One of the women, a middle aged teacher and member of her local Church of Scotland Guild, told the group that living with her violent husband (a lawyer and elder) had been like incarceration in a living tomb of fear and isolation. Having been subjected to intimate terrorism, she said:

"I was so constricted, so fearful. I just lost myself really ... I wanted to try harder and harder all the time to be good, to be a proper wife, to please him, to stop him hurting and humiliating me. And the more I tried, the worse it got. There was no "I" left in the end – just a shadow fading into walls."

12.7.2 However, this story has not ended in desolation and silence. With the support of family, friends and

Women's Aid, she has claimed her right to live in freedom, dignity and honesty. Being a survivor has not been easy, but she has claimed her space and right to life. In her congregation she is helping to create a life-affirming community for survivors and their friends: a sanctuary of courage, of safety and refuge, where stories may be spoken and shared without fear; where there is a welcome for all; where difference is celebrated and pain confronted honestly. A sanctuary which nourishes bodies and spirits, which fosters connections and companionship, attentive to the promise and possibility of transforming justice; where touch is healing not harmful, and where grace in love is revealed.

12.7.3 The World Council of Churches and the World Communion of Reformed Churches have named violence against women as sin and encourage members, in partnership with others, to address causes and consequences.⁷⁹ That requires of us the honesty to face up to the ways that church structures, power relations, expectations, theology and practices have been implicated in the normalising of gender injustice. The WCRC has produced *Created in God's Image*⁸⁰ – a valuable resource for study, worship and action on gender justice – and we commend it to the Church.

12.7.4 There is more to be done in our churches to make it crystal clear that women are equally made in the image of God, through care taken in the language used for worship, through sensitive preaching, and use of the Bible. All of these must affirm rather than denigrate and de-value women, body, mind and spirit. Violence against

⁷⁹ As declared at the WCC Harare Assembly (1998) and subsequently. All ecumenical bodies and confessional organisations have undertaken work to name and address violence against women <http://www.ecumenicalnews.com/article/violence-against-women-is-sin-reformed-church-body-leader-says-1800>; http://www.wunrn.com/news/2009/11_09/11_30_09/113009_church.htm, <http://www.ecumenicalnews.com/article/church-body-speaks-out-on-violence-against-women-at-un-22000>

⁸⁰ http://wcrc.ch/wp-content/uploads/2013/09/Positive_MasculinitiesGenderManual_0.pdf

women is contrary to the will of God. We believe in life abundant for all God's people, and this is our prayer for the church and for the world.

13. Violence Against Women Advisory Group

13.1 In 2012 the General Assembly instructed all the Councils and Committees of the Church to implement an Action Plan in support of the movement to eradicate violence against women. One of the points in the action plan was the setting up of an Advisory Group to assist the Church in making real change and achieving goals.

13.2 In 2013/14 the Violence Against Women Advisory Group has had a rather start/stop year. A change in Convener coupled with some confusion over its role suggested a need to re-evaluate how the group can best operate.

13.3 Nevertheless, progress has been made. Some Councils and Committees of the Church have informed the Council of Assembly of their three goals in relation to addressing the issue of violence against women, as requested in the Action Plan. However the Advisory Group has played only a limited role in the forming of these goals and, on reviewing the goals, feels it could have contributed more to the discussion in order to make the goals stronger and more specific. Part of the confusion was that it was not widely recognised that the Advisory Group was available to assist in the process of creating their goals or their implementation.

13.4 Following discussion with the Secretary to the Council of Assembly, the Convener of the Advisory Group was invited to the December 2013 meeting of the Council of Assembly to clarify the Group's remit and to suggest ways in which it can work in partnership with the Councils/Committees as they formulate and implement their goals and to encourage those Councils/Committees who have not yet brought forward goals to do so. It is hoped the Advisory Group will then be able to play a more active and meaningful role in the process.

14. Politics and Government

14.1 Scottish Churches Parliamentary Office

14.1.1 The Church of Scotland collaborates in the Scottish Churches Parliamentary Office (SCPO), an ecumenical project which serves 11 Scottish denominations. The two staff members of the SCPO are part of the Church of Scotland's Church and Society department, and are based in Hanover Street in central Edinburgh. The SCPO acts as a bridge, connecting church life and views to politicians and government in Holyrood and Westminster, and helping to explain political processes and important legislative issues to church communities. In the 18 months leading up to the referendum on Scottish independence the SCPO has co-ordinated *Imagining Scotland's Future*, a series of community consultation events, hosted in churches, to enable impartial discussion about the future of Scotland. A report of these events is included below (section 15). This focus on the referendum debate has replaced some of the normal work of the SCPO during this important period of constitutional reflection.

14.1.2 In 2013 the SCPO has continued to enable ecumenical discussion and shared policy-making by hosting topic-specific roundtable conversations. These events, which have usually focused on a particular government consultation or legislative proposal, have been open to participation from the 11 denominations that the SCPO works with, for the exchange of views and ideas. Roundtable events have been held to discuss the regulation of sexual entertainment venues, human trafficking and assisted suicide. Roundtables have informed ecumenical or denominational responses to government or parliamentary consultations.

14.2 Parliamentary visits

14.2.1 Rt Rev Lorna Hood visited the Scottish Parliament in February, where she met a range of MSPs and party leaders as well as leading the Parliament's Time for Reflection. The launch of the report on *Imagining Scotland's Future: community consultations* took place during the visit. A regular visit by representatives of the Church and Society Council to London to engage with

Scottish MPs, Peers and with the UK Government has been an important demonstration of commitment to strengthening relationships. At the time of writing, a visit is planned for the spring of 2014.

14.3 Parliamentary liaison and communication

14.3.1 The Scottish Churches Parliamentary Office continues to liaise with MSPs, MPs and their research staff, both in reaction to political events, and proactively sharing the work of the Church with elected representatives and officials. The opportunity to share the work of the Church with parliamentarians is an important function of the SCPO, and staff members have been involved with securing MSPs' support for parliamentary motions commending aspects of the Church's work, at home and abroad. The Church has spoken out on a range of issues, including meeting with MPs and MSPs to discuss human trafficking, the impact of welfare reform and the role of faith in Scottish society. In addition, letters to politicians ahead of particular parliamentary debates have included:

- A cap on the uprating of benefits
- The criminalisation of the purchase of sex
- High cost credit
- The Transparency in Lobbying, Non Party Campaigning and Trade Union Administration Bill

14.3.2 Whilst there is a place for national-led political engagement, there is also an important role for individuals or congregations to keep in touch with local representatives. MPs and MSPs are there to serve their local communities and so it is important that churches tell their representatives what is going on, and challenge them when there is a need to speak out. Good communication is a vital aspect of influencing political decision-makers, and the staff members of the SCPO are always available to give advice to people who are keen to engage with politicians on topical issues. The SCPO offer workshops on "how to lobby your MSP", and have recently updated materials which are available from the office (info@actsparl.org telephone 0131 220 0305).

14.4 Index of consultation responses

14.4.1 Below is a list of all the responses made by the Church of Scotland to Government consultations and Parliamentary inquiries in the year from January to December 2012. Copies of the responses are available online at www.actsparl.org under 'Official Responses'. (All responses were from the Church and Society Council, except where noted.)

14.4.2 Scottish Government Consultations:

- Land Reform Review Group (January 2013)
- Reforming the Community Justice System (April 2013, Joint Faiths Advisory Board on Criminal Justice)
- Regulation of Sexual Entertainment Venues (September 2013, ecumenical response)
- Development of Electronic Monitoring in Scotland: A Consultation on the Future Direction of the Electronic Monitoring Service (December 2013, Joint Faiths Advisory Board on Criminal Justice)

14.4.3 Scottish Parliament Inquires:

- Letter to Referendum (Scotland) Bill Committee on Scottish Independence Referendum Franchise (April 2013)
- Children and Young People (Scotland) Bill (July 2013)
- Bankruptcy and Debt Advice (Scotland) Bill (August 2013)
- Petition PE01487 Religious Observance (October 2013)
- Criminal Justice (Scotland) Bill: Human Trafficking aggravation (August 2013, Scottish Churches Anti-Human Trafficking Group)
- Proposed Protection from Eviction (Bedroom Tax) (Scotland) Bill (December 2013)
- Proposed Human Trafficking (Scotland) Bill (December 2013, Scottish Churches Anti-Human Trafficking Group)

14.4.4 UK Government Consultations:

- Measuring Child Poverty: a consultation on better measures of child poverty (February 2013)

14.4.5 Other Organisations:

- Transparency of Lobbying, Non-Party Campaigning and Trade Union Administration Bill: Commission on Civil Society and Democratic Engagement (October 2013)

- Submission to Commission on Strengthening Local Democracy: COSLA (December 2013)

14.5 Marriage and Civil Partnership (Scotland) Bill

14.5.1 The Legal Questions Committee has been responsible for the Church of Scotland's response to the Scottish Government's proposals for same-sex marriage. Written evidence to the Government (March 2013) and Parliament's Equal Opportunities Committee (August 2013) are also available to read on the SCPO website www.actsparl.org under 'Official Responses'.

15. Referendum on Scottish independence

15.1 Impartiality – The 2012 General Assembly of the Church of Scotland agreed that the Church should remain impartial in regard to its position on Scottish independence. However, being impartial does not equate to passivity. That same Assembly instructed the Church and Society Council to help the Church to engage at civic, political and local level with questions related to the constitutional future of Scotland, particularly how independence might impact on the poorest and most vulnerable people.

15.2 Imagining Scotland's Future: Community Consultations – A full report is available on the Church of Scotland website: http://www.churchofscotland.org.uk/_data/assets/pdf_file/0019/19243/our_vision.pdf

15.3 The Process – The purpose of the Imagining Scotland's Future: Community Consultations series was to create a politically neutral space in which people could explore the values and aspirations they have for the future of Scotland ahead of the Scottish independence referendum in September 2014. The series of consultations were supported by the Church and Society Council during 2013. Each event used a guided and structured discussion to explore what participants believed to be important to the future of Scotland. Each discussion looked at three questions:

1. What values are most important to you for the future of Scotland?

2. How can we make Scotland a better place to be?
3. How do we put our aspirations into action?

These questions were explored using small groups to first discover individual opinions before using discussions and conversation to find common ground and prioritise the values and ideas of the group. Throughout the process it was stressed that this was not a discussion about which way to vote in the referendum; indeed, participants were encouraged to move beyond a polarising yes / no discourse for the duration of the event. The process was inspired by collaborating with So Say Scotland, who were in turn inspired by the experiences of the Icelandic Constitutional Assembly, to host the first Thinking Together Citizens Assembly⁸¹ in Glasgow in February 2013.

15.4 Participants – In total there were 32 events reaching communities across the country; from Moray and Aberdeen to Ayrshire and the Borders. Over 900 people took part in the process, and the Council is thankful to those who hosted us, and the facilitators who helped to run the events. People of all ages took part, and we were particularly delighted to be able to run an event at the Church of Scotland's National Youth Assembly which drew around 120 participants aged 17-25 from across Scotland. Many people who took part were associated with their local church, but not exclusively. Some events were advertised to church members and users of the church premises, others were ecumenical, and others were advertised more widely for example in local newspapers, attracting people from the community who self-identified as not having a regular church connection. Although the sample was not a balanced demographic, it is, we would suggest, not unrepresentative of the communities we visited, and certainly provides an interesting picture of Scotland at the grassroots.

15.5 'Imagining Scotland's Future: Our Vision' Report Launch – The report of the outcomes of the community

⁸¹ Hosted by the Scottish Council for Voluntary Organisations (SCVO) at their annual event, The Gathering, at Glasgow's SECC

consultations, 'Imagining Scotland's Future: Our Vision' was launched at the Scottish Storytelling Centre on Wednesday 26 February as part of the Moderator's annual visit to the Scottish Parliament.

15.6 Resourcing local congregations to engage in the referendum debate – The Scottish Churches Parliamentary Office will have resources available for congregations who wish to run events in the lead-up to the referendum, along similar lines to hustings guidance that has been prepared in advance of parliamentary elections in previous years. This information will be available on the Scottish Churches Parliamentary Office website. The Church and Society Council is happy to provide speakers to local congregations who wish a presentation on the outcomes of the Imagining Scotland's Future: Community Consultations series to stimulate discussions in their own communities. Contact the Local Involvement Officer, Fiona Buchanan (fbuchanan@cofscotland.org.uk) for more information.

16. Education

16.1 Last year the General Assembly instructed the Church and Society Council, through its Standing Committee on Education, to prioritise and develop its work on the following five areas:

1. Improved pupil and staff experience of Religious Observance in schools.
2. The provision of and improved access to new resources for the delivery of high quality Religious and Moral Education in Scottish schools.
3. Effective chaplaincy in schools and Further Education colleges.
4. Well informed and effective Church of Scotland Representatives on Local Authority Education Committees.
5. Consistent and effective engagement in public debate on the purpose and task of education in Scotland.

16.2 The Church of Scotland's longstanding commitment to education and support for young people has been at the forefront of a lively debate about the place of religion

in contemporary Scotland. Secularist organisations have over the past year been active in challenging the status of the Church and have asked why people of faith should continue to have a voice in public life. The Church of Scotland needs to remain committed to the tradition of apologetics, of defending and promoting the faith in public discourse. This tradition needs to be reaffirmed in the face of calls which seek to deny a voice for people of faith from a tiny, yet vociferous, minority. The secularist groups have also, controversially, claimed that the Church is a self-serving institution which has little contribution to make to the wellbeing of common life in communities and as a nation, and on occasion have misrepresented the views and work of the Church of Scotland. The Standing Committee on Education and the Church and Society Council remain committed to dialogue with the secular groups for three reasons:

- It is a way of improving understanding of each other's position.
- The Church believes in and is committed to the promotion of a pluralist society, where everyone's views are respected and voices can be heard.
- Because searching for common ground with those whom we disagree with is more productive for all than attempting to have one view prevail over another.

16.3 Improved pupil and staff experience of Religious Observance in schools

16.3.1 Earlier this year there was some press coverage of a statement by the Church and Society Council and the Humanist Society Scotland regarding the renaming of Religious Observance as Time for reflection. There was sadly, a great deal of misinformation in the coverage and commentary on that statement. The Church and Society Council, through its Standing Committee on Education, remains committed to high quality, regular Religious Observance/Time for Reflection in schools as defined by the Scottish Government in guidelines issued in 2005 and a follow-up advice note from 2011.

Both the guidelines and the letter state that: "In recognition of Scotland's Christian heritage, schools are

encouraged to use the rich resources of this tradition when planning religious observance”.

16.3.2 The importance of using our Christian heritage is reiterated in four separate paragraphs in the 2005 guidelines and again in similar numbers in the 2011 advice note. The Council's call for a name change to Time for Reflection was not in any way, shape or form an attempt to reduce the place of our Christian tradition as part of the content that informs and shapes Religious Observance. On the contrary, it was to ensure the embedding of that time within the school curriculum as being opt out rather than opt in, as was being called for by the Scottish Secular Society in a petition to the Scottish Parliament. In that regard, The Council was pleased to see the support of the Government for Religious Observance in Schools and the present 'opt out' model.

16.3.3 The use of our Christian heritage in Religious Observance/Time for Reflection does need to be understood in the context of the further comment in both the letter and guidelines which say:

“Many school communities contain pupils and staff from faiths other than Christianity or with no faith commitment. This should be taken fully into account in supporting spiritual development. It is of central importance that all pupils and staff can participate with integrity in forms of religious observance without compromise to their personal faith stances”.

16.3.4 Thus, according to Government guidelines, Religious Observance in schools can and should draw on the wisdom and insight of Christianity but in doing so, those leading must be aware of the range of faith and beliefs in those gathered and ensure that the content of the event allows everyone to participate with integrity. This indeed is current practice in many schools. School Chaplains who follow these guidelines, as many already do, will continue to add something special and significant to pupils' educational experience and spiritual development whatever the pupils' faith or belief.

16.3.5 It is in that context of ensuring that everyone can participate with integrity that the Scottish Government's 2011 letter said:

“Scottish Government Ministers also recognise that whilst the Education (Scotland) Act uses the term religious observance, and as a consequence both Scottish Government and its partners (LTS and HMIE for example) use the same terminology, schools may feel a different name for the events that meet their religious observance requirements will be more appropriate to their context and culture. This is to be encouraged but needs careful thought and if possible some external reference point. For example, in a non-denominational school, the use of the title Time for Reflection might be appropriate because it is a clear description of the activity”.

16.3.6 Over the last eight years, the Church and Society Council and the Standing Committee on Education have developed and delivered an extensive Religious Observance training programme and this has helped improve practice in schools. The programme has included partnership events for school staff and chaplains in around a dozen local authorities and also an innovative Masters module delivered through the University of Glasgow. This work is based on six core principles for Religious Observance/Time for Reflection:

1. It is the responsibility of the head teacher to decide who leads Religious Observance and how it fits into the curriculum in their school.
2. Outside leaders, including chaplains, when asked to assist in the delivery of Religious Observance, do so to assist the school in delivering a Religious Observance programme defined by the school and are bound by the need to be genuinely inclusive.
3. Religious Observance should be built on the exploration of sensing as defined by the Scottish Government's review from 2000; *sensing mystery, values, meaningfulness, changed qualities of awareness, otherness, challenge*; in both the experience created by Religious Observance and through the reflection on that experience.

4. Religious Observance is not, and should never be confessional in nature (it is not worship nor can it be).
5. The very best Religious Observance is often pupil led.
6. A change of name for Religious Observance events can often have a very positive effect on the sense of inclusion and is to be encouraged, *eg* "time for reflection".

16.3.7 It is important to underline that the Church of Scotland recognises that chaplains are not in school by right but by invitation of the head teacher. Their core task is to assist the school in achieving its goals and objectives in whatever way the head teacher feels is helpful to the school. This may or may not include the statutory requirement for the school to deliver Religious Observance.

16.3.8 Feedback from those involved in delivering Religious Observance has suggested that the name change to something like "Time for Reflection" has made the events feel much more inclusive and has helped ensure that, as the guidelines say, "all pupils and staff can participate with integrity in forms of religious observance without compromise to their personal faith stances".

16.3.9 The unsolicited approach from the Humanist Society Scotland to the Council jointly to call for a name change was therefore seen by the Council as a tribute to the work it had undertaken since the 2005 guidelines and as a potentially useful mark of support for the Church's work in schools. The Council emphasises that its understanding of the agreement reached with the Humanism Scotland was solely on the issue of the name change and not on any other aspect of Religious Observance.

16.3.10 The Council's objective in agreeing to the joint approach was to celebrate and commend the good practice that we see across the country as examples for others to follow. The Church and Society Council had no intention of calling for a removal of religious content from Religious Observance/Time for Reflection: such a call would in fact breach the guidelines. The Council remains

committed to including faith, God and the insights of the Christian tradition in Religious Observance; we simply believe also that a change of name to Time for Reflection will help those guidelines – and our ministers and chaplains in schools – work even more effectively.

16.3.11 There was some additional concern in the Church that the news release included an additional comment that "external visitors to schools (should) agree with the Equality and Diversity Policy". It would be clearer to say that the Council believes that external visitors, while conducting Religious Observance or Time for Reflection, must abide by the school's Equality and Diversity Policy. There is no doubt, however, that some people are concerned by the decision to make a joint statement with the Humanist Society Scotland and the Council recognises that. The Council regrets that others have felt distress and worry with this course of action.

16.3.12 The Stevenson Prize continues to celebrate good practice and once again attracted outstanding examples of Religious Observance. Entries from this and past years have now been collated as models of good practice and are available on the Church of Scotland website.

16.3.13 In 2013 Westray Primary School won the Stevenson Prize. Pupils designed and built a prayer labyrinth and invited the local community to take part.

16.3.14 Dunbar Primary School was the runner-up and pupils were highly commended for their video production of a Scottish Nativity Story which has had thousands of hits from around the world, and has even been used by teachers in the school in Sandy Hook Connecticut, where in December 2012 a horrendous shooting took place.

16.3.15 The 2014 winners will be presented at the General Assembly.

16.4 The provision of and improved access to new resources for the delivery of high quality Religious and Moral Education in Scottish schools

16.4.1 The Education Committee has developed two

significant resources for Religious and Moral Education (RME):

- The first, in partnership with the Religious Education Movement Scotland and funded by the Jerusalem Trust provides access to over 100 new resources specifically for the teaching of Christianity in Scotland. www.remScotland.org.uk
- The second, funded by Greyfriars Tolbooth and Highland Kirk is a resource to explore the story of Greyfriars as both a place of national significance (the venue for the signing of the National Covenant and the birthplace of the Greyfriars Bobby story), and as a living community of faith both now and the past. The project is in development and we will publicise the web address as soon as the website goes live.

16.4.2 The Education Committee has also made sure that the wider work of the Church and Society Council is being made accessible for those working in RME. It has supported RME through further development of the Moderator's Medal. In 2013 the theme was 'Inspirational Lives'. The 2013 winners were:

- 10 to 13 age group
 - Winners: Erin Devine and Shaunna Elliot-Hook from Ross High School for a poster about Corrie Ten Boom.
 - Highly Commended: Ryan Lloyd and Ewan Bells from Ross High School for a poster and story about Euan Murray.
- 14 to 15 age group
 - Winner: Elizabeth Boywer from Chryston High School for a poster about the Rev John Harper.
 - Highly Commended: Laura Smith from Chryston High School for a PowerPoint about Sam Childers.
- 16 to 18 age group
 - Winner: Calum Keys from Stonelaw High School for a poem called *My Faith*.

16.4.3 The 2014 winners will be announced at the General Assembly.

16.5 Impact of the implementation of Curriculum for Excellence and resource reductions on the delivery of meaningful core Religious and Moral Education

16.5.1 The 2013 General Assembly instructed the Council to investigate the impact of the implementation of Curriculum for Excellence and resource reductions on the delivery of meaningful core Religious and Moral Education for all pupils in S1 to S6 and report to the General Assembly of 2014. We contacted all 32 of Scotland's local authorities with a Freedom of Information request to find out the picture of the situation at a local level. At the time of writing 23 local authorities had responded, offering information on the numbers of Religious and Moral Education (RME) specialists, the prevalence of discrete RME departments, the provision of core RME and the alternatives used when there were no specialists in the school. A distinction should be drawn between what is referred to as core RME and the opportunity for pupils to work for a RME qualification:

- *Core RME* – Schools have a statutory requirement to offer one period a week for RME for all pupils up to S6, whether or not they are sitting examinations in the subject. It is the implementation of this core requirement which triggered the request for this report.
- *Pupils working towards qualifications* – There has been a recent trend for more pupils to work for and sit exams in RME qualifications. This is a very good sign and the Church's Education Committee believes that schools and staff should be commended for their commitment and desire for young people to engage with the issues involved.

16.5.2 The survey of local authorities highlighted some very important issues:

1. The advent of changes in the way schools are organised, along with the moves to much more cross-disciplinary learning means that the vast majority of High Schools no longer have a discrete Religious and Moral Education department; but this is now the case for most subjects. Subjects are now more often delivered through faculties. The survey showed that RME was most often part of a

Humanities or Social Subjects faculty, usually with subjects like History, Geography and Modern Studies. In some cases the faculty was Health and Wellbeing and included subjects like Home Economics and/or Physical Education. Another example was a faculty of Global Studies. Other combinations included Languages, Drama, Travel and Tourism or Citizenship. In many cases where there was more than one RME specialist teacher they were part of a faculty, whereas often where there was a discrete RME department, it was a single post; a potentially isolating situation as opposed to the collaborative opportunities offered by a faculty team. There has been a concern that the advent of faculties would see a diminution of RME as a subject; our research does not provide evidence that this was the case. However, how schools are organised does not necessarily give a direct insight as to how RME was valued or delivered.

2. What was more of a concern was that a significant majority of schools surveyed were not providing core RME for S5 and S6; the majority were covering S1 –S4 only. Some did indicate that progress was being made to include S5 and S6, other suggested that S5 and S6 pupils could opt in, or received their RME in Personal and Social Education or through conferences. It is clear however, that core RME is not being properly delivered beyond S4 in the majority of High Schools. More worrying still, in a small number of cases, core RME was only being delivered up to S3. It is a concern that resource and timetabling pressures may be, as was implied by the deliverance from the 2013 Assembly, encouraging trimming back in the provision of core RME. The move to choosing examination subjects in S4 may continue this trend, with core RME being delivered only up to S3. The Education Committee will be raising this with the Minister in the coming year.
3. In around eighteen schools, there was no specialist RME teacher employed and RME was being delivered by other teaching staff usually as a discrete subject though in a small number of cases the solution being offered was 'interdisciplinary learning'; in other words, events and activities that covered some of the issues

of RME but not a stand-alone subject. In all these cases, the schools were rural schools with rolls below 350 pupils; these are situations where real creativity is required to maximize limited resources to achieve full curriculum coverage. The Education Committee is less concerned about these situations, recognising the particular circumstances involved, and will reflect on how it can best support and offer additional resources for teachers and pupils in these schools.

4. In one local authority there appear to be no specialist RME teachers in more than half of its schools, neither is discrete RME taught in those schools; staff in other subjects instead deliver RME. It is the intention of the Education Committee to meet with this authority to explore further why this is the case and what they intend to do to remedy the situation.

16.5.3 The Education Committee has been represented on an Education Scotland 3-18 Curriculum Impact Review of Religious and Moral Education (a report of which is due to be published early in 2014). We will continue to explore with individual authorities issues around the impact of changes in the curriculum and in particularly RME resource allocations. We intend to report back to the 2015 General Assembly any relevant issues associated with further results from our survey as well as the Education Scotland review.

16.6 Effective chaplaincy in schools and further education colleges

16.6.1 Each year the Education Committee runs several events for chaplains, often in partnership with local authorities. These serve to support the chaplains, offer them training and allow opportunities for networking with colleagues from the church, schools and others involved in education. The quality of these events is such that more local authorities are offering to host these events and it is a model of work that the Committee intends to continue to develop.

16.6.2 The Committee launched a new website for chaplains working in schools and colleges which can be found at www.schoolsandfechaplains.org.uk. This

is a source of resources, best practice and a network of support for those involved in chaplaincy work with schools and colleges.

16.6.3 The Church of Scotland's Education Committee has led the development of an ecumenical support network for Further Education (FE) college chaplaincy through the Scottish Churches Education Group. The response from FE colleges to the development of chaplaincy work has been heartening. The sector has been under huge financial pressure as part of recent restructuring; the Committee has heard how the support of chaplains to both students and staff has been much appreciated.

16.7 Well informed and effective Church of Scotland Representatives on Local Authority Education Committees

16.7.1 In 2013 the Education Committee put on several regional training events, continuing a recent pattern of working. Smaller, local events generate greater participation than fewer national events where sometimes considerable travel is required. Once again local authorities have been happy to host these events and the Education Committee has been pleased with the warm welcome and appreciation by local authorities of the work of church representatives on their education committees. The Church of Scotland as a whole should be thankful for – and continue to find ways to support – each of its 32 representatives in Scotland's Local Authority Committees. The Committee also works closely with the Scottish Catholic Education Service and the Catholic representatives on local authorities, and the additional representative of the other churches in the local area.

16.7.2 In the Scottish Parliament, John Finnie MSP has proposed a Members' Bill which would remove the statutory right for church representatives to be part of these committees. Representatives of the Education Committee and Church and Society Council have met with Mr Finnie, and others who would be affected by the scope of the Bill such as the Educational Institute of Scotland and

parent groups. The Church of Scotland's response to the Bill is available on the website of the Scottish Churches Parliamentary Office at <http://www.actsparl.org/official-responses/education-and-children.aspx>. The main points the Church makes are:

1. The Bill presents a very narrow and somewhat outdated view of what is meant by democratic decision making, neglecting the vital role of civic society in Scottish life and the involvement of local people participating in the decisions which affect them.
2. The Church has played a historical role in serving the nation in the development of education and lifelong learning over centuries and continues to do so. The principle of well-being for all remains the driving force of the Church's commitment to the education system in Scotland. The Bill does not take account of this and its significance to a modern Scotland.
3. The experience and insight of the church representatives is highly regarded by a number of key individuals in several local authorities, including Directors of Education as well as elected councillors. Those appointed by the Church bring wisdom and understanding to decisions about how education is delivered across the country which is free from party-politics.

16.8 Consistent and effective engagement in public debate on the purpose and task of education in Scotland

16.8.1 The Education Committee has offered briefings and responses to MSPs on the confrontations on Religious Observance in schools. The Committee found that many of the arguments being used were both ill-informed about the purpose of Religious Observance and the inclusive nature of the Scottish Governments guidelines which the Church fully endorses. The impetus seemed primarily to promote the agenda of a small group who wish to impose their beliefs on schools and who seemed unwilling or unable to grasp the idea that people of faith are perfectly capable of offering their time and talents in service to others without proselytising in any way.

16.8.2 Representatives of the Committee met with the spokespersons for education from all of the political parties represented in the Scottish Parliament and raised issues of concern including the impact of poverty on education, provision of RME in secondary schools, support for Religious Observance, and other related issues. The Education Committee also responded to a call for evidence on the Children and Young People (Scotland) Bill.

16.8.3 The Education Committee has also held productive meetings with the Scottish Catholic Education Service, the Educational Institute for Scotland, Education Scotland and the General Teaching Council for Scotland (GTCS). The GTCS is now an independent body and is adapting policies and procedures to be fit for purpose. Since the abolition of the General Teaching Council for England the GTCS is seen as an example for other nations in the UK and abroad. The Education Committee has also continued to be involved in the work of the Scottish Joint Committee on Religious and Moral Education, the Scottish Churches Education Group, the Religious Education Movement Scotland and the European Federation of Teachers of Religious Education.

16.9 Future plans in development

The Committee is pleased to report to the General Assembly three areas of work for potential future development:

- A joint bid has been submitted to the Economic and Social Research Council by the Church, Glasgow, Aberdeen and Queen Margaret Universities to support research into the impact of Religious Observance in schools under the new guidelines.
- This year a joint conference with the Educational Institute for Scotland will consider ways of common working, improving understanding between church and teacher representatives and focusing on the impact of poverty on the ability of pupils to fulfil their potential.
- A revision of the Handbook for Local Authority Representatives has begun with the intention of publishing an ecumenical version.

17. Peacemaking and International Affairs

17.1 Syria

17.1.1 The civil war in Syria has continued to cause shock and grief around the world. Allegations of crimes against humanity, including the use of chemical weapons, caused deep international tension in the summer of 2013. Many people believed that a US-led coalition would be ordered to intervene militarily, even though Russia and China looked set to veto any such resolution before the United Nations Security Council. It was against that background that the Westminster Parliament was recalled during the summer recess to debate and vote on a motion authorising military action. The Convener wrote to all MPs representing Scottish constituencies when news of their recall had been announced, in the following terms:

“With the West and Russia in a stand-off in the Security Council, is it conscionable to stand on the side-lines while the diplomats argue in New York and the people of Syria are gassed in their homes? It is such a complex, multi-layered conflict. But the history of Western involvement with the Middle East, our limited understanding of the complicated struggle which is taking place, the pleas of Middle East Christians like Dr Mary Mikhael who spoke at the General Assembly in 2013, and the wealth of Christian scepticism about war means that without United Nations and Parliamentary approval, British military involvement could be a catastrophe.”

17.1.2 The importance of the Parliamentary recall cannot be underlined enough, for two reasons:

- It confirmed the strengthening role of Parliament, rather than the executive, in taking decisions about going to war, reducing the Royal Prerogative held by the incumbent Prime Minister.
- Parliament voted not to approve the use of British force in this context – a decision which may have forced the hand of other powers including the United States not to intervene.

17.1.3 Subsequently the Syrian Government have agreed to destroy their stocks of chemical weapons, and

at the time of writing, peace talks had resumed Geneva. As UN Secretary General Ban Ki-Moon said:

“We will go to Geneva with a mission of hope. The Geneva conference is the vehicle for a peaceful transition that fulfils the legitimate aspirations of all the Syrian people for freedom and dignity, and which guarantees safety and protection to all communities in Syria. The conflict in Syria has raged for too long. It would be unforgivable not to seize this opportunity to bring an end to the suffering and destruction it has caused.”

17.2 Israel and the occupied Palestinian territory

17.2.1 The big news of 2013 was the resumption of peace negotiations between the Israelis and the Palestinians, co-ordinated by the US Secretary of State, John Kerry. The Church of Scotland continues to pray for peace and urge greater understanding and awareness of the situation in Israel and the occupied Palestinian territory. To this end the Council continues to support and promote the World Week for Peace in Palestine and Israel, an initiative of the World Council of Churches. In 2014 the Week runs from Sunday 21 September to Saturday 27 September. With the World Mission Council, Christian Aid and the Scottish Episcopal Church, the Church and Society Council have supported a nationwide series of prayer vigils on the 24th of each month. This project is an international prayer movement co-ordinated by the ACT Alliance Palestine Forum. Events have been held in Fairlie, Aberdeen, Glasgow, Fort William and Linlithgow, and prayer resources have been shown on the Church of Scotland website on the 24th of each month.

17.2.2 Since the reception at the last General Assembly of *The Inheritance of Abraham?* A report on the ‘promised land’ representatives from the Council have had a number of meetings with representatives from Scottish and British Jewish organisations. The Convener has also written to the staff members of the Church of Scotland’s Tabeetha School in Jaffa to underline the Council’s support and encouragement for their work.

17.2.3 A document entitled *Time For Action* has been written as a British Christian response to the Kairos Palestine document *A Moment of Truth*. An accompanying website (www.kairosbritain.org.uk) has been set up with information and suggested courses of action to be taken to further peace and justice in Israel/Palestine. Congregations and individuals are encouraged to read and discuss the document, and sign their agreement and take action where appropriate.

17.3 Bolivia

17.3.1 In October the Council Convener visited Bolivia with Kathy Galloway, the head of Christian Aid Scotland, and Iain Cunningham of the World Mission Council. They saw at first hand the impact of climate change on the natural environment and on the people. They saw the impact of melting glaciers and changing rainfall patterns. Sally Foster-Fulton has written that:

“From our hotel in La Paz, we were told that we should have been able to see a huge glacier, part of the identity of the people for generation upon generation. Now because of the climate change, that glacier is melting so rapidly that soon it will be gone. Less predictable, more intense rainy seasons also cause flooding and landslides and dangerous conditions on the mountain cities and communities around La Paz”.

17.3.2 Christian Aid is working with a partner CIPCA to help communities adapt to climate change. One project is to help communities find ways to conserve glacial melt water to ensure a reliable supply in the face of change. Cecilia Cordova of Christian Aid Bolivia said that the mountains were traditionally seen as the ‘elders’ of the people, and that the loss of the glacier was like bereavement, the death of their ‘elder’. The impact of climate change is both physical and spiritual.

17.3.3 With Christian Aid the Church and Society Council will publicise resources to congregations to share the stories from Bolivia and help congregations in Scotland reaffirm their commitment to carbon reduction

work. Without a renewed commitment to cut our carbon emissions in the rich countries of the world the changes we witness in developing countries will inevitably grow in number and intensity affecting an ever larger number of people around the world.

17.3.4 One of the tangible partnerships between Scotland and Bolivia has been working with *Instituto Superior Ecueménico Andino de Teológica* through jointly running a series of inter-cultural contextual Bible studies. Christian Aid Scotland are facilitating this series of biblical dialogues, linking up three groups in Bolivia and three groups in Scotland who will be studying the same material in parallel, using video link technology to have an opportunity to exchange ideas. The three themes for the dialogues are gender justice, environmental issues and north-south relations as chosen by the Bolivia group and include a wide range of Bible passages. The gender justice group is meeting in Dunblane with future groups intending to meet in Glasgow, Edinburgh and Inverness.

17.3.5 Preserving the rainforest

17.3.5.1 Bolivia is one of the ten most bio-diverse countries in the world. The Amazonian region is an area of global heritage, at the heart of international debate about the use of natural resources in an increasingly resource-constrained world. It is one of the richest areas in terms of natural resources, but the poorest country in South America. It is also one of the most unequal in terms of access to these resources and the rights of historically excluded groups, such as indigenous, women and rural farming communities.

17.3.5.2 Christian Aid's programme in the Beni region of Bolivia promotes the rights of forest communities and other vulnerable groups under threat. Deforestation is a huge problem; the country lost 6.5 percent of its forest cover during the period 1990-2005, much of it illegally, increasing greenhouse gas emissions.

17.3.5.3 The group from Scotland visited the small indigenous communities of Bermeo and Santa Rosa. These villages live very simply, with a degree of mutual help

and cooperation that puts our 'developed' communities to shame. They manage their surroundings in a way that does not undermine the delicate ecosystem. And yet we could see how vulnerable these small communities are to a host of external threats. Christian Aid partner CIPCA has supported indigenous communities in securing land titles on 367,000 hectares in the Beni region. But this legal hold is fragile. In the name of 'food security', the door has been opened to the commercialisation and foreign take-over of productive lands for mono-crops and cattle ranching. The Amazon is once again experiencing something of a gold rush by mining companies, and oil exploration is going on in national parks. But the extractive model is socially and environmentally unsustainable.

17.3.5.4 Other threats come as a result of climate change. Forest communities and towns in the Bolivian Amazon are faced with increasing hazards such as flooding from more extreme and intense rainy seasons and forest fires due to hotter dry seasons. Lack of consultation with affected communities about massive infrastructure projects such as dams and superhighways means that a way of life which protects the rainforest remains fragile.

17.3.5.5 So the chocolate factory established by Christian Aid and CIPCA in April 2013 is vitally important. It is community based production which keeps income in the local area, meaning that people don't have to go out looking for work in the informal labour market, taking them away from their communities, where they are more vulnerable to exploitation. Cacao is resilient to flooding because the fruits grow high up on the tree. It supports indigenous communities' claims on land which is constantly threatened by deforestation. It preserves the rain forests, reducing risk of logging and forest fires where the agro forestry systems are actively managed by local people. And it strengthens food security for families at a time when food market prices are sensitive to high inflation by guaranteeing them a buyer and a fair price for their harvest.

17.4 Europe

17.4.1 This year's report from the World Mission Council focuses on Europe as a centre for mission partnership and common witness. It is in the context of the World Mission report that we highlight a number of important European political and theological issues.

17.4.2 2014 marks the centenary of the outbreak of World War I. 2014 also marks the 80th anniversary of the Barmen Declaration of 1934, leading to the emergence of the Confessing Church in Germany in questioning and rejecting the demands of Nazism. These anniversaries show the importance of peace, stability, justice and reconciliation at the political, economic and social levels in Europe. The churches have a deep responsibility to promote such values in society, not just for the absence of future warfare but to promote the greater Biblical vision of the peaceable kingdom for all (Isaiah 11:1-10) and Christ's call for life in all its fullness (John 10:10).

17.4.3 The post-World War II mechanisms for promoting peace and reconciliation in Europe are founded upon international institutions, the most prominent of which is the European Union. The absence of war between the nations of Western Europe since 1945 should be celebrated but never taken for granted, nor should the peacebuilding role of the EU and other institutions be underestimated.

17.4.4 Article 17(3) of the Consolidated Treaty on the Functioning of the European Union (as amended by the Lisbon Treaty of 2007) provides that "Recognising their identity and their specific contribution, the Union shall maintain an open, transparent and regular dialogue with these churches and organisations"⁸² The Church of Scotland is a member of the Conference of European Churches (and its Church and Society Commission) which is best placed to carry out this work. The Church of Scotland has contributed directly to this work – such

as the visit of Adrian Shaw, Climate Change Officer, to Brussels in 2013.

17.4.5 The next elections to the European Parliament will be held on 22 May 2014; the importance of the role of MEPs should not be overlooked despite the understandable preoccupation with the forthcoming independence referendum.

17.4.6 The Committee on Ecumenical Relations encourages the Church of Scotland's full participation in the work of the Conference of European Churches and the Community of Protestant Churches in Europe. We co-operate closely with the Committee and urge careful study of its report.

17.4.7 2013-14 has seen continued economic and fiscal turbulence throughout Europe, but with some glimmers of optimism (such as Ireland successfully exiting the EU/IMF bailout in December 2013). Despite predictions to the contrary, the Euro has survived as a currency and Latvia became the 18th member of the Eurozone on 1 January 2014. The European Union has an increasing role on the world stage, notably through its Common Foreign and Security Policy. Catherine Ashton, a former UK Government minister, is the current High Representative of the Union for Foreign Affairs and Security Policy. The Church must continue to raise awareness of the human dimension to economic, trade and security policies, particularly their impact on the poor.

17.4.8 The Scottish independence referendum on 18th September 2014 raises questions of Scotland's status within the EU, either as an independent Member State or as a continuing part of the UK. In the event of a 'yes' vote, it is imperative that Scotland continuing membership of the EU is recognised by the EU itself and all other Member States. Given that Scotland has been part of the EU since 1973, it can be noted that there is no mechanism in EU law for the expulsion of a Member State or any part of its territory.

17.4.9 On a UK level a further possibility is an 'in/out' referendum on EU membership in the second half of the

⁸² <http://www.official-documents.gov.uk/document/cm73/7310/7310.pdf>

current decade. Backbench attempts have been made in the UK Parliament to legislate for this recently, and the Prime Minister has indicated that, should the Conservatives win a majority at the next election, they would seek to put the question to the public. The 100th anniversary of the outbreak of World War I should concentrate minds as to the consequences of tragic failure of European nations to co-operate rather than confront. The EU and its policies are not above criticism, but the EU has contributed greatly to economic development in Scotland and not just in grants for infrastructure improvement. Above all, the EU has helped to secure a peaceful political environment in which the people of Europe can trade, travel, interact and work.

17.4.10 The Church as a whole should take note of and reaffirm the commitments the General Assembly made in 1996: to the principle of an ever closer union between the peoples of Europe and to fully support the development of the European Union as an instrument for peace, justice, democracy and social cohesion throughout Europe and the wider world.⁸³ Withdrawal from the European Union is not in the interests of the citizens of Scotland, the rest of the United Kingdom or the wider European Union.

17.5 Nuclear weapons

17.5.1 Since 1983, when the General Assembly declared its conviction that nuclear weapons are by their nature morally and theologically wrong, the Church of Scotland has consistently called for unilateral nuclear disarmament. Collectively, Scottish Churches have expressed a belief that nuclear weapons are inherently evil and have urged continued opposition to the UK's nuclear warheads on Trident missiles in submarines based in Faslane near Helensburgh.

17.5.2 The Faslane Easter Witness for Peace has become a regular fixture in the Scottish Churches' calendar. At the time of writing it is hoped that members of the Church and Society Council will be able to attend the

2014 Witness before Easter, along with many others from across the whole Church of Scotland. The Council would also commend future events to all members and congregations and encourage as many people as possible to attend, or join in prayer for, the 2015 Easter Witness for Peace at Faslane, which is expected to be held on Saturday 28 March 2015.

17.5.3 In 2013 the General Assembly commended the Iona-Westminster Pilgrimage for Justice and Peace. Walkers in a peaceful witness travelled from the ancient spiritual centre of Scotland to the modern-day centre of power and influence in Whitehall, Downing Street and the Houses of Parliament.

17.5.4 The 2014 General Assembly is the last before the UK General Election next year. The coalition Government have put the decision about replacing Trident off until after the election, due to disagreements between the Liberal Democrats and Conservatives about what the replacement should look like. The election campaign should be an opportunity to question candidates about their views – and their parties – on the question of nuclear disarmament. Trident is also an issue in the Scottish independence referendum, as the pro-independence parties have said they would remove Trident from Scotland. On the other hand, anti-Trident unionists point out that simply moving the submarines to Barrow, Devonport or Portsmouth would not necessarily mean a reduction in warheads, and so raises the question: would the world really be a safer place?

17.5.5 October-November 2013 was also the time of the General Assembly of the World Council of Churches in Busan, South Korea. The fears of a nuclear winter are far more real on the Korean peninsula compared to Western Europe. For Europeans, the Cold War nightmare may now be behind us, but the unpredictable nature of the North Korean regime means that for the people in that region, total annihilation remains a real threat. Delegates at the WCC Assembly passed a resolution recommitting the World Council of Churches to its position of opposition to nuclear weapons.

⁸³ Deliverances 22 and 23 of the report from the Committee on Church and Nation *The European Union – a crisis or an opportunity?* Pp. 11/32-11/44 of the 1996 Blue Book

17.6 Army age of recruitment

17.6.1 In October the Council was approached by Child Soldiers International, a UK-based charity working internationally on human rights research and advocacy, who seek to end the military recruitment and the use in hostilities, in any capacity, of any person under the age of 18 by state armed forces or non-state armed groups. The Convener was invited to be a joint signatory of a letter to the Ministry of Defence on their policy of recruiting children aged 16 and 17 into the armed forces.⁸⁴ The General Assembly over many years, and as recently as 2013, has affirmed our commitment to human rights. This includes the United Nations Conventions of the Rights of the Child.

17.6.2 The Church and Society Council has also in the past reported on *Growing Up in Scotland*, which underlined the many pressures that come to bear on young people today. One of the strongest reasons for signing the letter resonates with how we support our children: while not denying that the army can offer some opportunities for some young people, it is an indictment on us all that we are asking our most vulnerable children to pay yet another extortionate poverty premium. Recruitment into the army at 16 and 17 is disproportionately higher from deprived areas. As a country our aspiration should be to offer a safe, supportive environment and educational opportunities without requiring children to sign up to the very adult reality of death or injury on a battlefield. Most of the 16 year olds recruited enter training with very few, if any, qualifications which de-selects them for less dangerous jobs in the armed forces – one third go straight into the infantry and are first in line for the front line as soon as they turn 18. The decision to join the armed forces and put your life on the line is an adult decision; society has a responsibility to consider how best it protects and nurtures all its citizens. Sixteen year olds recruited are much more likely to experience post-traumatic stress disorder, have addiction issues, behave violently after

discharge and attempt suicide than either adult recruits or their civilian contemporaries. Research by Child Soldiers International reports that recruitment of children costs the MoD considerably because of the high drop-out rate of young recruits.

17.6.3 Britain is the only country in the EU which recruits children, and is one of only 19 countries around the world. The letter was timed to be released around Remembrance Weekend to draw attention to the fact that during the First World War, official recruitment age was 18 – and overseas deployment was only allowed after 19 years. The letter was also signed by the Chief Executive of Children in Scotland, Jackie Brock, as well as the Archbishop of Wales the Most Rev Dr Barry Morgan, along with all the Church in Wales bishops, and many others.

17.6.4 The Council is aware that some have questioned the basis on which the Convener's public association with this issue has been made; we hope this report has clarified and explained this. The Council is charged with making ethical contributions to public policy making, and on some political issues it is often a difficult role for the Convener to play, seeking to discern the most effective way of getting a distinctively Christian message across to the wider world. However, given the important relationship the Council has to the General Assembly, we are happy to put the question to the Assembly for their consideration and direction.

17.7 International development

17.7.1 2013 was a landmark year for Britain and international development. For the first time the UK's budget for Official Development Assistance (ODA) reached the target of 0.7% of Gross National Income (GNI). A proposal for a minimum target for development aid was first raised by the World Council of Churches in 1958, which was subsequently refined and the 0.7% target was agreed by the United Nations in 1970. We must now rejoice that an idea born in the Churches has produced fruit.

17.7.2 Aid is of course no substitute to trade and tax. Aid can help alleviate absolute poverty and destitution, but the goal for so many is the idea that a nation can

⁸⁴ The full text of the letter is: http://www.child-soldiers.org/user_uploads/pdf/jointltrtomarkfrancois6november20132984722.pdf

stand on its own, without the need for handouts or to be dependent on foreign assistance. This might happen through developing trade, allowing economies to flourish, and enabling countries to raise taxes to pay for health, education and infrastructure. The Church and Society Council works with Christian Aid to raise awareness of issues around tax dodging by multinational corporations. It is estimated that \$160 billion of tax revenue is lost to developing countries each year – more than the annual global aid budget. In 2013 the Church of Scotland was a member of the *Enough Food For Everyone – IF* campaign, a joint programme of Churches and faith groups, aid agencies and development organisations to coincide with the UK's hosting of a G8 summit – the first since the **MAKEPOVERTYHISTORY** year of 2005.

17.7.3 The IF campaign can celebrate a number of big successes:

- An additional \$4.1 billion was pledged by Governments and other donors to tackle malnutrition which could save the lives of almost 2 million children by 2020.
- At the June 2013 summit on Trade, Transparency and Tax all British Overseas Territories and Crown Dependencies committed to sign a convention which would help improve transparency.
- Thousands of protesters gathered in Belfast and put huge pressure on the G8 to set out an ambition to tackle tax dodging which they did days later at the Summit. This aspiration was unthinkable just a few months ago, but more work is needed to see this ambition turned into real action that will help poor countries.
- The issue of land grabbing in developing countries was discussed at the G8 and acknowledged by world leaders in the G8 Summit's final declaration. World leaders, as well as the UK Department for International Development, are keen to build on this and develop land rights as a wider area of UK expertise. The key win in this area was getting the issue on to the G8 agenda at all.
- In Scotland, the Scottish Government has doubled the Climate Justice Fund to help communities adapt to the impact of climate change and have committed £600,000 to promote global citizenship education,

investing in our future generations so they understand their role and responsibilities in bringing about lasting change. The Scottish Government have also said they are looking at how all of the work that goes on across government should do no harm to communities in the developing world.

17.7.4 There remains an ongoing challenge for Churches and individuals; to continue being vigilant to ensure Governments live up to their commitments and that further action is taken to continue to make progress. For example, the Millennium Development Goals (MDGs) were targets set around 2000 to achieve progress in eight key areas of human development by the year 2015. As the deadline approaches, although there have been some massive gains in some regions, other parts of the world remain entrenched in poverty. What succeeds the MDGs will be vitally important to the success of development and opportunity for the years ahead.

17.8 Justice and Peace Scotland

17.8.1 The Council is pleased to report a growing together of work and conversation with the Justice and Peace Commission of the Scottish Catholic Bishops' Conference. During the past year a Council member (Jack Laidlaw) has been appointed as an ecumenical member of the Justice and Peace Commission, and from May 2014 a reciprocal arrangement will begin, with a Roman Catholic representative coming to meetings of the Church and Society Council. With changes to the Catholic hierarchy in Scotland and of course with the arrival of Pope Francis and his refreshing – and sometimes radical – way of working we are hopeful for a positive development of the bridges between our two traditions, and especially being able to present a united position on issues such as nuclear disarmament, climate change and migration.

18. Staffing and thanks

18.1 The department has said farewell to Alison Gemmell (Local Involvement), Maggie Wylie (Climate Change), David McTaggart (Education). The Council would like to acknowledge its appreciation and thanks to these people.

Ken Coulter has completed a fixed-term education project on Education and has now been re-appointed to another role with the Council, again looking at education. Ken took seriously ill in November 2013 and, while he has made very good progress, we continue to pray for his recovery.

18.2 Chloe Clemmons, the Scottish Churches Parliamentary Officer, went on maternity leave in March 2014. David Bradwell, the Council's Associate Secretary, has been seconded to cover Chloe's absence and Andrew Tomlinson has been appointed as Associate Secretary for the duration of Chloe's maternity leave. We have welcomed several other new members of staff over the last year: Fiona Buchanan (Local Involvement), Miriam

Dobson (Climate Change), David Hunter (Credit Unions), and Daryl Bates (Prison Visitor Centres).

18.3 The Council would like to express its thanks and deep appreciation to all the people who have assisted in the writing and preparation of this report, especially those from outwith the Council who have offered their time and advice.

In the name and by the authority of the Council

SALLY FOSTER-FULTON, *Convener*
CHRISTOPHER WIGGLESWORTH, *Vice-Convener*
EWAN AITKEN, *Secretary*

MINISTRIES COUNCIL

May 2014

4

PROPOSED DELIVERANCE

The General Assembly

1. Receive the Report.
2. Noting with regret and concern that, on present trends, the Church will be short of over 200 Parish Ministers by the early 2020s (*section 1.2 – 1.6.5*), a) instruct the Council to continue exploring ways in which those in ministry can flourish in such a context; b) instruct all Presbyteries, while continuing to implement approved Presbytery Plans, to consider how they can best fulfil the commitments of the Third Article Declaratory; c) encourage all Kirk Sessions to consider how they can best serve their community and bear witness to Jesus Christ in it, whether or not they have a minister.
3. Instruct the Council to develop further its work on vocations and recruitment (*sections 1.4.5 and 2.1.5.1*).
4. Instruct the Council to bring forward proposals for training opportunities to meet the needs of those unable to undertake full-time study (*section 1.4.6*).
5. Instruct the Council to test the “Ministers in Training” option and report progress in 2015 (*section 2.1.6.3-5*).
6. Instruct the Council to bring forward proposals for enhanced financial support for candidates for the ministry (*section 2.1.6.7*).
7. Note the Priority Areas Action Plan Interim Review and instruct the Ministries Council to continue implementing the Action Plan (*section 3*).
8. Note the work of the Enquiry and Assessment Review Implementation Group and instruct the Council to implement the changes immediately (*section 4.1*).
9. Approve the changes to the training of Deacons set out in section 4.2 of the Report, and instruct the Council to implement them immediately.
10. Note the report on continuing ministerial development for Ordained Local Ministers and commend the annual review template and related resources for use by presbyteries (*section 4.4*).
11. Welcome the feedback from the pastoral support initiatives that have been tested over the past year, thank all those who have participated, and instruct the Council to continue with its research in this area and report to a future General Assembly (*section 4.6*).
12. Replace Regulations IV 1965 re the Ministries Car Loan Fund with re-drafted Regulations I 2014 as set out in Appendix 4.1 (*section 4.7 and Appendix 4.1*).
13. Celebrate and affirm the imaginative work undertaken by projects across Scotland which with the help of the *Go For It* fund are meeting identified needs in their communities and are nurturing Christian faith within and beyond the church and encourage local congregations to develop creative approaches to local mission and seek the support of *Go For It* (*section 5.1*).
14. Pass a Regulation amending Regulation IV, 2012, for the *Go For It* Fund, as set out in Appendix 5.1 (*box 5.2 and Appendix 5.1*).
15. Regret that the Presbyteries of St Andrews and Buchan are still to agree Presbytery Plans (*box 5.3*).
16. Pass an Act amending Act VII, 2003, as set out in Appendix 5.2 (*section 5.3 and Appendix 5.2*).
17. Pass an Act amending Act II, 2000, as set out in Appendix 5.3 (*section 5.3 and Appendix 5.3*).

18. Pass an Act amending Act XIII, 2000, as set out in Appendix 5.4 (*section 5.3 and Appendix 5.4*).
19. Pass an Act amending Act VIII, 2003, as set out in Appendix 5.5 (*section 5.3 and Appendix 5.5*).
20. Approve the strategic principles for church buildings, instruct Presbyteries to use them to shape all discussions about buildings and urge Presbyteries to review expected future expenditure on buildings categorised 'a', in consultation with the General Trustees (*section 5.4*).
21. Congratulate the congregations of Aberdeen: Stockethill New Charge Development and Glasgow: Easterhouse St George's and St Peter's Church Extension Charge on the significant milestone of being raised to full status on 1 July 2013 and 1 January 2014 respectively (*box 5.13*).
22. Authorise the Council to set a rate for the pastoral cover fee (*section 6.12*).

REPORT

1. Beyond 2020 – Towards a Flourishing Ministry

1.1 Introduction

The righteous will flourish like a palm tree, they will grow like a cedar of Lebanon; planted in the house of the Lord, they will grow in the house of the Lord. (Psalm 92:12,13)

1.1.1 A tree, or a person, or a community which is flourishing is marked by vigour and vitality. Flourishing is a sign of life. The Ministries Council shares with the whole church a God given desire that the experience of being in ministry should be life giving, not life sapping. We long that Parish Ministers, Ordained Local Ministers, Readers, Deacons and all Ministries Development Staff might thrive as they fulfil their calling. Ministry should call forth the best anyone has. It should be demanding. It will have its highs and lows, its good times and bad times. The overall assessment, however, should be 'I have found fulfilment as a human being in responding to God's call.'

1.1.2 Flourishing is not about age – it can be old or young, nor is it about size – it can be small or large, nor is it about wealth – it can be rich or poor. Flourishing is fundamentally about life and fruitfulness. Flourishing ministries and flourishing congregations are connected. Ministers who flourish will be sources of life to their congregations. Congregations that are flourishing will be life-giving places for their ministers. A flourishing church

will be a source of life for its parish. That church will itself be sustained by sources of life within the parish.

1.1.3 In previous reports to the General Assembly the Ministries Council has discussed some of the stresses that many in Parish Ministry are experiencing. For example the 2012 report explored what it means to be a minister during a Change of Age. The society many grew up in has and is changing before our eyes. The society that gave the Church a special position at its centre is fast disappearing. The result has been, for many ministers, a loss of clarity about their role and even their identity.

1.1.4 To this has been added the impact of recent Presbytery Planning. With fewer Parish Ministers many feel stretched to the limit. Charges have become bigger as a result of adjustment. Interim Moderatorships have not simply become longer: in many places they have become a permanent part of the role. Throughout this year the Ministries Council has been informing Presbyteries that, far from improving, the picture is going to become worse.

1.1.5 So the challenge the Council has been wrestling with is: how do we ensure that being in ministry is a life-giving experience when there are going to be fewer people available? What can the Church do to ensure that those in ministry flourish?

1.2. The challenge

1.2.1 The Church of Scotland is facing a challenging future with regard to patterns of ministry. The number

of people entering the Parish Ministry is currently at its lowest point for a generation and more than 80% of those serving in ministry are over the age of 50. Those ministers have years of dedicated service still to offer, but there are only two Parish Ministers under the age of 30. There is no escape from the fact that, unless there is a substantial increase in vocations, by the early 2020s, the Church will be short of ministers to fulfil the demands of the recently completed Presbytery Plans by a margin of over 200. Nothing in our present way of working indicates that things will improve simply by sticking to our present means of recruitment and training and trying to do better. All the indications point to a need for change – and significant change at that – if the Church of Scotland is to be able to fulfil its role as a national Church, as defined by the Third Article Declaratory.

1.2.2 This can be seen as a matter for despair, or it can present the Church with an opportunity: to move towards a place where, accepting our vulnerability, we seek a Church and a ministry which is flourishing. The biblical witness is that to be made in the image of God is to share in God's own identification with vulnerability and fragility, even to death on a cross. When we are at our weakest we can discover that we are at our greatest point of strength (2 Cor 12:10), because we can happily lay down all pretence to self-sufficiency. It is then that we recognise and acknowledge our need for each other and most of all for God: this is both the source and the goal of ministry.

1.2.3 When we accept that we cannot exist without each other, we learn gladly to serve. If we can recognise the fragility at the heart of God, we find gentleness and self-giving. Above all we see this displayed paradoxically in Jesus – *love indestructible in frailty appears*. The whole mission of God is rooted in the foolishness of frailty (the Cross) and our ministry/service stems from it (1 Cor 1:17-31). It was from such humble beginnings that the earliest Christian communities emerged and flourished. In presenting a call to strive towards a flourishing ministry, the Council seeks simply to build on the foundations laid by the one whom we serve: the Risen Crucified Christ.

1.2.4 The Council has presented papers about the future of ministry over a number of years now, in particular recently around the theme of *2020 Vision*. Vision which does not begin by facing reality ends up promising the world and delivering nothing. Our reality is that the familiar institutional patterns of Church in our part of the world are breaking down and disappearing. This is not the same as saying that the Church is disappearing, but rather that our *model* of operating is changing out of all recognition. Strategies which are designed primarily to stem that tide are unlikely to succeed. We need to focus less on the survival of the Church and more on the Mission of God, which relates to, but is not limited to, the activity of the Church.

1.2.5 In order to set out some pointers towards a flourishing ministry (and Church) it is necessary first to set out as clearly as possible the real problems which are facing the Church of Scotland and its ministries today. This does not make for easy reading, but it is only in being honest about where we are that we can begin to be genuinely hopeful about the future.

1.3 Achieving Sustainability

1.3.1 Much of the focus of the work of the Ministries Council in recent years has been on getting to a point of *sustainability*. We have concentrated on achieving a balanced budget and this was an important first goal, because without it, there would have been no choice at this point: we would have passed the point at which recovery was possible. The whole effort of Presbytery Planning under the banner of *2020 Vision – Refocusing the Ministries of the Church on Mission*, was about laying a foundation. It sought to combine a positive task of reorientation of the planning process towards the core business of the Church – mission – with a drive towards financial responsibility. It has meant some tough times for those who had to draw up the plans and it has achieved one of its targets: a balanced Ministries budget by 2014.

1.3.2 From the point of view of *finance*, we now have a sustainable future: paradoxically, however, that financial

sustainability comes at a time when our primary model of ministry is fast approaching *unsustainability*. The facts can be set out by looking at the figures:

- We have planned for 1,075 ministries, with 1,000 fully funded and 75 two-day locum arrangements;
- Current agreed Presbytery Plans require some 860 ministers of Word & Sacrament by the time they are implemented + 140 Ministries Development Staff (MDS);
- We had 825 Parish Ministers in post at 31 December 2013 and 82 full-time equivalent MDS (*ie* 907 FTE posts were filled);
- By 2025 (*just over a decade*) some 530 Parish Ministers currently serving will have reached and / or surpassed the current default retirement age of 65 (*it will have moved to 66 well before then, but this only makes a difference of some 35 which would bring the number down to 495*);
- To offset retirals, vocations would need to increase to some 40 a year to meet the requirements of the present plans.
- Numbers accepted for training for full-time Parish Ministry between 2008 and 2013 average 13, the 2013 total being the second lowest in the history of the Council:

Year	Parish Ministry	OLM (Aux to 2011)	Deacons	Total
2008	16	4	2	22
2009	8	4	0	12
2010	17	4	0	21
2011	12	6	4	22
2012	16	4	0	20
2013	11	7	2	20

- At an average of around 13 per year going forward, we would recruit some 155 new starts over the same period, a shortfall of 376 on those due to retire (*or 340 allowing for 66 as default*).

- Allowing a generous *50% increase* in recruitment on average to 20 and a regular influx of admissions of 10 per year, the total recruitment would be 390 as against 530 due to retire, still a shortfall of 140.
- Even on this *very optimistic* projection, the likely number of available Parish Ministers would be no more than 685 (825 current minus 140). This would also have changed the balance of ministry in the Church of Scotland considerably through 130 ministers from other denominations / parts of the world.

1.3.3 These figures are all somewhat speculative, but based on our current ministry profile. The Church is already running with around 220 vacancies, about 170 of which are not subject to adjustment considerations in Presbytery Plans. Given the figure of 860 parish ministries in plans for the next planned 10-year period, this number of vacancies can only rise significantly. It is difficult to estimate with any degree of accuracy, because *real* vacancies (that is, ones not subject to adjustment) cannot easily be predicted. It would be reasonable to suggest, however, that this figure will rise towards 250 *real* vacancies over the coming years. That would mean that there would only be about 600 charges with inducted stipendiary ministers in the early to mid-2020s.

1.3.4. If MDS figures (140) are added into this, there are likely to be just short of 750 postholders on an *optimistic* projection by the early to mid 2020s. This is 250 short of the total number planned (or 325 counting the 75 planned vacancies). MDS are likely to be easier to recruit because of the lack of lead-in training time and the broader field of applicants for non-ordained posts. Appendix 1 shows a detailed projection over ten years, using a number of assumptions broadly similar to the discussion above.

1.3.5 We have a problem – we simply will not have enough Parish Ministers to fill anywhere near all of the charges on the plans we have just recently completed. That of course depends on accepting that the way in which we currently conceive Parish Ministry is the only way of doing things. We talk about a *charge*: that is,

a congregation(s) and parish(es) into which a minister is inducted. We divide Scotland up into such charges, and when a charge does not have a minister we say it is *vacant* – we go about trying to fill that ‘gap’ in the old familiar way. Now, as we recognise that we are going to have significantly fewer ministers than we need to fit our existing model, our default response would be to think that we need to link, unite and adjust the charges so that we end up with something like 600 because that is the number of Parish Ministers we will have.

1.3.6 It is not surprising that few have the appetite for another round of Presbytery Planning which could only stretch the existing resources even further to breaking point (and beyond). Does that mean, therefore, that we should abandon Parish Ministry? Parish Ministry is part of the Church of Scotland’s DNA. In 2010 the Special Commission on the Third Article Declaratory was unequivocal about this and the General Assembly wholeheartedly supported it. The Special Commission had foresight, however, when it said: “If changes in the temper of the nation, combined with our own institutional decline, mean that we are severely challenged in living out the sentiments of the third Article Declaratory the answer is not to abandon the commitment because it is burdensome, but to find new ways of fulfilling it.” (2010, p25/23, 8.8.2)

1.3.7 Scotland has changed and continues to change – and the church is struggling to find its role and best means of witnessing in a new situation. We are committed to a territorial ministry, but that does not mean that our only option is to do things in the way we have always done it in the past, resulting in ministers being stretched beyond what is possible. That is also not what the Commission’s report, which the Church enthusiastically embraced, advocated when it said: “The point was also made to the Commission that such a commitment to a territorial ministry and presence did not necessarily mean a commitment to a traditional Ministry of Word and Sacrament. Rather the emphasis should be on the development of new models of ministry which would be able to respond effectively to the relevant context.” (2010,

p25/8, 7.1.2) A Parish Ministry can plan mission to the parish in all kinds of dynamic 21st century ways.

1.3.8 The Special Commission did not say a lot about what these new models of ministry might look like. It did, however, offer one important pointer to the need for a much wider understanding of ministry when it reported: “In connection with the understanding of the specific phrase ‘territorial ministry’ the Commission considers that this should be understood in the widest sense of ministry, namely the whole people of God” (2010, p25/20, 8.5.6). We have spoken oft and long as a denomination about the need to take seriously the *ministry of all God’s people* as a Reformed Church. The best Parish Ministers are those who enable this. Now is the time for all to do so: for in taking that seriously we may begin to break out of the institutional problems which beset us. There are not going to be enough Parish Ministers to do what we are currently planning: but that does not mean that there will not be enough people of God to work towards God’s new community of hope.

1.3.9 If there is to be a flourishing Church with a corresponding flourishing ministry it is clear that a broader-based ministry will need to find the space to emerge. This will require flexibility and openness on the part of both the existing stipendiary ministry and local congregations. There will be a need to move to a significantly greater degree of team ministry, with Parish Ministers taking a more evident leadership role in relation to teams comprising those serving in other ministries (stipendiary and non-stipendiary; full-time and part-time; ordained and not ordained). This implies that the traditional ‘one parish, one building, one minister’ model, which has already disappeared in many parts of the country, may become the exception. The Commission also took this for granted when it said: “It appeared self-evident to the Commission that the framers of the Articles Declaratory did not intend by the phrase “a territorial ministry” to mean an enduring commitment to maintain a set of church buildings and a full-time ordained minister in every parish as at 1929” (2010, p25/19, 8.5.1).

1.3.10 The work of the Panel on Review and Reform has affirmed the direction of travel the Council has been suggesting. As described in its report, the Panel held a series of consultations around Scotland. It discovered both a desire to maintain the church's witness to the whole of Scotland and a realism that it needs to be done in a different way. As well as working with other denominations, the Church of Scotland at its grassroots recognises that the whole people of God will need to be more involved in ministry than they have been to date. 'What became clear during the Consultations was that the big question was not whether to "scale back" our commitment to all in Scotland but how, given the projected drop in the number of Ministers of Word & Sacrament, this commitment might be worked out.'

1.4 Moving from Sustainability to a Flourishing Ministry

1.4.1 It is clear that having achieved financial sustainability, this is not sufficient in itself to enable the Church and its ministries to flourish. Nor will such a ministry be allowed to emerge through another round of Presbytery Planning based on the overwhelmingly predominant pattern of Parish Ministry we know today. There is a need to re-imagine Church. Instead of starting from the question: 'how can we keep the current parish system functioning with only 600 Parish Ministers instead of 860?' we might instead ask how can 600 ministers serve 1,000 parishes in a way that is positive, live-giving and healthy? In other words, how can we enable a way of being Church in Scotland today in which both congregations and ministers flourish?

1.4.2 What does 'flourishing' mean in the current context of the Church of Scotland? There are many biblical / theological metaphors: perhaps the most obvious is that of Isaiah 35, which says – *The wilderness and the dry land shall be glad, the desert shall rejoice and blossom; like the crocus it shall bloom* (35:1). It is a picture where the most unlikely thing happens – that which is apparently dead comes to life (cf. Ezek 37). The image grows out of the experience of the peoples of the Middle East, where a single rainfall after years of drought can cause the desert literally to bloom.

The image also fits well with the theme of vulnerability and fragility noted above (1.2.2 – 1.2.3), since there can hardly be anything more fragile than the tiny seeds, buried and baked by the sun for years, which suddenly spring to life with the coincidence of water and earth.

1.4.3 Given the figures which indicate that we are already on a downward slide as far as ordained ministry numbers and current models for deployment are concerned, the Council has begun to take some steps to maximise the potential for the outcome which enables a *flourishing* future for Church and ministry. No amount of wishful thinking is going to conjure people out of nowhere in the kinds of numbers we would need to sustain the current model. This does not, however, mean that we should give up on a future which has a flourishing ministry.

1.4.4 We are called to *prayer* (Luke 10:2): this will include listening to God and asking God to raise people up to respond to the call to ministry. All the pointers are for a need for more Parish Ministers and as a Church we should pray that as people become more aware of the need, many would respond. We cannot know what the outcome of a renewed commitment to prayer might be, nor should we restrict God's answer to those things which we expect or with which we may be familiar. As Fresh Expressions of Church are developed, new forms of parish and local ministry may well emerge. In an increasingly unchurched country, the response of those who feel a call to pioneering ministries may also represent an answer to the prayer. This may not always fit easily with traditional patterns of ministry, but if God is calling people to such ministries, we need to be prepared to adapt.

1.4.5 We are also called to *act*. The Council remains committed to the promotion of vocations and to that end has recruited a Vocations Promotion Officer to work with the Church at a local and regional level to raise awareness of the call to service. Vocations Champions and local vocational teams are being sought out to bring the challenge to those whom God may be calling to one or other of the recognised ministries. More is said about

recruitment in section 2.1 of the report, while the range of innovative work in Priority Areas is at section 3. If we are to meet even the optimistic forecasts for achieving a Parish Ministry of around 600-650 ministers by the early 2020s, this commitment will be essential. In addition, however, the Council is now working urgently with others from various backgrounds, Councils and agencies on *how* we may more effectively exercise a ministry of all God's people, so crucial to the reshaping of ministry as a national Church.

1.4.6 There is an obvious need too for a radical rethinking of what we do in terms of *training* if ministry of a variety of kinds is to flourish. In order to develop a dynamic and fruitful (flourishing) relationship between those who are called to specific recognised ministries and the wider community of God's people, we will need to invest significantly in offering training and support and the Council has been looking at how this may be done. There is a need for provision of coherent, contemporary theological training at a level which people in our congregations can access who do not wish to study full-time at University for a theological degree (such as the former TLS course). While it is neither possible nor appropriate to try and revive *that* structure, there needs to be investment in accessible, contextual forms of theological education which will stimulate thinking about vocation in the way that courses like those formerly did. From such small acorns do great oak trees flourish.

1.4.7 Given the impending shortage of Parish Ministers and the length of time the current models of training normally take to bring new people to a point of ordination, there is need to think again about the style of training we offer in the future and about when ordination actually happens. A one-size-fits-all approach cannot address the future needs of a Church which is very different in its expression across the country. In the report on engaging with the under-45s in section 2.1, the first fruits of thinking on this matter can be seen.

1.4.8 There will also be a need for a very significant input of what other professions call "in-service training" – or

a "learning and development programme". We cannot expect those serving already in our recognised ministries to adapt to change, far less to *manage* change, without some considerable training and support. Many trained 10, 20, 30 or more years ago for a very different context – and with hindsight may even then have been training for a world that was disappearing (or had already disappeared). The Ministries Council welcomes the proposals of the Special Commission on Tenure. It shares with the Commission a conviction that Ministerial Development Review (MDR) and Continuing Ministerial Development (CMD) are tools that will assist in making Ministry a calling where people flourish. MDR provides a context for ministers to take stock. It will be a place that will help ministers themselves identify what in their ministry is giving them life, and what is sapping it from them. It will encourage them to reflect on what they can change so that they flourish. CMD flows naturally from this. It is a way of equipping and skilling so that ministers are able to be the best they can be in their service of God and his people.

1.5 Further Pointers to a Flourishing Ministry

1.5.1 The ministry of all God's people is a true manifestation of our need for one another, our mutuality. It is through a more intentional and planned stimulation of this wider ministry that people will find their vocation. There is a key role here for the ordained ministry in encouraging others to find their vocation, whatever form that may take.

1.5.2 We may want to consider creating and supporting 'incubators' for change. Women and men most often recognise their vocation in *activity* which stretches them and through *community* which in turn nourishes them. We might look at how we create a variety of such 'incubators.' These might include opportunities to serve and to lead in local churches as well as developing more intentional communities where people can develop and explore vocations together. These 'incubators' may not necessarily lead to more people choosing to enter a range of *full-time* ministries, but they may help to develop different models of Church (and ministry) for the future.

1.5.3 A flourishing ministry is part of a flourishing *Church*. If we are planning for different patterns of ministry we are planning for different patterns of Church. These two are inextricably linked – which is why the task of working towards a flourishing ministry belongs to a wider constituency than the Ministries Council or even the Church of Scotland. Our task is one which belongs in the wider context of the life of the whole Church, including our ecumenical partners. While we may have our own ideas about the shape that Church might take and the kind of ministries which might serve it, it would be ill-advised for us to lay out a blueprint and seek to persuade others to accept it. Others will have ideas and experience which go beyond ours and may well enable the flourishing ministries which we need to emerge. Those others will include the experience and expertise of people from the World Church.

1.5.4 To flourish requires nurture and care. We will need to build structures of support, mutuality, learning, and development, which enable team working. This requires trust to be engendered amongst those called to recognised ministries and between them and the wider whole people of God (from among whom the recognised ‘Ministers’ are called).

1.5.5 People do not flock to join anxious institutions. Perhaps we may also deliberately set out to find ways that enable Church to be more fun. What is being suggested here is neither about being less challenging, nor about avoiding reality, but it is about consciously setting out to be more aware of the signs of the new community of hope which are all around us. These will often be small, vulnerable / fragile signs – but signs of God’s grace for those who have eyes to see and ears to hear.

1.5.6 We have pointed above already to the significant investment needed in training at all levels: initial training for ministries; ongoing learning and development; in congregations and Presbyteries to enable more people to offer ministry without necessarily seeking formal recognition or qualification; for all parties to enable

team working and the management of the considerable changes that need to take place in the shape of ministry. There is also a major task to be undertaken in ensuring that people are able to understand and embrace change as it takes place.

1.6 A Change of Culture

1.6.1 Ministry does not exist in isolation from the church. It is shaped by the church in which it serves. The Council therefore is under no illusions. The major changes that it is suggesting are not within its power to make. A context where ministries can flourish is something that only the whole church has the power to create. For example, the Council is trying to prepare new ministers and to equip existing ministers to lead congregations in a world where there will be just 600 Parish Ministers. However, if congregations still expect a minister who will have the time to operate in the way that was common a generation ago, neither minister nor congregation is likely to flourish.

1.6.2 The Council believes that one of its roles is to stimulate debate and discussion within the whole church. To this end, for the last five years, it has held two overnight conferences for Presbytery representatives. All Presbyteries are invited to send representatives to both events, one held in September and the other in January. These are interactive events, where the Council shares with Presbytery representatives some of its thinking, and then has its thinking shaped by their contribution. This year the theme has been flourishing ministry. This report is the outcome of that process.

1.6.3 The Council recognises that others within the Church’s administration share similar concerns. It therefore has been working with the Council of Assembly, the Mission and Discipleship Council, the Panel on Review and Reform and the Special Commission on Tenure. It believes that it is only by this kind of collaborative working that the culture of the Church will change.

1.6.4 Important as Presbyteries and other Councils are, however, the strongest expression of the culture of the Church lies in congregations. Debates and decisions of

General Assemblies and Presbyteries are vital for the smooth running of the Church. However, unless congregations engage with these vital issues, there is likely to be little change. So the Council would encourage every Kirk Session and congregation to discuss these matters. Namely, 1) if there are going to be not enough ministers for every congregation, what is God calling us to do, that we may serve our community and bear witness to Jesus in it? 2) How should we organise the church so that the ministers in it experience their calling as life-giving and not life-sapping?

1.6.5 The Council believes that in some places there is both a willingness to try new patterns of ministry and some elders (and others) who are waiting for training and encouragement. When Transition Ministry was approved by the General Assembly in 2009 it was intended to address exactly this kind of situation. So the Council is trying to identify a Presbytery which has both a significant number of vacancies and is willing to support a different kind of ministry. It will then recruit a Transition Minister who will both serve in a vacant charge, and have a responsibility for training and equipping people in leading worship and offering pastoral care.

APPENDIX 1

Ministries Number Projections: Full Time Equivalent (FTE)

The assumptions made (some speculative) are listed below.

Date	Charges excluding guardianships (1)	Parish Ministers in post (2)	Vacancies gross (3)	Shortage (4)	MDS FTE in post (5)	Total FTE in post (6)
Dec 2013	1047	825	222	107	82	907
Dec 2014	1027	805	222	112	129	934
Dec 2015	1007	785	222	117	125	910
Dec 2016	997	765	232	132	126	891
Dec 2017	987	745	242	147	126	871
Dec 2018	977	725	252	162	127	852
Dec 2019	967	705	262	177	129	834
Dec 2020	958	685	273	193	131	816
Dec 2021	949	665	284	207	131	796
Dec 2022	940	645	295	220	131	776

(1) Assumes (in light of tenure) that 95% of planned adjustment will be achieved by end December 2022; that is, the number of charges will reduce to 940, not the 933 in

the plans, by 20 a year in the first 2 years (given that some of the charges presently vacant are awaiting adjustment) and 9 or 10 a year in the remaining 7 years.

(2) The net decline per year is assumed to be **20**, determined by:

- the number retiring (historically a minority choose to continue for longer and a similar minority retire early), as possibly affected by the state pension age – moving to 66 – and the church compulsory retirement age (a less significant factor now that it is 75): say **37** a year (using the age profile from the payroll database);
- the number demitting for chaplaincy posts, Ministries Development Staff (MDS) posts, locally-funded posts, other church appointments, appointments outwith the church, death, ill-health (including stress), deposition, suspension, or leaving following recent debates on human sexuality: say **11** a year;
- the number entering from probation; or from admissions and readmissions; or returning from other posts: say $15 + 10 + 3 = \mathbf{28}$ a year. (That is, leaving aside most of any possible increase in vocations.)

(3) Figures in column (1) minus column (2), but in each year will include some vacancies which are awaiting adjustment. Also includes the assumed 75 vacancies a year 'necessary' for the turnover process.

(4) This column shows a very rough estimate of the **net shortage** of Parish Ministers, deducting 75 for turnover each year plus a variable figure for charges awaiting adjustment (a net 40 in December 2013 decreasing to 0 in 2022).

(5) Assumes all Ministries Development Staff (MDS) posts to be filled in 2014 will be filled now the moratorium has been lifted; thereafter adds in the later years posts dependent on readjustment. Also includes an assumed turnover vacancy of 5% (7 FTE).

(6) Figures in columns (2) + (5).

	Task	Progress/Update
2	Council Business	
2.1	Note the initial findings of the group considering factors which may influence those under 45 in exploring a vocation to the Parish Ministry and instruct the Council to report further in 2014.	A group has begun exploring how those under 45 may be encouraged to consider a call to ministry. The Group has been led by Rev Neil Glover, a Vice-Convenor of the Council, and the Council is indebted to him and the whole Group for the Report presented in section 2.1.
2.2	Instruct the Council, in collaboration with Diaconate Council, to review training provision for candidates for Diaconal ministry and report to the General Assembly of 2014.	The Council is grateful to the Rev Dr Marjory MacLean who has led the review of Diaconal training in collaboration with members of the Diaconate Council and Training Task Group assisted by Ministries Support Officer Rev Jane Denniston. The report and recommendations of the group are presented in section 4.2.

	Task	Progress/Update
2	Council Business	
2.3	Welcome the ongoing development of <i>Place for Hope</i> in relation to reconciliation, mediation and conflict transformation and instruct the Council to support the project in its move towards independent charitable status.	Details are in section 2.2.
2.4	Instruct the Council, in conjunction with the Council of Assembly, to draw up national guidelines for ministers, Deacons, parish workers, elders and others on a) the use of Social Media and b) the use of all electronic communications relating to Church matters; and report to the General Assembly of 2014.	Such guidelines are contained in the latest version of the Church of Scotland's Safeguarding Handbook. This can be downloaded at http://www.churchofscotland.org.uk/data/assets/pdf_file/0017/13283/Safeguarding_Handbook_4.pdf .

	Task	Progress/Update
2	Council Business	
2.5	<p>Recognise all that the Ministries Council is seeking to do to understand the alarming decline in ministerial recruitment and address the small numbers of people presenting themselves for Ministry of Word and Sacrament, invite the Ministries Council to contact all ministers of the Church with a view to seeking to establish the churches who, over the last thirty years, have produced the most candidates for Ministry of Word and Sacrament; and instruct the Ministries Council to engage with those churches on this matter and to prepare an analysis on the reasons why recruitment has significantly declined/reduced and report back to the 2014 General Assembly.</p>	<p>In order to fulfil this deliverance a statistician was consulted who helped highlight the difficulties with what at first seemed a straightforward exercise. To establish which churches had over the last thirty years produced the most ministers assumes a more static situation than exists. Churches that ministers identify may have been linked, united or dissolved in a thirty year period. Many who were candidates for ministry over thirty years may no longer be in ministry and therefore could not be consulted thus hindering an accurate result. Though it would have been possible to ask which was the home congregation of a person at the time they were seeking to enter ministry, in fact the main influence may have been the church they attended as a student or indeed a para-church organisation. Also it may be that it was certain ministers and not particular congregations that encouraged significant numbers of people into ministry and if the said minister is no longer in the congregation then with whom are we to consult? Taking all this into account, the Council was advised that it was impossible to establish clear questions and clear answers. In order to fulfil this remit, the Council invites those ministers and congregations, who can identify themselves as having at some time over the last thirty years encouraged a significant number of people to enter ministry, to contact the Education and Support Secretary or National Vocations Promotion Officer to engage in discussion.</p>
2.6	<p>Instruct the Council to prepare material which publicises and promotes the ministries of the Church to young people in ways that encourage them to consider the possibility that they might be the ones to say "send me".</p>	<p>The appointment in December of a National Vocations Promotion Officer, Mrs Heather French, who has worked for the Council for many years, gives a new focus to the promotion aspect of the Council's work. This is a work in progress that will also benefit from the findings of the Under 45s Group.</p>

	Task	Progress/Update
2	Council Business	
2.7	Note the move to establish two-day locums as the normal practice in a vacancy with effect from 1 July 2013 and instruct the Council to monitor the implementation of the new arrangements.	Interim Moderators and Locums were written to, advising them of this change. The Vacancy Allowance is administered through a reduction in what congregations are asked to pay as Ministries and Mission payments, and the 2014 figures for the Vacancy Allowance are noted in the normal way within section 6.1 on Allowances and Expenses. While the Vacancy Allowance is sufficient for two days a week of pastoral work, and pulpit supply, it is for individual congregations to determine how best to use this allowance.
2.8	Match Ministries Development Staff (MDS) into Presbytery Plan posts.	See section 2.3.
	<i>Deliverances from other Councils and Committees which relate to the work of the Ministries Council</i>	
2.9	<i>Joint Report on Pensions</i> Note the broad parameters of the proposed changes to the Pension Scheme for Mission Partners employed by the World Mission Council.	The Ministries and World Mission Councils have been working in close cooperation over the last year regarding pension provision for those based out with the UK. Due to UK governance and compliance arrangements surrounding DC pension schemes, in certain cases it has not been possible to offer Defined Contribution pension arrangements to every individual based outwith the UK. In these few cases, alternative arrangements have been made.
2.10	<i>World Mission Council</i> Instruct the World Mission Council to explore with the Ministries Council the possibility of sending and receiving candidates for ministry training to and from partner churches.	Conversations are ongoing with the World Mission Council regarding exchange opportunities for candidates in training. Opportunities were taken by candidates to work in India, Ghana, USA and Bermuda. In addition to this an exchange was set up between the Church of Scotland and the Uniting Presbyterian Church of Southern Africa that allows probationers to attend one another's conferences and experience ministry in local congregations. In 2013 two Scottish probationers visited South Africa and we welcomed a probationer from South Africa and another from Zimbabwe.

	Task	Progress/Update
2	Council Business	
2.11	<i>Special Commission on Tenure</i> Instruct the Commission to work with the Ministries Council, the Mission and Discipleship Council, other Church Councils and Committees, Presbyteries, Ecumenical Partners, the Church's Training Providers and para-church organisations in the delivery of these aims.	A number of meetings were held throughout the year with the Special Commission to generate proposals for continuing ministerial development. These findings are contained in the report of the Special Commission on Ministerial Tenure and the Leadership of the Local Church.
2.12	<i>Church & Society Council</i> Instruct the Council to investigate the rapidly increasing costs of funerals, particularly burials, and how this is impacting on the bereaved and those conducting funerals and report to the General Assembly of 2014.	The Council has worked with the Church & Society Council to investigate the cost of funerals, including costs set by local authorities for burial and cremation fees. It will also seek to take forward practical ways of responding to funeral poverty in collaboration with Quaker Social Action. A copy of the report can be found in the Church & Society Report. The Council has also prepared leaflets on funerals – see section 2.4.

2.1 Recruitment of under 45s to ministry

2.1.1 Introduction

2.1.1.1 In 2013, the Ministries Council reported on its work in addressing the relatively small number of Parish Ministers who are under the age of 45. Our report highlighted the following:

- the challenges associated with a Church whose membership is ageing. This creates a circular process – as the number of Church members below the age of 45 decreases, so does the pool from which potential Parish Ministers may emerge; as the Church loses leadership from those under 45, it finds it harder to recruit under 45 year olds into its membership;
- the Church's perceived failure as an institution to encourage younger people who have experienced a call to ministry;
- The call to ministry of younger people as a recurrent theme of the Bible and of the history of the Church;
- post-war sociological research on generational difference which highlights the need for younger people to work in environments which offer the chance to work in teams and to specialise. This stands in contrast to a common model of Parish Ministry which emphasises individual working (although still within a team of volunteers) and a generalised set of skills;
- current training models are perceived by many people under 45 as being unsuitable – in particular the financial pressures it creates on individuals who may have substantial existing financial and / or family commitments;
- the difficulty which the Church will find in exercising its mission to *all* the people of Scotland, when a large

section of the Scottish population (ie. those under the age of 45) is under-represented in its membership and its leadership.

2.1.2 Our Present Challenge

2.1.2.1 As indicated in section 1.2.1, some 80% of Parish Ministers are due to retire in the next 15 years. However, the crisis and opportunity this represents is not unique to the early 21st century, nor to the Church of Scotland. Our report reflects conversations with many others who have reflected on this issue. This research is summarised in section 2.1.3.

2.1.2.2 Following this, the report describes areas where specific action will address this issue:

- the need for cultural change in the whole church (section 2.1.4);
- supporting the Church to be a place which nurtures those with a call (section 2.1.5);
- supporting the Church to be a good place for younger ministers to train (section 2.1.6);
- supporting the Church to be a good place for younger ministers to work (section 2.1.7).

2.1.3 Lessons Learned

2.1.3.1 Lessons From Our Own Past

2.1.3.1.1 Reports to the General Assembly from the Ministries Council and its predecessors reveal that the Church has, since at least the 1940s, frequently been anxious about the shortage of people available to enter ministry. However, a change in the Church's approach about thirty years ago does seem to have had a detrimental effect on the number of people entering ministry.

2.1.3.1.2 Prior to this, the records reveal a broad coalition of national committees, Presbyteries, congregations, ministers, elders, university chaplains, Sunday School teachers and even local employment officers working to recruit Church of Scotland ministers. An energetic publicity machine was employed to produce pamphlets for pews, booklets telling the stories of those who had entered ministry and materials for use in Sunday Schools, Bible Classes and other youth gatherings. The focus

appears to have been very much on active recruitment, and a dedicated committee ensured that sufficient energy and imagination was brought to the task.

2.1.3.1.3 Over the past thirty years, it appears that some of this focus has been lost, at least within the efforts of the Church. It might be argued that the Church has adopted a more passive stance, waiting for people to come forward and ensuring the internal processes of the Church created barriers of sufficient height to prevent the selection of potentially unsuitable candidates. The intentions behind this were laudable and probably necessary, given the low acceptance rates of applicants during an era when no initial screening was undertaken (c. 30% accepted). Nevertheless, the Ministries Council believes that a change in culture is now required.

2.1.3.1.4 Best practice in recruitment suggests that the two most powerful means by which attention is drawn to a role is through messages that provide personally relevant information, and through face-to-face conversation with those closest to the work situation. In addition, research suggests that the quality of candidates produced through informal recruitment processes (recommendations from friends, relatives, workers known to the candidate) are of a higher quality than those recruited through formal sources (*eg* public and private employment agencies).

2.1.3.1.5 These are not new insights to the Church. The 1976 General Assembly issued a challenge to the whole Church to recruit ministers and emphasised that the Parish Minister is "the primary recruiting agent of the Church¹." Whilst we would want to stress the primacy of the Holy Spirit in calling women and men to Parish Ministry, the importance of existing Parish Ministers in recruiting the next generation of ministers is vital. One of the most important tasks of a Parish Minister is to find and encourage those who will one day replace them.

2.1.3.1.6 The Church of Scotland has changed considerably since the 1950s. Many of the challenges

¹ GA Reports (1976) p.413, section 3.3

being faced by the Church today are different from those it faced in the 1950s. However, the Ministries Council firmly believes that this earlier emphasis on *recruitment* is one that needs to be reimagined and rediscovered in the present age.

2.1.3.1.7 In addition, the Council has received some anecdotal evidence that ministers feel less able to commend ministry as a profession (this includes the long established tradition of manse children being encouraged to consider the ministry). The Council hopes that its efforts to affirm Parish Ministers will once again encourage Parish Ministers in their role as ‘recruiting agents of the Church.’

2.1.3.2 Lessons From The Church of England

2.1.3.2.1 One denomination which has done significant work in the area of recruiting young people is the Church of England. It has recently reported a significant rise in the number of young people who are entering its ministry. In 2012 it announced that 113 of those accepted for training were under the age of 30. Even allowing for the larger size of the Church of England (in terms of membership, the Church of England is about eight times larger than the Church of Scotland), this shows significant progress in this area. Such progress has been the result of a deliberate national strategy on the part of the Church of England from which, we believe, the Church of Scotland might learn.

2.1.3.2.2 Those who work in the Church of England’s “Young Vocations” project² identify five key factors in encouraging young people in their vocation:

- Young people need people who are like them – a peer group.
- Young people need people for them – mentors, supporters and encouragers
- Young people need people before them – role models who are ahead of them in the process. This is particularly important for women and those from minority ethnic backgrounds.

- Young people need to understand their story as belonging within the gospel story, the larger story of God.
- Young people need to have the opportunity for “bags of experience”, to try things.

2.1.3.2.3 Many of these ideas were echoed in the testimonies of other workers who have experience in this area, and we hope are echoed in the ideas contained in this report.

2.1.3.3 Lessons From The United Reformed Church

2.1.3.3.1 Representatives from the United Reformed Church have spoken with us about their work in this area. They report that offering a variety of models for training – including part-time learning – has increased the accessibility of their training for those with family and financial commitments.

2.1.3.4 Lessons From Other Training Schemes

2.1.3.4.1 It is not true to say that the decline in the numbers of people presenting for ministerial training is wholly due to the decline in the overall membership of the Church. In the last five years in Scotland there have been a number of courses³ run, usually sponsored by coalitions of congregations, which have attracted large numbers of students. Part of the success of these courses is that they have around them a large number of Church members who are energised in recruiting and encouraging those who might enter the course (the kind of encouragement discussed in section 2.1.5.1). These courses are also characterised by:

- Shorter training times (typically 1-2 years)
- Context based learning
- The opportunity to specialise

2.1.3.4.2 These ideas are reflected in some of the pilots for training discussed in section 2.1.6.

2.1.4 The Need For Cultural Change

2.1.4.1 The fundamental importance of an organisation’s culture, more than its structure, was one of the key

² More on this can be found on the “Call Waiting” website at www.callwaiting.org.uk

³ These include Forge Scotland and Cornhill

issues highlighted by those with whom the Under 45s Task Group met. If the culture of the wider Church does not welcome, encourage, challenge, nurture, train and affirm the ministry of young people, then no amount of structural change will be able to counteract this.

2.1.4.2 There is probably one myth above any other which has discouraged the ministry of young people. It is the myth that one must first gain experience outside the Church before training for ministry. Such an attitude is at odds with the biblical witness and the history of the Church,⁴ where most ministers historically began their ministry in their 20s. However, at the time of writing only two Parish Ministers in the Church of Scotland are in their 20s. We suggest that this unbiblical and anomalous situation has been, at least partly, caused by the perception that the Church of Scotland only wishes to train people who are older or who have had extensive experience in a previous career.

2.1.4.3 A further issue is the expectation that younger people's ministry will not be taken seriously. Our group has encountered significant anecdotal evidence of this. One minister recounted a service led by young people, after which one young person was told at the door "Now just remember, son, you are still a child". Whilst many of the congregation remained encouraging, it was this one comment which was remembered most vividly by the young person (and their minister).

2.1.4.4 The experience of those working in this area in the Church of England suggests that most people receive a call to ministry when they are a teenager or younger. Too often we require that people wait many years before they

have the chance to exercise that ministry. One person who had worked with students reported how they exercised a wide variety of ministries within a student context, but after graduation found themselves on the Churches' "waiting list" until they were perceived as sufficiently mature to exercise leadership and ministry within the life of the congregation.

2.1.4.5 This is not uniformly the case. At the National Youth Assembly we met a number of delegates who reported that they felt their voice was taken seriously in the overall leadership of their congregation.

2.1.4.6 We propose a number of initiatives which, if enacted, may encourage congregations and ministers in the work they do with young people experiencing a call, give resources that may help do this, and offer opportunities for young people to be involved in the ministry of local churches, both prior to and during their formal training. These too will be vital in changing the culture of the Church (section 2.1.5).

2.1.4.7 In this report we outline a number of initiatives to disseminate more widely the stories of young people who have been ordained as ministers, and create groups of support and encouragement for young people as they explore their call. We believe that such a strategy is vital. Our culture is shaped by the stories we tell. If we tell different stories, then we might also begin to change our culture (see section 2.1.5.1.3).

2.1.5 Supporting the Church to be a place which nurtures those with a Call – the Church which produces Ministers

2.1.5.1 Nurture In Presbytery and Parish

2.1.5.1.1 The responsibility for nurturing vocations begins with the local Church. To support this, the Ministries Council hopes to:

- Work alongside Presbyteries and groups of Presbyteries to share good practice in this area; run events promoting vocations, and offer locally based vocations conferences which would serve as an alternative to the National Vocations Conference. There are already

⁴ For more on the biblical witness and Church history, see the 2013 report (p4/10) which spoke about the examples of Jeremiah, George MacLeod, Martin Luther, Martin Luther King and Jackie Pullinger. We might also reflect on the age of the twelve disciples or disciples such as Timothy. This is not argue against God's call to older disciples. The multi-generational nature of God's call is seen par excellence in the Christmas story with the youth of Mary and Joseph set alongside the older figures of Elizabeth, Zechariah, Simeon and Anna.

a number of Presbyteries where this is happening and the Council will seek to share best practice in this area across the whole of the Church.

- Identify Vocations Champions who would work in groups of Presbyteries. Vocations Champions would be people selected for their ability to encourage young people, and would be tasked with promoting best recruitment practice within the Presbyteries to which they relate. Encouragement of vocations amongst young people would be part of the work undertaken and they would have flexibility in determining how promotion of vocations would work best in their local context. This kind of role already exists in the Church of England and practice there varies widely – some of the Champions are particularly skilled in work with individual enquirers; others run large events which attract young people and at which there is an opportunity to promote a wide range of initiatives.

2.1.5.1.2 In researching the recruitment of ministers under 45, the Council has become very aware of the regional variations that exist in the recruitment of ministers, and the different factors at work in different areas of Scotland. A concentration on processes at Presbytery level will allow these different regional factors to be addressed.

2.1.5.1.3 It is hoped that some of the stories told about young people considering a call to ministry might be used to support congregations and Presbyteries in recruiting Parish Ministers.

2.1.5.2 Volunteering

2.1.5.2.1 Historically, recruitment for ministry has been aided by a number of “incubators” which encouraged ministers into their training. These have included the Crieff Fellowship, the Iona Community, the National Council of Youth Fellowships, Church of Scotland Summer Mission and St Ninian’s Crieff, which have produced a large number of candidates for ministry.

2.1.5.2.2 Other proposals in this report suggest means by which congregations and Presbyteries may be more

effective as such incubators. We also believe that the national Church can play a role in this.

2.1.5.2.3 This year the Ministries Council is launching a new initiative: “Volunteering Vocations”. Over the next five years, the Council plans to establish up to ten teams across Scotland, with four to six people in each team placed in a variety of different locations. The Council anticipates that team members would ordinarily commit to volunteer for a year.

2.1.5.2.4 It is anticipated that team members would participate in a wide range of ministries associated with the local church(es), giving participants the opportunity to live out and grow their faith in a supportive and reflective environment. They would also participate in a structured process of theological reflection and discernment. The emphasis here would be on the development of the volunteers, rather than producing a supply of cheap labour for congregations.

2.1.5.2.5 The hope is that team members would contribute to the cost of their time with the team, but the Council has set aside initial funding to help pilot this in the coming year. The Council will ensure that an individual’s financial ability to take part is not a barrier to any participant.

2.1.5.2.6 The initiative will be aimed at people aged 18-25. It is important that it is not seen as a vehicle solely for the recruitment of Parish Ministers. Rather its intention is to allow people to develop in their discernment of their call (in the broadest sense of the word), grow in their faith and discipleship, and offer their energies and vision to the Church.

2.1.5.2.7 It is hoped that a significant number of those taking part would become Parish Ministers. The Council will seek to accredit this experience for anyone undertaking later Parish Ministry training, such that it would serve as an alternative to some elements of the enquiry process, and also give volunteers an exemption from some areas of the pre-ordination training process.

2.1.5.2.8 The Council plans to establish its first team in the autumn of 2014.

2.1.5.3 Summer Volunteering

2.1.5.3.1 It is hoped that it may be possible to pilot some Parish Ministry placements over the summer of 2014, possibly in 3-4 locations. A number of young people, particularly those at university or leaving school, have commented to us that they would welcome such an opportunity.

2.1.5.4 Apprenticeships

2.1.5.4.1 There are a number of churches in Scotland which offer apprenticeship schemes to young people. In many ways these schemes are similar to the Volunteering Vocations scheme mentioned above. However, it may be that there will also be a desire for young people to take part in schemes which allow them to stay within their home context (including their home church) and which offer them a greater degree of financial assistance. The Council will continue to investigate the possibility of demand for such schemes, and how the Council may assist in establishing these.

2.1.5.5 Schools

2.1.5.5.1 It is our conviction that significant numbers of those who received a call to Parish Ministry do so when they are aged between 10 and 20. Therefore it is vital that current Parish Ministers are supported in encouraging young people of that age who receive such a call.

2.1.5.5.2 One avenue for this is to offer Parish Ministry as a place of work experience. A number of ministers already do this and report that it is an extremely positive experience for young people.

2.1.5.5.3 The Task Group also spoke to one secondary school chaplain who has spent many years building relationships within her local Secondary School. She spoke of being invited to a school careers fair, and being surrounded by companies with professionally produced material, and having nothing of a similar quality to offer to those who may think about becoming a minister. The

Council is committed to producing appropriate promotional material to support school chaplains in this context.

2.1.5.6 Internet Resource

2.1.5.6.1 The Council has already begun developing its internet resources, particularly for younger people experiencing a call to ministry. This is modelled on the very successful web resources developed by the Church of England (www.callwaiting.org.uk), which promote the stories of younger people in training for ministry, or who have recently been ordained.

2.1.5.6.2 The aim of such an initiative is to reinforce the message that the Church of Scotland is a good place of young people to exercise their ministry, and to identify role models for those considering their call.

2.1.6 The Church as a good place for younger ministers to train – the Church which forms ministers

2.1.6.1 While the Council sees much in the current model of training which has served the Church well in the past, it now recognises that radical changes are required to equip ministers for service in this 'Change of Age', and far-reaching but well-thought through steps will need to be taken in the provision of future training.

2.1.6.2 Contextual Training

2.1.6.2.1 The evidence suggested by sociological research into generational difference⁵ suggests that younger people prefer to work in specialised roles, supportive team environments and with early opportunities for doing the job for which they train. This is in contrast to the classic Parish Ministry which requires generalism and the resilience to work (at least initially) as the sole full-time member of the Church's team, and a

⁵ See the 2013 report (p4/11) which spoke about the characteristics of different generations sometimes referred to as Builders (those born prior to or during the Second World War), Boomers (those born between 1946 and 1964), Generation X (born 1965-1982), Generation Y (1982 to 1994). The dates for these are contested in the surrounding literature. Much is also being written now about the newest adult generation, sometimes referred to as Millennials (although this term is occasionally used to refer to Generation Y).

long period of initial training (albeit with placements as a significant part of this). Steven Croft, Anglican Bishop of Sheffield, has also said that we need to move from “Maximal preparation, minimal accompaniment to minimal preparation, maximal accompaniment” in the formation of Parish Ministers.

2.1.6.2.2 In order to address this, the Ministries Council, in partnership with some Presbyteries, will seek to test a number of initiatives which would employ “Ministers In Training”.

2.1.6.3 Ministers In Training

2.1.6.3.1 For the purposes of such testing, Ministers in Training:

- Would exercise ministry within a team and under the management of a team leader, most likely to be a Parish Minister with extensive experience in student supervision. Since much educational research places great emphasis on the support given to teachers, the Council would seek to invest significantly in the support and training of such team leaders.
- Would be deployed in one context for the majority of their training.
- Would be a candidate for ministry, having passed through the Enquiry and Assessment Process.
- Would be interviewed for their suitability for such a deployment.
- In the initial year of the scheme would likely be a graduate in theology. They would undertake study in line with the options currently available to those who acquired a theological degree prior to becoming a Church of Scotland Candidate. There may also be graduates without a formal degree in theology but who could demonstrate theological knowledge and would be eligible to study theology at post-graduate level. The Council is exploring options for this with our academic providers to ensure that all requirements for the academic study of theology were fulfilled during the candidate's training.
- Would undertake study alongside their deployment. This may either be part-time study or a course which

validates and assesses work related to the individual's deployment. Any course of study would be one approved for the Candidate by the Ministries Council (there are already similar processes for Candidates who had held a degree prior to becoming a Candidate).

- Would be employees of the Ministries Council (this is already the structure used for the deployment of probationer ministers).

2.1.6.3.2 It is hoped that this approach would be attractive to many younger people reflecting on a possible call to Parish Ministry.

2.1.6.4 Deployment

2.1.6.4.1 There are a number of contexts where the deployment of such “Ministers In Training” may be tested, including:

- as part of teams attached to one particular parish. Such places may be locations where a number of Ministers in Training were deployed;
- in pioneering ministries, including fresh expressions of Church begun following the invitation of the General Assembly of 2013 for all congregations to establish a new experience or expression of Church. The Council will work with the Joint Emerging Church Group and the *Go For It* Fund in developing such deployments;
- if Presbyteries chose to, as part of multi-congregational teams, headed by an appropriately trained minister, and possibly including a number of vacant parishes. Clearly the initiative and structures for the creation of such teams would be at the initiative of presbyteries.

2.1.6.5 Evaluation

2.1.6.5.1 In evaluating this proposal, the following questions would be addressed:

- Who would be involved in the process of selecting and appointing of such individuals?
- What would be the employment arrangements for such people?
- What would be the appropriate level of part-time theological training for such people?
- How would the existence of such arrangements ensure

the enabling rather than the devaluing of ministry being exercised on a voluntary basis by members of congregations?

- How would the existence of such teams enable rather than devalue the overall leadership of Kirk Sessions?
- How free would a congregation be to opt-out of such an arrangement if it felt it was not working?
- How would the suitability of a given context for a placement be evaluated?

2.1.6.5.2 There is a maxim in youth work that “young people do not need to be entertained, they need to be dared.” The Council hopes that such training opportunities would offer high degrees of challenge, the permission to fail and the incentive to take risks.

2.1.6.5.3 The Council believes that the proposed idea for “Ministers In Training” will address some of the desire expressed by young people whose voices we have heard, that training should allow opportunity for practice and for team working, with financial support for those in training.

2.1.6.6 Probationary Placements

2.1.6.6.1 The Council also sees opportunity for candidates in the existing training scheme to carry out their probationary placements in vacant congregations (where there is an appropriately trained supervisor locally). We have seen much to commend in this model from the Uniting Presbyterian Church of Southern Africa. This model is currently possible under our current training system and the Council will seek to develop it further.

2.1.6.7 Financial Support

2.1.6.7.1 The Council has heard many reports of candidates for ministry acquiring significant debts during their training period. A number of candidates have also sold significant assets to finance their period of training.

2.1.6.7.2 The Council also believes that an assessment of the financial difficulties involved in training has deterred a number of individuals from putting themselves forward for assessment as candidates.

2.1.6.7.3 The Council already makes a number of grants available to students facing hardship, as well as supporting application to a number of trust funds. In addition, those students who are not entitled to have their tuition fees paid by SAAS also have their fees paid by the Ministries Council.

2.1.6.7.4 However, the Council believes that now is the time to do significantly more to support financially candidates for ministry, and to target such support at those who have the greatest need. Not only will this alleviate the financial hardship experienced by our candidates, but also allow more individuals to present themselves for assessment and ministerial training.

2.1.7 Supporting the Church to be a good place for younger ministers to work – the Church where we minister

2.1.7.1 At the time of writing, just under 100 Parish Ministers are under the age of 45. Many of these ministers see much evidence of the flourishing ministry spoken of earlier in this report. However, there are particular pressures on ministry which seem to be experienced by younger ministers, or which create the perception for some ministers under 45 that the particular structures of the Church of Scotland create extra difficulties for their ministry. Ministry will always be challenging, occasionally exhausting and there will be periods of suffering. However, it is essential that the Church addresses features of its culture which perhaps are more likely to create unnecessary difficulties for those ministers under the age of 45. Amongst the most frequently mentioned difficulties are lack of peer support, being expected to carry out many tasks where individuals feel they have no gifting, expectations around patterns of working, and congregational responsiveness to new ideas and approaches. Further research would help identify the prevalence of these issues, the severity with which they are felt, and the extent to which these are more keenly felt by younger ministers.

2.1.7.2 Teams and Specialism

2.1.7.2.1 As has been highlighted earlier, much of the research into the working patterns which best enable young people emphasises the vital importance of working in teams and the opportunity to specialise. The creation of such opportunities belongs to Presbyteries. The Ministries Council, though, would highlight for the wider Church the importance of such opportunities for younger ministers, if it wishes the Church of Scotland to be a place where younger ministers see themselves as being able to serve.

2.1.7.3 Resilience

2.1.7.3.1 The Council already does a considerable amount of work, particularly in Priority Areas, to foster resilience amongst team members. This draws on a growing body of research which identifies the particular skills which foster ministerial resilience⁶. The Council will seek to develop this support, with attention to the needs of younger ministers. The Council also believes that many of the proposals being brought to the General Assembly by the Special Commission on Tenure will support the resilience of Parish Ministers.

2.1.7.4 Emerging Church

2.1.7.4.1 The Council, through the Joint Emerging Church Group, is engaging with Presbyteries to find ways for them to recognise and incorporate new expressions of Church within the Presbytery's bounds. There is some evidence of individuals, with lengthy backgrounds in the Church of Scotland, moving outside the Church of Scotland to initiate new churches/missional communities, but still wanting to find ways of coming within the support and accountability of the Church of Scotland. Such expressions of Church are particularly appealing to younger generations, in particular their emphasis on enterprise and peer learning. Therefore similar new expressions of Church under the auspices of the Church of Scotland may also be appropriate places for the nurturing and training of younger ministers. The Council will work with other appropriate bodies to refine its thinking in this area.

⁶ Work in Priority Areas has been based around Salvador Maddi's "Hardiness Model"

2.1.8 Further Research

2.1.8.1 Over the past two years the Council has become very aware of the need for further quality research as it refines its work in this area. In particular, the Council believes further work is required in:

- understanding the experiences of younger ministers;
- the support and mentoring required by those who have experienced a call;
- the approaches that work best in recruiting ministers;
- the particular factors at work in recruiting from all regions of Scotland;
- the best contexts for training younger ministers;
- understanding the demand for part-time training and deployment;
- understanding the challenges most keenly felt by younger ministers when exercising Parish Ministry in a Scottish context.

2.1.8.2 The Council will report further on this research to the General Assembly in 2015.

2.2 Place for Hope

2.2.1 Background

2.2.1.1 Place for Hope has its origins in a report presented to the General Assembly in May 2008. This report spelt out the considerable personal, organisational and spiritual cost of conflict for the Church. From this a team of volunteer mediators was trained who could be deployed to facilitate the resolution of disputes within the Church. Place for Hope became the vehicle for this, receiving generous funding from the Guild over the first three years and significant ongoing support, both financial and in other resources, from the Ministries Council.

2.2.1.2 As Place for Hope continues to develop and grow a small staff team has been employed to support a part-time consultant, Hugh Donald OBE, under whose direction Place for Hope has operated in recent years. This small team has brought a diversity of skill sets enabling Place for Hope to adopt a more sustainable infrastructure as the demands for the services continue to grow in number and diversity.

2.2.2 Strategic Priorities

2.2.2.1 Place for Hope continues to act as a critical vehicle and catalyst in supporting and enabling the church to develop creative, positive and life-giving ways to explore and express differences. Much of our work over the last year has been in response to requests where there has been a breakdown of relationships within the church. Necessary as the firefighting nature of this work is, it needs to go deeper in addressing the root causes of conflict and changing the ways in which difference and division is addressed. Through training, coaching and facilitation we aim to equip people with the necessary skills to allow them to have the difficult conversations without conflict resulting.

2.2.3 Recent Work

2.2.3.1 Churches: The majority of work carried out by Place for Hope remains engaging with people as they seek to work through situations of conflict and accompany them through times of change. The nature of the work is confidential but requests continue to come from across the country, from ministers, Kirk Sessions and Presbyteries. The value of this work can be measured in the comments made by some with whom we have worked:

"I just don't know how we would proceed without being able to turn to you for guidance. Many, many thanks."

"The Session felt that it was a very worthwhile exercise."

"Place for Hope do a much needed role."

2.2.3.2 Community: Following the success of the initial piece of work funded by the Scottish Government, the Place for Hope network has been successful in securing further government funding to extend its work around addressing sectarianism. This work falls into two distinct pieces of work:

- **Community Dialogues:** 'Responding to Sectarianism through Community Dialogue' is a key part of our wider work in building peace in church and community. With funding from the Scottish Government, we are working with local groups from the protestant and catholic communities throughout Scotland to understand

sectarianism. By creating and holding a safe space for dialogue we hope we have shown that difficult conversations can lead to the generation of new ideas to respond to difference.

- **Marches and Parades:** Building on the wider work of community dialogues already taking place, the Marches and Parades research is seeking to determine the level of willingness, within local communities where marches and parades take place, to engage in community dialogue. Dependent on the results of this research, Place for Hope will offer a series of Community Dialogues both in communities where the research was conducted, and in further communities to support them to improve understanding of the value and impact of marches and parades.

2.2.4 Conclusion

Reconciliation is at the heart of the Christian ministry. It is learning to love one another in our disagreements, recognising as children of God, He has made us all different. As disciples of Jesus, It is this gospel Place for Hope seeks to live out in our churches and communities, offering the means to reach beyond the conflict to transformation and reconciliation.

2.3 Ministries Development Staff

2.3.1 As reported to last year's Assembly, a number of changes to the terms of conditions of staff (Presbytery and Parish Workers) employed through revised Presbytery Plans, was instigated on 1st June 2013. This included the revision of the job title to Ministries Development Staff (MDS). The most significant changes that occurred were (a) the revision of salary scales which are being phased in over a three year period, with staff receiving salary protection for that period; and (b) the removal of Housing Allowance. In order to reduce potential hardship, for those in receipt of housing allowance, the option was given of either a one-off significant lump sum payment or reduction of payment over a 5 year period. Throughout the latter part of 2013 the matching of existing MDS into the newly revised Presbytery Plan posts took place. In terms of planned posts, Presbytery Plans include a total of

138 FTE MDS posts, with the Council having a MDS staff complement of 82 FTE on 31 December 2013.

2.3.2 The Council is grateful to the Human Resources Department of the Church which undertook this work including one-to-one interviews with all MDS in order to complete skills profiles. Following the matching exercise, for those staff who were not automatically matched into posts, either due to their post ceasing (not being in the revised plan) or as their skills and qualifications no longer matched the requirements of the new role, interviews took place for unfilled posts.

2.3.3 In October 2013, the Council lifted its moratorium on external recruitment and adverts were placed in a number of national media outlets for over 30 new posts. At the time of writing, interviews are taking place throughout Scotland, with new staff coming into post as of March 2014. The Council is currently revising Line Management training which it will roll out on a regional basis during Spring of 2014. It is vitally important that all line managers attend. Induction training for all new staff will be centrally delivered.

2.3.4 As reported last year steps to create a Staff Association were being taken. That process is now complete and the Council looks forward to working with this new body.

2.4 Funerals

2.4.1 In 2013 the Council responded to a question from the floor of the General Assembly, which asked that the Council do some work to help funeral directors and

bereaved families and relatives understand better what Church of Scotland ministers offer in conducting funerals and pastoral care.

2.4.2 In response to this, the Council conducted an online survey amongst ministers, asking their experience of any misunderstandings about the funeral services they offered, and also what might be usefully done to address this area in future. The Council was pleased with the level of response to the survey. Of those polled, 30% reported that they had experienced problems with local Funeral Directors contacting them in regard to parish funerals. Over 80% also said they would appreciate a leaflet that would enable them to explain what they offer to bereaved families and friends.

2.4.3 The Council has produced two versions of a leaflet which ministers may print to give to their local funeral directors, both to enable those directors better to understand what is offered by Church of Scotland ministers, and to provide information for bereaved families and friends. The templates for these leaflets are available from the Ministries Council pages on the Church of Scotland website, and can be personalised so that ministers can add their own contact details and any specific guidelines relating to their conduct of funerals.

2.4.4 The Council has had initial conversations with the National Association of Funeral Directors, and will continued to meet this body over the coming year, to further improve communication and work on issues of common concern.

	Task	Progress/Update
3	Priority Areas	
3.1	Note the work carried out on the Priority Areas Action Plan and instruct the Council to bring a report on its interim review of this work to the 2014 General Assembly.	The Interim Review is in section 3.

3. Hope and Pain in an Age of Fragility

3.1 Sharing the Pain and Holding the Hope

3.1.1 The 2001 General Assembly stated: 'priority for the poorest and most marginalised is the gospel imperative facing the whole Church and not just the Church in our poorest communities.' Subsequent General Assemblies have re-affirmed that commitment and, even more importantly, the whole Church has sought to embody it with resources of buildings, people, money and time. We cannot state that something is a priority and then not invest in it. The apostle Paul describes the Church as a body (1 Cor 12) in which all parts need one another to function effectively, where the whole body shares in the suffering of one part and where special attention is deliberately given to the most vulnerable and fragile. The Church of Scotland's commitment to priority areas is an ongoing and vital expression of the living out of that body ministry.

3.1.2 This commitment to its poorest communities (articulated in its 2001 report *Sharing the Pain, Holding the Hope*) has been regularly affirmed by wider Scottish society, by politicians and civic leaders. It is what gives the Church the authority to speak out on many of the critical justice issues of our day. Perhaps even more importantly, it is part of what continues to give the Church credibility in local communities – and not just in our very poorest neighbourhoods.

3.1.3 Over the last decade the Church of Scotland's work in priority areas has also attracted significant interest ecumenically and internationally. Key partnerships have also been established with our sister churches in Scotland through, for example, the pioneering work of Faith in Community Scotland⁷ (www.faithincommunityscotland.org).

Our commitment, and the wide range of creative programmes which we have established over the last decade, are also informing churches in other parts of the world including Hungary, Germany, South Africa and the United States of America.

3.1.4 Our way of working, focusing on people's strengths and working in partnership, has also enabled the Church at local and at national levels to access significant levels of external funding from the public, private and charitable sectors. For example, WEvolution (formerly Passage from India) – which is working alongside groups of women developing social businesses – has attracted sufficient funding from the Scottish Government and the RBS Women's Enterprise Fund to employ four members of staff. This has meant that the money which the Church has invested has gone further.

3.1.5 The decision to work with others, however, is not just (or even primarily) financially expedient. Partnership working is one of the core principles of our work. We simply do not believe that we can make the difference that is necessary by going it alone. Amongst the organisations that we have worked closely with over the last four years are: Auburn Theological Seminary; Evaluation Services; Faith in Community Scotland; George Williams YMCA College; Iona Community; International Christian College; Local Authorities (especially in Dundee and Glasgow); Rank Foundation; Scottish Centre for Community Development; Scottish Government; theGKexperience; Unlock; Urban Expression; Violence Reduction Unit; and WEvolution (formerly Passage from India). Wherever possible we have worked with existing organisations. Where these have not existed we have sought to support the establishment of new ones in collaboration with others. To continue to

⁷ Faith in Community Scotland was established in 2005 as an independent charity as a result of a partnership between the Church of Scotland's Priority Areas Committee and the Catholic Archdiocese of Glasgow. Its trustees are drawn from the Christian, Jewish and Muslim communities. It has community development teams in Glasgow (Transformation Team) and Dundee (Faith in Community Dundee), a small grants programme (Faiths in Scotland Community

Action Fund – FISCAF), a team supporting ex-offenders and their families (Faith in Throughcare) and hosts Scotland's Poverty Truth Commission. More recently it has established work supporting communities to address sectarianism in some of Scotland's poorest neighbourhoods (Tackling Sectarianism Together) and combatting the growing levels of poverty arising out of changes in the Welfare State (Tackling Poverty Together).

meet our ambition for Scotland's poorest communities we will need to continue to operate with this model over the coming years.

3.1.6 The Church's commitment to priority areas is based on a deep and profound theological principle: the God who is revealed in the Old and New Testaments and supremely in the person of Jesus Christ has a deliberate concern for and bias towards the poor. The Church, if it is to be authentically the Church, must share this and seek to live it out. This, of course, does not mean that the Church is only concerned about those who struggle against poverty – the Church is concerned about the whole of creation and with all people – but within that concern we deliberately choose to have a special place for those who are the poorest and most marginalised.

3.2 Places of Pain and People of Hope

3.2.1 Scotland is a tragically unequal country and that inequality is continuing to grow. Life expectancy in some parts of our country can be over twenty years greater than in other parts. Infant mortality is five times higher in some communities than in others. Wages at the top of the pay scale spiral upwards whilst the real value of benefits for those living below the poverty line continues to go in the opposite direction. These are more than numbers. These are people who are made in the image of God.

Stevie is a young man in his early twenties. Like thousands of others he has been sanctioned by his local Job Centre for turning up moments late for an appointment. Over that period he went for days without eating and he recognises that his mental as well as physical health is suffering.

Jane is a young mother with long term health issues. Her partner works every hour that he can in a series of very low paid jobs but they still don't have enough to make ends meet. They love their children but often worry that they will suffer the same grinding poverty that they have suffered throughout their lives.

Sarah is bringing up her grandson because his own

parents are unable to cope and have long term addiction issues. Her own health is suffering as she seeks to do the best for a wee boy who was born addicted to drugs and whose sleep pattern continues to be erratic 10 years on.

Lorraine has been out of paid employment for a number of years during which she has been bringing up her three children. As she seeks to re-enter the jobs market she finds that although she applies for over 20 jobs a week she rarely gets an interview and that the efforts that she is making to establish her own business are dismissed by those in authority.

David is a young man growing up in one of Scotland's poorest neighbourhoods. He has found traditional education to be challenging – certainly many of his teachers have found him to be difficult and he has been regularly excluded from school. However, David is proving to be a supremely gifted youth worker. When given responsibility, trust and the environment to learn from his mistakes he is showing just how much leadership potential he has.

3.2.2 It has been one of the huge privileges of church life in priority areas over the years not only to share in people's struggles but also to encounter their extraordinary resilience, determination and capacity to overcome apparently impossible obstacles. This is not to minimise the problems – and the injustice – but it is to celebrate the many amazing people who face and overcome hardship and who continue to live hopeful lives.

3.2.3 In November, the Moderator of the General Assembly, the Very Rev Lorna Hood, hosted a reception in Dover House (the Scotland Office), London, at which Jake and Kourtney were the main speakers. Jake is part of the Women's Self Reliant Group in Provanmill running a community-led laundry and alterations service (Fluff & Fold) and Kourtney began a youth work apprenticeship with the GKexperience in January. They shared both the pain which they have experienced – and continue to experience – but also their absolute determination to

overcome adversity. The Moderator commented: 'Over the last few years we have recognised that one role of the church is to identify the rich resources of so many in some of our poorest areas, resources which would otherwise be lost.'

3.2.4 This work happens because of the congregations which continue to exist within priority areas but also because of the generosity of the whole Church. Although often small in numbers congregations in priority areas are big in faith, generous in stewardship and have an immensely significant impact on their community. Many congregations in priority areas have engaged in the National Stewardship Campaign and those that have not continue to be actively encouraged to do so. As in many other parts of the Church, those who participate in the life of the Church in priority areas give sacrificially in terms of their time, talents and money. But many priority area congregations are aware that, despite the individual level of giving of their membership, they are able to continue to do what they do only as part of the wider Church. They are thankful for that but also hopeful that their witness in Scotland's poorest communities continues to be a source of inspiration and encouragement to others.

3.3 A Revised List of Priority Areas

3.3.1 In 2003 the General Assembly approved a list of 54 priority area parishes. These were the very poorest parishes in Scotland using data generated from the 2001 Census and the 2001 Scottish Indicators of Multiple Deprivation (SIMD). This list was slightly revised in 2007 following the publication of the 2007 SIMD. Over the last year the Council has commissioned research to produce a revised list of priority areas utilising data from the 2011 Census and 2012 SIMD. These parishes are clearly not the only places where there is poverty in Scotland but they are the places where that poverty is most intense and where it is right that the Church bends its resources in support of these communities. This revised list of priority area parishes will be published in the Council's supplementary report.

3.4 A Plan for Action

3.4.1 In 2009 the Ministries Council carried out an external evaluation of the Church's work in priority areas undertaken by Ann Morisy (an author and community theologian who led the Church of England's report marking the 20th anniversary of the publication of Faith in the City) and Evaluation Services. This identified that the work was having significant impact and helped to identify seven key priorities which the Church of Scotland should focus on in the period through to 2017. This Action Plan was approved by the 2010 General Assembly and committed all the Church's main Councils and Committees to the effective delivery of the Plan.

3.4.2 At this mid-way stage the Council decided to carry out a review to determine the extent to which the planned work remains on target. In carrying out this review, the Council worked with the General Trustees, the Church of Scotland Guild, the Mission & Discipleship Council, the Church & Society Council, the Social Care Council, the World Mission Council, the Ecumenical Relations Committee and the Council of Assembly. It did this both through the Priority Areas Forum and through meetings with representatives with each of these bodies. Each of these bodies remains committed to the effective delivery of the Action Plan on behalf of the whole Church.

3.4.3 Critically the Action Plan was also reviewed by representatives of churches within priority areas primarily through this year's Priority Areas Consultation held at Gartmore House in November 2013. The theme of the consultation was *Hospitality in an Age of Austerity* and over a forty-eight hour period, over 80 people grappled with how we can most effectively and authentically be the Church in the midst of communities which are still facing the impact of the worst recession in living memory.

3.4.4 A primary focus of the consultation was around the impact which Welfare Reform is having in priority areas. Whilst there is encouraging evidence that for the majority of people in Scotland the conditions of austerity brought about by the 2008 banking and housing

crises has bottomed out, for many of Scotland's poorest citizens living standards continue to decline and hardship increases. The ongoing cuts to benefits and the reduction of public sector funding suggest that for this group things are only going to get worse.

3.4.5 Overall the Review has indicated that the Church has made good progress over the last four years and is broadly on target to meet the 2017 aims set out in 2010. This is a remarkable achievement given the considerable economic problems we have faced as a society over the last four years and the significant other issues which the Church has faced over this period. It is also a testimony to the determination of all the Councils and Committees who have sought to make this work a priority as well as to the incredible resilience and creativity of local congregations. This is not to suggest that all of these congregations and communities are flourishing. There are many signs of such flourishing 'for those who have eyes to see' but they are also fragile churches in fragile communities. This inter-relationship between flourishing and fragility is at the heart of the Church in priority areas.

3.4.6 The Interim Review has also identified that more work needs to be done within each of the previously agreed strategic priorities. This is to be expected at the half way point within a seven year plan, especially at a time of immense pressure on our poorest communities and the congregations serving them.

3.5 We aim to address the problem of our buildings

3.5.1 In 2010 we stated: 'By 2017 we want to have secured a long term and sustainable solution (economically and environmentally) for 80% of church buildings within priority areas.' At this stage we believe that we are slightly behind target in achieving this aim. Nonetheless we have made significant progress, including:

- The completion of three new churches in Glasgow (Easterhouse: St George's & St Peter's; Garthamlock & Craigend East; and Gorbals);
- The significant refurbishment of eleven churches including Glasgow Maryhill, Larkhall Chalmers and Stirling St Mark's;

- The delivery of a number of shared events promoting carbon reduction and the more sustainable use of church buildings; and
- The establishment of *Chance to Thrive* (CTT), jointly funded by the Ministries Council, General Trustees and a range of independent grant-making bodies. CTT is supporting the development of long-term and people-centred regeneration plans in eight neighbourhoods and is beginning to show encouraging results of taking this approach.

3.5.2 In order to maintain and build momentum over the next 4 years we have agreed to:

- Establish an Annual Gathering for those with property responsibilities in priority areas with the General Trustees and other partners, including CARTA, designed to improve communications, skills and good practice;
- Test out, with Glasgow Presbytery and City Building a maintenance programme for church buildings where local parties feel that they do not have the necessary expertise to carry out this work;
- The development of a long term Capital Funding strategy to help to assist in the development of a number of new church buildings over the next decade where current local and national funds are insufficient; and,
- Work closely with our ecumenical partners to identify areas where shared buildings can be developed.

3.5.3 Taking this work forward are the General Trustees, Ecumenical Relations and the Ministries Council working alongside local congregations and a range of other partners.

3.6 We aim to make our structures more straightforward

3.6.1 Regrettably this is the strategic priority where we have been able to make the least tangible progress over the last three years and it is also the one which frequently leaves local churches most frustrated. Across the Church there is a wide recognition that our structures stifle creativity and sap energy but there is often insufficient imagination and commitment to really address this problem. It is a problem

not just for churches in priority areas but it is compounded in congregations where there are often small numbers and few people with professional skills.

3.6.2 We remain committed to our original target – ‘By 2017 we want to have streamlined and reduced the level of information which is requested from local congregations’ – but we recognise that if this is to be achieved it will require increased commitment, determination and trust on the part of our core partners. It has been encouraging, however, that in this Interim Review, all partners re-affirmed the need for change and committed to undertake the steps that they could to bring about the much needed change. Key next steps will include:

- The creation of a Frequently Asked Questions Fact Sheet and a series of Quick Guides which would allow people to find the answers to a number of the issues that they most regularly encounter;
- Establishment of key named link people within Departments who will assume responsibility for helping congregations to navigate their way through frequently complex issues;
- Streamlining the gathering of information for buildings’ development and undertaking to simplify the Church’s processes for carrying out buildings works; and
- The development of a team of volunteers to support priority area congregations at a local level to fulfil the required administrative and financial tasks.

3.6.3 These steps will make a significant difference. However, to make the necessary impact a wider culture change will be required to reshape the local church around the skills, abilities and expertise of local people. Whilst there should be common elements of every local church, it is important that not every local church can or should look the same. They need to be shaped by their context, their membership and the guidance of the Holy Spirit.

3.6.4 Taking this work forward are the Council of Assembly, General Trustees, the Panel on Review & Reform and Presbyteries.

3.7 We aim to take our work to the margins

3.7.1 The levels of poverty are growing in Scotland. This is happening, in significant part, because of Welfare Reform and public sector cuts. It means that more and more of our congregations have to support an ever increasing number of people who are struggling against absolute levels of poverty. In this sense we can say that we are meeting the target we set ourselves in 2010 – ‘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’ – but is a matter of considerable regret and outrage that this is happening, in part, because of the growing crisis of poverty and inequality in our country.

3.7.2 Some of the ways in which our work has developed over the last four years include:

- The establishment of *theGKexperience* (www.theGKexperience.org.uk) which is supporting local congregations to work more effectively with marginalised young people and to develop the leadership potential of these young people;
- The development of a number of foodbank and foodshare schemes across priority areas to seek to ensure that some of the ever increasing numbers of people who are going hungry are being fed;
- The creation of WEvolution (www.wevolution.org.uk) – formerly Passage from India – which is bringing together groups of women to support one another, to develop businesses and to create sustainable jobs in the future;
- Continuing to learn from partners in the World Church and bringing together people who struggle against poverty in Scotland and those who do so in other parts of the world; and
- The growth of local prison throughcare hubs (www.faithinthroughcare.org) through which people leaving prison and their families are being supported.

3.7.3 As we seek to develop this work further we have committed to:

- Develop work with families in response to the growing number of congregations committed to ensuring that

children and young people have the best possible start in life;

- Support the development of work by congregations to establish innovative food growing and cooking initiatives, in which local people are given the chance to develop and share their resources and skills;
- Challenge the growing number of people being sanctioned by the Department of Work and Pensions (DWP) and to work with people to find more effective ways of supporting people into sustainable employment;
- Encourage the work of Tackling Poverty Together, a new initiative of Faith in Community Scotland (supported by the Big Lottery Fund), to support 15 churches to develop community-based responses to the impact of welfare cuts;
- Establish new partnership work between the Social Care Council and the Priority Areas Committee to support local churches to respond to needs and opportunities within their parishes; and
- Support congregations to find effective ways, in partnership with others, to respond to the growing levels of poverty being caused by welfare cuts.

3.7.4 When working alongside people who are at the very margins of society there is the constant danger of treating people as numberless victims rather than human beings made in the image of God. In all of our work we are committed to what has become known as an 'asset-based' approach. In this approach we recognise the 'treasure' that exists within every person and community and are committed to working alongside people, recognising their wisdom, expertise and experience as fundamental to achieving the best possible results. In the language of faith we might describe this as the ability to recognise Jesus in the midst of those who struggle for life (Matthew 25).

3.7.5 Taking this work forward are the Church & Society Council, Social Care Council, Mission & Discipleship Council, Church of Scotland Guild, Ecumenical Relations Committee, World Mission Council and Ministries Council.

3.8 We aim to have worship at the heart of all that we do

3.8.1 There can be a misconception that because the work of priority areas is focused on Scotland's very poorest communities it is focused exclusively on issues of tackling poverty and injustice. This is not the case. At the heart of our work lies the commitment to nurture and develop worshipping, healing and praying Christian communities and to help individual people to follow Jesus. In 2010 we stated: '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.'

3.8.2 Many of the congregations in priority areas are facing the same challenges to its membership, attendance and involvement as churches in other parts of Scotland. Indeed the problem is often compounded by already small numbers and limited resources. Nonetheless, we have been able to see significant progress towards our target including:

- Working with 19 local congregations to develop their own patterns and styles of worship, involving Sunday worship but focusing on a wide range of other opportunities to develop worship patterns in other church and community settings;
- The development of a health & healing strategy for priority areas and the support of local congregations to establish or develop healing ministries;
- The establishment of regular opportunities for churches in priority areas to come together for times of shared worship and praise;
- Increasing input into a range of worship resources including those produced by the Wild Goose Resource Group and Spill the Beans; and
- Working with Fischy Music in a variety of church and community settings, including schools.

3.8.3 In order to develop this work further over the next four years we have committed to:

- Maintain and grow work with individual and clusters of priority areas congregations to develop new patterns of worship;

- Host a variety of one-off and short terms experiences of alternative worship as stepping stones to refreshing regular worship;
- Develop and produce resources arising out of local worship in priority areas and sharing these more broadly across the church;
- Encourage more congregations to engage in the development of healing ministries; and
- Establish a team of congregations committed to the development of creative spaces for prayer and worship.

3.8.4 As in all the other areas of our work it is hugely important that we recognise the two-way relationship which is developing between priority areas and other parts of the Church as we learn from each other's experiences. Taking this work forward – and learning together – are the Mission & Discipleship Council, World Mission Council, Ecumenical Relations Committee, Social Care Council and Ministries Council.

3.9 We aim to tackle the causes of poverty

3.9.1 A significant amount of our work is rightly focused around poverty alleviation – addressing the problems as they arise in our communities. However, we need to do more than that. We have a responsibility to recognise what it is that causes poverty in the first place and to call for change in the way that our current economic system creates poverty. Our target, laid out in 2010, was that: 'By 2017 we will have increased the number of people in priority areas, and across the wider Church, involved in campaigning against poverty.'

3.9.2 This has been an area of considerable investment of time, energy and creativity over the last four years and we can point to a number of very significant areas of development, including:

- The on-going work of Scotland's Poverty Truth Commission (www.povertytruthcommission.org) which has modelled new relationships between people experiencing poverty and those responsible for tackling it and has helped to raise awareness of the causes of poverty amongst some of Scotland's senior civic and political leaders;

- The support of a wide range of organisations which have taken up the ethos of the Poverty Truth Commission and have sought to model this way of working within their own practices;
- The development of WEvolution as a creative and innovative way of building just wealth within some of our poorest communities; and
- The support, and development of, credit unions as one means of tackling the extortionate rates of pay day lenders.

3.9.3 Whilst there is some evidence that churches in priority areas – which see poverty 'up close' – are more committed to calling for change, recent work carried out by the Scottish Churches Parliamentary Office suggests, of those who responded to their survey, some congregations struggle to convert their experiences into action for change. This suggests that alongside maintaining our continuing commitments more needs to be done. This will include:

- Establishing a 'Challenge Poverty Sunday', encouraging all congregations not only to consider the symptoms of poverty but also to challenge its root causes;
- Working with other interested parties across denominations, faiths and communities to create a sustainable vision for an economy of generosity and equality;
- Challenging the growing practice of the inappropriate use of sanctions by Job Centres and finding positive ways of supporting people through appeals processes; and
- In the period in the run up to the 2014 Referendum – and following it – challenging all political parties to clearly articulate the steps that they will take to tackle the root causes of poverty in Scotland.

3.9.4 When Jesus stated that 'the poor will always be with us' (Matthew 26:11) this was not intended as an excuse for inactivity but rather it was a recognition of our sinfulness. Aware of our failings, we nonetheless need to be committed to ensuring that all of humanity shares in the abundance of God's creation.

3.9.5 Taking this work forward are the Church & Society Council, World Mission Council, Ecumenical Relations Committee and Ministries Council.

3.10 We aim to develop more effective leadership

3.10.1 We believe that it is time that those involved in the leadership of the Church are set free from simply managing an institution to demonstrating leadership in God's world. In line with our target that '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' we have invested heavily in developing leadership in priority areas. This has included:

- The production of a leadership strategy for priority areas which lays out clearly how we understand leadership and the models of leadership which we are keen to promote;
- The development of a coaching programme which has now supported over 70 individuals in key leadership positions within priority area churches to be more effective and resilient in their ministries and is now being deployed more broadly across the Church;
- The establishment of a Women's Leadership Network supporting women to be more effective in their exercise of leadership within church and community settings;
- The establishment of team mentoring to support local leadership teams to be more aware of individual team member's skills and more effective as working units;
- The support of Poverty Truth Commissioners who continue to experience poverty and hardship to become advocates for change; and,
- The investment in young leaders through training and mentoring within the GKexperience.

3.10.2 This commitment to nurturing leadership is clearly paying dividends within priority areas but the work done to date will need to be maintained and developed further over the next period. The people we are working alongside regularly display immense qualities of leadership and resilience. As a Church we need to be committed to learning from these emerging leaders not just for the sake of work within priority areas but to inform

the wider Church as we strive after ways of enabling the Church to demonstrate transformational leadership. We also need some of those who are displaying such effective leadership gifts in their local churches and communities to assume leadership roles in the wider Church in order that their insights and gifts might be more widely shared. Amongst the next steps we will take are:

- A renewed commitment on the part of Councils and Committees to find the most effective ways for people who struggle against poverty to be more effective included in the leadership and direction of their work;
- The development of teams of volunteers that can work alongside priority area congregations and out of which we hope will emerge a new generation of community and church leaders;
- The opening up by the Social Care Council of training opportunities for those involved in project development and leadership within priority areas; and,
- The establishment of increased opportunities for people struggling against poverty in Scotland and overseas to develop their leadership skills together.

3.10.3 Amongst those committed to learning and working together around this strategic priority are the Mission & Discipleship Council, Social Care Council, Church & Society Council and Ministries Council.

3.11 We aim to widen the reach of our support

3.11.1 Managing the polarity between supporting deeply the relatively small number of priority area parishes and supporting every church in Scotland which is committed to addressing the issues of poverty within their parish is a very difficult balancing act. Having spent our initial decade (2001 – 10) focusing almost exclusively on the 54 poorest communities we have over the last four years sought to broaden our support. This is in line with what we said when we produced the Priority Areas Action Plan that 'by 2017 we will be offering targeted support to twice the number of congregations than we are currently working with whilst remaining firmly committed to delivering support where it is needed most – in our very poorest neighbourhoods.'

3.11.2 Some of the ways that we have broadened our support has included:

- The development of a new list of priority area parishes, based on the 2011 National Census and the 2012 Scottish Indicators of Multiple Deprivation (SIMD), ensuring that our primary focus of work is in the parishes where there are the highest levels of poverty;
- Sharing learning with the wider Church about the work which is going on in priority areas through the media as well as the Priority Areas eNews and blog;
- Providing a range of opportunities for congregations interested in tackling poverty within their own parishes to access the training and resources developed within priority area congregations and communities;
- Sharing missional insights into the nurture of faith within priority areas through ongoing engagement with the Church’s Mission Forum; and,
- Offering bespoke support to individual congregations through the work of the Priority Areas Team and its related organisations.

3.11.3 With the regrettable rise of poverty in Scotland at this time the expansion of this support remains of critical importance if the whole Church is to be equipped as effectively as possible for its future ministry and mission.

As we seek to do this we are committed to:

- Increasing accessibility of the wider Church to the learning and resources which have been developed within priority areas;
- Working with congregations interested in working with particular target groups of people within their parishes who are struggling against poverty (*eg* those leaving prison, asylum seekers and refugees); and
- Identifying cost efficient ways for additional parishes to engage with the symptoms and causes of poverty within their communities.

3.11.4 Taking this work forward are the Council of Assembly, Church & Society Council, Social Care Council, Mission & Discipleship Council and Ministries Council.

3.12 A Final Word

3.12.1 Each of the strategic priorities identified within the revised Action Plan overlap with one another. It should be that a piece of work which is addressing one of the priorities will have positive consequences on others. More importantly, it must be clear that the Action Plan is having a positive impact for churches, communities and people struggling against poverty in Scotland. This internal review suggests that this is indeed the case.

	Task	Progress/Update
4	Education and Support	
4.1	Note the outcomes of the consultation with Presbyteries on the future of continuing ministerial development and instruct the Council to work together with the Special Commission anent Ministerial Tenure and the Leadership of the Local Church in bringing forward proposals for the future shape of continuing ministerial development.	A number of meetings were held with the Special Commission and further consultation was led by the Commission at the Ministries Council January Presbytery Conference. The Commission reports this year and their findings will help shape the future of continuing ministerial development.

	Task	Progress/Update
4.2	Note the progress made in reviewing the Enquiry & Assessment Scheme and instruct the Council to bring to the General Assembly 2014 further details and such legislative amendments as may be necessary to implement the changes.	The Enquiry and Assessment Review Group continued to meet as an Implementation Group convened by Rev Anne Paton, to whom the Council expresses its thanks. In the 2013-14 cycle of assessments the new and old processes have run concurrently with 11 applicants being placed into a pilot of the new scheme. This allowed for further discussion with all those involved in the assessment process and an opportunity to explore which of last year's recommendations should be carried through and enacted in legislation. The report is at section 4.1.
4.3	Encourage Presbyteries to work together with the Council in its review of the provision of primary support to those engaged in the ministries of the Church and instruct the Council to bring forward proposals for a future structure for support.	Consultations with Presbytery Clerks have continued this year on the subject of primary support and the Council is grateful for the input from those discussions. A number of support mechanisms have been tried and tested by groups of ministers, with more detail in section 4.6. Further research programmes into resilience are planned for the coming year and this area remains a work in progress.
4.4	Vocations	The critical shortage of those applying for and being accepted to train for the recognised ministries highlighted the need for a role dedicated to recruitment. The Council has created and recruited to the post of National Vocations Promotion Officer who will among other things take a lead in creating promotional materials, running Vocations Conferences, implementing the findings of the Under 45s group, collating material for Vocations Sunday, supporting the Volunteering Vocations Programme and recruiting and supporting Vocations Champions. The Council has also created the post of National Vocations Co-ordinator to run the Assessment process and implement the changes created by the Enquiry and Assessment Review.
4.5	Appointment of new Assessors and ongoing training	A selection process for new assessors was carried out and three new assessors were selected: Mrs Anne Nicol, Rev Calum Stark and Mr Alastair Rossetter. They are currently undergoing training to work within the Enquiry and Assessment process and joined with all other assessors in the annual training event held in February 2014 which explored aspects of the new assessment process. There is still a need to appoint more assessors and for the coming year changes will be made to the process of selection and training that the Council hopes will allow more assessors to be selected.

	Task	Progress/Update
4.6	Enquiry and Assessment Scheme	The regular work of assessment has been carried out both in accordance with the established format and with a pilot group going through the new process. The statistics are presented in table 4.3.
4.7	Admissions and Readmissions	<p>In the past year certificates of eligibility have been issued to the following ministers:</p> <p>Rev Joshua Mikelson, Presbyterian Church USA Rev Joachim (Jannie) du Plessis, Dutch Reformed Church in South Africa Rev David Prentice-Hyers, Presbyterian Church USA Rev Robert Smith, Presbyterian Church USA Rev William Steele, Christian Reformed Church, Canada</p>
4.8	Training for Ordained Local Ministry (OLM)	<p>While a number of candidates for OLM have been selected through the normal Enquiry and Assessment format and embarked on training, this year has also seen a group of Reader to OLM transfer candidates complete placements and probation.</p> <p>Work has also been done to ensure that the commitment to life-long learning can be facilitated. An OLM Review Template has been created which enables the Resource Grant to be accessed and to enable agreed academic fees to be reimbursed. This work has been led by the Training Task Group Convener, Rev Dr Leslie Milton, and Ministries Support Officer, Mrs Moira Whyte: see section 4.4.</p>
4.9	Candidates' Conferences	<p>The Conference programme is constantly under review to ensure that the range of topics covered is helpful and appropriate. The recent redesign of the Candidates' Conference programme will feed into a revised programme for probationers which in turn will influence post-ordination training in the first five years in ministry conferences. The candidates' conference programme is rolled out over three years with three dedicated streams within each year: new candidates concentrate on Pastoral Care, 2nd year candidates on Worship and 3rd year candidates on Mission. In addition there are sessions on Church Law relating to these three areas of Church life and a number of plenary sessions which explore issues of significance to ministry in 21st century Scotland. Over the three years the following topics are covered in plenary:</p> <p>Year A: Focus on Ministry: Being Presbyterian; Interfaith issues, Ecumenical issues, The Guild; Mission and Discipleship</p> <p>Year B: Focus on Ministry: Being a Broad Church; Disability Focus; HIV AIDS; World Mission; Church and Society</p>

	Task	Progress/Update
4.9 cont.	Candidates' Conferences cont.	<p>Year C: Focus on Ministry: Power and Privilege and Use of Authority; Race; Gender; Ministries Council; CrossReach</p> <p>In place of the spring conference for candidates, there is now a guided spiritual retreat which takes place over forty eight hours in groups of seven or eight.</p> <p>Statistics referring to candidates in training for the ministries of the Church are in table 4.5.</p>
4.10	Ministries Training Network	Ministries Training Network continues to provide the context for peer group learning, reflection and support, ably facilitated by experienced practitioners.
4.11	Supervisor Training	The redesigned and enhanced programme of supervisor training has been in place for three years now and continues to offer experienced supervisors an opportunity to update and refresh their skills, with new supervisors trained as and when necessary. Of approximately 400 ministers on the list of approved supervisors, 44 have been given refresher training. In addition 23 new supervisors have been trained.
4.12	Research into resilience and primary support	The Council is grateful to those who have engaged in pilot support schemes and provided feedback on what was offered. More detail is given in section 4.6. The Council intends to commission a major piece of research into resilience in ministry in order to help with selection, training and ongoing support of those in the recognised ministries.
4.13	Car Loans	The regulations for car loans have been reviewed: see section 4.7 and Appendix 4.1.
4.14	Dementia Friendly Churches	Staff of CrossReach, Mission and Discipleship Council and Ministries Council worked together to put on a conference in June 2013 in Perth on creating dementia friendly churches. The quality of the speakers and workshop leaders along with the clear interest and commitment of those who attended made for a very positive and helpful day. Further collaboration in this area is ongoing.
4.15	Income Protection resulting from the change in Pension arrangements	New pension arrangements mean that Income Protection is now provided. Council Convener, Rev Neil Dougall, and Education and Support Secretary, Rev Marjory McPherson, hosted four information sessions in venues across Scotland during March 2014 to inform ministers and MDS staff of the details of this new provision.

4.1 Review of the Enquiry and Assessment Scheme

4.1.1 Background

4.1.1.1 Last year the Council reported on the work of the Review Group which was convened by Dr Alison Elliot, a former Moderator of the General Assembly. This year the Group moved into an implementation and piloting phase.

4.1.2 Consultation

4.1.2.1 In order to further the work of the Group consultations were held with:

- Healthlink 360;
- the Assessment Conference Directors;
- the Education and Support Committee;
- Ministries Council personnel who administer the assessment processes; and
- a number of ministry candidates in training.

4.1.3 Piloting the new process

4.1.3.1 It was agreed to trial the new process with a group of 11 applicants. The pilot process will end with the May/June 2014 round of National Assessment Conferences. The Implementation Group returned to each aspect of the proposed changes and after further discussion resolved which elements to adopt, modify or remove.

4.1.4 Vocations Conferences

4.1.4.1 These fall under the remit of the National Vocations Promotion Officer. In 2014 an overnight conference was held in February and a one-day conference will take place in June. In addition the Council is receiving requests from Presbyteries who wish to run their own Vocations Conferences with input from Council staff and the Council is eager to work with Presbyteries to increase awareness of the recognised ministries and find ways to encourage people to consider their vocation. Attendance at one of these regional conferences would replace the need to attend a National Vocations Conference.

4.1.5 Initial Interview

4.1.5.1 Feedback from the National and Psychologist Assessors pointed the Group away from the plan of an initial interview with a Psychologist Assessor and Local Mentor to consider making use of the services of Healthlink

360 whose work in assessing applicants for ministry and service overseas has been tried and tested. Healthlink 360 has the benefit of being a Christian organisation well aware of the needs of the Church and the demands of ministry with expertise in psychological assessment methods and ongoing support of those engaged in ministry. The initial interviews on the pilot scheme have been carried out by Healthlink 360 and follow-up meetings and discussion have generated confidence in this process.

4.1.6 Discernment

4.1.6.1 The applicant will enter a period of discernment with a Local Mentor in order to explore together the nature of the person's call and gifting. There should be openness at this time to the form of ministry that best suits the applicant's gifts and time to read and talk together about the nature of ministry in the 21st century. The discernment period can last from 3 to 12 months and the applicant will proceed to a Local Review when it is clear to the applicant and mentor that the time is right for this stage of assessment.

4.1.6.2 During this time the applicant will also meet a number of times with a Presbytery Representative. Training will be provided by the Council for Presbytery Representatives and Local Mentors (who replace Local Assessors).

4.1.6.3 As Personal Development Interviews cease, the process of personal development will be addressed as part of the discernment process. The Council wishes to record its gratitude to the psychologists and counsellors who over a number of years have conducted the PDI interviews.

4.1.6.4 Peer group support of applicants should be encouraged and supported by Presbyteries and recommendations on this issue will follow in due course in light of information gleaned from the recruitment/assessment processes of other denominations.

4.1.7 Local Review

4.1.7.1 The culmination of a period of discernment will be attendance at a Local Review. This will be the final stage

for those seeking selection for readership. The options in terms of decision making and communication of the decision are as in the current process.

4.1.8 National Assessment Conferences

4.1.8.1 As soon as the cycle for assessment permits these conferences should be available at two different times in the year. Notification of decisions will be conveyed by letter and report and not verbally as had been suggested. Feedback from applicants and assessors confirmed this as the most appropriate means of communication.

4.1.8.2 Council staff should inform an applicant's minister of when a decision is due to be communicated and ministers are encouraged to make themselves available to spend time with the applicant and offer pastoral support if needed.

4.1.8.3 Feedback and counselling will be offered to unsuccessful applicants as in the current process and applicants' ministers and Presbyteries are encouraged to offer pastoral support.

4.1.8.4 Names of successful applicants will be remitted to Presbyteries and to the Ministries Council staff responsible for training.

4.1.9 Legislation

4.1.9.1 The Council believes that the current appeals process needs to be refined. Some changes to Acts are required to implement the new assessment process and these will be reported upon in the Supplementary Report.

4.1.10 Review

4.1.10.1 This process should be reviewed after a five year period.

4.2 Diaconal Training Review – Training of Deacons

4.2.1 At a time of celebration of the 125th anniversary of our Diaconate, the Council has addressed what it believes has been a significant obstacle in growing and developing the modern cadre of Deacons of the Church.

4.2.2 In recent years the academic training of Deacons has paralleled the training of ministers of Word and

Sacrament, with the requirement for Deacons being the completion of a BD degree. Further, the conference element of training is virtually identical for the two types of students, who meet in conference together. This elision of the two groups produces at least two problems:

- Training for the Diaconate fails to provide preparation for the increasingly broad range of types of work in which they are deployed, across the length of a career or even within a single appointment. It produces ordained individuals prepared exactly as the ministers with whom they will often be working, duplicating the ministers' training rather than offering something distinctive and complementary to the mission of the Church.
- Potential Deacons can be recruited only if they have the capacity, qualifications and appetite to complete the whole BD course; and there is no doubt this has excluded people. The Council believes this runs counter to the finest traditions of diaconal recruitment for over a century, and that the Church is losing out as a result.

4.2.3 The Council has consulted very widely with stakeholders concerned in the education, training and deployment of Deacons: Deacons themselves and those in training; academic partners and practical supervisors; colleagues in ministry teams and Ministries Development Staff undertaking similar work without themselves being Deacons; and other denominations. The aim was to begin the review process, as far as possible, with a blank sheet. The concerns mentioned above were strongly confirmed in these consultations, along with a very clear sense amongst Deacons of their lifelong calling, sense of belonging to an order within the Church, feeling of responsibility within the governance of the Church, and awareness of calling to such a potentially diverse ministry.

4.2.4 A wide range of alternative types of training was considered, including newly-constructed courses or changes of academic providers – which in each case would be time-consuming and difficult for a relatively small denomination. The Council's Working Group settled on the simplest possible solution, using the resources that already serve the Church well. The Council accordingly

proposes to make the following alterations to the course followed by candidates for the Diaconate. These changes will not affect the practice and standards for recruitment and selection, nor are they inconsistent with the requirements set out in Act VIII 2010 which regulates the minimum theological content of the training. Indeed, these proposals do not produce any need to amend the current legislation, and preparatory steps have been taken to implement them for candidates beginning training this autumn, and if appropriate and desirable the proposals may be applied retrospectively, if the General Assembly so approves.

4.2.5 Firstly, the theological requirement will be set as two years of undergraduate theological training in one of the Church's current academic partners, to the equivalent level of a Diploma in Higher Education, or a degree if the University in question offers the option of a two year BD where the candidate holds a previous degree. This study will cover the disciplines listed in Act VIII 2010. Candidates who wish to pursue their course by distance learning, or who wish to graduate with a Diploma, will opt to study at either Aberdeen University or UHI (through Highland Theological College), as both these options are available at both universities. Students who study at providers who offer neither Diploma nor two year degree will simply use the credits earned to fulfil the Church's requirements without obtaining a formal qualification from the provider. At the time of writing, consultations with academic partners are ongoing but it is unlikely that these proposals will prove problematic.

4.2.6 The other year of study (undertaken before or after the core theological element) is described below. The Council recognises that some candidates will wish this third year to be a further year of theology to complete a BD (as at present), and in that case may choose to undertake their whole course in any of the Church's partners.

4.2.7 For most candidates, the Council believes a year's course of study in another relevant discipline, and of at least undergraduate (level 8) standard, will allow Deacons

to equip themselves, or further equip themselves, for their characteristically diverse ministry. Administration, counselling, drama, nursing, social care, teaching: the possibilities are many. Through the Candidate Review process, the Council will agree with each candidate at the outset of training an individualised learning plan including an appropriate course that dovetails successfully with the conference programme the Church provides.

4.2.8 As a further element of flexibility, the Council recognises that this non-theological element of study may already exist among a candidate's qualifications (just as the candidate may already have some theological qualification). The Council believes it is more desirable for all academic study to be undertaken after selection for candidature, so that it can be done reflectively in that light, and in tandem with practical training. However, where age or family circumstances or other exceptional reasons exist, pre-existing qualifications may be taken into account for either the theological or the other element of study.

4.2.9 The Council is resolved to improve the rest of the training package, and make it much more distinctively *Diaconal*. The placement programme will be developed to better sustain Diaconal training, with an additional part-time placement and an extended probationary placement of 15 rather than 12 months. Efforts will be made, allowing for the constraints of personnel and geography, to train Diaconal candidates with serving Deacons. Elements of the conference programme particularly appropriate for Diaconal candidates will be provided, in place of elements currently undertaken, which are really required only by those preparing for the ministry of Word and Sacrament.

4.2.10 The Council hopes that a by-product of these improvements will be an increase in the size of the Diaconate and its contribution to the ministry of the Church. More exciting, however, is the implication for individuals who may become able to respond to a calling that has produced inspiring, unexpected and diverse Christian stories for 125 years.

Table 4.3 Enquiry and Assessment Scheme Statistics: 2009 – 2013

	2009			2010			2011			2012			2013		
	M	F	Total	M	F	Total	M	F	Total	M	F	Total	M	F	Total
Applicants for Ministry (all types)	44	22	66	52	45	97	51	31	82	31	37	68	46	35	81
Entered Local Assessment	41	19	60	40	34	74	39	22	61	28	35	63	41	27	68
Chose to Withdraw (locally)	3	0	3	1	0	1	3	1	4	1	3	4	11	2	13
Completed Local Assessment	38	19	57	39	34	73	36	19	55	27	32	59	30	26	56
Readership (Applicants)	3	8	11	7	8	15	8	6	14	6	9	15	3	2	5
Readership Accepted	3	8	11	7	8	15	7	6	13	4	9	13	2	2	4
Attended Assessment Conference	25	9	34	17	21	38	21	17 ⁸	38	15	20	35	21	21	42
Full-time Ministry (Applicants)	18	6	24	14	20	34	11	11	22	10	15	25	13	5	18
Full-time Ministry Accepted	7	1	8	7	10	17	6	6	12	7	9	16	9	2	11
Auxiliary Ministry (Applicants)	7	2	9	3	1	4	8	4	12	5	5	10	8	14	22
Auxiliary Ministry Accepted (OLM from 1/6/12)	3	1	4	3	1	4	3	3	6	2	2	4	1	6	7
Deacons (Applicants)	0	1	1	0	0	0	2	2	4	0	0	0	0	2	2
Deacons Accepted	0	0	0	0	0	0	2	2	4	0	0	0	0	2	2
First Time Applicants	24	9	33	15	17	32	16	14	30	13	16	29	16	17	33
Accepted	10	2	12	6	10	16	7	10	17	7	8	15	6	7	13
Returning Applicants	1	0	1	2	4	6	5	3	8	2	4	6	5	3	8
Accepted	0	0	0	1	0	1	4	1	5	2	3	5	4	3	7

⁸ Two applicants came straight to an Assessment Conference without having done a period of enquiry and assessment

4.4 Continuing Ministerial Development for Ordained Local Ministers

4.4.1 Ordained Local Ministers (OLMs) are non-stipendiary Ministers of Word and Sacrament who serve in a localised ministry. This is often in support of those working in leadership roles as Parish Ministers, either based within a single parish, or working across a team. Some OLMs are ordained into a Presbytery-wide remit and may be asked to serve as unpaid locums. A whole range of roles are occupied by OLMs across Scotland. The Ministries Council recognises these individuals as a valuable resource for the Church, and commends them for the service they give.

4.4.2 As OLMs grow in number, and their areas of service develop, the Ministries Council seeks to provide some resources for the use of Presbyteries. The aim is to enable Presbyteries to work with OLMs in their Continuing Ministerial Development (CMD), and to provide a framework which Presbyteries can use to engage in a regular annual review meeting with an OLM. Each OLM is expected to engage in regular in-service training, and each Presbytery must approve annually the specifics of this (see the OLM Act IX, 2011, and the report to the General Assembly of 2012).

4.4.3 A template is therefore offered to Presbyteries for their use (available on the website) along with accompanying explanatory notes. This template (OLM CMD REVIEW) enables OLMs to positively enhance their ministry, in part through reflection on the context of the ministry they are exercising, but not limited to their current role.

4.4.4 The suggested format is for a reflective discussion which enables the formation of goals for the forthcoming

year (areas for discussion and possible questions are suggested). A comprehensive (but not exhaustive) list of possible resources for ministerial development is provided, including areas for academic study, conferences, and examples of how a Presbytery can enable some goals to be met. Should the goals need financial support, the review form contains the application form to have academic fees reimbursed, and also the application form to make a claim from the Resource Grant. The Resource Grant makes available a maximum of £275 per year (which cannot be accumulated) for such items as study materials, software, and conference attendance. It is suggested that an annual review is carried out each August.

4.4.5 In addition to the CMD OLM REVIEW template, two other resources can be found on the website. A Frequently Asked Questions paper has been developed, and this covers many of the queries which are raised by OLMs, their supervising ministers and by Presbyteries. Several sample agreements (between an OLM and Presbytery outlining the details of the role to be occupied) are also on the website. Feedback is welcomed, and the resources will be kept under review.

4.4.6 We commend the use of these on-line resources for the conduct of the annual reviews which Presbyteries are obliged to carry out for OLMs. The review is confidential, but the accompanying forms will help the Ministries Council staff greatly in processing the applications for the Resource Grants to which they OLMs are entitled. We also hope that the review process will be a positive and useful experience for OLMs in the evaluation of their ministry and the setting of goals for ministerial development.

Table 4.5 Statistics on Candidates in Training

	2011 – 2012				2012– 2013				2013– 2014			
Full-time Candidates studying theology at University (across all years of study):												
Glasgow	12				13				13			
Edinburgh	19				19				16			
Aberdeen	4				3				2			
St Andrews	5				5				0			
HTC, Dingwall	5				7				8			
Number of OLM Candidates in Training	13 + 18 transfers				11 + 13 transfers				13 + 1 transfer			
Number of Readers in Training	34				20				16			
Number of Readers set apart	6				9				6 + 4 transfers			
Candidates beginning their formation process												
Full-time	13				16				12			
OLM (Auxiliary 2011 – 2012)	6 +18				3 + 13				5			
Diaconate	4				1				1			
Courses being followed by new full-time Candidates												
Studying for undergraduate theology degree	13				10				9			
Studying for 2 years on a post-graduate programme	4				3				3			
Tailored academic requirements	0				4				1			
Number of Probationers completing training												
Full-time	13				8				24			
OLM	3				4 + 30 transfers				3 + 17 transfers			
Diaconate	1				0				1			
Gender of Candidates in Training	M	F	OLM M	OLM F	M	F	OLM M	OLM F	M	F	OLM M	OLM F
First Year	8	9	3	3	8	9	1	2	8	5	1	4
Second Year	9	9	4	0	8	7	3	3	8	9	3	2
Third Year	4	2	3	1	5	10	2	0	4	3	2	1

4.6 Pastoral Support/Primary Care Services

4.6.1 Analysis reveals that the most common cause of absence from work for a significant period of time is work related stress or anxiety. In recent years the Council has sought to provide and maintain a wide range of support services including Counselling, Occupational Health and Spiritual Accompaniment; however we recognise the need to place more emphasis on preventive strategies which encourage the maintenance of a healthy lifestyle and appropriate work/life balance for a sustainable and flourishing ministry. To this end the Council is looking to commission thorough research into resilience in ministry with the aid of an academic research department.

4.6.2 In order to explore which forms of support may prove most helpful for ministry today a number of pilot projects have taken place all of which have offered valuable insights and increased our understanding of how we may offer a range of services which may help in reducing the incidence of unhealthy levels of stress experienced by our ministers, Deacons and Ministries Development Staff.

4.6.3 Professional Supervision: The feedback from all but one of the participants was very positive with some indicating that they would have valued this kind of support early in their ministry. Reports from the Supervisors revealed that the participants valued the reflective space away from the parish to tease out difficult situations. Personal, organisational and managerial concerns were raised.

4.6.4 Social Networking Group: The pilot ran from August to December. This involved a confidential e-forum, with a staff member acting as facilitator, which met twice per month for two hours. Participants in the group were drawn from those serving in more remote areas of the country who may, because of distance, find it difficult to maintain regular contact with colleagues. In addition to the regular on-line meetings members could contribute to or initiate discussion at any time through the website. This group focussed on the challenges of leading, managing

and developing teams involving Session and Board members particularly in times of difficulty and change. The members of the group offered support to each other, constructive criticism and related to each other with frankness and depth. It was considered an enjoyable experience and it is hoped to develop this further.

4.6.5 Spiritual Accompaniment: Several years ago the General Assembly agreed that all probationers should be offered Spiritual Accompaniment and that this support would continue to be offered and financed up to the end of their second post ordination year. Each year we have seen an increase in those wishing to take this opportunity and we are aware that a growing number of our ministers, Deacons and Ministries Development Staff have regular sessions of Spiritual Accompaniment. Many have informed us of how helpful this has been and continues to be for their ministry and their personal wellbeing. We are encouraged greatly by this and hope that many more will consider this measure of support for themselves.

4.6.6 Work-based Learning Group: This group which provides the opportunity to explore a range of work related issues brought by the participants themselves has been meeting for several months and will end in May. An assessment and evaluation of the process will take place once it is concluded but initial soundings suggest that this has proved helpful to those who have been taking part. It is interesting to note that at a recent conference held by the Church of England on support for ministry, this kind of group which has been offered in a number of dioceses has been highly commended for clergy of that denomination as a valuable source of personal support and a safe space to explore individual concerns. This group is facilitated by an experienced counsellor and psychologist. The Council is grateful for the additional funding provided by the Guntripp Trust which allowed this work to be undertaken.

4.6.7 Resilience Conference: This event, which was offered to individuals who had experienced or were experiencing significant levels of stress, took place in a venue which offered an appropriate level of comfort and

privacy for those taking part. There were 17 participants: 15 ordained ministers ranging from just over one year's experience to 18 years of experience in ministry and 2 Ministries Development Staff. There were 9 men and 8 women. The sessions over a 24 hour period were designed to be non-threatening, to provide helpful information in understanding stress and modelling leadership as well as a safe space for individuals to reflect upon their own experience and to share their story in the context of their spiritual journey. Opportunity was provided for personal free time in addition to group work to learn new ways of working and to explore options and potentially life changing choices for the future. It was encouraging to observe the trust which was engendered in the group as a whole and to receive positive comments from all who took part. The Council is grateful for the grant provided by the Tod Endowment Trust which enabled this event to take place.

4.6.8 Ongoing Resources: A coaching programme has been offered for a number of years to those working in Priority Areas and this is beginning to be rolled out in other areas due to the very positive feedback from those who have engaged in the programme. Accompanied Review continues to be offered to allow ministers a time to reflect upon their ministry and development needs and Study Leave often allows that space and freedom to gain skills and insights which will nourish and sustain ministry. Meetings with Presbytery Clerks have revealed a range of resources available in different parts of the Church including chaplaincy support, peer group or buddy schemes, mentoring in the early years of ministry, and Presbytery retreats to name a few. These helpful conversations provide further insight into which forms of support are best offered locally, regionally and/or nationally. The review of support services is ongoing to find the most appropriate way of providing primary support.

4.7 Car Loans

4.7.1 The regulations pertaining to car loans were reviewed due to a concern that the maximum loan achievable is £5000 and the car must be less than 36

months old. The Council considers that there is no good reason to limit the age of the car and therefore wishes to amend the regulations accordingly by removing section 8 of Regulations IV 1965. Section 11 which required applications to the Fund to be reported at Council meetings has also been removed. Due to the age of the Regulations the opportunity has been taken to update the text and to present them as Regulations I, 2014 as in Appendix 4.1. The re-drafting includes provision for repayment of the loan should an appointment be terminated as in the case of termination of a pastoral tie.

APPENDIX 4.1

REGULATIONS I, 2014 REPLACING THE REGULATIONS FOR THE MINISTRIES CAR LOAN FUND (REGULATIONS IV, 1965)

1. The Ministries Council shall be the Trustees and Administrators of the Ministries Car Loan Fund (hereinafter referred to as "the Fund").
2. The Council shall have the power to increase the capital of the Fund, originally £21,000, out of such funds as may be available for the purpose.
3. The object of the Fund shall be the granting of loans to ministers and parish staff of charges of the Church of Scotland in Scotland or England (hereinafter referred to as "the borrower") for the sole purpose of assisting the borrower to purchase a motor car.
4. The Council shall decide the amount of each loan, but the maximum loan shall be £5,000 or such other sum as may be determined by the Council from time to time.
5. If the borrower is in receipt of a Stipend/Salary in excess of the **Ministers 5 Point Stipend Scale Year 2** at the time the loan is paid out, then the borrower will incur an interest charge at the current rate of 6%.
6. Loans shall be repaid over three years in monthly instalments, commencing on the last day of the month following payment of the loan. Loan repayments shall be taken by deductions from stipend/salary paid through the Centralised Payment of Stipend System.

7. In the event of the borrower ceasing to hold a pastoral charge or appointment, as the case may be, of the Church of Scotland in Scotland or England, he or she shall immediately repay any balance of the loan, and interest if applicable, which is outstanding. Likewise, in the event of the death of the borrower, the whole balance of the loan, and interest if applicable, shall be immediately repayable and shall form a debt against the estate. In either of these events, if any sums should be due to the borrower, or the estate as the case may be, from funds or other monies held by the Council or the General Treasurer of the Church of Scotland, the Council shall be entitled to apply such sums so far as necessary in reduction of the borrower's, or the estate's, indebtedness to the Fund.
 8. The car for which a loan has been made can only be traded-in or sold or otherwise disposed of after the loan has been repaid in full, unless otherwise agreed in writing with the Council.
 9. The borrower shall forthwith insure the car, and while any part of the loan remains unpaid shall keep the car insured under a fully comprehensive policy.
 10. Application for a loan from the Fund shall be made in the form of the Application form attached to these Regulations. On receipt of the loan monies, the borrower shall immediately sign and return to the Ministries Council the Form of Acknowledgement attached to these Regulations.
 11. Apart from the Council's interest in a car as a result of a loan, the car is the property of the borrower who is responsible for Road Fund Licence, motor insurance and all running costs, maintenance and repairs.
 12. By accepting a loan from the Ministries Car Loan Fund, the borrower shall be held to have accepted it under the foregoing Regulations and shall be obliged to comply with the foregoing Regulations and to fulfil all obligations imposed on him or her thereunder.
 13. No alterations shall be made in the foregoing Regulations except by authority of the General Assembly, and that only after any proposed alterations have been considered and reported on by the Council.
- Application form attached.**

APPLICATION

To Miss Elizabeth Dailly,
Ministries Council Finance,
121 George Street,
Edinburgh
EH2 4YN

MADAM, – I wish to make application for a loan of £ on the terms above stated, and I have filled up and signed the annexed schedule of particulars.

I am,

Yours faithfully,

(Signature)

(Full postal address)

.....

(Date)

Schedule of Particulars

1. Full name of applicant

2. Present charge or Post and Presbytery

3. Date of applicant's birth

4. Date of applicant's ordination
and of his/her induction,
if on separate date

5. Particulars of car to be purchased:

Make

Model

C.C.s

Date first registered

Mileage

**CAR LOANS WILL ONLY BE PAID OUT WHEN AN INVOICE OR OTHER DOCUMENTARY EVIDENCE
HAS BEEN SENT TO THE DEPARTMENT**

FORM OF ACKNOWLEDGEMENT

RECEIVED from the TRUSTEES of the MINISTRIES CAR LOAN FUND in connection with the Church of Scotland the sum of in loan, and subject to the Regulations of said Fund, and any alteration thereof: and I authorise the Council of Ministry to make deductions in terms of Regulation 6.

(Signature)

(Date)

(Place of Signing)

	Task	Progress/Update
5	Partnership Development	
5.1	<i>Go For It</i>	In last year's report to the General Assembly, the Council reported that it hoped to distribute just over £900,000 in grants. In 2013 <i>Go For It</i> exceeded that target, awarding £940,000 to 50 projects in parishes across Scotland. Further information can be found in section 5.1.
5.2	Instruct the Council to investigate the possibility of allowing congregations within the Presbytery of Europe and the Presbytery of England to make application to the <i>Go For It</i> Fund.	<p>The Council has considered this carefully, and in light of the fact that, including the Presbytery of England, there are three Presbyteries with charges in England, recommends that the Presbytery of England be covered by amendments to Regulation IV 2012, relating to the <i>Go For It</i> Fund. Proposed amendments to this Regulation can be found at Appendix 5.1.</p> <p>The Council was also represented at the meeting of the Presbytery of Europe in Geneva in October 2013, and is aware of ongoing conversations about the place of the Presbytery of Europe in the structures of the Church. The Council feels that it would be inappropriate to take a decision on the possibility of allowing congregations within the Presbytery of Europe to make application to <i>Go For It</i> until these conversations have concluded.</p>
5.3	Note the progress made in Presbytery Planning and instruct Presbyteries to work together with the Council in the implementation of plans.	<p>The Council reports to the General Assembly that of those Presbyteries which had not submitted plans by the time of the 2013 General Assembly, two have still to submit completed plans. The Presbyteries of Buchan and St Andrews have failed to submit plans by the deadline of 31 December 2012, and, at the time of writing, have still not complied with the instruction of the 2010 General Assembly.</p> <p>Good progress is being made by Presbyteries on implementation of plans, and since the General Assembly of 2013, the moratorium on external recruitment of Ministries Development Staff (formerly Presbytery and Parish Workers) has been lifted. Work proceeds apace in recruitment into posts which were vacant, and new posts created as part of the Presbytery Planning exercise, and this is reported in section 2.3.</p>

	Task	Progress/Update
5	Partnership Development	
5.3 cont.		<p>Now that the 2011 Census Information is available, more detailed local planning can be done on mission. The report of the work of the Statistics for Mission Group is contained in the Mission and Discipleship Council Report. This indicates that some areas have seen significant increases in population. However, as section 1 of this report details, the reality is that for the period of the current planning cycle, through to the end of 2022, the increasing shortage of Parish Ministers means that any increase in ministry allocations would be irresponsible given the age profile of the Church's ministry, and the decline of vocations.</p> <p>A table describing adjustments and changes in the charges of the Church can be found on the General Assembly pages of the Church of Scotland website.</p>
5.4	Deaf Ministry	<p>The Council continues to support the three congregations for the Deaf – Albany Church for the Deaf in Edinburgh; John Ross Memorial Church for Deaf People in Glasgow; and St John's Church for the Deaf in Aberdeen. The Reverend Richard Durno is minister in Glasgow, and the Reverend Mary Whitaker, an auxiliary minister, acts as locum minister in Aberdeen.</p> <p>The Council was saddened to learn in November 2013 of the death of the Reverend Alistair Kelly, who had been locum minister in Albany Church for the Deaf for almost twenty years. The tribute to Alistair Kelly at the Presbytery of Edinburgh indicated that Alistair's remit ranged from Melrose to Montrose.</p> <p>With a view to ongoing provision of ministry in Edinburgh, and in support of the increasing need for deaf awareness within the Church, the Council is at time of going to print recruiting for someone to fulfil this dual role.</p>

	Task	Progress/Update
5	Partnership Development	
5.5	Welcome the development of the work of Work Place Chaplaincy Scotland (WPCS), note the establishment of WPCS as a self-standing ecumenical charity and the transfer of staff from the Church's employment to the direct employment of WPCS, and instruct the Council to monitor the Service Level Agreement established between the two bodies.	The value of Work Place Chaplaincy Scotland's involvement with the emergency services, and beyond, was sadly illustrated following the crash of a Police Scotland helicopter into the Clutha Vaults pub in the centre of Glasgow shortly before Christmas. Regular reports are received from WPCS by both the Partnership Development Committee, and the Ministries Council. In addition, the Ministries Council has nominated Mr Alan Imrie, elder at Perth: Kinnoull, to serve as a Director on the Board of WPCS. A fuller reflection on WPCS's activities can be found on the Church of Scotland website.
5.6	Presbytery Staffing Fund	The Ministries Council and representatives from the Council of Assembly's Finance Group met with representatives of those Presbyteries which are part of the Presbytery Staffing Fund Pilot Project. The developments in the Presbyteries of Edinburgh, Lothian, Ayr, and Hamilton are all ongoing and regarded as valuable by the Presbyteries. It is still the early stages of the pilot, but at this point in the development of the scheme, there appears to be little genuine additional funding being offered by congregations eligible to be part of the scheme. With a further three years of the scheme to operate, the Ministries Council and the Council of Assembly hope that such additionality will increasingly feature as one of the key principles underlying the Presbytery Staffing Fund.
5.7	Chaplaincies	The Council continues to offer support not only to those Church of Scotland ministers engaged in chaplaincy work, but to others, ordained and lay, who serve in the workplace, universities, prisons, and healthcare. Chaplaincy methods have evolved considerably in the last ten years. The work of the Chaplaincies Forum within the Ministries Council seeks to ensure that those involved in Chaplaincy are included appropriately within the support and care of the Council, and while it is recognized that they work beyond the confines of the Church, they continue to belong within the community of the Church. Further details of this work can be found at section 5.2 and on the Church's website www.churchofscotland.org.uk/serve/ministries_in_the_church/chaplains

	Task	Progress/Update
5	Partnership Development	
5.8	Note the move to establish two-day locums as the normal practice in a vacancy with effect from 1 July 2013 and instruct the Council to monitor the implementation of the new arrangements.	Interim Moderators and Locums were written to, advising them of this change. The Vacancy Allowance is administered through a reduction in what congregations are asked to pay as Ministries and Mission payments, and the 2014 figures for the Vacancy Allowance are noted in the normal way in section 6. While the Vacancy Allowance is sufficient for pulpit supply and two days of pastoral work per week, it is for individual congregations to determine how best to use this allowance.
5.9	<i>Special Commission on Tenure</i> Instruct the Ministries Council, in consultation with the Legal Questions Committee, to bring forward amendments to Act VII, 2003 which more accurately conveys the meaning and purpose of that which is currently called "reviewable tenure".	The Council has consulted with the Legal Questions Committee on this matter. The preferred form of wording is Reviewable Charge. Draft Acts amending the relevant Acts can be found at Appendices 5.2 to 5.5; see section 5.3 for commentary on this and other changes to legislation.
5.10	Note the delay in bringing forward a proposed strategic plan for church buildings and instruct the Ministries Council, in the light of the outcome of the Presbytery Planning process, to engage with the General Trustees and Presbyteries in the development of such a plan for presentation to the General Assembly of 2014.	With the completion of the planning round, with all but two Presbyteries having submitted completed plans, the Church is now in a position to have an overview of which buildings are an essential part of the mission of the Church in each Presbytery. A full report can be found at section 5.4.

	Task	Progress/Update
5	Partnership Development	
5.11	Interim Ministries	<p>Since 1997 over forty congregations across the country have benefitted from the services of one of the Church's team of Interim Ministers, Interim Deacon, and most recently Transition Ministers.</p> <p>Interim Ministry has shown the value of ministers with a specific skill set who are placed for a short to medium term (1 to 2 years) basis to work with a congregation where there has been a very long, or very short, ministry, where there has been conflict, or where there needs to be a refocussing of mission due to major change in the parish. Deployment of members of this team is the responsibility of the Council's Interim Ministries Task Group to whom application should be made in the first instance.</p> <p>In 2013 the Council made its first two Transition Ministry appointments: to Glasgow: St George's Tron and Shetland: Lerwick and Bressay. In addition we expect this year to appoint Transition Ministers in two or three Presbyteries. The Council's thinking has developed significantly since 2009, when the idea of Transition Ministry was first put forward. The experience gained from our first two appointments is helping us to shape Transition Ministry in the future and we look forward to sharing developments with future General Assemblies.</p> <p>A table setting out the current deployment of the interim ministries team can be found on the General Assembly pages of the Church of Scotland website.</p>
5.12	New Charge Development and Joint Emerging Church Group	<p>The Council continues to support eight New Charge Development Congregations. Four of these were due for review in 2013. Inverness St Columba's; Dunfermline: East; Glasgow: Robroyston; and Greenock: East End New Charges all received a weekend visit, where sharing in community, participation in worship and deep conversations all complemented written reporting to convey a picture of lively engaging church life in four very different contexts.</p> <p>The Ministries Council remains committed to exploring with Presbyteries further opportunities for New Charge Developments. The Council continues to seek to identify an appropriate site for a church for Inverness St Columba's. A list of New Charge Developments can be found on the Church of Scotland website.</p> <p>The Council also works with the Mission and Discipleship Council through the Joint Emerging Church Group, and for the General Assembly of 2014, information on the group's work can be found as part of the Report of the Mission and Discipleship Council.</p>

	Task	Progress/Update
5	Partnership Development	
5.13	Congregations moving to Full Status	It is with thanksgiving that the Council reports that the congregation of Aberdeen: Stockethill was raised to full status on 1 July 2013, having been a New Charge Development Congregation since 1999. The Joint Emerging Church Group's sub-group on New Charge Development Congregations also has responsibility for those former Church Extension Charges which choose to become New Charge Development Congregations, albeit briefly, for the purpose of being raised to full status, and the Council reports, again in a spirit of thanksgiving, that Glasgow: St George's and St Peter's Easterhouse has also been raised to full status, on 1 January 2014.
5.14	Special Commission on the Third Declaratory Article	The Council has been working in partnership with the Committee on Ecumenical Relations in exploring how to respond to the Third Declaratory Article, as instructed by the 2010 General Assembly. A full description on this can be found within the Report of the Committee on Ecumenical Relations to this year's General Assembly.
5.16	Diaconate Council	<p>As was noted at last year's General Assembly, the year 2013 marked the 125th anniversary of the commissioning of Lady Grizell Baillie, the first Deaconess in the Church of Scotland on 9th December 1888.</p> <p>The Very Rev Lorna Hood, Moderator of the 2013 General Assembly, was guest of honour at the extended June meeting of Diaconate Council which took place in Westpark Conference Centre in Dundee. The anniversary was further marked by a special act of worship at Kirk O'Field Parish Church in Edinburgh, on Saturday 7th December 2013, when the Very Rev Dr John Miller preached, and Pat Munro DCS, President of the Diaconate Council led the service. A book outlining the history of the Diaconate in the Church of Scotland, by Morag Crawford DCS, was also published and launched at this event; copies of <i>A Story to Tell</i> are available, for purchase, from the Ministries Council.</p> <p>The Scottish Parliament, as part of its legislative programme for the current session, included a provision to recognise what has been the practice for a number of years now, affirming that Deacons would continue to solemnise marriage ceremonies. This is now part of the law of Scotland, whereas up until now this provision has required to be reconfirmed on an annual basis. The Council welcomes this affirmation of Diaconal Ministry.</p>

5.1 *Go For It* fund – a more engaged ministry of all God's people

5.1.1 In last year's report to the General Assembly, we wrote that we aimed to distribute just over £900,000 in grants. In 2013 we exceeded that target, awarding £940,000 to 50 projects in parishes across Scotland.

5.1.2 Our mission is to encourage creative ways of working which develop the life and mission of the local church and are transformative for both communities and congregations. As part of the Ministries Council, we aim to support a dynamic, innovative and flourishing ministry. What this looks like varies from project to project but common to all is the fact that they are actively engaged in ministry in their communities; often enacting the Word in the most imaginative and real ways.

5.1.3 The focus is very much on "the local" and any application to the fund 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.

5.1.4 We fund projects that meet at least two of our five criteria:

- meeting identified needs in the community
- nurturing Christian faith within and beyond the church
- tackling poverty and/or social injustice
- developing new ecclesial/Christian communities
- creating work which is genuinely innovative and shares good practice with others

5.1.5 We have developed a reporting framework to enable us to gather the data and evidence, including case studies, to make sure that the fund is making a real impact. The reports that projects complete, follow on from their application form; allowing us to pick up on the activities and outcomes that projects tell us they will be developing when they first come to the fund. In this way we can follow progress and gather the evidence of their work.

5.1.6 We have been gathering baseline information so that we can develop strategic approaches to our grant giving. As at January 2014:

- we are funding **128** projects in **36** Presbyteries
- we have received **139** new applications to the fund
- we have funded **77** new projects since start of operations
- we have awarded a total of **£1,298,000** since the start of operations
- we have received applications totalling **£2,631,920**
- in 2013 we spent **92%** of our total budget on projects and **8%** on administering the fund

5.1.7 We ask projects to self-assess against which of the *Go For It* criteria they intend to work towards. Of the projects that have been awarded Main or Continuation grants since the start of operations:

- 100% are working to meet an identified need
- 79% are working to nurture Christian faith
- 79% are tackling poverty and social injustice
- 57% are developing new ecclesial/Christian communities
- 56% are creating innovative work that shares good practice

5.1.8 It is interesting that the lowest percentage identify that they are creating innovative work: this perhaps reflects the modesty of the people involved, as we certainly have been impressed by the creativity of the majority of projects that come to the fund.

5.1.9 Our projects are producing inspiring case studies as evidence of the great work that is taking place. Here is one example from Colston Milton Parish Church Arts Project in Glasgow:

"We have been closely mentoring a young person from Milton who we met through our film project. When he came to the workshops we were running he had an interest in art, music and film but we quickly realised that he also had a fantastic talent for writing. With our help he was able to get accepted on a professional writing course at North Glasgow College. It was whilst studying this course that lecturers identified that he

had dyslexia/dyscalculia, something that had never been picked up throughout his schooling. Educationally his early years have been a struggle and this is an important reason why our project is so important. We are able to work closely with youngsters like this and assist them to realise that they have such potential. Whilst at the project we have seen his confidence grow. He has written, produced and filmed four of his short films culminating in a showcase film premiere in June, which was held within the community. He still has many challenges ahead but with our support we believe it will be easier for him. The project is a place where he can be understood and can be believed in."

5.1.10 We continued to develop in our role as a supportive funder and developed a number of approaches. We send out monthly e-bulletins highlighting the work of projects and raising awareness of other funds and resources. Through establishing "Blogging For Change", our weekly blog by *Go For It* champions, we aim to inspire congregations and potential projects to come to the fund.

5.1.11 The Well Project in Dunfermline is doing new ecclesial work. They have worked hard to establish trust and through building relationships have assisted the community to re-establish their local gala:

"We know this made a difference from feedback from villagers, and committee members. There is further evidence that the input of "the Church" made a difference, as when within the second year there was a shift from leading the group to supporting the villagers, we have witnessed a growth in confidence and skills. At the Gala this year, which was another wonderful day, there was a sense of empowerment amongst the organisers. Villagers of all ages discovered a pride in their community which had definitely not existed before and external agencies such as the Fire Service commented on the atmosphere, saying it was one of the best types of these events they had attended. The giving of time and talents of Church members unconditionally

towards villagers and activities has presented the community with a developing understanding of Christian values and lifestyles."

5.1.12 *Go For It* ran a programme of training and learning in 2013 that helped to equip congregations with the ability to devise and run sustainable projects. We ran 9 regional workshops across Scotland attracting 170 participants. We began to develop networking events to allow projects to come together and share and learn from each other's experiences.

5.1.13 To ensure that we fund across Scotland, we put on "road-show" events, clustering together Presbyteries where we were not funding any projects. We also ran national events: a fringe event at the General Assembly, showcasing the projects and the work of the Fund at Heart and Soul in Princes Street Gardens, and our second annual conference "Engage". Through keynote addresses and a wide range of workshops the conference allowed delegates to explore new methods and ways of engaging folk in dialogue, ministry and action. The projects that *Go For It* supports are incubators of ministry; both as a potential source of innovative approaches to ministry and as places where those interested in this vocation can learn more about addressing the needs of communities.

5.1.14 One such example of innovative ministry that we funded is Out of the Box, a project based in Inverness that undertakes ministry through the medium of puppetry. One parish in the North East of Scotland has employed Out of the Box to come and lead holiday clubs during the October school holidays over the past two years. The church as a whole really got behind the work Out of the Box was doing. People of all ages got involved in and contributed as they felt they could. One surprising outcome for the church was how older folk in the congregation were motivated from being bystanders to becoming involved in the work. The young people who came, took part fully in the holiday club and brought their families along to the Sunday Service, linking the church with its local community in a unique way. As a result, the

number of children attending weekly children's work in the church increased.

5.1.15 *Go For It* looks forward to receiving more applications from inspirational projects in 2014 and accompanying them on their journey of development. To see our annual review, "*Go For It* Achievements: Our First Year" and for more information on the projects we are funding, our partnership links and other resources visit: www.churchofscotland.org.uk/serve/goforit

5.2 Chaplaincies

5.2.1 The methods by which Chaplains serve in the work place, universities, prisons and healthcare have evolved and developed considerably in the last ten years. In 2004 most Church of Scotland chaplains were part time, and were appointed or nominated by the Church to their appointments. The services they provided were primarily to meet the religious and pastoral needs of workers, students, prisoners and patients. But at that time it was patently clear that only a small percentage of the people that chaplains encountered maintained a live church connection and that the demands for the ordinances of religion were becoming less and less.

5.2.2 In 2014 all chaplains – full time and part time – are now appointed by their employers and more and more posts, previously allocated to the Church of Scotland, are being filled by those from other denominations, with a growing number also being set aside for representatives of faiths other than Christian. The largest proportion of chaplains are still appointed from the Christian church but this variety and mix more accurately reflects the demography of Scotland's population. The focus is now on providing spiritual care, with Christian worship and pastoral care being offered when and where appropriate. Chaplains continue to be true to their calling and carry the Good News to those of many faiths and of none.

5.2.3 The Chaplaincies Forum seeks to organise an overnight conference for the full time university chaplains, a Spring retreat and an Autumn day conference each year. This session's Autumn conference was a particular

success. It was facilitated by David Craigie, of the Craigie Partnership, who explored topical work related issues and reflected on *Keeping Well in Chaplaincy*.

5.2.4 Detailed reports on University Chaplaincy, Prison Chaplaincy, Health & Social Care Chaplaincy and Work Place Chaplaincy Scotland can be found on the General Assembly pages of the Church of Scotland website.

5.3 Changes to the Adjustment and Appraisal Act (Act VII, 2003)

5.3.1 The Council reported in 2013 that all, save a small number of Presbyteries, had submitted plans with which the Council's Presbytery Planning Task Group was able to concur. In conference with different Presbyteries' planning committees, it became clear that there were some legislative provisions which might be clarified. The Special Commission on Tenure found (2013, p24/2, section 1) that the term "reviewable tenure" is widely misunderstood. In the light of the instruction to consider alternatives – section 4 of the deliverance from the Special Commission – the Council explored different expressions of what was felt to be needed, and what would be helpful. One possibility considered was the idea of a "reviewable right of call," but this was felt to continue to promote the false premise that the review is to do with the minister, rather than how the charge as a whole is responding to the challenge of mission in context. The proposal is made that "reviewable charge" replace the term "reviewable tenure," to affirm the concept that it is the charge which is under review, rather than the tenure of the individual incumbent. The draft Act at Appendix 5.2 make the necessary amendments to the Appraisal and Adjustment Act (Act VII, 2003) and the draft Acts at Appendices 5.3 to 5.5 make the consequential changes to other relevant legislation.

5.3.2 Section 12(2)(c) of the Appraisal and Adjustment Act (Act VII, 2003) refers to the possibility that a minister might demit in favour of readjustment, with financial incentives to encourage ministers so to do, with the proviso that such enhancements would only be available to ministers 60 years of age or older. The Council proposes the repeal of this

section, given the context of a shortage of ministers, with, at time of writing, around 220 vacant charges, of which some 140 have a right to call. Encouraging a reduction in the number of available ministers is not something which the Council wishes to promote.

5.3.3 There are, in addition, a small number of changes which require to be made to the 2003 Act to reflect changing terminology in the Church's structures; to clarify the appeal process; and to consolidate and update the remaining extant provisions of Act IV, 1984, into the 2003 Act; and it is felt appropriate to make these changes now by means of the draft Act at Appendix 5.2.

5.4 A strategic plan for church buildings

5.4.1 Background

5.4.1.1 In 2010 the General Assembly instructed the Ministries Council, as it took forward the Presbytery Planning process, to engage with the General Trustees and Presbyteries on the development of a strategic plan for church buildings and to report to the General Assembly of 2012. This deliverance was agreed by the same General Assembly which received the Report of the Special Commission anent the Third Article Declaratory of the Constitution of the Church of Scotland in Matters Spiritual. This Report reaffirmed the Church of Scotland's commitment to a territorial ministry, bringing the ordinances of religion to every part of Scotland.

5.4.1.2 In 2012 the Council reported (page 4/9) that 'as the Presbytery Planning Process continues, the categorisation of buildings through this exercise will form the basis for a strategic plan. Conversations with representatives of the General Trustees as to how best this can be achieved will be continued once data from all plans is to hand. The lessons learned from the *Chance to Thrive* project, currently being undertaken in a group of designated Priority Area congregations, will be carefully logged and used to inform this process'.

5.4.1.3 In 2013 the Council reported (page 4/39) that 'This task has without doubt been one of the more challenging aspects of the Presbytery Planning exercise, as

Presbyteries wrestle with the question of what shape the mission of the Church should have in a particular area and how buildings might serve that mission. Some Presbyteries have responded with vigour and clarity, while for others it has been less of a priority and further work is planned for coming years. The relationship between buildings and mission has always been complex and there are lessons to be learned from other parts of the Church in this respect'.

5.4.1.4 We now bring forward this report jointly with the General Trustees.

5.4.2 Legislation and Principles for Planning

5.4.2.1 Act VII 2003, section 4(b) (inserted in 2006) states that Presbytery plans should include an indication of the number, nature and pattern of charges and all other appointments, and the number and location of buildings, which Presbytery considers necessary at the end of the specified period.

5.4.2.2 The *Principles for Planning*, approved by the 2011 General Assembly (page 4/42) says 'There is a correlation between ministry and church buildings, although that connection is neither uniform nor universal. At a national level there is a consensus that the Church of Scotland has too many buildings, numerous buildings that are under-utilised, buildings that are too large for present day needs and buildings that are in the wrong place. At a local level, however, almost every church building is deemed essential. There is no simple solution to this problem. The starting point however should be mission. Presbyteries will want to consider which buildings are essential and useful for the mission they envisage'.

5.4.2.3 Mission was approved as the primary principle for deploying ministry. Where there is a clear statement on mission in plans, then buildings issues begin to fall into place. The Council and the General Trustees are committed to continued liaison to support mission.

5.4.3 Building categorisation

5.4.3.1 Buildings are categorised in Presbytery plans as **a, b, c or d**:

- a expected to remain in use beyond the lifetime of the plan
- b expected to be closed during plan period
- c expected to be disposed of under an adjustment
- d Presbytery unable to make a determination at this time

5.4.3.2 The General Trustees' 2013 Report for OSCR indicated that they held 1,403 churches, 206 halls and 864 manses. In addition there are some 280 churches and some 220 manses where titles are held locally, giving a total of over 3000 buildings.

5.4.3.3 A database has been created of the categorisations in the Presbytery Plans. Presbyteries have categorised the vast bulk of buildings as (a), 28 buildings or sets of buildings are categorised (b), 56 are (c), and 178 are (d). In addition some 140 manses will be sold as planned adjustment is implemented.

5.4.3.4 Over the period of implementation to 2022, therefore, perhaps some 300 buildings (10%) will be surplus to requirements.

5.4.3.5 It is not surprising that so many buildings are categorised (d). Plans set out where there will be unions, but the details of each union will have to be individually negotiated as vacancies arise. To do otherwise would be to pre-empt the discussions with office-bearers on the Bases of Union. Nevertheless, if substantial expenditure is proposed on a building categorised as (d), that categorisation provides the General Trustees with an opportunity to engage in discussions. While it is generally good stewardship to ensure that all buildings are kept wind and watertight, preserving marketable value, there is a presumption against discretionary expenditure on buildings categorised (b) and (c). Discretionary expenditure on a category (d) building should proceed only after its future use is clarified.

5.4.3.6 It is, however, a concern for future maintenance costs that so many buildings are categorised as (a). In urban areas, that includes in some areas sets of

buildings which are in close proximity, while in rural areas it includes buildings used relatively infrequently. There is an increasing tension between numbers in a congregation and the need to repair buildings. Many small and shrinking congregations are likely to find the continued maintenance costs of their buildings beyond their financial reach.

5.4.3.7 For some congregations, as part of their outreach to the parish, there may be opportunities to make greater and more flexible use of buildings, and to generate income to offset maintenance costs. For others, it may be necessary to face up to the need to reduce their property holdings or to downsize into a property which is within their means to maintain. In some cases, that may also allow a re-imagining of the way in which they serve their parish.

5.4.4 New building projects

5.4.4.1 The Presbytery Plans also identified a number of necessary buildings projects, some underway, some planned, and some likely to be required to meet population movements. Including the 8 *Chance to Thrive* projects (see 5.4.5.3 below), there are projects or potential projects in Edinburgh (2); Lothian (1); Irvine & Kilmarnock (1); Ardrossan (2); Glasgow (10); Hamilton (3); Falkirk (2); Stirling (2); Dunfermline (1); Dundee (4); Kincardine & Deeside (1); Moray (1); Inverness (1) – total of 31. Each will have different financial packages and funding implications, but each is seeking to respond imaginatively to new opportunities for worship and outreach.

5.4.5 Priority Areas

5.4.5.1 The interim report on the Priority Areas Action Plan (section 3) includes initiatives to improve communications among those with property responsibilities; to test out a maintenance programme in Glasgow for church buildings where local parties feel they do not have the necessary expertise; to develop a long-term funding strategy to assist in the development of a number of new church buildings over the next decade; and to work with ecumenical partners to identify areas where shared buildings can be developed.

5.4.5.2 The experience gained from this work in the 54 priority area parishes may be invaluable in offering lessons to the wider church. Scale may be a problem, however: in the wider church there will be many other churches facing difficulties in finding property conveners, and lacking access to the funding sources for deprived areas to tackle property issues.

5.4.5.3 Meanwhile, the *Chance to Thrive* project, funded by the General Trustees and the Council, continues to offer in-depth support to eight congregations from priority areas seeking to undertake extensive redevelopment of their buildings (or possible new-builds), to enable churches to play a more effective role in the regeneration of the local communities with a strong focus on people as opposed to buildings. These involved are in Castlemilk, Cranhill, Drumchapel, Maryhill, Tron St Mary's (all Glasgow); Chalmers (Larkhall); St Mark's (Stirling); and Lochee (Dundee).

5.4.5.4 Two years into this five year pilot project, the congregations have engaged with volunteer mentors and support groups to set short, medium and longer term goals for community engagement, and proposals are being brought forward for building development work, some of which may be able to be funded by the dedicated fund allocated by the General Trustees, as well as applications to other funders such as the *Climate Challenge Fund* and activity-focussed trusts. Concurrently, an externally-funded research project is running with four experienced researchers to 'listen, learn and share' in order to help shape the development of *Chance to Thrive* and see how it might be expanded.

5.4.6 Strategic principles for buildings

5.4.6.1 In terms of the *Principles for Planning*:

- Decisions on buildings should be driven by mission. Which buildings will be best:
 - for worship and as a physical symbol of the presence of the church;
 - for accommodating the range of existing and future activities;
 - as a base for mission and outreach to the parish?

- Buildings must be sustainable and able to be maintained, with running costs within the actual or potential means of the congregation (as may be offset by rents etc)
- It will rarely be appropriate to take decisions on buildings in advance of discussing the other aspects of adjustment, but wherever possible, buildings decisions should be tackled at the point of adjustment.
- Buildings should be fit for present and likely future purposes.
- Wherever possible, encourage appropriate use of buildings throughout the week.
- It may be appropriate to share buildings with other denominations.
- It may be appropriate in some places to make use of non-church buildings for church purposes.
- Expenditure should not be undertaken on buildings which are categorised (b), (c) or (d), other than to make them wind and watertight and preserve marketable value.
- Presbyteries should keep under review the *urgent*, *essential*, and *desirable* expenditure in five yearly reports for buildings categorised as a and re-categorise as appropriate.

APPENDIX 5.1

REGULATIONS AMENDING THE REGULATIONS FOR THE "GO FOR IT" FUND (REGULATIONS IV 2012)

Edinburgh, [] May 2014, Session []

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

1. *In section 3, delete the word "Scotland" and substitute the words "the Church's UK Presbyteries".*
2. *In section 4, delete the words "Scotland's most disadvantaged individuals" and replace them with the words "the most disadvantaged communities".*
3. *In section 5, delete the word "Scotland" and substitute the words "the Church's UK Presbyteries".*

APPENDIX 5.2

ACT AMENDING THE APPRAISAL AND ADJUSTMENT ACT (ACT VII 2003)

Edinburgh, [] May 2014, 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. *In section 1(d), delete the words "Planning and Deployment Committee" and substitute the words "Partnership Development Committee".*
2. *Delete the existing section 2 and insert the following in substitution:*

"The Presbytery Planning Process
All Presbyteries shall require to have a Presbytery Plan, prepared in accordance with sections 3 to 5 of this Act."
3. *Insert a new section 4(e) as follows:*

(e) "The Plan will require to demonstrate how it complies with prevailing guidelines and planning principles as approved by the General Assembly."
4. *Delete the existing section 6(1), re-number the following sub-sections of section 6 accordingly and remove any reference to an appeal in terms of section 6(1) from other sections of the Act.*
5. *In section 8(2)(c), delete the words "or Act IV 1984".*
6. *In section 9, renumber the existing paragraph as sub-section 9(1) and then insert the following sections as sub-section 9(2), sub-sub-sections (i) to (vii):*

(i) "Where a Plan or part of a Plan has been suspended, or where a Presbytery has not revised its plan and received concurrence within a deadline set from time to time by the General Assembly, but in either case the Presbytery desires to deal with a vacancy, it shall proceed as set out in the remaining sub-sub-sections of this section 9(2)."

- (ii) When it has been decided that the question of readjustment shall be pursued in any vacancy, the Presbytery shall remit to the appropriate Standing Committee, or shall appoint a Special Committee, to confer with local parties and with the Assembly's Committee with a view to settling the question, provided that:
 - (a) Conference with local parties shall be with the ministers and with the elders and members of the Financial Board (if any) of the congregations which may be involved in readjustment;
 - (b) No proposed readjustment involving the rights of the minister shall be discussed with the office-bearers of his or her congregation as in (a) above without his or her consent;
 - (c) All meeting of office-bearers under this section shall be called by the Presbytery's Committee and a minister or elder, appointed by the said Committee shall act as Convener for the purposes of conference. In no case shall a minister preside at any meeting called under the terms of this Act where matters in which his or her interests are involved are discussed or decided.
- (iii) After conference as above, the Presbytery may decide to allow the vacant congregation to call a minister without restriction, but no decision under this section may be implemented by the Presbytery without the concurrence of the Assembly's Committee.
- (iv) In all other cases a detailed basis of readjustment shall be negotiated with the office-bearers involved, and afterwards presented to meetings of the congregation or congregations involved, before the matter is put to the Presbytery for decision (except that there shall be no basis in the case of a restricted choice). The Presbytery shall have regard to the decisions arrived at by the respective congregations, provided always that:
 - (a) Any decision of a Presbytery to implement any form of readjustment shall be subject to the concurrence of the Assembly's Committee;

- (b) No basis affecting the rights of a minister shall be presented to his or her, or any other, congregation without his or her written consent;
 - (c) All meetings of congregations under this section shall be called by the written authority of the Presbytery specifying the exact nature of the business, and a minister or elder appointed by the Presbytery as in paragraph 9(2)(ii)(c) above shall act as Convener;
 - (d) Any congregation directly involved in and named in any proposed basis shall be cited to appear in their interests at any meeting of the Presbytery at which a decision is to be made in terms of this Act, and also at any meeting of the Presbytery at which the concurrence or non-concurrence of the Assembly's Committee is to be intimated.
 - (e) Notwithstanding the provisions of this section, while it shall be the duty of the Presbytery to make every effort to secure approval of the congregations involved, the right of the Presbytery to effect readjustment in terms of this Act is hereby affirmed, subject to the consent of any minister or ministers whose rights are involved, and subject also to the concurrence of the Assembly's Committee.
- (v) In any case before the Presbytery in which a decision in terms of sub-sections (iii) or (iv) above is reached, proceedings shall be sisted immediately after the decision has been made and before parties are recalled and judgement intimated. An Extract Minute of the case up to this point shall then be adjusted and approved, and the Clerk shall be instructed to transmit it to the Assembly's Committee. At its next meeting thereafter, the Assembly's Committee shall consider the matter, and immediately intimate to the Presbytery whether or not they concur in the decision. At the next meeting of the Presbytery, parties will be recalled and judgment intimated together with the intimation from the Assembly's Committee.
- (vi) If the Assembly's Committee has concurred in the decision of the Presbytery, the Presbytery shall proceed to implement the decision, subject to the right of dissent and complaint, or appeal, which shall be competent at the meeting of the Presbytery at which such concurrence is intimated.
- (vii) If the Assembly's Committee has not concurred in the decision of the Presbytery, parties shall be removed, and the Presbytery may resolve to confer further with the Assembly's Committee. Thereafter:
- (a) If the Presbytery does not so resolve, or if, after such conference, no agreement is reached, the Presbytery shall resolve to take the case by Reference to the Appeals Committee of the Commission of Assembly under the Appeals Act (Interim) 2013 (Act II 2013). Any person who, but for the provisions of this section, would have been entitled to appeal, or dissent and complain, shall have the right to be heard at any Appeal Management Hearing and at the Appeal Hearing, or
 - (b) If, after conference as above, agreement is reached, parties shall be recalled as soon as possible, the agreed judgement of the Presbytery along with the concurrence of the Assembly's Committee shall be intimated, and the Presbytery shall proceed to implement the judgment subject to the right of dissent and complaint, or appeal."
7. *Delete the existing section 11(1)(c) and substitute:*
- "11.(1)(c) (i) where the proposed minister has previously been inducted on unrestricted tenure in one of the congregations, that congregation shall decide only in terms of sub-paragraph (b) (i) above;
- (ii) where one of the congregations is a Reviewable Charge, that congregation shall decide in terms of sub-paragraphs (b) (i) and (b)(ii) above;"

8. *Delete the existing section 12(2)(a) and substitute:*

“12(2) (a) Reviewable Charge

In respect of any charge, the Presbytery may decide that such charge shall be a Reviewable Charge, meaning that its next minister shall be inducted on condition that the Presbytery may terminate the tenure of the minister at any time and for any reason which may seem good to the Presbytery, on terms specified in the Basis of Adjustment and always upon giving the minister six months' notice in writing. On the date of termination the minister shall be deemed to have demitted his or her charge.

The minister shall be free to seek to demit or be translated as in the ordinary case of any minister inducted to a charge, provided that, if the Reviewable Charge is that minister's first charge, this constitutes exceptional circumstances in terms of section 4 of the Vacancy Procedure Act (Act VIII 2003).

Before proceeding to induct a minister in terms of this section, the Presbytery shall submit to him or her the Basis of Reviewable Charge, and shall obtain and record his or her written acceptance thereof.”

9. *Delete the existing section 12(2)(c) entirely, including without limitation the table at the end thereof.*
10. *In section 16(1)(a), delete the words “assistant ministers, Deacons, youth workers” and substitute the words “Ministries Development Staff and those in locally funded ministries posts”.*

11. *Act IV 1984 (Ongoing Provisions of Act IV 1984 anent Unions and Readjustments) shall be repealed.*

12. *Add a footnote to section 17 as follows:*

“Act IV 1984 was repealed on [date] but its provisions then in force (sections 2 to 7) were included within section 9(2) of this Act.”

APPENDIX 5.3

ACT AMENDING THE MINISTRY ACT (ACT II 2000) *Edinburgh, [] May 2014, Session []*

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

1. *Delete the existing section 33(3) and substitute:*

“(3) For the avoidance of doubt, a 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.”

APPENDIX 5.4

ACT AMENDING THE NEW CHARGE DEVELOPMENT ACT (ACT XIII 2000) *Edinburgh, [] May 2014, Session []*

The General Assembly hereby enact and ordain that the New Charge Development Act (Act XIII 2000), as amended, shall be further amended as follows:

1. *In the definition of “A New Charge” delete the words “a charge on reviewable tenure” and substitute “a Reviewable Charge”;*
2. *Delete the existing section 11 and substitute:*

"The Presbytery shall induct the Minister to the New Charge on the understanding it is a Reviewable Charge."

3. *Delete the existing paragraph 4 of Appendix A and substitute:*

"Candidates shall be interviewed by the full Nominating Committee and the successful candidate thereupon invited to take up the charge (on the understanding it is a Reviewable Charge) subject to fulfilment of the requirements of the Protection of Vulnerable Groups Act (Act VII 2011) and approval by Presbytery of the appointment."

4. *Delete the existing paragraph 6 of Appendix B and substitute:*

"Candidates shall be interviewed by the full Nominating Committee, which shall appoint a Nominee who shall be elected and called by the congregation in terms of sections 21-25 of Act VIII 2003, *mutatis mutandis*, and thereupon invited to take up the charge (on the understanding it is a Reviewable Charge) subject to fulfilment of the requirements of the Protection of Vulnerable Groups Act (Act VII 2011) and approval by Presbytery of the appointment."

APPENDIX 5.5

ACT AMENDING THE VACANCY PROCEDURE ACT (ACT VIII 2003)

Edinburgh, [] May 2014, Session []

The General Assembly hereby enact and ordain that the Vacancy Procedure Act (Act VIII 2003), as amended, shall be further amended as follows:

1. *Delete section 5(2), renumber section 5(3) accordingly and rename section 5 "Seat in Presbytery".*
2. *In section 20(1), delete the words "Basis of Reviewable Tenure" and substitute the words "Basis of Reviewable Charge".*
3. *In section 29, delete the existing section 29(5) and substitute:*

"When the appointment is for a limited or potentially limited period (including to a Reviewable Charge, or an appointment in terms of section 19 above) the service shall proceed as in subsections (3) or (4) above except that in the declaration the Moderator shall say "I induct you to this charge on the Basis of [specific Act and Section] and in terms of Minute of Presbytery of date".

	Task	Progress/Update
6	Finance	
6.1	Overall Results	<p>The Council's deficit for 2013 excluding investment and property gains and losses was £2.1 million against a budgeted deficit of £3.4 million. This result, showing a final position of £1.3 million better than budgeted was largely because of ministry numbers reducing faster than anticipated, as well as savings on work programmes.</p> <p>In 2014, it is expected that the operational deficit will reduce to £142,000 in addition to pension deficit contributions of £2.97 million.</p> <p>The reserves of the Council at 31st December 2013 were £46.5 million, up from £43.8 million the previous year due to unrealised investment gains at year end.</p>

	Task	Progress/Update
6	Finance	
6.2	Financial Projections	<p>Section 1 of this report sets out the likelihood of a significant drop in ministerial numbers. That could create an expectation that congregational contributions towards ministry costs might fall. This is unlikely to happen for two reasons, both related to flourishing ministries.</p> <p>First, the indications are that the church's income has plateaued. Therefore the Council has been warned that income is not likely to rise to take account of increased costs. Rises in stipends and salaries to match inflation will only be possible because there will be fewer people receiving them.</p> <p>Second, the cost of training new ministers and in service training for existing ministers are likely to rise. As detailed in the report, the Council is looking at ways of defraying the financial burden placed on those who choose to enter the ministry. The proposals outlined by the Special Commission on Tenure, if they are to be done well, will also carry a significant cost.</p>
6.3	Instruct the Council to adopt a policy for future recommendation for stipends and salaries whereby these will be linked to (1) an increase in income coming to the Ministries Council from congregational contributions; and (2) the overall sustainability of the Council's finances. The terms of such a link will be agreed annually in consultation with the Council of Assembly.	Ministries Council's share of Ministries and Mission contributions from congregations in 2014 will be similar to 2013, limiting the scope for any increase in stipends and salaries. The reduction in the number of ministers, however, has allowed for a modest increase to stipends and salaries with 1.4% being added to the scales for 2014.

	Task	Progress/Update
6	Finance	
6.4	Travel Costs	<p>Parish Ministers claim travel costs through the Ministries Council payroll, but the expenses are recharged to the congregation(s). The Council has made significant progress this year in receiving repayment of travel expense debts in a number of congregations where this debt was particularly large. The Council will continue to work for the repayment of such debts in 2014. The Council is appreciative of those congregations who do pay on time, and will be working with the congregations who have debts outstanding to ensure prompt repayment.</p> <p>The Stewardship and Finance Department is currently exploring other ways in which congregations can pay back their ministers' and MDS' travel costs. One option that is being considered is the setting up of a direct debit system to which it is hoped the majority of congregations would sign up.</p>
6.5	In relation to Ministries Development Staff (MDS) who serve the Presbytery as a whole and in cases where local parties are unable to cover the costs of expenses (including travel costs) for MDS, instruct Presbyteries to ensure that sufficient funds are available to reimburse the Council with effect from 1st January 2014.	<p>The Council has worked with Presbyteries in implementing this policy.</p> <p>Further work with Glasgow Presbytery has involved supporting the Presbytery in dealing with MDS' travel expenses. This is a particular issue in Glasgow in that there are a significant number of Priority Area congregations who are responsible for expenses repayment to a Parish Minister and a member of the MDS.</p>
6.6	Note the proposals for changes to the Ministers' and Overseas Missionaries' Pension Fund, affirm the move to a defined contributions scheme, instruct the Ministries Council to complete the consultation process currently under way.	The consultation period for the Ministers and Overseas Missionaries scheme was completed in June 2013. Following the consultation, Ministries Council made a number of changes to the original pension proposals, with the principal change being the introduction of Income Protection for those qualifying members.

	Task	Progress/Update
6	Finance	
6.7	Give powers to the Council to make such adjustments as may be appropriate in the light of feedback from the consultation process on future pension provision and instruct the Council to implement the new scheme from 1st January 2104.	<p>Over the last year the Ministries Council has undertaken significant work around pension provision. Following powers granted to the Ministries Council by the 2013 Assembly, the Ministries Council at its August 2013 meeting agreed in principle to cease accruals to the Defined Benefit Pension Scheme and to engage with the Pension Trustees on the process to be adopted; and further to establish a Defined Contribution Pension Scheme as of 1st January 2014.</p> <p>The Ministers and Missionaries Insured Pension Fund (to which members made additional personal contributions) has remained opened to existing members and continues to be operated by the Pension Trustees.</p> <p>Following a tendering exercise, the Ministries Council, in line with the other employing agencies of the Church, engaged Legal and General to provide a defined contribution plan for Ministers and Ministries Development Staff.</p> <p>The details of pension and benefit provision have been supplied to all members within documentation issued by Ministries Council throughout the year. Information days, hosted by the Ministries Council were run prior to the Consultation beginning and then subsequently with Legal and General to outline the pension provision in a number of locations across Scotland. These sessions were also made available in the form of webcasts. The Ministries Council would like to extend its thanks to those ministers and MDS staff who agreed to act as Member representatives during the consultation period, thus ensuring that Ministries Council conducted an appropriate consultation process with current and potential members.</p>
6.8	Pensions – Death in Service and Income Protection	During the consultation of summer 2013, members requested that in addition to Death in Service benefit being offered, a form of Income Protection was also supplied. The Ministries Council agreed and, following a tendering exercise, the Council engaged Friends Life to supply Death in Service Benefit and Income Protection. Due to Government tax regulations, separate provision has had to be made for some individuals based out with the UK.

	Task	Progress/Update
6	Finance	
6.9	Pensions – Deficit Repair	<p>The triennial valuation of the Defined Benefit Pension Schemes as at 31st December 2012 was carried out by the Scheme Actuary during 2013. This reflected the increased longevity of members as well as the decision to close the Schemes to future accrual from 1st January 2014, and resulted in a total deficit for the Ministers' and PPWs' Schemes of £50 million. However, with agreed changes in the investment strategy for the schemes locking in investment gains and reducing the volatility of the deficit, agreement was reached with the Pension Trustees for deficit repair payments of £2.97 million for 2014, £3.09 million for 2015, reducing to £0.69 million for 2016 and subsequent years, with the aim of eliminating the deficit by the end of 2023. The next triennial valuation will be carried out during 2016 and the funding position will then be reassessed.</p>
6.10	Pensions – Auto-enrolment	<p>At the same time as changes were occurring to pension provision, Government legislation around Auto-enrolment meant that the Ministries Council had to ensure that all individuals who were subject to auto-enrolment were entered into an appropriate qualifying scheme as of 1st November 2013.</p> <p>Due to locums being paid through the Church of Scotland's central payroll, the decision was made by the Council to include locums and other qualifying individuals (who were not ministers or MDS staff but who were paid through the central payroll) within the auto-enrolment criteria. Ministries Council would like to thank in particular the Human Resources Department and Stewardship and Finance Department of the Church in achieving both auto-enrolment compliance and the changeover in Pension Provision.</p>
6.11	Pensions – pre 1997 Service	<p>The Council reached agreement with the Housing and Loan fund in respect of congregational contributions to the Fund over the next five years. As part of this agreement, the Housing and Loan Fund returned unused congregational contributions amounting to £2 million to the Ministries Council. The Council decided to transfer this sum to the Pension Trustees to provide funding for an ex-gratia increase for pensioners with pre-1997 service. This has resulted in a pension increase of 2.1% in the pre-1997 element of their pension.</p>

	Task	Progress/Update
6	Finance	
6.12	Pastoral Cover Fee	A figure of £300 per month for one day's pastoral cover per week during vacancies was set in 2002. When the General Assembly departed from setting such a figure in 2005 it was with the intention of providing more flexibility for local parties to themselves negotiate the appropriate rate for the appropriate provision of locum cover in each situation. In practice, however, the £300 has been regarded as the going rate ever since. Conscious of the important and essential service given by locums across the country, the Council recommends that the Assembly authorise the Council to set a rate each year, reporting on it annually. For 2014, the Council increased the rate by 2.5% to £307.50 per month for one day a week pastoral cover, which equates to £615 per month for two days a week cover per month. The Vacancy Allowances for 2014 have been raised to £895 per month, £965 per month for linked charges, to accommodate this increase.

6.1 Allowances and Expenses Rates for 2014

Stipend Scale (+ Associate Ministers) 2014

Point 1	£25,607
Point 2	£27,282
Point 3	£28,957
Point 4	£30,632
Point 5	£31,469

Point 3 £26,364

Point 4 £27,125

Point 5 £27,885

MDS Scale for Staff on salary protection

A three-year protection period was put in place for current staff with assimilation to the new scales taking place within that period at the earliest opportunity without prejudice to current levels of pay.

Point 1 £23,659

Point 2 £24,653

Point 3 £25,646

Point 4 £26,641

Point 5 £27,137

MDS Scales 2014

The new terms and conditions were effective from 1 June 2013, including salary scales. The MDS salary scales from 1 January 2014 which new staff will be placed on are:

Team Leader Scale

Point 1	£28,392
Point 2	£29,026
Point 3	£29,660
Point 4	£30,293
Point 5	£30,927

MDS General Scale

Point 1	£23,322
Point 2	£24,083
Point 3	£24,843
Point 4	£25,604
Point 5	£26,364

Island Allowance

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

Outer Island Allowance £1,566

Inner Island Allowance £616

Deacons Scale

(Genuine Occupational Requirement)

Point 1 £24,843

Point 2 £25,606

Travel Expenses 2014

The rate for 2014 will remain at current levels which is 45p per mile. 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) **reimbursement to ministers and MDS providing their own motor bike for pastoral duties**
24p per mile travelled per annum
- (d) **reimbursement to ministers and MDS providing their own pedal bike for pastoral duties**
20p per mile travelled per annum

Recommended Pulpit Supply Fee and Expenses

Pulpit Supply fees remain at current levels:

One diet of worship on a Sunday at £55 and for any additional diets of worship on a Sunday £15. Travel expenses at 25p per mile.

Disturbance Allowance

The Council agreed that the level of disturbance allowance should be held at £1,740.

Removal and Disturbance Allowance

The Council agreed that the removal and disturbance costs of all charges which have an average income base below £30,000 will be met from Council finances, and to give assistance depending on assessment to charges which have an income base between £30,000 and £60,000, by way of a loan in the first instance. A grant may be available to such charges on application to the Finance Committee of the Ministries Council.

Guardianship Allowance

A charge in Guardianship has a Guardianship Allowance of £580 a month deducted from its Ministries and Mission Allocation.

Vacancy Allowance

For 2014 the Vacancy Allowance has been increased to £895 per month; £965 per month for linked charges. This is sufficient to cover pulpit supply and two days per week pastoral cover at the rate of £307.50 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.

In the name of the Ministries Council

NEIL DOUGALL, *Convener*
NEIL GLOVER, *Vice-Convener*
ANNE PATON, *Vice-Convener*
DEREK POPE, *Vice-Convener*
DAVID STEWART, *Vice-Convener*
MARTIN SCOTT, *Secretary*

ADDENDA

Rev Anne Paton served for three years as a Vice-Convener of the Ministries Council during which time she convened the Education and Support Committee. Prior to this Education and Support were separate committees, and Anne has overseen the interweaving of these two closely related parts of the Council's remits. She brought a down to earth wisdom, a steadiness and a breadth of experience gained as a Parish Minister, and as a primary school teacher, to the role. Her unassuming manner disguises an inner strength and groundedness that has allowed her to create spaces for other people to make their contribution, and has enabled the Council to first contemplate and then begin implementing significant changes in both

ministerial education and support for those in ministry. The Council expresses its gratitude for the significant contribution she has made to its work.

In the name of the Ministries Council

Mr David Stewart served for three years as a Vice-Convenor of the Ministries Council during which time he convened the Partnership Development Committee. David brought to the role an encyclopaedic knowledge of the church, its ministers, its buildings and its

congregations, a perspective gained from years of service as an elder and church organist and an understanding of how to make committees work effectively, derived from his years as a Civil Servant. His attention to detail, his quiet strength, and his grassroots understanding have been of huge assistance to the Council, as it has worked with Presbyteries through the latest round of Presbytery Planning. The Council has drawn on his skills in many different ways and offers its thanks to him.

In the name of the Ministries Council

MISSION AND DISCIPLESHIP COUNCIL

May 2014

The purpose of the Mission and Discipleship Council is to resource God's people in the Church of Scotland for worship, witness, mission and discipleship; enabling and empowering the Church to share God's love in the name of the Father, Son and Holy Spirit, mindful of the changing contemporary culture of Scotland and beyond

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PROPOSED DELIVERANCE

The General Assembly:

1. Receive the report.
2. Encourage Presbyteries and congregations to raise awareness of online mission resources and have www.resourcingmission.org.uk as a link on their Presbytery and congregational websites.
3. Note the revised Statement of Purpose and Remit of the Mission and Discipleship Council at Appendix I (Sections 1.2 to 1.5).
4. Strongly encourage Kirk Sessions to engage with the Mission Forum Report and use it for study and reflection (Section 1.6 and Appendix II).
5. Instruct CARTA, in support of the General Trustees, to take on a more pro-active role with Presbyteries in stimulating and supporting congregations to think creatively about how their buildings might be adapted for worship and witness in the 21st century (Appendix III).
6. Encourage CARTA and the General Trustees to give further consideration to improving the service they provide to Presbyteries and congregations through enhanced communication and collaboration (Section 2.1.1.7).

7. Instruct the CARTA Review Group to resolve the question of the terms of service of members of the Committee with the Council of Assembly and to bring a revised remit to the 2015 General Assembly (Section 2.1.1.8).
8. Welcome the new liturgical services for Ordination and Induction to Ministry of Word and Sacrament (Section 2.2.1).
9. Encourage all congregations and musicians to make use of the weekly music and worship resources being created by the Church of Scotland Music Group (Section 2.2.4).
10. Commend the Café Church DVD and relevant Quick Guides for use by Kirk Sessions (Sections 2.2.6 and 2.2.7).
11. Welcome the partnership with Fresh Expressions and the appointment of a Fresh Expressions Development Worker, and encourage the development of fresh expressions of church across Scotland (Sections 3.1 and 3.1.1.).
12. Encourage the Joint Emerging Church Group (JECG) to develop a wider emerging church network in Scotland, together with ecumenical and other partners (Appendix IV).
13. Urge Presbyteries and congregations to continue engagement with *Reformed, Reforming, Emerging and Experimenting* and *A Time to Grow* documents through discussion starters.
14. Commend the development and launch of *Life and Work's* new website www.lifeandwork.org and encourage its use, alongside a subscription to the printed magazine, as a valuable source of news, information and resources for all involved or interested in the life of the Church of Scotland (Sections 3.3 to 3.3.1.4 and Appendix V).
15. Note the important theological work on Christian mission, including Christian witness in a multi-faith world, recently completed by Edinburgh 2010, the Lausanne Movement, the World Council of Churches, the World Evangelical Alliance and the Pontifical Council for Interreligious Dialogue, and commend their work to the Church for study and reflection (Section 4.1 and Appendix VI).
16. Encourage Presbyteries and congregations to take opportunities to engage with people of other faiths in humble solidarity, loving service and faithful witness (Section 4.1.2).
17. Urge congregations to make use of the Interfaith and Mission Report for discussion and action, and thank and discharge the working group. (Appendix VI).
18. Recognise the hard work, effort and generous investment of time by the members of the Statistics for Mission group in fulfilling their remit to make the information from the 2011 Scottish Census available and accessible to the Church, and thank and discharge the working group (Sections 4.2 to 4.2.5).
19. Urge Presbyteries and congregations to use the parish profiles and welcome the resource *Who Is My Neighbour?* (Section 4.2.2).
20. Urge Presbyteries to collaborate with the Council and Kirk Sessions in supporting and stimulating learning in congregations (Sections 5.3 to 5.4).
21. Commend those Kirk Sessions who participated in the Eldership consultations for the high level of enthusiasm and commitment shown by their engagement in this process, as well as their desire to enhance the effectiveness of the office of the Elder (Section 5.3.3 and Appendix VII).
22. Urge support for the Learning Disabilities Working Group in its task of auditing the needs of the Church in this area and in resourcing and supporting congregations (Section 5.5.1).
23. Instruct the Council to review current resources on the Eldership and produce appropriate resources both for training prospective Elders and for the continuing development of all Elders (Section 5.5.3).
24. Encourage Presbyteries and congregations to collaborate with the Council to do further work on the wider issue of young people in decision making (Section 5.6 and Appendix VIII).
25. Urge all Presbyteries to ensure their youth representative place at the General Assembly is filled each year (Section 5.6.2).

26. Encourage Presbyteries and congregations to promote the *COSY Guide to Ethical Living* (Section 5.7).
27. Encourage Presbyteries and congregations to promote attendance at the 'My Father's House' National Youth Assembly at Gartmore House, Stirlingshire, from 15 to 18 August 2014 (Section 5.8.1).
28. Encourage Presbyteries to use the Local Church Review guidelines to identify and share effective practice with one another in this area (Sections 6.1.1 to 6.1.4 and Appendix IX).
29. Encourage Presbyteries and Kirk Sessions to explore the significance of the research contained in *Investigating the Invisible Church* (Sections 6.3 to 6.3.2 and Appendix X).
30. Note the continuing commitment of the Council to the effective implementation of the Priority Areas Plan for Action.

REPORT

1. Working out the Vision

1.1 With a calling to develop God's people in the Church of Scotland, we have touched the lives of tens of thousands with our work in the last year. Fresh Expressions, Equip Days, the National Youth Assembly, *Different Voices*, *Life and Work*, *Pray Now*, *Pray It Forward* cards, Session Clerks conferences, *Starters for Sunday* and the websites are some examples of the rich breadth and variety of our engagement with the people of Scotland. Our mission is to create confident congregations and followers of Christ – *ordinary Christians empowered to do extraordinary things*.

1.1.2 For more information, visit www.resourcingmission.org.uk

1.2 We do these things as we are called to fulfil our purpose:

To resource God's people in the Church of Scotland, for worship, witness, mission and discipleship; enabling and empowering the Church to share God's love in the name of the Father, Son and Holy Spirit, mindful of the changing contemporary culture of Scotland and beyond.

1.3 We have developed five principles to shape our thinking and decision-making. These come from our theological reflection on sharing God's Trinitarian love for the world and God's mission. Specifically, we will stimulate and support the Church:

1. To reflect critically on our practice and places of worship, and bring about creative change.
2. To communicate the good news of Christ's message.
3. To engage in mission beyond our walls.
4. To nurture in all a discipleship of learning and service.
5. To have a renewed vision that understands what it is to be the body of Christ through the Holy Spirit.

1.4 The focus of the Council's vision is God's people in the Church of Scotland. Whoever and wherever they are, our business is to provide or point to relevant activities and resources that support their growth in discipleship and capacity for mission. In the words of a guest speaker at the Fresh Expressions Vision Day in November 2013, these are "*ordinary Christians empowered to do extraordinary things*".

1.5 As a result of the formation of the Theological Forum by the General Assembly, and the removal of doctrine from the Council's Remit, we have revised our Statement of Purpose and Remit, which is available as Appendix I.

1.6 We have hosted the broadly based Mission Forum, which has sought to explore afresh the place of mission within the Church of Scotland and to hold the importance of mission before the whole Church. The outcomes of the Forum's discussions, which produced a rich diversity of insights, can be found in Appendix II.

2. Principle 1: Stimulate and support the Church to reflect critically on our practice and places of worship, and bring about creative change

2.1 Our main focus is on two distinct areas of work in what the Council has now renamed *Resourcing Worship* (formerly *Faith Expression*).

2.1.1 The first concerns places of worship, where **CARTA (Committee on Church Art and Architecture)**, in support of the General Trustees, plays a key role in ensuring that proposals for alterations are well founded and that the Church of Scotland continues to enjoy the privilege of “ecclesiastical exemption” with respect to its listed buildings.

2.1.1.1 Last year the Council was instructed:

To set up a “review process” of the work of CARTA with a remit to investigate the ways in which the Committee may serve the changing needs of the Church in Scotland for building provision and report to the General Assembly of 2014.

2.1.1.2 It is 80 years since the General Assembly of 1934 appointed a Special Committee of ministers, artists, architects and other lay people to advise Presbyteries on artistic questions, church fabrics and furnishings and other such matters. Although its name, composition and responsibilities have changed over the years, the Committee’s primary function remains essentially the same – to advise congregations on how to make buildings designed for worship and witness in the past fit for purpose in the present, while at the same time being good stewards of their inheritance.

2.1.1.3 The impetus for the current review was twofold: the belief that the Committee needs to do more, on behalf of its parent Council, to stimulate critical reflection and creative change as regards places of worship; and an expectation that its regular caseload will continue to grow, as more congregations seek advice and approval of their development plans.

2.1.1.4 In 2013 CARTA dealt with over 180 requests for advice or approval relating to a wide range of proposals, almost half as many again as in 2012. While some proposals were straightforward enough to be approved under powers, most required a visit and the submission of a report for consideration by the Committee. In many of these cases approval was granted in principle, pending the submission of more detailed information at a later stage, further increasing the volume of future work.

2.1.1.5 Having received more requests for advice about disposals following church closures, the Committee has published guidance notes and an appropriate form on the website, from which relevant **Quick Guides** can also be downloaded.

2.1.1.6 Recent issues with the administration of CARTA have been resolved, but the experience has highlighted the importance of considering what improvements to the way CARTA currently works are required if it is to continue to serve the changing needs of the Church.

2.1.1.7 The **CARTA Review Group’s interim report** at Appendix III describes its approach to its remit, the issues raised by its consultations and its emerging findings and recommendations. In particular, the report highlights the agreement between the Review Group and representatives of the General Trustees that both bodies need to work more closely together in a number of areas: these include clarifying their respective roles and responsibilities; improving communication by creating a single central point of contact for all enquiries, requests for advice and applications for project approval; encouraging congregations to think imaginatively and creatively about their buildings; and increasing the amount of joint guidance and activity.

2.1.1.8 The General Trustees’ representatives confirmed the importance of CARTA continuing to be a separate, independent consultative body, in order to protect the Church’s privilege of “ecclesiastical exemption”. They also expressed the view that the current regulation limiting the period of office of its members is not appropriate for CARTA, which has a service rather than a policy-making

function. As such, like the General Trustees, CARTA requires continued access to the best professional expertise and advice available if it is to deliver an effective service to all areas of Scotland and greater continuity of membership if it is to maintain standards.

2.2 In relation to worship practice, the Council has produced resources to stimulate and support the Church to reflect and innovate.

2.2.1 The Liturgical Group has completed two new services for the Ordination and Induction of a Minister. These are available online in two forms: one is a slight revision of the previous service and the other a more radical reimagining. The group is now looking at developing other liturgical resources linked to key occasions within the life of the Church.

2.2.2 The Council publish annually, through Hymns Ancient and Modern, the book ***Pray Now***. This year's edition, entitled *Revealing Love*, takes its theme from 1 Corinthians 13 and offers reflections on Paul's great hymn of love. The book is an aid to both private and corporate prayer for the whole church, exploring the many facets of how people encounter love. This may lend itself in particular to use in wedding ceremonies or funerals, where this passage often features. Removal of the year from the title signals that the resource has relevance beyond 2014. *Revealing Love* can be purchased in hard copy, or Kindle version, on the Saint Andrew Press website – www.standrewpress.com

2.2.3 Starters for Sunday continue to *resource the resourcefulness* of ministers and lay worship leaders by offering a selection of locally created worship materials for every Sunday in the year. Presently, this web page is the most visited page on the Church of Scotland website, attracting around 30,000 hits per month. This year has seen contributions from CrossReach, Church and Society, the Church of Scotland HIV programme, World Mission, ALTERnativity, Christian Aid and the Expository Times. During 2014 we will be making selected archives available to access all year round; this material is located online.

2.2.4 Following up the success of the **Different Voices** Conference, the Church of Scotland Music Group has been developing a network of writers, worship leaders and musicians from across Scotland in ways that will enable them to resource one another in the fields of contemporary, classical, community and children's music. This will primarily be through the development of a social media presence offering articles, blogs, instructional videos, audio seminars, social networking and signposted spaces. The group will also create a platform for amateur writers and composers to make their worship music available to congregational musicians and worship leaders.

2.2.5 Congregations frequently ask for information or advice on formats of worship services that are welcoming and accessible for those who do not already attend a regular worship service, or whose preferred style of learning or communication does not find the traditional format of church worship engaging.

2.2.6 Café style services are one popular alternative, since they allow greater interaction, which helps in forming and strengthening relationships, and they create space for questions or discussion, which aids deeper learning.

2.2.7 The Church Without Walls team has produced a **Café Church DVD** to help congregations explore what Café Church is, explains the different formats it might take and answers some of the most common questions. It showcases two different models. Two Quick Guides, *Church and Café* and *Church and Café Frequently Asked Questions*, are also available, along with the DVD, free of charge from www.resourcingmission.org.uk

3. Principle 2: Stimulate and support the Church to communicate the good news of Christ's message

3.1 Over the last decade the **Fresh Expressions** agency has demonstrated an impressive ability to communicate Christ's message and create disciples, primarily amongst those with no previous church connection. Recent

in-depth research in England has confirmed the positive impact of the Fresh Expressions movement within the Church of England, making the difference between a denomination in decline and one which is growing, with evidence of new life in all kinds of communities.¹ We celebrate and give thanks for the fruitfulness of this work.

3.1.1 The Council is grateful for the resources and experience which Fresh Expressions has shared with us over recent years and on 1 October 2013 the Mission and Discipleship and Ministries Councils formalised their relationship with Fresh Expressions in a partnership agreement, and have now appointed a Fresh Expressions Development Worker. This is one way in which the two Councils are strengthening their commitment to supporting the development of new ecclesial communities in Scotland, and we look forward with hope and anticipation of future developments. Further information about this work can be found in the report of the Joint Emerging Church Group at Appendix IV.

3.2 Following the success of the **Equip** events in 2011-2012, a new series of Equip Days commenced in October 2013 with an event at Penicuik North Church, which was warmly received and described variously as “*inspiring*”, “*amazingly well run*”, and even “*faultless*”, by those who attended. A further event focussing on new ways of being church was held in March 2014 in Ayr, with considerable support from Ayr Presbytery, covering such topics as Fresh Expressions, Statistics for Mission, Messy Church and More Than Gold. Inverness will host an Equip event in September 2014 and a pilot ‘Equip for the Arts’ is in planning. Details of all Equip events can be found on www.resourcingmission.org.uk/events

3.3 The Council helps the Church communicate the good news of Christ’s message in many ways: these include *Life and Work*, *E-news*, *Pray it Forward* cards and *Why Believe?*

3.3.1 Life and Work, editorially independent for its 135 years, continues, like all printed media, to operate in challenging commercial conditions, but it exceeded expectations with a higher than forecast surplus at the end of 2013. The General Assembly in 2013 approved a deliverance of the Council, instructing us:

To form a group with the purpose of seeking new ways of supporting the financing, marketing and promotion of the magazine.

3.3.1.1 The group’s interim report is available at Appendix V. The review aims to help develop the reach of the magazine, a contribution to which has been the launch of the magazine’s website which has now been running for a full year – www.lifeandwork.org. It has been warmly received, has a growing following and is attracting a younger readership, which is the first step in preparing for the future.

3.3.1.2 Almost 22,000 copies of the magazine were distributed each month during 2013, reaching more than 40,000 readers with every issue.

3.3.1.3 The magazine of the Church of Scotland continues to have one of the highest circulations among comparative monthly titles published in Scotland.

3.3.1.4 The *Life and Work* Advisory Committee met on two occasions in 2013 and was contacted on many more occasions between meetings. The Editor remains deeply grateful to its members for their insights and support.

3.3.2 The Council has published a regular interactive E-newsletter to inform congregations and Presbyteries about conferences and events, resources and other relevant information. *E-news* contains links that take the reader to the appropriate page, either within www.resourcingmission.org.uk to place their booking or to the relevant website. This enables the reader to access directly the information they are seeking.

3.3.2.1 This is a significant way for the Council to resource congregations, since it lets the enquirer choose

¹ Details of this research can be found at www.freshexpressions.org.uk/news/anglicanresearch

what to search for and includes the option to subscribe or unsubscribe, reassured that the Privacy Policy protects them.

3.3.3 The enormously popular *Pray It Forward* cards sold out in autumn 2013, meaning that potentially 120,000 are in circulation. We are exploring options to continue making these available.

3.3.4 The **Why Believe?** apologetics group has been reconstituted as an integral part of the Council, to help God's people share the good news of Christ's message. There is a continuing interest in raising the confidence of Christians to speak into contemporary culture, particularly that of those under the age of fifty, a group who are largely missing from our churches. There are some contemporary resources on apologetics signposted on our website.

4. Principle 3: Stimulate and support the Church to engage in mission beyond our walls

4.1 At the General Assembly of 2012, the Council was instructed:

To bring a substantial report on all aspects of interfaith work, with particular reference to the place and practice of Christian mission in a multi-faith society, and report to the General Assembly of 2014.

4.1.1 The Council appointed a working group to undertake this task and have submitted a report entitled *Interfaith and Mission*, to be found at Appendix VI. This recognises the growing religious diversity in Scotland and the increasing opportunities for people of different faiths to encounter one another and build mutual understanding.

4.1.2 Drawing on the outcomes of recent gatherings of the world church, the working group want to encourage congregations to reach out in kindness and confidence to their neighbours of all faiths.

4.2 Last year it was noted that the General Assembly:

Look forward to the availability of statistics for mission on the website of the Church of Scotland being available for every parish after the census results are published.

4.2.1 Throughout the last year, the National Records of Scotland have been releasing data from the 2011 Scottish Census. The **Statistics for Mission** group, a joint committee of the Mission and Discipleship and the Ministries Councils, was set up to make this information available and accessible through the Church of Scotland website under "Church Finder" http://cos.churchofscotland.org.uk/church_finder/

4.2.1.1 We are pleased to report that, as the various Census data sets became available, the Statistics for Mission group has given the Church a digital map of the parish boundary and basic population and household statistics for every parish in Scotland.

4.2.2 To support these profiles *Who is My Neighbour?*, a user's guide to statistics for parishes, was produced from material developed by Faith in Community Scotland specifically for the Statistics for Mission project: this is available online at www.resourcingmission.org.uk/resources/statistics-mission. The guide is designed to familiarise users with the statistical information available, not just from the Statistics for Mission project, but from other sources. It also contains valuable information about other resources for better understanding our neighbours.

4.2.3 A number of people were trained to use the resource in February 2014, and they are available to help congregations or Presbyteries who would like to know how to use the Census information more fully. For more information, please contact us at mandd@cofscotland.org.uk

4.2.4 The technical challenges of this remit were enormous and the level of knowledge and expertise required to fulfil it is hard to exaggerate. We are grateful to the statisticians, geographers, programmers, web designers, community profilers and mission enablers, who committed their time to produce such a valuable tool for mission and planning.

4.2.5 For those interested in the background and technical details of this project, a note is available at www.resourcingmission.org.uk

4.3 Highlights from the **Scottish Storytelling Centre's** programme included *Lockerbie-Lost Voices*, a challenging drama marking the twenty fifth anniversary of the Pan Am atrocity, and *Ban this Filth!* by Alan Bisset.

4.3.1 The 2013 Scottish International Storytelling Festival took 'Journey' as its theme, looking at pilgrims, intellectual pioneers, explorers, travellers and nomads, as well as inner journeys. The network events had a twin focus on families and nurture, along with the inclusion of older people through Life Stories. The Living Voices project took place in care home settings in Aberdeen, South Ayrshire and Perthshire. Jointly organised with the Scottish Poetry Library, it piloted approaches to participative oral and literary arts amongst frail and vulnerable elderly people.

4.3.2 Since its opening in its current form in 2006, the Scottish Storytelling Centre has successfully engaged with the arts and cultural world. It has always attracted a high level of external funding to support its activities but has also needed regular funding from the Council to sustain the arts programme and maintain its public profile. Although the Church owns the building and employs the staff, we cannot shape the programme despite having to under-write any deficits when the Centre exceeds its agreed budget. This means that the Council carries considerable responsibility and risk.

4.3.3 The Centre exceeded its budget in 2013 by £30,000, a sum that has had to be found from the Council. Since this constitutes a level of support that is unsustainable we are working with all parties to try to explore options for different management arrangements that would protect storytelling and the traditional arts, and continue to celebrate the place they play in Scotland's cultural life, while ensuring the long-term viability of the Centre.

4.4 We remain committed, however, to the place of art and culture in the Church. Many congregations are including arts and culture as part of their missionary conversation between faith and life, and as part of their learning activities. We welcome this as a creative response to Christianity's position in contemporary society, and

as a reflection of the theologies of creative inclusion and witness that have emerged from a 'church without walls' response to the Gospels. One example of the latter was *Brilliance in Brokenness*, an exhibition of textile art reflecting the experience of people living in some of Scotland's most deprived communities, which was mounted at the Centre in May 2013 by Faith in Community Scotland.

4.4.1 Other examples of the Church's engagement with the arts include *Different Voices*, **Equip for the Arts** (which is in planning) and Crossreach's *Heart for Art* project.

4.5 We continue to support the **More Than Gold** charity to ensure that the Church is well equipped to respond to the missional opportunities created by Glasgow 2014 Commonwealth Games, which open on 23 July 2014. For further information look on the website www.morethangold2014.org.uk

4.5.1 More Than Gold 2014 is one of the biggest ecumenical opportunities that Scotland offers this year for local congregations to engage with their communities in service, hospitality and mission. The Church of Scotland, The Archdiocese of Glasgow, The Scottish Episcopal Church, The Baptist Union of Scotland, The Methodist Church in Scotland, The Salvation Army, The United Free Church of Scotland and The United Reformed Church have all joined together, with a whole host of Christian organisations, to help churches make the most of the unique celebratory atmosphere that the Commonwealth Games brings.

4.5.2 There are a wide range of activities your church can still be involved in: these include athlete family and volunteer homestay programmes, city centre chaplaincy, sports mission, mission and service teams, children's and youth work, social justice, community festivals, prayer, and follow up.

4.6 **Saint Andrew Press** is the Church of Scotland's publishing house. It is managed by Hymns Ancient and Modern in London but its Senior Commissioning Editor is based in central Scotland. Recent publications have

included *Looking for Mrs Livingstone*, which was shortlisted as the Saltire Scottish Book of the Year and was the Radio 4 Book of the Week, *Pioneers of Scottish Christianity*, *A Gaelic Gospel*, *Freedom & Faith*, *Barclay on the Lectionary* and *Scots Worship – Lent, Holy Week and Easter*. Looking ahead, Saint Andrew Press will celebrate its 60th birthday in 2014 with the launch of an increasingly varied programme of imaginative new worship resources. Saint Andrew Press can be followed on twitter @standrewpress and its website – www.standrewpress.com

4.7 The Council administers a series of **Special Mission Trusts** that are for mission purposes. An application form and criteria are set out on www.resourcingmission.org.uk. Since the last General Assembly the Council has awarded grants amounting to approximately £45,000.

4.8 At the 2013 **Royal Highland Show** a marquee hosted by the Churches in Rural Scotland provided an ecumenical Christian presence at the show. The programme included a complimentary café, prayer activities, input from Christian Aid and More Than Gold 2014, traditional and contemporary Scottish music, puppets and face-painting for children and the young at heart and dramatised bible readings.

5. Principle 4: Stimulate and support the Church to nurture in all a discipleship of learning and service

5.1 We have built on the Congregational Learning Review and this year's report shows how it can make a difference to the delivery of our work. Creating a structure and a sustainable programme of work has required clear remits and wide consultation, so that Presbyteries and congregations can participate in an initiative that ensures all God's people can develop as disciples and elders.

5.2 By creating opportunities for learning, we seek to encourage the growth of disciples for Christian living and service. The principle's aim 'to nurture in all' is both far-reaching and challenging.

5.3 Since their appointments, the Team Leader and Congregational Learning Development Worker have worked with Council members to implement the extensive outcomes of the review. The new team is servicing a **Learning in Congregations Working Group** to produce draft proposals for developing learning congregations and supporting the church through resources, networking and signposting. This is consulting Presbyteries to ensure that the learning agenda that results meets the changing needs of the church. As a result, the Learning in Congregations initiative is currently producing and developing a range of resources and services for local congregations. This is partially funded by a generous grant from the Sir Duncan Carmichael Fund. For full details please go to www.resourcingmission.org.uk

5.3.1 We are grateful to those Presbyteries who responded to the 2013 deliverance which urged:

All Presbyteries to collaborate with the Council in the development of a network of Congregational Learning Facilitators.

5.3.2 We consulted Presbytery representatives in November and December 2013 using both face-to-face and on-line approaches, which affirmed the high value our Church places on learning for Christian living and service. The consultation also raised further questions about how learning can most effectively be promoted at a congregational level, a topic for further consultation. There was much positive feedback about being able to shape the initiative through a mode of consultation that enabled all, however remotely located, to contribute.

5.3.3 In seeking to resource the local church the Council has developed guidelines for signposting resources produced by ecumenical partners and agencies, and has made progress in developing its own resources, including an annual easy-to-use learning guide for congregations called *Learn*, which will seek to Connect, Resource and Inspire.

5.4 Some training is currently delivered to congregations via the **Presbytery Adult Trainer (PAT) Network**. In December 2013 the Congregational Learning Team organised a successful day conference for this network, which was an opportunity to consult about the Learning in Congregations proposal and learn from their experiences. The current network will continue to be supported by the Congregational Learning Team for up to three years, by which point it is hoped that many will have joined the new Learning in Congregations initiative.

5.5 Other examples of how the Congregational Learning Team is nurturing in all a discipleship of learning and service are outlined below.

5.5.1 The **Learning Disabilities Working Group** was reformed in September 2013 to address the following remit agreed by the Council in March 2011:

- To encourage and support local Churches in the inclusion of people with learning disabilities
- To establish and maintain a network of people interested and willing to help
- To keep aware of new developments and new agencies in this field

5.5.1.1 In seeking to address the needs of the church in this area, one of the group's initial tasks is to conduct a fact-finding exercise at various levels – national, regional and local. This will include consulting current Presbytery Disabilities Advisers, people with learning disabilities and those in congregations with a particular interest and role.

5.5.1.2 The results of this audit, once collated, will inform the planning of immediate and long term priorities and actions for the group.

5.5.1.3 A consultation day was held in March 2014.

5.5.2 **Church of Scotland Rural Working Group** has also recently re-formed with the following new remit:

- To identify and raise the profile of the needs of rural congregations and presbyteries
- To identify and enable engagement with the ministry and missional opportunities found in rural areas

- To identify and signpost specific rural resources
- To facilitate involvement with and arrangement of regional and or national events with a rural focus
- To provide advice on specific queries directed to the Mission and Discipleship Council on rural issues
- To liaise with the Scottish Churches Rural Group to ensure appropriate ecumenical co-operation

5.5.3 The General Assembly of 2011 raised the issue of how elders might support and develop the ministry of the whole Church in the future. The Council responded by forming the **Eldership Working Group (EWG)**: its main purpose is to review the Eldership, examining patterns and models of Eldership currently in use across the Church today, and to bring to a future General Assembly a proposal for how this role might be developed and supported so as to meet the needs of Kirk Sessions and congregations. The group is aware of, and has met with, the *Special Commission Anent Ministerial Tenure and the Leadership of the Local Congregation* (Section 4, page 23/6) and they have tried to keep each other informed of their work.

5.5.3.1 What has been distinctive about this initiative is the enthusiastic way individual elders and Kirk Sessions engaged with the consultation process. An account of this and its outcomes can be found at Appendix VII. We look forward to the findings and recommendations of the Legal Questions Committee regarding the implications of the survey on the use of Elders as Moderators. The reports from the Panel on Review and Reform and the Tenure Group offer additional insights from two different perspectives on the complex nature of eldership today.

5.5.4 Due to high demand, the Congregational Learning Team delivered a second **Session Clerks' Conference** in September 2013. The two conferences (January and September) were attended by 173 delegates in total and much positive feedback was expressed. The team will be hosting a Session Clerks' and Elders Conference on 24 to 26 October 2014. For more information and booking details please visit www.resourcingmission.org.uk

5.6 In 2012 the General Assembly instructed the Council;

In collaboration with the groups indicated in the Deliverance of 2012, to bring forward for consideration by the General Assembly of 2014 some indicative proposals regarding how young people may become involved more thoroughly in the decision-making processes of the Church at all levels, with final proposals coming to the General Assembly of 2015.

5.6.1 We have explored ways in which young people could have more input into the decision making processes of the Church. Our findings are reported in Appendix VIII.

5.6.2 At the General Assembly of 2013, 35 young adults came together as **youth representatives**, 25 of whom represented their Presbytery and 10 of whom represented the National Youth Assembly. Arriving on the Friday afternoon, the group had an intensive week, supported throughout by the Children and Young People Development Worker and a team of four volunteers. The days were long, beginning early with worship led by the youth representatives and ending with a three hour preparation session and worship in the evening led by the staff team; and, of course, there was a full day of debate in the Assembly hall. The experience of living, preparing, debating, learning and worshipping together was invaluable for all involved. We would encourage all Presbyteries to ensure their youth representative place is filled each year.

5.7 The **COSY (Church of Scotland Youth) Guide to Ethical Living** was written by a group of young adults to help others consider how to live more ethically. The idea for the guide originated in the 2012 National Youth Assembly's discussion of the problem of tax dodging, when delegates expressed a desire to live more ethically but felt they needed more guidance on how to do this. Written by National Youth Assembly delegates, the guide is easy to read since each topic is broken down into manageable sections, each containing information and ideas for action. The Guide is available for free download, and the Council would encourage people to read it and pass it on to

others, such as Girls' Brigade and Boys' Brigade companies, Scripture Union groups, schools and youth groups.

5.8 National Youth Assembly 2013 at the Westpark Conference Centre in Dundee was attended by 126 people from across the Church of Scotland. The theme was 'Identity: who do you say I am?' with a focus on "What it is to be me", "What it is to be in the Church of Scotland" and "What it is to be Scottish". Departing from the debate format used in previous years, where only a few voices are actually heard, NYA 2013 used a more flexible model of small group discussions with feedback, designed to enable each delegate to feel as if their voice had been heard, even if their opinion was different to others. This change, which was suggested by the young people themselves during the planning process, has been greatly appreciated.

5.8.1 The next event on the theme of 'My Father's House' will be held from 15th to 18th August 2014 at Gartmore House, Stirlingshire, and is open to all those aged 17 to 25. It is planned to include discussions on worship, inter-generational ministry and how the church spends its money, a masquerade ball and the usual mix of workshops, worship, late night sessions and other activities. We would urge all congregations to encourage young adults (aged 17-25) in their midst to attend, offering them financial assistance where necessary. Further information and booking is available from www.resourcingmission.org.uk

5.9 A Young Adults and Eldership Conference was held in September 2013 for those aged between 18 and 30 who are already elders or interested in becoming elders. Running parallel to the Session Clerks' conference, it gave the delegates the opportunity to:

- Meet like-minded people, sharing in fellowship and learning from one another's different experiences
- Explore what being an elder in the Church of Scotland means
- Take time to reflect together on some of the challenges that being young brings to the eldership role and how to overcome them

- Work collaboratively with the Session Clerks to help shape the future of Eldership and subsequent training provision within the Church of Scotland

5.9.1 While delegate numbers were small, the conference was seen as invaluable by those who attended and further opportunities are currently being explored.

5.10 The Children and Young People Working Group established by the Congregational Learning Group, has a remit to explore ministry amongst children, young people and young adults and to report on:

- What is currently happening on a local, regional and national level
- The needs identified
- A proposed strategy to meet those needs

5.10.1 This is in response to the deliverance from the General Assembly in 2013 encouraging the Council:

To work collaboratively with other Councils of the Church, youth workers, young people and other experts in the field to think strategically about youth and children's work within the Church of Scotland. In conjunction with this, create a national network of people who work with children and young people within the Church.

5.10.2 In January 2014 the Group held a consultation day **Now You're Talking!** with those involved in work with children and young people in local churches, Presbyteries and national Councils and organisations. The outcome was a set of proposals aimed at enabling more effective ministry among children, young people and young adults at all levels of the Church. The Group will report fully at a future date.

5.11 Nine Inside Out Retreats have been held in a variety of locations throughout the Highlands and Islands (Orkney, Sutherland, Ross, Abernethy, Inverness and Lochaber Presbyteries), attended by a total of 68 delegates. Retreats have also been held on five other occasions in the Central Belt, with another 75 delegates attending. Themes have included *Adventures in Worship*, *Letters from John* (looking

at the themes of love, truth and hospitality) and *Spiritual Journaling*. These events are feeding a spiritual hunger for a deeper encounter with God and one another; they are also bringing together Christians from different congregations and traditions and engaging them in meaningful dialogue. Feedback indicates they are refreshing and developing discipleship by encouraging spiritual disciplines.

5.11.1 One participant said: *"It has given me much to reflect on, all good ... enjoyed a day set apart for the purpose of drawing closer to God in a new way for me ... Have started to experience the joy of journaling for myself ... great!"*

5.11.2 Our vision is that people of the Highlands and Islands will have an opportunity to participate in a retreat held within their area once or twice a year. This year, training in leading a retreat has been offered in order to develop the capacity of emerging leaders.

6. Principle 5: Stimulate and support the Church to have a renewed vision that understands what it is to be the body of Christ through the Holy Spirit

6.1 Guidance on Local Church Review and Future Focus are two resources that enable congregations in the Church of Scotland to develop a renewed vision. Each is designed to deepen understanding of what it is to be the body of Christ through the Holy Spirit in their locality, and to help congregations on their spiritual journey. Both are available online at www.resourcingmission.org.uk

6.1.1 Local Church Review is the completion of an extensive process responding to the General Assembly instruction to the Council to provide:

Guidance notes and appropriate forms for the Local Church Review process by 2014

6.1.2 The intention of Local Church Review is to encourage and support congregations to reflect on their current situation, future challenges and opportunities, and to capture their vision in an action plan that can be regularly reviewed. The material in Appendix IX reflects this purpose.

6.1.3 The Local Church Review Group is indebted to those Presbyteries that shared their own resources and gave feedback on their experience. From this, the group identified three distinct models of Local Church Review processes. For each of these a process flowchart and template was developed, and made available to churches online at www.resourcingmission.org.uk, to enable congregations and Presbyteries to select and adapt the information in a way appropriate to their own requirements and situations. Supplementary to these three processes, there is also some information on facilitation and goal setting.

6.1.4 While there are considerable administrative tasks involved, Local Church Review is part of the ongoing spiritual life of the church, allowing space for reflection, discernment, affirmation and celebration. To complement this, worship resources are also available online.

6.2 Since 2009 external facilitators have worked with over 50 congregations to deliver **Future Focus**, helping them to embark on a journey of investigation, reflection and envisioning. Our 2013 survey of some of those congregations who had worked through Future Focus more than a year previously has helped us to understand how to develop and strengthen this resource.

6.2.1 Making Future Focus more accessible required either more external facilitators or the removal of the need for outside help. To address the first of these, 16 people attended a training event in November 2013 that covered facilitation skills as well as the Future Focus material; a further training event is planned for May 2014.

6.2.2 We reported to the General Assembly of 2013 that a new Future Focus resource, **Future Focus – The Way Ahead** (available online), had been made available to congregations, to enable them to reflect upon their life together and on their mission and ministry without the aid of an external facilitator. While detailed information about the usage of this material is not yet available, we do know that by February it had been downloaded 110 times

from the website. More than one Presbytery has used it in developing their Local Church Review process.

6.2.3 To support congregations in implementing their action plans, the Council is offering a one-day training event on change management in October 2014, to which those who have previously gone through a Future Focus process are warmly welcome. Details are available online.

6.3 Research carried out by our Mission Development Worker (North) shows that in some areas of Scotland the largest and fastest growing part of the Christian community comprises those who are not engaged with a local church congregation. The research project, **Investigating the Invisible Church**, and its challenging outcomes, are described in Appendix X, and further resources can be found online.

6.3.1 Building on the insights gleaned from Phase One of the research, an extensive survey was developed. A random sample of 5,500 people in the Highlands and Islands was telephoned and asked a series of questions to ascertain whether they were Christians, whether they attend a church congregation and whether they would be willing to participate in a survey. The research revealed that there are between 127,600 and 139,000 people in this region who self-identify as Christians but who do not attend church; 63,350 to 69,650 of these indicate that they have a personal faith in Jesus Christ that is extremely important to them and that shapes their decisions and choices.

6.3.2 This research offers a rich understanding of their experiences and perceptions of faith and Church. Clearly there are important lessons to be learned. The context in which we live and minister has changed and we need to respond to that. Negative experiences within our congregations that have led some people to disengage need to be reviewed and lessons learned. The research findings and their implications are being disseminated through conferences, seminars, articles and web based publications. A book is being written and local newspapers have taken an interest in the research.

7. Conclusion *Ordinary Christians empowered to do extraordinary things*

7.1 “You said ... we did” is the key to our report. But reports are not simply tick box exercises. They are written to inform, inspire and energise. So we need to add another phrase “You said... we did ...let’s keep doing it!” So much needs to be done and so much can be done, if we act together. The Kenyan word “Harambee” is a call for people to work together, communicating and sharing the load.

7.2 We have sought to map out the land and describe the terrain. We want to stimulate you to think with imagination and creativity, to explore our resources, to access our services, to participate in our activities and then to **do** something. The great advantage we have is this – we do not do it alone or in our own strength. The power of prayer, the grace of God, and his reckless love make all things possible if together we are willing to step out in the great adventure of faith.

In the name of the Council

COLIN SINCLAIR, *Convener*

JOHN HAWTHORN, *Vice-Convener:*

Congregational Learning

RODDY HAMILTON, *Vice-Convener: Resourcing Worship*

NORMAN SMITH, *Vice-Convener: Church Without Walls*

ALISTER BULL, *Council Secretary*

LESLEY HAMILTON-MESSER, *Team Leader:*

Church Without Walls

RON CLARKE, *Team Leader: Congregational Learning*

NIGEL ROBB, *Team Leader: Resourcing Worship*

(to 22 November 2013)

GRAHAM FENDER-ALLISON, *Acting Team Leader:*

Resourcing Worship (from 25 November 2013)

In the name of CARTA

GRAEME ROBERTS, *Convener*

DAVID LOGAN, *Vice-Convener*

NIGEL J ROBB, *Team Leader: Resourcing Worship*

(to 22 November 2013)

ADDENDUM

Rev Roddy Hamilton

Throughout his time as Vice-Convener of the area of Resourcing Worship (formerly Faith Expression), Roddy has brought a spirit of encouragement to all who have had the privilege of working with him. His good humour, ability to see the potential in a fresh idea, his enthusiasm and the affirmation of the gifts of others, have all distinguished his time of service. Roddy’s own talent for superb creative liturgy and engaging worship have allowed him to be involved in a wide variety of the tasks of the Council as it endeavours to support congregations in worship, specifically in his involvement with the Liturgical Group and as Convener to the Music Group.

Through a period of transition and challenge, change and development in the Council, Roddy has brought stability and insight, which have contributed to fresh opportunities and new directions. The work of expressing faith in fresh and surprising ways has been enriched by his leadership and commitment. The Council wishes him well for his continuing ministry in New Kilpatrick.

Rev Nigel Robb

Nigel Robb served as Team Leader for Faith Expression for eight years, following a similar period working in the Ministries Council. As Team Leader, in his unique way, he approached the tasks of providing resources for worship and engaging with doctrine with an insight and integrity acquired over many years. His institutional memory was a valued asset to both Council and Church, helping to inform and challenge us as we sought the way ahead.

To his other role as Secretary of CARTA, Nigel brought a breadth of knowledge of church history and theology, which is proving of great value to the current review. With boundless energy and enthusiasm, he has inspired and mentored congregations across Scotland to realise their aspirations to remake their buildings in ways that would enhance their worship and witness. Under his leadership, CARTA has become an agency that likes to say “Yes!”

For 16 months Nigel also took on the demanding job of Acting Council Secretary, working exceptionally hard to hold the staff and the Council together through the challenges of transition. We thank God for the gifts that Nigel brought to these disparate roles and wish him to know how much we value what he has done.

Dr Donald Smith

Dr Donald Smith has served the Mission and Discipleship Council and its predecessors for over thirty years. He began his service as assistant to Rev Gordon Strachan at The Netherbow Arts Centre and was then appointed as The Centre's Director. During his tenure at The Netherbow Donald has successfully built bridges between the Church, faith and the cultural life of Scotland. His love of the Church and of Scotland, his wide ranging interests in the area of the arts, and his commitment to bringing the Christian story of Scotland and faith into the public arena has led to engagement across the breadth of Scottish national life.

As Director of The Netherbow, Donald was central in its development into The Scottish Storytelling Centre, building on the oral storytelling tradition as a positive interface between culture and religion in contemporary Scotland. He also played a pivotal role in the redevelopment of the Netherbow building into a world renowned centre for the arts, culture and religion.

Donald's work as author, playwright, and storyteller; his interest in church art and architecture; his involvement with the national cultural life of Scotland; his work with congregations across the country in helping them develop their worship and worship spaces: these have all been undertaken with great enthusiasm and unbounded energy. The Church has been fortunate to have had the services, the vision and the commitment of Donald Smith for all these years.

In the name of the Council

COLIN SINCLAIR, *Convener*
JOHN HAWTHORN, *Vice-Convener*

Congregational Learning

NORMAN SMITH, *Vice-Convener: Church Without Walls*

ALISTER BULL, *Council Secretary*

LESLEY HAMILTON-MESSER, *Team Leader:*

Church Without Walls

RON CLARKE, *Team Leader: Congregational Learning*

GRAHAM FENDER-ALLISON, *Acting Team Leader:*

Resourcing Worship (from 25 November 2013)

In the name of the CARTA

GRAEME ROBERTS, *Convener*

DAVID LOGAN, *Vice-Convener*

APPENDIX I

MISSION AND DISCIPLESHIP COUNCIL STATEMENT OF PURPOSE AND REMIT

The purpose of the Mission and Discipleship Council is to resource God's people in the Church of Scotland, for worship, witness, mission and discipleship; enabling and empowering the Church to share God's love in the name of the Father, Son and Holy Spirit, mindful of the changing contemporary culture of Scotland and beyond.

Specifically we will stimulate and support the Church²:

- to reflect critically on our practice and places of worship, and bring about creative change
- to communicate the good news of Christ's message
- to engage in mission beyond our walls
- to nurture in all a discipleship of learning and service
- to have a renewed vision that understands what it is to be the body of Christ through the Holy Spirit

The remit of the Mission and Discipleship Council is:

- To take a lead role in developing and maintaining an overall focus for mission in Scotland, and to highlight its fundamental relationships with worship, service, education and nurture

² "the Church" in this case refers to all the churches in Scotland and not just the Church of Scotland

- To take a lead role in developing strategies, resources and services in Christian education and nurture, recognising these as central to both mission and discipleship
- To offer appropriate services and support nationally, regionally and locally in the promotion of nurturing, worshipping and witnessing communities of faith
- To introduce policy on behalf of the Church in the following areas: adult education and elder training, congregational mission and development, resourcing youth and children's work and worship
- To establish and support the Mission Forum with representatives of relevant Councils
- To encourage appropriate awareness of, and responsiveness to, the requirements of people with particular needs, including physical, sensory and/or learning disabilities
- To conduct an annual review of progress made in discharging the remit and provide a written report to the Council of Assembly

Membership

- Convener
- 3 Vice Conveners
- 24 members appointed by the General Assembly (one of whom will also be appointed by the Ecumenical Relations Committee)
- One member appointed from and by both the General Trustees and the Guild
- Convener of the Committee on Church Art and Architecture

The Nominations Committee will ensure that the Council membership contains at least three individuals with specific expertise in each of the areas of mission, education, worship and media.

APPENDIX II

Mission Forum Report

Our Changing World

The Church is on a journey, and we are explorers and pilgrims,

*but God is ahead of us. Nothing in heaven or on earth is foreign to God's all-embracing love.*³

We can never say "the last word" on any issue but constantly need to review and respond.

A change of age

Global change has an impact on Scotland. We live in a world of tensions between competing ideologies such as consumerism, militant fundamentalism, or Western secular liberalism. We have also seen advances in science and technology, increasing disparity of wealth, increased mobility in populations, ecological pressures and the impact of social media in the digital age.

The Church's experience of such changes is different throughout the world and the churches in Scotland are continually seeking to understand how these changes impact on them and respond accordingly. We have to embrace the opportunities, be aware of the challenges and learn from the wider experience of the world Church.

A changing nation

There have also been changes specific to Scotland.

The advent of devolution in 1999, the election of Scottish National Party Governments in 2007 and 2011, and the independence referendum in 2014, have accelerated the debate about identity. These political developments relate to the many economic and social challenges facing our country. These include housing and jobs, education and health, changes in social care provision, environmental issues, the blight of sectarianism and bigotry, the impact of welfare reforms, and the increasing gap between the rich and poor. The impact of globalisation upon Scotland has been paralleled in some parts with fragmentation. There are challenges of social integration as we welcome refugees, economic migrants and asylum seekers. We face a society where many working people are living in poverty, not just those without work. Life is complicated

³ Mission and Discipleship Reflective Statement – www.resourcingmission.org.uk

by the impact of multi-national companies, increasing individualism, the growing digital divide within society and the changing nature of community.

The structure of social and work rhythms has also changed. The church needs to adjust more quickly to a world where both partners work, where Sunday has been re-shaped, the nature of volunteering has changed and there is a more mobile working population with long commutes. How does the church relate to changing family structures with more people cohabiting, more children born to single parents, more people living alone, more young adults unable to leave home and more civil partnerships?

We are acutely aware that many live in a framework of hopelessness, isolation, discouragement and estrangement. They lack meaning in the present and lose hope for the future. Many church people share the same experience, not least those in struggling congregations. There is a fear of being drawn in by false hopes and let down if the Church, like so many other bodies, fails to deliver on promises made. Honesty and trust are needed in a culture that fears looking foolish in front of others, fears taking risk through a step of faith or feeling exposed through failure. Without this spirit of openness, spiritual paralysis will take hold, leading to indecision or resistance to commit in faithful obedience.

The Mission and Discipleship Council's reflective statement expresses why we do not lose hope:

The challenge of God's mission might seem impossible to meet, if the Creator were distant from creation. The opposite is true, as from the beginning of time God's loving purpose has been to make this earth, home.

The call to be a changing Church in a changing context

The Church's responsibility in this uncertain social and political order is to bridge the gap between faith and the world. The Church increasingly speaks from the margins of society rather than from its centre. This is not a place of weakness, for it allows churches to express solidarity and support the marginalised in their cry for justice, as shown

by the Church's participation in initiatives to address food poverty, climate change, debt and fair trade.

The Church needs to awaken to the true impact of Christendom's demise. In a world of flux, the Church still holds onto its belief in the enduring nature of values and beliefs found in the Gospel. If genuine connections are to be made then we must be far more flexible in the options we provide for people to encounter God. Our changing culture requires congregations to cooperate not compete and to think ecumenically rather than denominationally.

We are called by God to make a difference, to be part of the transformation of lives, to provide leadership and to show the links between life and health, spirituality and well-being.

How we respond – the Church's call to mission

The Mission Forum is a group hosted by Mission and Discipleship to explore afresh the place of mission within the Church of Scotland and to hold the importance of mission before the whole church. During the last year, as practitioners, we have shared what mission means in the distinctive areas of work to which each Council and Committee is involved. This has led to a rich diversity of insight. While we recognise the danger that "if mission means everything, then it can so easily mean nothing", we have found that we are impoverished by trying to reduce the meaning of mission to a simple sentence. We want to encourage congregations and areas of church life to reflect on what mission looks like today in Scotland and to evaluate their work in that light. We hope that some of the bullet point comments may trigger that exploration.

Mission is pivotal in the Church of Scotland and expressed in a variety of ways, for instance:

Mission and Discipleship Council develops the whole people of God for mission at both an individual and local congregational level through training and resourcing.

Church and Society Council exists to work for justice, peace and the integrity of creation, and to walk in service

with the people of Scotland. It aims to lead the Church of Scotland's contribution to public debate and discourse on political, social, ethical and economic issues at a local, national and international level.

Ministries Council works with the whole of the Church of Scotland to provide leadership that will enable the Church's mission.

World Mission Council seeks to engage individuals, congregations and Presbyteries in the life of the church internationally, helping us to make connections, to learn from each other, and to walk together in faith and love; and through sharing experiences and resources we can seek 'life in fullness' for all.

Crossreach (Social Care Council) seeks, in Christ's name, to retain and regain the highest quality of life which each individual is capable of experiencing at any given time.

Panel on Review and Reform helps us to find our vision for mission and address our changing context, encouraging us to respond as our context changes in order to be fit for purpose.

The Committee on Ecumenical Relations reminds us that the Church of Jesus Christ is bigger than the Church of Scotland. We do not work alone but in collaboration and solidarity with churches who share with us our commitment to act together in all matters, except where deep differences of conviction compel us to act separately (The Lund Principle⁴).

Faith in Community Scotland, a member of the Mission Forum, is a valued partner as we seek to live out our mission. Faith in Community Scotland walks together with people of faith in support of Scotland's economically

poorest communities. They are committed to working with all who share the desire to challenge and overcome poverty and exclusion.

Congregations are called to be mission-shaped in all they say and do and are.

We explored mission through addressing five questions, which were also explored, in parallel, by a group of young people:

- i. Mission is... Why Mission?
- ii. Mission as... What is Mission?
- iii. Mission through... What is the context for mission today?
- iv. Mission with... How do we interact in mission?
- v. Mission in... In what spirit do we do mission?

Papers on these themes can be found at www.resourcingmission.org.uk

We recognised some unhelpful limiting views of mission when:

- Mission is limited exclusively to evangelism
- Mission is seen as something that begins at the far end of the Mediterranean, where missionaries are special people
- Mission is centred round a well-known figure who "holds a mission"
- Mission began with the Great Commission and is restricted to a few key texts
- Mission is seen as imposing our culture on others or a cloning project
- Mission is something at the periphery of the Church, rather than the life of the Church
- Mission is for a few specialists, rather than the core calling of every follower of Jesus

The beginnings of talking about mission:

- Mission begins with God (Missio Dei)
- Mission is at the very core of who God is and what God does
- Mission is key to Christian faith and theology
- The whole of God: Creator, Redeemer and Sustainer

⁴ The Lund Principle is an important principle in ecumenical relations between Christian churches. It affirms that churches should act together in all matters except those in which deep differences of conviction compel them to act separately. It was agreed by the 1952 Faith and Order Conference of the World Council of Churches held at Lund, Sweden.

(Father, Son and Spirit), is engaged in mission

- Mission is centred in Jesus, in his life, ministry, death and resurrection
- Through the Holy Spirit, God indwells the Church, empowering and energising the members
- The mission of God is Kingdom business
- The mission of God has no limits or barriers
- The mission of God includes the Church, creating a Church as it goes on its way
- There is Church because there is mission, not the other way around
- Mission is in everything God calls us to do as Church
- We are invited to share in God's mission to the whole world
- Though the word "mission" is not used in the New Testament, it saturates in every page
- Mission becomes for Christians an urgent inner compulsion, even a powerful test and criterion for authentic life in Christ
- Mission, though it includes the varying forms of Great Commission, is found throughout the Bible from Genesis to Revelation
- In mission the whole people of God take the whole Gospel to the whole world
- The Great Commission (to go) should be undertaken in the spirit of the Great Commandment (to love)
- Mission is far richer than we first imagined. It includes evangelism, acts of mercy, social justice, worship and much more besides.

We recognise that we have often failed to be the Church we are called to be

- We have been complacent when we should have been urgent
- We have been arrogant when we should have been gracious
- We have been inconsistent, saying things we have not lived out
- We have "done mission" for others in a paternalistic way rather than engaged in genuine partnership with them

- We have sought power when we should have been vulnerable
- We have played safe when we should have taken risks
- Mission requires us to be conscious of our own need for repentance
- We have failed to learn from the model of Jesus' death and resurrection
- We need to die to live
- We need to let go and step out in faith, trusting God
- We need to be willing to be vulnerable and weak
- We need to learn to be, as well as to do
- We need to be "Cross-shaped" people
- Mission is always costly though also gloriously fulfilling

The key to mission is found in Jesus who said "Follow me" (Church without Walls)

- To say "mission is to follow Jesus" is simple, but the full breadth and significance of this is complex
- He provides the model for mission by his life, death and resurrection
- He gives the mandate for mission in his commission to the Church
- He empowers us for mission through his teaching, the Holy Spirit and the Church
- We understand mission by following the Jesus way. "Listen to him".
- "As the Father sent me, so I am sending you". This includes:
 - the fact that he came – his presence with the disciples
 - the life he lived – doing what Jesus did
 - the message he shared – saying what Jesus said
 - calling to repentance and to faith
 - welcoming, inviting and challenging
 - the gospel he proclaimed
 - changing lives, bringing forgiveness, calling for justice, offering hope
 - the love he taught
 - love God with all your mind, heart and soul
 - love one another
 - love your neighbour

(Who is my neighbour? What would be good news for them?)

- love your enemies
 - the example he gave (landmarks on the journey)
- feed the hungry
- heal the sick and care for those who are ill
- comfort the sad and mend broken hearts
- welcome the stranger and the alien and make them family
- visit the prisoners
- work for justice
- see to the needs of those at risk of being forgotten – advocacy for the voiceless
- confront poverty no matter what that may be
- care for God's creation

Mission takes seriously the importance of the good news of the Kingdom of God

- to declare and demonstrate the good news of the Kingdom in such a way that it can be seen as well as heard, so that people respond to Jesus' invitation to enter
- to show in the midst of hardship and poverty lives where
 - hearts have glowed and lit up others
 - teachers have brought out the best in others
 - some have just kept on keeping on, despite it all
 - service has been offered to the community
 - the people of God are serving, caring, worshipping, listening, laughing, open, shining
- to be the voice that speaks out, that challenges the status quo and protests
- to be the peacemaker, the listener, the carer and the one who prays for others

This is both a call to the church community and a personal call

- without mission the church dies
- we are called to embody what we share, by how we live together

Mission tells the good news

- to those who have not heard
- or who have forgotten
- or who have been let down
- whilst ensuring our tone as well as our truth reflect Jesus
- avoiding arrogance, triumphalism, insensitivity and is our companion on the way
- the first disciples were sent to live alongside, to share homes and to accept hospitality
- so we are called to learn from one another
- share questions and answers
- share challenges and opportunities
- and to touch lives
 - it will be rooted locally in specific contexts but never lose a global vision
- it involves proclamation, demonstration and presence – words, action and life
- it draws from our common life in Christ
- expressed in worship
- deepened by discipleship
- shared through stories
- nurtured in prayer
- to know and make known
- enabling others to see God

This is both a global call and an ecumenical call

- We need to listen, learn and serve the whole world
- We need to listen, learn and work with the whole Church and model the unity we share

Jesus gives a context for mission in Acts 1:8

First we are to be witnesses in "Jerusalem"

- where we failed Jesus by denial, flight and locked doors
 - admit our failings
 - where others crucified him
- forgive the failings of others

Then we are to be witnesses in "Judea"

- where everyone knows us – or thinks they do
- in the mundane, ordinary, local situations in which we live

The next challenge is “Samaria”

- where we are hated for who we are, and what we represent
- where we are uncomfortable because of history, culture, values

Finally to the “ends of the earth”

- a ripple effect
- contagious

Mission is an adventure of faith into the unknown

- It is about being in the Spirit and responding to where people are in their lives
- It is about creating spaces and opportunities for people to initiate a relationship or go deeper with God
- It involves risk, a willingness to go beyond where have been already to meet pain or growth as equal companions
- Mission may begin with small steps of welcome, kindness, giving a helping hand
- Mission may involve making what we have open to the community and becoming part of the community's life
- It is exhausting, demanding, frustrating, often bringing us to our knees in despair and dependence, and at the same time energising, liberating, fulfilling and causing us to rejoice and wonder
- Mission always involved reconciliation, whether with God, others, oneself or creation
- It involves laughter as well as tears, exhilaration as well as tenacity, and tokens of grace are found along the road

Conclusion

The original hope of the Mission Forum was to present to the Church a simple statement about the meaning of mission. Around this the whole Church could unite as it made mission its priority. However, by bringing together the breadth of the Church's work through our various bodies, it has become apparent that, in mission, *context matters*.

We have enjoyed the chance to talk with and listen to others for whom mission is their daily business. We

have been enriched by fresh insights and challenged by stories of transformation. We hope that our work together will provide a model of partnership in mission between different parts of the Church.

The Mission Forum presents this panorama to the whole Church. Please use it as a discussion starter for exploring what mission would look like in your particular context.

In a fast changing world we need to work hard to understand our culture, to see its strengths, weaknesses and blind spots. In Scotland, as Christians, we need to be “good news” as well as share “good news”. This is a time for clear minds, warm hearts and a willingness to have dirty hands.

We are called to faith, to hope and to love as followers of our Lord Jesus Christ. We invite you to reflect on this report and enthusiastically to join us on the journey.

APPENDIX III

CARTA (Committee on Church Art and Architecture) Interim Report to the General Assembly 2014

The Review Group was established in May 2013 in response to the following deliverance:

Instruct the Mission and Discipleship Council to set up a “review process” of the work of CARTA with a remit to investigate the ways in which the Committee may serve the changing needs of the Church in Scotland for building provision and report to the General Assembly of 2014.

The Group's members are Dr Graeme Roberts (Convener), the Rev Dan Carmichael, Campbell Duff, Paul Goode, the Rev Alison Mehigan and the Rev Nigel Robb (Secretary). The General Trustees were invited to be represented but preferred to be consulted by the Group.

The Group has met on seven occasions: three of these were to consult with representatives of Presbytery property committees (21 September), congregations which had sought CARTA's advice (16 November) and the General

Trustees (13 December). Subsequent consultations have been arranged with the Joint Emerging Church Group and the Mission Forum.

Remit

At its first meeting (31 May) the Group noted that it had been given a very broad remit by the General Assembly and agreed to proceed by seeking:

1. To understand the reasons why the Committee was established and how it has developed into its current form.
2. To clarify with the Law Department and the General Trustees the nature of its role with regard to safeguarding the Church's privileged position in relation to "ecclesiastical exemption" and the implications of this for CARTA's constitution and mode of operation.
3. To review its current remit in the light of the Mission and Discipleship Council's aim to "stimulate critical reflection and development of places and practice of worship" and, in particular, to consider whether it should seek to play a more proactive role in encouraging and supporting congregations to think about how their buildings might be adapted to serve the purposes of mission and worship in the 21st century.
4. To formulate proposals for its future work in the light of *inter alia* the outcomes of the Presbytery Planning Process, the introduction of Local Church Reviews, recent developments in mission, worship and witness, and good practice relating to such matters as disabled access and energy management.
5. To review its composition in the light of the outcomes of 2, 3 and 4 above, including how the range of knowledge, skills and expertise required for its work can best be recruited.
6. To review its resourcing in the light of 2, 3 and 4 above, including its operating budget, administrative support and access to professional expertise.
7. To consider, in consultation with the Council of Assembly, the General Trustees and the Mission and Discipleship Council, where in the Church's

infrastructure CARTA is best located; and, if the outcome is to leave the Committee where it is, to consider how its operational relationship with the General Trustees might be improved.

8. To consult with congregations and presbyteries concerning their experience of working with CARTA and how this might be improved.

1. Rationale and development⁵

It is 80 years since the General Assembly of 1934 appointed a Special Committee of ministers, artists, architects and other competent lay people to advise presbyteries on artistic questions, church fabrics and furnishings and other such matters; three years later, this was re-titled as the Advisory Committee on Artistic Questions. From the start the Committee sought to improve standards, particularly of materials, stained glass, memorials, furniture, lighting, colour schemes and church layout. Informed by the liturgical and theological insights its members, it emphasised the centrality of the Word and Sacrament in the design of church buildings and presented itself as "a disinterested court of reference" and a source of "dispassionate guidance."

Reconstituted in 1946, the Committee formed regional panels to economise on the travel costs to congregations, who were encouraged to seek early advice on improvement schemes well in advance of their submission to the General Trustees. In the 1950s the General Assembly agreed to fund a book on church design for congregations, which was well received; this stressed the importance of being faithful to the doctrine and tradition of the Church of Scotland while addressing contemporary needs. Further books on the design, maintenance and furnishing of churches followed in 1964 and 1983.

As a result of growing concern about the number of alterations to 17th and 18th century buildings that

⁵ This section is based on an extensive paper on the History of CARTA prepared by the Secretary to illustrate how its development has been shaped by the changing needs of the Church

destroyed their distinctive character, the 1960 General Assembly instructed the General Trustees to ensure that the Committee was consulted about any proposed alteration to a church built before 1840. In 1973 the General Trustees agreed that all non-structural alterations should be referred directly to the Committee in order to avoid duplication, which led to an increased caseload.

In the 1970s the Committee began to promote its expertise to congregations considering union and the subsequent disposal of surplus buildings and furniture; it also established an organ advisory committee. In 1979 there was another name change, this time to the Advisory Committee on Artistic Matters, in an attempt to find one that more adequately reflected its work and purpose.

In the 1980s a depository for recycling surplus church furniture was opened in a disused church – replaced in 1993 by the present, a much less expensive, “Exchange and Transfer” service. During this decade the Committee dealt with a growing number of proposals to create social space beneath galleries and more flexible worship space by the replacement of pews by chairs and the alteration of chancel areas. It was also involved in the body set up by the General Assembly to devise a strategy for the deployment of the Church’s property resources. In 1988 a proposal to bring the Committee under the aegis of the General Trustees rather than National Mission was defeated.

In 1990 the Committee was at last granted secretarial and clerical support – just in time, as its annual caseload jumped from 201 to 310 the following year. At the same time, at the request of the General Trustees, the Committee became responsible for advising congregations on the disposal and transfer of the contents of redundant church buildings. This decade witnessed an increasing number of requests for advice about adaptations to improve inclusive access by those with physical disabilities. In a further attempt to clarify its status the Committee’s name was changed to the Consultative Committee on Artistic Matters in 1997 (two years later “Consultative” was dropped) and the case for its existence set out in some detail. The following years saw

it outline the criteria that should be met by any proposed alteration, as well as consider the various issues involved in replacing pews by chairs.

In the new millennium the Committee reminded the General Assembly of the need for its buildings to reflect the Church of Scotland’s reformed heritage in relation to layout and furniture. At the same time the Committee began to receive requests for advice about the installation of AV systems and the extension of chancel areas to accommodate praise bands. The requirement for churches to make “reasonable adjustments” under the 2004 Disability Discrimination Act was also reflected in the Committee’s caseload. In 2005, under the new arrangements for the central administration of the Church, the Committee’s membership (set at fifteen in 1934) was reduced – six years after the General Assembly had been invited to increase its core membership to 24 in response to the volume and range of its workload; this was subsequently increased to 17 in total.

Although its name, composition and responsibilities have changed over the years, the Committee’s primary function remains essentially the same – to advise congregations how to make buildings designed for worship and witness in the past fit for the same purposes in the present, while at the same time being good stewards of their inheritance.

2. Ecclesiastical Exemption⁶

Proposals to repair or adapt a listed building in a manner that may affect its character require an Application for Listed Building Consent to be lodged with the planning authority, but churches in ecclesiastical use that have been listed⁷ as being of special architectural or historic interest are currently exempt from this control. Proposals to repeal this ecclesiastical exemption were successfully resisted in the late 1980s; and, on the evidence of a more recent pilot

⁶ This section is based on a paper from the Law Department clarifying the legal basis of this exemption.

⁷ The Review Group is endeavouring to find out how many Church of Scotland buildings are currently listed by Historic Scotland

scheme, the Scottish Government agreed to continue with the voluntary arrangement whereby proposals to alter church interiors are dealt with by each denomination under its own scheme of self-regulation: in the case of the Church of Scotland the General Trustees, advised by CARTA, are the recognised decision-making body.

To maintain its privilege of ecclesiastical exemption it is important that the Church of Scotland is able to demonstrate that its system of self-regulation is effective and that it includes a provision for independent expert advice. This means that the requirements of the General Trustees regarding the procedures for advising and approving proposals for alterations are strictly adhered to by presbyteries and congregations.

During the Review Group's consultations it became evident that there was some uncertainty amongst both presbyteries and congregations as to the respective roles and responsibilities of CARTA and the General Trustees in relation to the alteration of church buildings, particularly as regards the kind of proposals that CARTA is authorised to approve without reference to the General Trustees. **It was agreed to ask the General Trustees to clarify the position.**

3. A more pro-active role

The Mission and Discipleship Council recently agreed that its work should be based on five key principles, the first of which is stimulating and supporting the Church "to reflect critically on our practice and places of worship, and bring about creative change."

Currently, CARTA is primarily a reactive body, responding to requests for advice or approval from congregations rather than setting out to encourage and support them to think imaginatively and creatively about their buildings. The General Trustees have indicated that they would welcome CARTA's support in pursuing their own aim to be more strategic and proactive by encouraging congregations to reflect on their mission and how their church buildings might be adapted for the purposes of

worship and witness in the 21st century. The Trustees also see a role for CARTA in the changes being made in Priority Areas.

There was support for CARTA adopting a more proactive role as an encourager and enabler of change from those involved in the Review Group's other consultations. **The Review Group recommends that CARTA is encouraged, in support of the General Trustees, to assume a more pro-active role in stimulating and supporting congregations to think creatively about how their buildings might be adapted for worship and witness in the 21st century.**

4. Future work

If CARTA is to "serve the changing needs of the Church in Scotland for building provision" it needs to be in a position to answer two questions:

- How are the ways in which congregations wish to worship, witness and engage with their local communities likely to change in the next five to ten years?
- What are the implications of these changes for their buildings?

Consultation with representatives of Presbytery Property Committees and congregations suggests that, although the current Presbytery Planning Process may result in congregational linkages and unions without any immediate reduction in the number of church buildings, this is unlikely to be sustainable; and that CARTA has an important role as a disinterested source of expert advice and guidance regarding the choice of buildings to be retained, their development potential and the disposal of surplus furniture and fittings.

Making church buildings and what goes on in them both accessible and welcoming to those with disabilities is not only a legal obligation but also (to quote the Law Department) "central to the churches' mission of bringing people closer to God" and "a unique opportunity to take the lead in promoting the inclusion of disabled people in their communities." It is also General Assembly policy to reduce the Church's carbon footprint – a huge challenge

to congregations worshipping in old, poorly insulated and energy inefficient buildings. Both are areas for careful consideration when a congregation is contemplating or planning alterations to its buildings.

The Review Group is considering whether the new Local Church Review process might be used to encourage congregations to consider what changes to their current buildings and facilities would help them realise their future mission and action plans; gather early information from presbyteries about congregations contemplating or planning changes to their buildings; and monitor compliance with the requirement that congregations seek CARTA's advice about proposed alterations.

The Group has invited the Joint Emerging Churches Group and the Mission Forum to provide information about developments in their areas of responsibility with a view to considering their implications for the future work of CARTA.

5. Composition

CARTA currently comprises a Convener, Vice-Convener and 15 members, each of whom serves for four years; 50% of those retiring in a given year can be nominated for a further period of four years. The Committee has co-opted two people, who serve for a year, in addition to representatives from the General Trustees, Historic Scotland, the National Association of Decorative Fine Arts Societies, the Royal Commission on Ancient and Historic Monuments of Scotland and the Scottish Episcopal Church. It also has access to various specialist consultants, and former members are often willing to continue to assist with visits.

The Review Group has yet to address fully the issue of its composition and how to ensure that CARTA has access to the range of knowledge, skills and expertise required for its work through the recruitment and retention of sufficient suitably qualified volunteers, both to serve on the Committee and to assist with visits. It will also review how new members are supported in their initial months, so that they are quickly enabled to play a full and confident part in the Committee's work.

However, one outcome of the Group's consultation with representatives of the General Trustees is that both bodies require to have access to the best expertise available, and that the current limit on the period of office of CARTA members (unlike that of the General Trustees) is not appropriate for a body that has a service rather than a policy making function. As such, CARTA requires a measure of continuity of membership to maintain standards and ensure that specialist expertise is available on a regional basis. **It was agreed to recommend that members of CARTA be permitted to continue to serve beyond the maximum term set by the General Assembly, thus restoring the previous situation.**

6. Resourcing

Consideration of this has been deferred, pending further work on the likely range and volume of CARTA's future workload.

The Review Group noted, however, the view of the General Trustees that, as a result of introducing regular property surveys, church buildings are in a better condition now than for years, allowing congregations to think creatively and imaginatively about change. This has resulted in an increase in requests for advice and approval by CARTA and the General Trustees.

7. Location

The Review Group believes that the most appropriate location for CARTA continues to be under the aegis of the Mission and Discipleship Council, particularly in view of the close link between place and practice when it comes to worship and witness. Innovative practice (as well as the restoration of traditional practice) may require access to different, more flexible configurations of worship space; similarly, reaching out to and drawing in the wider community may involve creating contemporary social space where local people and groups can meet. Although it was proposed in 1988 that CARTA's predecessor should operate under the aegis of the General Trustees, the Review Group noted the importance that the latter now attach to CARTA remaining a separate and

independent consultative body of experts in order to protect the Church's privilege of ecclesiastical exemption. **Accordingly, the Review Group recommends that CARTA continues to operate as part of the Resourcing Worship team of the Mission and Discipleship Council.**

8. Areas for improvement

The Review Group's consultations with Presbytery and congregational representatives suggested a number of areas where the service provided by CARTA and the General Trustees might be improved, particularly through better communication and more effective collaboration. These include:

- clarifying the respective roles and responsibilities of the two bodies
- streamlining and simplifying the process of accessing advice and obtaining approval
- revising the paperwork required to avoid duplication
- creating a "single gateway" – a central point of contact at 121 for all enquiries regarding church buildings
- offering more guidance and advice to congregations considering or planning major alterations
- organising joint training events for presbyteries and congregations, possibly on a regional basis
- improving access to web-based resources

Both the Review Group and the representatives of the General Trustees are strongly in favour of streamlining the application procedure and reducing duplication by creating a single gateway, administered by the Secretary's Department of the General Trustees, with appropriate forms and processes: initially this will be paper-based before being digitised. **It was agreed to refer this to the relevant officers of both bodies to develop.**

There was also support from the representatives of the General Trustees for greater collaboration, including joint visits, resources, events and other activities.

One area where guidance is particularly needed concerns the reformed theological principles and practices that congregations and their architects should

bear in mind when considering or planning alterations to their sanctuaries. To this end the Secretary of the Review Group has drafted a historical and theological overview of the purpose and design of church buildings in the Church of Scotland, which is available online at www.resourcingmission.org.uk

APPENDIX IV

Joint Emerging Church Group Report (JECG)

1. At last year's General Assembly congregations were challenged to explore, by 2020, the possibility of establishing a new experience or expression of church appropriate to the local context. The scale and urgency of the mission challenge facing the Church has only grown in the intervening months, and the Joint Emerging Church Group lays this challenge before the Church once more.

1.1 Much of the work of the group has been directed towards enabling this challenge to be taken up, and the "mixed economy, where both existing and fresh expressions of church co-exist, not at the expense of each other but for the benefit of the whole" (Reports, 2008, pp 3/8, 2.2.2.3), to become the norm rather than the exception.

2. Both Councils are happy to report significant progress since the General Assembly of 2011, which considered an important piece of research, *Reformed, Reforming, Emerging and Experimenting (RREE)*.⁸

2.1 Details of the work tackled is contained in sections 4 to 8 below, and offer some insights on how the suggestions made in RREE will be progressed in order to facilitate this mixed economy within the Church of Scotland.

2.2 Goals identified in last year's Joint Report (Reports, 2013, 4/28-4/30) have been progressed:

1. A formal partnership with Fresh Expressions (www.freshexpressions.org.uk) began on 1 October 2013.

⁸ www.resourcingmission.org.uk/resources/emerging-church

2. An appointment to the Fresh Expressions Development Worker post has been made. The Rev David McCarthy took up post on 17 February 2014, following ten years as minister of Greenock East End New Charge Development in the Presbytery of Greenock and Paisley. This post will support the development of fresh expressions through the developing networks of existing practitioners and those exploring possibilities, by delivering and signposting to appropriate training and resources, and assisting the wider church to better understand what is happening through research and mapping of existing initiatives.
3. A national Fresh Expressions Vision Day took place in St Andrews and St George's West Parish Church in Edinburgh on Saturday 2 November 2013, attended by over 100 folk from Annan in the south to Shetland in the north, where the building itself was a metaphor of the mixed economy, utilising new technology within an historic building.
4. The work of the Statistics for Mission Group is reported on elsewhere: this key information will inform the mission of the whole Church, helping congregations to understand the missional opportunities in their parish.
5. Online resources such as Future Focus are available at (www.resourcingmission.org.uk/resources/future-focus).
6. Also on line, following up on the RREE research, are some starter guides exploring what it means to begin a fresh expression of Church, which can be found in the Quick Guides section of our website. There are also signposts to *Go For It* (www.churchofscotland.org.uk/service/gp_for_it) and also to the wide range of resources now accessible through the Fresh Expressions website (www.freshexpressions.org.uk).
3. The seeds of a mentoring network were sown at the annual Emerging Ministries Conference, held over two nights in Aberfoyle in November 2013, and the JECG in partnership with the Fresh Expressions Development Worker will pursue this.
4. Continuity of membership and leadership within the Joint Emerging Church Group (JECG) has allowed for focussed work to take place, reflecting both on the conclusions arising from the RREE document and on some of the areas for work highlighted in last year's *A Time to Grow* document.⁹ As a result, the JECG has identified the following eight areas of work, with specifically three priorities in the period through to the General Assembly of 2015:

Areas of Work

 1. Training
 2. Resources
 3. Structures
 4. Baseline Research
 5. Network Development
 6. Theological mentoring
 7. Go For It
 8. Theological definition of 'ecclesial community'

4.1 Specific Priorities

4.1.1 Training

4.1.1.1 Training for pioneer ministries such as building on the success of the Mission Shaped Ministry (MSM) Course which ran in Edinburgh from 2012 to 2013; it is planned to run a further MSM course and a series of local Vision Days.

4.1.1.2 It is hoped to hold a second national Vision Day in the autumn of 2014, perhaps in Glasgow.

4.1.1.3 A mapping of possibilities which already exist, exploring potential partnerships with parachurch agencies, existing academic partners, other academic providers, and distance learning providers south of the border.

⁹ www.resourcingmission.org.uk/resources/emerging-church

4.1.1.4 Exploring the development of training for pioneer ministers, as part of selection, formation and continuing ministerial development.

4.1.1.5 It is our intention to engage with the Training Task group and other relevant parties.

4.1.2 Resources

4.1.2.1 Developing Web-based resources.

4.1.2.2 Exploring the feasibility of a limited number of pilot full time pioneer ministries

4.1.2.3 Signposting to appropriate resources.

4.1.3 Structures

4.1.3.1 Engaging across the Church in developing an increased awareness of emerging church.

4.1.3.2 Providing a forum for existing ecclesial communities to share their aspirations and concerns and relate to the wider church, including, but not limited to our former NCD congregations.

4.1.3.3 Encouraging developing groups and initiatives who are working towards building ecclesial communities.

4.1.3.4 Continuing to explore, along with the Legal Questions Committee and others, how new ecclesial communities and groups might relate to the wider Church.

4.1.3.5 Engaging with the Theological Forum in developing distinctive theological resources for Fresh Expressions and Emerging Church in the Scottish context.

5. A continuing dialogue will take place with **Go For It**, the successor fund to the Emerging Ministries Fund, Priority Areas Staffing Fund and Parish Development Fund. It was gratifying to note a good number of grants both from the main grant programme of Go For It, and the small grants programme, being awarded to projects which are establishing new ecclesial communities, and we look forward to continuing to partner and learn together.

6. It is also hoped to pool the information and resources relating to the group's work in one part of the Church's website, rather than it being located on either the Ministries Council pages or the Mission and Discipleship Council's pages.¹⁰

7. Fresh Expressions – Developments in the Movement

7.1 Fresh Expressions has its roots in the Church of England, although it is now an ecumenical UK wide movement, with representation and support from the Church of England as well as the United Reformed Church, the Methodist Church and the Salvation Army. Bishop Graham Gray, Archbishops' Missioner, retires at the end of April and will be replaced by the Rev Canon Philip Potter of Liverpool, who is referenced in *Reformed, Reforming, Emerging and Experimental* at paragraph 3.5.4 on page 33.

APPENDIX V

LIFE AND WORK REVIEW INTERIM REPORT

Those practising Zen Buddhism have long meditated upon this question: *you can hear the sound of two hands when they clap together, now show me the sound of one hand*. More generally, this elicits as many casual responses as it does keen reflection. If we took the liberty of recasting the question, we'd be no less challenged by this more immediate one: *you can hear the sound of two churches when they speak together, now show me the voice of one church*. This *Life and Work* review group appreciates the voice of the Church of Scotland is not a solo voice, but a chorus.

This ecclesiastical chorale, with its multi-part theology and wide Presbyterian vocal range, continues to celebrate its diversity and exercise the freedom of its evolving reformation. Its repertoire is sometimes expressed in the unison of resolved harmony, at others in the dissonance of unsettled difference. Unsurprisingly, such a creatively tensioned performance rankles and enraptures – often simultaneously. This is the voice that *Life and Work*, the

¹⁰ www.churchofscotland.org.uk/connect/emerging_church

magazine of the Church of Scotland, has attempted to mouth and mirror for 135 years.

Since 1879, the church has benefited from the enduring vision of *Life and Work's* founding editor, Archibald Hamilton Charteris. Every ensuing issue nuanced by the stylistic and subjective leanings of thirteen subsequent editors, each answerable for the magazine's quality, consistency, accuracy, fairness and taste. Throughout, the title seasoned issue by issue, strengthened by the implacable pace and magnitude of world changing events. Credibly, subscribing to *Life and Work* was less about gratifying individual taste in periodicals and more about manifest allegiance to the expression of a broad church. For the subscriber, when the church performs its chorus *a cappella* (in the manner of the Church), personal predilection plays second fiddle. Still, the white heat of a tumultuous century couldn't forge this alloy of loyalty into an unconquerable rallying point.

Life and Work, in common with paper-based publications universally, is facing the skewer of the digital generation. This, coupled with the spike in the ageing demographic of its readership and absent younger stand-ins, signals an advancing pincer movement. These challenges to its sustainability are well-rehearsed but less so, the identification and exploitation of new opportunities for long-term sustainability through business planning. The group finds it surprising that *Life and Work* has no business manager responsible for directing sales, marketing and brand development. For some, mercantile language strains their appreciation of the title's *raison d'être*. For others, underinvestment remains a concern, since it prevents the church from fully profiting from *Life and Work* and not merely in monetary terms. The group considers the true worth of *Life and Work* lies beyond its balance sheet.

Whether telegraphing or echoing, as the magazine of the Church of Scotland, *Life and Work* is both messenger and mirror of the church, serving as its instrument and its model. The parallel between mission and discipleship is patent. While the group is respectful of the chasm between

commercialism and evangelism, it believes the whole church can stake its claim in the title's future prospects. The group reckons unrealised market penetration to be low-hanging fruit. Developing and extending brand reach through investment and business planning could propel the brand closer to the frontiers of consumer usage and engagement. Although the group believes the magazine's direction, style, format and content primarily serve its declining internal market, it believes its fate, if already cast, is not yet set.

The group maintains there is no less demand for news – only paper. Increasingly, countless illustrious titles are relinquishing their paper crown before the new media monarch. The universally applauded pixel, the newly crowned head of communication, has all but ascended to the throne of its digital dominion. The date of this expected coronation, as far as the church is concerned, could be deferred if it wholeheartedly supported and promoted the magazine at every opportunity; championing not just its value but those core values of the voice it serves.

The group acclaims the editorial independence of *Life and Work* as one of its commendable strengths. Freed from the threat of overreaching intervention, the title has earned enviable credibility through its independence. The group observed that the magazine is respected, trusted and influential. Additionally, its high quality, creative design, professional journalism and dynamic content make *Life and Work* bankable and marketable. Introducing a catalyst to these reactants could accelerate an enhanced reaction. That catalyst is investment. With the enlisted support of a rallied church grouped around its common cause, the magazine could improve its market performance. Equally, extending brand reach could add value to this asset as it prepares to present itself to multi-channel consumers, where on-demand access to content across their digital devices is expected 24/7.

The group is buoyed up as it continues appraising and prioritising challenges and opportunities prior to submitting its final report with recommendations in 2015.

It believes the church could offer respite for *Life and Work*. It is time to ensure that the new *Life and Work* website would be the title's launch pad rather than its lifeboat-in-waiting (if the church ever agreed it would be best served by an all-digital brand). The countdown to T-minus zero may have started; nonetheless, the launch window has opened for the business development of the magazine. The group is sensitive to the unnerving consequences technology-driven change brings.

A pay-to-read online edition of *Life and Work* was discussed, but today's market conditions are challenging. The contrasting demographic between magazine subscribers and website visitors presents challenges which can be addressed through strategy planning and investment. The payback is opportunities for deeper engagement with increasing numbers through harnessing the power that a multi-channel, multi-media presence offers. The insatiable appetite for on-demand multi-media content, user interaction and social media presents new horizons. Targeted content could be delivered to hitherto unreachable audiences.

The group advocates ongoing consultation and cooperation with the Editor. Digital consumers expect fresh content daily, and the operational impact of tooling up for this multi-channel, multi-media presence cannot be underestimated. Neither can the added heat to the pressure cooker that is an Editor's desk, or contributing authors. Collaboration with the Editor is pivotal to satisfying that tricky troika; quality, satisfaction and profitability. The group feels that the Editor, if unencumbered by responsibilities of workaday business matters, would be freed to do what Editors do best to deliver success. The group dared to envisage what success might look like for *Life and Work* in 135 years' time. Thoughts of heritage turned to legacy.

We can no more envision *Life and Work* in 2149 than Charteris envisioned for 2014. What is clear is that then, as now, that same impulse to share the Good News of Jesus Christ will impel the life and work of the church and that

old rules apply to new tools. These include a set of agreed business goals, why we believe these are attainable, and the plan for reaching those goals. When the church speaks together about strategy, performance, product and consumer, that immediate question remains: *Show me the voice of one church*. When the church performs a *cappella*, somewhere in its chorus the voice of the psalmist can be heard: *Unless the Lord builds the house, those who build it labour in vain*. [Psalm 127:1 (NRSV)].

APPENDIX VI INTERFAITH AND MISSION REPORT

1. Introduction

At the General Assembly of 2012 the Mission and Discipleship Council was instructed to produce a report in the following terms:

Instruct the Council to bring a substantial report on all aspects of interfaith work, with particular reference to the place and practice of Christian mission in a multi-faith society, and report to the General Assembly of 2014.

The Council appointed a working group to undertake this task, which was chaired by its Convener. The co-opted members are listed at the end of the Mission and Discipleship report. The group has sought to be informed by the thinking of the Church of Scotland (Section 2); to recognise the context in which this discussion takes place (Section 3); to listen to the wider Church on this matter; to point to some of the theological principles involved (Section 4); and to highlight some aspects of good practice (Section 5). As well as reading and discussion, the group has met with Christians who are working in a multi-faith context, with chaplains from hospital, university and army sectors, and with leaders of other faith communities, and took the opportunity to listen, learn and reflect.

2. Background

It is 21 years since the General Assembly received a report from the Board of World Mission and Unity entitled "Mission and Evangelism in a multi-faith society and in a multi faith world". The three page report was followed by

20 pages of appendices. The debate on it at the General Assembly focussed almost entirely on the appendices. As a result, it is possible that the Church lost sight of much that was good in the report. While the world has changed significantly since 1993, we would want to endorse the following statements from that report:

- People coming to Scotland from other countries and cultures often find their security and significance in the deep roots of their religion.
- The challenge of witnessing in a multi-faith context may be relatively new to Scotland, but it is the context from which the Early Church emerged.
- We have an obligation to be good neighbours to other communities in our country. We must seek the good of these groups as we would seek our own. Wherever we love, concerned for the welfare of people and creation, we share in God's mission to the world. The love of Christ constantly takes us to the edge of our own social groupings, urging us to cross new thresholds. Boundaries become less important than being true to our centre in the God of love.
- Love does not happen at a distance. It is about relationships; meeting, understanding and trust. We have much listening to do. It is vital that ordinary Christians and people of other faiths simply listen and talk with each other. This is the ministry of dialogue.
- Honest conversation includes a straightforward owning of Jesus Christ as Saviour and Lord. The call to be witnesses to Jesus Christ is at the heart of our identity as Christians. That witness involves action and words, lifestyle and explanation. Sometimes words are cheap and actions are costly. Facing up to the cost of authentic witness is the mark of being a disciple in any society.
- Take the initiative and make the first approach. Be prepared to have your preconceived ideas about others and about yourselves challenged. Take time to build relationships. Get to know the people around you. Understand the social and religious practices of others. Make contact with the nearest place of worship of another faith to try and establish friendly relations. Involve members of other Christian churches in meetings with people of other faiths.

3. A changing context

While there is much in the 1993 Report which has enduring value, the overall context has changed out of all recognition. Among the reasons for this are:

a) A changing world

- New communication technology, particularly the internet, has brought the people of the world closer to one another in ways unimagined in earlier times.
- At the same time, many have reacted against the global consumerist culture by returning to their religious roots, so that there has been renewal and revitalization in the major world religions.
- The landscape of world Christianity has greatly changed with increasing secularization in the global North and West, and vigorous church growth in many parts of the global South and East.
- Contrary to its claims, the global free-market system does not make possible a better life for all. It has resulted, rather, in affluence for some and poverty for many.
- Large-scale migration has brought the peoples of the world into contact in new and often stressful ways and has greatly increased religious plurality in the Western world. The need for labour to support ageing populations in the West means this pattern is likely to continue despite some political and social concerns.
- The attack on the World Trade Centre in 2001 and the subsequent "War on Terror" have increased levels of fear and mistrust, and posed searching questions about the role of religious communities in the quest for justice and peace.
- Religious polarisation in our world has increased after attacks by fundamentalist religious groups in a variety of contexts, as well as the ongoing conflicts in what was the "Arab Spring."
- Awareness of the threat to the earth's future posed by population explosion, global warming, resource extraction and environmental pollution has greatly increased.

- With new-found access to social media, grassroots movements are directly involved in shaping democracies, governance and decision-making in unprecedented ways.
- The advent of devolution in 1999, the election of Scottish National Party Governments in 2007 and 2011, and the independence referendum in 2014 have intensified debate about Scottish identity – which inevitably includes a religious dimension.
- The breakdown in trust in institutions, eg banks, media, government and church, have all contributed to make people more cynical and suspicious.

b) **The changing face of religion worldwide**

Gordon-Conwell Theological Seminary's Centre for the Study of Global Christianity, which produces the *World Christian Encyclopaedia*¹¹, is widely recognised for its expertise in religious demography. It has shown how, against the trend in Western Europe, the world is becoming increasingly religious rather than secular. Atheism and agnosticism peaked in 1970 at 19.2% of the world population but have been in steady decline ever since, and are expected to fall to barely 10% by 2020. The major reason for this is the changes that have occurred in China and Eastern Europe, where religious affiliation has been greatly increasing. In global terms, the human community is currently becoming more religious not less – a development with many implications, not least for mission and evangelism in a context of religious plurality. We are living through an era of religious resurgence.

Comparing 1970 with what is projected for 2020, the following are all declining: atheists (4.5% to 1.8%), agnostics (14.7% to 8.9%), ethno-religionists (4.6% to 3.4%) and Chinese folk religionists (6.2% to 5.7%). Increasing are Hindus (12.5% to 14%) and Buddhists

(6.4% to 7.1%). Christians are almost constant (33.2% to 33.3%). By far the largest growth is among Muslims (15.6% to 23.9%). The two largest world religions, Christianity and Islam, in 1970 together claimed the allegiance of 48.8% of the global population, a figure projected to increase to 57.2% by 2020. This suggests that Christian-Muslim relations are likely to be increasingly significant. It is often presumed that the increasing secularisation of the West will inevitably be rolled out across the world, but these figures refute that assumption.

c) **The changing face of religion in Scotland**¹²

The 2011 census is revealing in regard to religion in Scotland. The number of those indicating that their religion is "Church of Scotland" fell between 2001 and 2011 from 42.4% of the population (2,146,000) to 32.4% (1,718,000). "Church of Scotland" was overtaken by "No religion" as the most popular answer. Those opting to describe themselves as having "No religion" increased from 27.8% (1,409,000) to 36.7% (1,941,000) between 2001 and 2011.

With the exception of "Jews", who remained constant at 6,000, all other non-Christian religions saw an increase in the number of their adherents. Buddhists increased from 7,000 to 13,000, Hindus from 6,000 to 16,000, and Sikhs from 7,000 to 9,000. The religion showing by far the biggest increase in adherents is Islam, rising from 43,000 to 77,000 in the course of the ten-year period. Muslims now represent 1.4% of the population, suggesting that Christian-Muslim relations are of growing importance. In relative terms, the number of those who identify themselves as belonging to a faith other than Christianity is small. However, their numbers are clearly growing while the number of Christians is falling, with the result

¹¹ World Christian Encyclopaedia – www.worldchristiandatabase.org/wcd/

¹² For further information on the religious makeup of Scotland see www.scotlandscensus/documents/censusresults/release2a/rel2asbtable7.pdf
For information by Council area see www.scotlandscensus.gov.uk/documents/censusresults/release2a/rel2asbfigure12.pdf

that Scottish society is increasingly diverse in terms of religious identity. It is also apparent that the cities of Edinburgh, Aberdeen, Dundee and Glasgow, along with East Renfrewshire, have higher levels of religious diversity than the rest of the country.¹³

4. Theological reflections

The thinking of the Group was informed by the work done on interfaith and mission as part of three major world conferences held in recent years and a statement issued together by three global church bodies. We have looked at each of these three conferences in the order in which they occurred, and conclude with a document endorsed by three world bodies.

The Group found much in these widely affirmed statements which can inform and enrich our thinking as we witness to Christ in an increasingly religiously diverse context in Scotland.

Each of these world gatherings comes to this issue from their own distinct perspective, and inevitably some readers will be drawn to the language and insights of one rather than the others. However, the group felt that all three gatherings added value to our understanding and bear further reflection, and that there was a significant degree of overlap between them.

- a) **Edinburgh 2010**¹⁴, brought together a very wide representation of world Christianity to mark the centenary of the Edinburgh 1910 World Missionary Conference, and issued a **Common Call** which included the following statement:

"Remembering Christ's sacrifice on the Cross and his resurrection for the world's salvation, and empowered by the Holy Spirit, we are called to authentic dialogue,

*respectful engagement and humble witness among people of other faiths – and no faith – to the uniqueness of Christ. Our approach is marked with bold confidence in the gospel message; it builds friendship, seeks reconciliation and practises hospitality."*¹⁵

- b) Later in 2010 the **Third Lausanne Congress**¹⁶ took place in South Africa and adopted **The Cape Town Commitment**¹⁷. Under the heading "Living the love of Christ among people of other faiths" it includes the following points:

"A) We commit ourselves to be scrupulously ethical in all our evangelism. Our witness is to be marked by 'gentleness and respect, keeping a clear conscience.' (I Peter 3:15-16) We therefore reject any form of witness that is coercive, unethical, deceptive, or disrespectful. B) In the name of the God of love, we repent of our failure to seek friendships with people of Muslim, Hindu, Buddhist and other religious backgrounds. In the spirit of Jesus, we will take initiatives to show love, goodwill and hospitality to them.

C) In the name of the God of truth, we (i) refuse to promote lies and caricatures about other faiths, and (ii) denounce and resist the racist prejudice, hatred and fear incited in popular media and political rhetoric.

D) In the name of the God of peace, we reject the path of violence and revenge in all our dealings with people of other faiths, even when violently attacked.

E) We affirm the proper place for dialogue with people of other faiths, just as Paul engaged in debate with Jews and Gentiles in the synagogue and public arenas. As a legitimate part of our Christian mission, such dialogue combines confidence in the

¹³ Further data on religion in Scotland has been released by National Records of Scotland since this report was compiled including cross-tabulations of religion against age, sex, ethnicity and national identity

¹⁴ www.edinburgh2010.org/en/resources/papersdocuments.html

¹⁵ Kirsteen Kim and Andrew Anderson ed., *Edinburgh 2010: Mission Today and Tomorrow*, Oxford: Regnum, 2011, p. 1.

¹⁶ The Lausanne movement emerged from the Congress in World Evangelism held in 1974 in Lausanne, where the influential Lausanne Covenant was written. Since that time, there have been two global gatherings, at Manila in 1989 and Cape Town in 2010.

¹⁷ www.lausanne.org/en/documents/ctcommitment.html

uniqueness of Christ and in the truth of the gospel with respectful listening to others”¹⁸

- c) A third statement to which the Group gave attention is the new affirmation on world mission and evangelism adopted by the **World Council of Churches in 2012: *Together Towards Life: Mission and Evangelism in Changing Landscapes***^{19 20}. This text featured prominently at the 10th General Assembly of the World Council of Churches, held in Busan, South Korea in November 2013. *Together Towards Life* focuses on the Holy Spirit as the agent of mission. Our calling is to “join in” with what the Spirit is doing in the life of the world. This opens up dialectic between the particularity of redemption in Christ and the work of God’s Spirit in the world.

What is clear is that by the Spirit we participate in the mission of love that is at the heart of the life of the Trinity. This results in Christian witness which unceasingly proclaims the salvific power of God through Jesus Christ and constantly affirms God’s dynamic involvement, through the Holy Spirit, in the whole created world.

This statement creates a framework where it is possible to be strongly affirmative about the distinctive content of Christian faith while also being radically open to the presence and action of God in the wider world.

Together Towards Life also highlights the relationship between evangelism and dialogue as we encounter people of different faiths, ideologies and convictions:

Dialogue is a way of affirming our common life and goals in terms of the affirmation of life and the integrity of creation. Dialogue at the religious level is possible only if we begin with the expectation of meeting God who has preceded us and has been present with people within their own contexts. God is there before we come and our task is not to bring God along, but to witness to the God who is already there. Dialogue provides for an honest encounter where each party brings to the table all that they are in an open, patient and respectful manner.

Evangelism and dialogue are distinct but interrelated. Although Christians hope and pray that all people may come to living knowledge of the Triune God, evangelism is not the purpose of dialogue. However, since dialogue is also “a mutual encounter of commitments”, sharing the good news of Jesus Christ has a legitimate place in it. Furthermore, authentic evangelism takes place in the context of the dialogue of life and action, and in “the spirit of dialogue”: “an attitude of respect and friendship”. Evangelism entails not only proclamation of our deepest convictions, but also listening to others, and being challenged and enriched by others.²¹

- d) Another very significant development in the Church’s thinking on Inter-Faith and Mission was the joint statement prepared by the **Pontifical Council for Interreligious Dialogue, the World Council of Churches and the World Evangelical Alliance** in 2011: “*Christian Witness in a Multi-Religious World: Recommendations for Conduct*”.^{22 23}

When it turns to practical questions of how to conduct Christian witness in a multi-religious world,

¹⁸ Lausanne Movement, *The Cape Town Commitment: A Confession of Faith and a Call to Action*, IIC1, <http://www.lausanne.org/en/documents/ctcommitment.html> p2-3, accessed 2 July 2013

¹⁹ *Together Towards Life: Mission and Evangelism in Changing Landscapes*, Geneva: World Council of Churches, 2013, Section 18

²⁰ www.oikoumene.org/en/resources/documents/wcc-commissions/mission-and-evangelism/together-towards-life-mission-and-evangelism-in-changing-landscapes

²¹ *Together Towards Life*, Section 95

²² Christian Witness in a Multi-Religious world: Recommendations for Conduct, sections 6-12

²³ www.oikoumene.org/en/resources/documents/wcc-programmes/interreligious-dialogue-and-cooperation/christian-identity-in-pluralistic-societies/christian-witness-in-a-multi-religious-world

it offers a number of principles to guide our conduct, including the following:

Rejection of violence. Christians are called to reject all forms of violence, even psychological or social, including the abuse of power in their witness. They also reject violence, unjust discrimination or repression by any religious or secular authority, including the violation or destruction of places of worship, sacred symbols or texts.

Freedom of religion and belief. Religious freedom including the right to publicly profess, practice, propagate and change one's religion flows from the very dignity of the human person which is grounded in the creation of all human beings in the image and likeness of God (cf Genesis 1:26). Thus, all human beings have equal rights and responsibilities. Where any religion is instrumentalised for political ends, or where religious persecution occurs, Christians are called to engage in a prophetic witness denouncing such actions.

Mutual respect and solidarity. Christians are called to commit themselves to work with all people in mutual respect, promoting together justice, peace and the common good. Interreligious cooperation is an essential dimension of such commitment.

Respect for all people. Christians recognize that the gospel both challenges and enriches cultures. Even when the gospel challenges certain aspects of cultures, Christians are called to respect all people. Christians are also called to discern elements in their own cultures that are challenged by the gospel.

Renouncing false witness. Christians are to speak sincerely and respectfully; they are to listen in order to learn about and understand others' beliefs and practices, and are encouraged to acknowledge and appreciate what is true and good in them. Any comment or critical approach should be made in a spirit of mutual respect, making sure not to bear false witness concerning other religions.

Ensuring personal discernment. Christians are to acknowledge that changing one's religion is a decisive step that must be accompanied by sufficient time for adequate reflection and preparation, through a process ensuring full personal freedom.

Building interreligious relationships. Christians should continue to build relationships of respect and trust with people of different religions so as to facilitate deeper mutual understanding, reconciliation and cooperation for the common good.

e) **Reflections of the Working group**

The Working Group has benefitted from considering the conclusions of these recent global Christian gatherings and statements, and commends them for wider study. Rather than repeating much that is good and has already been highlighted from these reports, the group's own thinking has in addition revolved around the following points:

- Awareness that, increasingly, Christians in Scotland are neighbours with those of other faiths.
- The need to face the tension between the particularity of God's self-disclosure in our Lord Jesus Christ and the reality of a multi-cultural and multi-faith society.
- Recognition that, while within our churches there may be different convictions as to how we view other faiths, there is agreement that as Christians we are called to continue to bear witness to Jesus Christ, and to reflect the love of God for all.
- A sense that it is time to have confidence – a confidence in the gospel which will mean that we are not hostile or defensive in our relations with those of other faiths, but rather open and loving.
- Openness and love will include engaging in respectful witness, praying for people to come to faith in Christ and, should they wish to do so, having the right to change their faith.

The Group valued the prophetic observation of Lesslie Newbigin, in his last public address in 1996,

that in the 21st century *“three major factors will compete for the allegiance of the human family: the gospel, the free market, and Islam.”*²⁴

5. The Way Ahead – kindness and confidence

When Jesus came into a multi-faith world, he came “full of grace and truth” (John 1:14). These two marks should describe the church, as we share the love of God and bear witness to the truth that is in Jesus Christ. In so doing we take seriously the Great Commandment, to love our neighbour, and the Great Commission, to share our faith.

We confess that sometimes the Church has shown an intolerant or arrogant spirit towards other faith groups, which contradicts the “good news” we profess to share. At the same time we have sometimes so downplayed our distinctives that we have ended up with nothing to share. We want to be unashamedly Christian but also Christlike in our spirit.

In today’s context as Christians we need to recover the confidence of our first century predecessors in the message about Jesus Christ as good news for all people everywhere. At the same time we need to recapture the qualities of welcome, kindness, hospitality, service and unconditional love which enabled the early church to bring a distinctive presence to its multi-faith world.

A general ethic of welcome, kindness and respect alongside humble witness needs to be translated into active practice at local level. What would love look like in your locality?

Guidelines for taking the first step at a local level will include:

1. Building on and developing existing personal relationships, and establishing these if they do not already exist.
2. Recognising that much is achieved informally, over meals, rather than just in meetings.

3. Gaining a growing understanding of faith groups in your area. The best way is through both listening to adherents and reading about their faith. Either one on its own will not be adequate.
4. Meeting and talking together with leaders/people from other faiths before a problem or crisis occurs so that, if it does, networks of relationships are already in place.
5. Working locally, as most significant change is achieved locally. Do not underestimate the value of local initiatives. If you are a minister/leader, convey to others the value of their local efforts.
6. Being honest and open, if asked, about our desire that someone ultimately become a follower of Christ [if that is indeed your desire]. This need not prevent meeting to discuss other dimensions of your relationships, and many appreciate such openness, especially if you encourage them to be similarly open.
7. Understanding the extent to which the people you are meeting are representative of their ‘community’. Do they represent, for instance, the whole ‘Muslim community’ or ‘Hindu community’ in your area, or only a part?
8. Being aware of possible power relations in planning events, so if you arrange, for example, a Christian-Muslim meeting, paying attention to such questions as: Who is organising it? Can this be jointly handled? Can the venue be neutral, or else alternate between a church and a mosque? Is there transparency over aims?
9. Avoiding inviting people to go beyond where they are comfortable, *eg* suddenly asking people to pray together without warning.
10. Being aware of practical sensitivities over issues such as gender matters, dress, food, alcohol and toilet facilities can avoid unintended embarrassment. Much can be communicated by some basic consideration of these matters so as to make claims of respect *etc* seem much more real. If in doubt, ask, rather than trying to guess.

²⁴ Leslie Newbigin, *Signs Amid the Rubble: The Purposes of God in Human History*, ed. Geoffrey Wainwright, Grand Rapids: Eerdmans, 2003, p. 117.

At our website www.resourcingmission.org.uk we have a number of resources (*eg* Quick Guides) that will give

further practical information on issues related to Inter-Faith and Mission.

Conclusion

The 1993 report reminded us that our confidence as Christians comes not from being in a majority but “in the wonder of being loved in Christ”. Christian confidence should be humble not arrogant, since it is based on what God has revealed, not what we have discovered. Though mysteries remain, the New Testament teaches that, in Christ, we have been given enough revelation of God’s character and purposes to be certain and clear about the core of the Christian faith. At the same time we can admit to areas of uncertainty where we encounter them. We can also admit what is good and true in other faiths, without fear that we are diminishing our own faith. Christians need to explain what we actually believe and how this resembles or differs from other faiths.

Being secure in our Christian identity expresses itself in true love for others, in honest listening to their beliefs and concerns, and in explaining our own views and experiences. These are key marks of Christian confidence in a multi-faith world.

We are on a journey into an ever more connected world and our awareness of its multi-faith character is growing all the time. Building on the insights of the 1993 report, taking account of our changing context, globally and nationally, and learning from the theological work at world church level, we bring to the church a fresh imperative to reach out in love and faithfulness to those around us who profess other faiths.

Local congregations have a key role in this area. We welcome the good work that is already under way in a number of contexts through various agencies. However, there is much more to be done. The Council is ready to prepare or signpost resources to assist congregations to develop this part of their Christian discipleship.

We live in a time of great opportunity and we must not fail our calling as the Church towards our neighbours.

APPENDIX VII

ELDERSHIP CONSULTATION 2013 – PROPOSALS REPORT

Introduction

The General Assembly (GA) of 2011 raised the issue of how Elders might support and develop the ministry of the whole Church in the future. The Council responded by forming a group, the Eldership Working Group (EWG), to look at patterns and models of Eldership currently in use across the Church today and to bring to the attention of the GA, ways in which these could be shared, reflected upon and in some cases adapted to encourage appropriate practice in our changing contexts.

In developing its proposals, the EWG has looked at the history and development of the Eldership from earliest times, as well as earlier reports on the topic. It has also consulted the Church through a series of face to face regional consultations²⁵ and by inviting every Kirk Session to contribute via a discussion questionnaire.²⁶ From this it has gathered findings about the experience of Elders, current patterns of the Eldership and its service to the mission of the Church of Scotland. While the past experience of the Church is important in shaping our understanding of the distinctive nature of the Eldership in the Church of Scotland, the group believes that the outcomes of the national consultation with Kirk Sessions should shape the way in which the Eldership serves the Church in the 21st Century.

The EWG greatly appreciates the impressive response to the two phases of the consultation. Notably there were 564 returned questionnaires (at the closing date) from the Kirk Session discussions, with very detailed and thoughtful contributions being provided. This is a real testament

²⁵ The summary of findings from this first phase is contained in the document ‘Report of findings from consultations held in April 2013 which can be found on www.resourcingmission.org.uk/resources/eldership-consultation

²⁶ The summary of findings from this second phase are contained in the document ‘EWG – Eldership Consultation 2013 – Phase 2 Summary of Findings’ which can also be found via the above link

to the high level of enthusiasm and commitment of our Elders who serve the Church of Scotland, as well as their desire to enhance the effectiveness of the office.

Proposals Arising

The consultation process has enabled the EWG to identify a number of proposals for enhancing the Eldership. Whilst it believes that its proposals apply across the whole Church, it recognizes the need to heed the clear message that came through the consultation process: namely, the need for any provision, resources etc to be developed in such a way as to allow for the rich and varied parish contexts across Scotland. The EWG cautions against a “one size fits all” approach which does not take account of the reality of life in the different parts of the country.

The Assembly Council Report on Eldership (2003) described an Elder as someone with *“The call and commitment to undertake, along with the minister, responsibility for the life of the congregation in all aspects, including worship, mission and service to the wider community.”*

However it is concerning that the findings from the consultation process reveal that a significant number of Elders do not see the Eldership as a call in the same way that those serving as Ministers have responded to a call from God.

Whilst there is recognition that the responsibilities of the Elder have changed, it was evident that any guidance should specifically cover the trusteeship responsibilities involved as well as the spiritual ones.

Furthermore there were many requests for some sort of pre-ordination training so that individuals could be appropriately prepared to take up the role.

Proposal 1 (Preparing to serve)

Provide guidance explaining what is meant by a “call” and why Eldership is an ordained office, and clarify the role of the Kirk Session and the individual Elder in the call to Eldership. This might be presented under the titles of ‘So, you have just been asked to be an Elder’ and ‘So, you are looking for a new Elder.’

Proposal 2 (Preparing to serve)

Develop proposals for a process, including developmental opportunities, in which prospective Elders would be expected to engage, that enabled them to discern their call and be prepared for the role. This would involve considering both the spiritual and the trustee dimensions of the office, including its roles and responsibilities.

The Church Without Walls report (2001) expressed the role of Elder as a broad leadership one, with a variety of strands to it:

“We need leadership. We need Elders with vision and flexibility. In our Presbyterian Church the role of Elders is crucial. In the role of the Elder the ‘one size fits all’ pattern of districts is prevalent, but that does not give room for variety of abilities to be exercised. There needs to be an honest appraisal of the gifts and callings of our Elders, and to realise that not all Elders are gifted in leadership, nor are all gifted in pastoral care.”

The consultation gave a positive response to the idea of helping Kirk Sessions to gain a better understanding of the gifts and skills required for the different Eldership roles and in turn to discern which individuals have the appropriate ones. The focus, it was suggested, should be on a process of prayerful reflection rather than purely the application of professional or business-based appraisal type models.

Feedback also included many comments about people accepting the invitation to become an Elder with insufficient knowledge of the responsibilities and significance of the role. The overwhelming majority of respondents agreed that prospective Elders should be able to access clear guidance about the responsibilities of the role, so that they understand the nature of the Kirk Session. However, surprisingly few respondents cited existing guidance materials, which in any case would need to be updated.

Proposal 3 (The Role of Elder)

Suggest ways by which Kirk Sessions can identify the gifts of potential Elders, providing examples of good practice and signposting resources that will enable them to do so.

Proposal 4 (The Role of Elder)

Provide updated guidance about the role of Elder (including expectations, attributes, skills, gifts and abilities required) that could be used to identify what is required and what individuals can bring to the Kirk Session. This should include guidance for the Kirk Session about the process of approaching prospective Elders and enabling them to come to a considered decision.

The practice of ongoing development, to be undertaken on a fixed and recurring basis, was first introduced by the Presbyterian Church in the USA and subsequently taken up by secular organisations and professions around the world. The responses to the consultation suggested that this is not a significant feature of the life of most Kirk Sessions. It was, however, evident that there is a clear appetite for ongoing development in order to enable Elders to continue to carry out their commitment and calling, but this should respect the voluntary nature of the role. The EWG accepts the need to give careful consideration to how to motivate Elders to engage in such ongoing development, which should be understood as a part of our Christian discipleship.

Proposal 5 (Ongoing Support and Development)

Develop provision that engages Elders in the richness of ongoing development as a part of the discipleship process in Christ, focussing on the knowledge and attributes needed for the spiritual and other responsibilities of the office and respecting the diversity of needs and backgrounds of Elders.

The EWG also acknowledges that many of the changes confronting the Church are those which have affected society as a whole:

- Changing patterns of work and leisure.
- Less commitment to institutions and voluntary organisations.
- A decline in the nuclear family structure and an increasing rise in single parent families and people living on their own.
- Concerns regarding financial futures, pensions and the impact of extended longevity.
- A post-modern world view in which no “one size fits all”.

In addition, the Church of Scotland like many other denominations is facing particular challenges in this century:

- An ageing congregational profile.
- A decline in the number of young people involved in the life of the Church.
- A change in attitudes towards participation in an institution (believing without belonging).
- A much more mobile society where denominational loyalty and memory are unusual in some areas.
- An increasing need for the Church to respond to expectations of convenience, time and commitment of people who have many other possible avenues of service and involvement.

In light of the above, the consultations also touched on how existing models and structures of the Eldership, functioning as the leadership team of a congregation through the Kirk Session, will need to adapt in the years ahead.

Proposal 6 (Leadership)

Provide guidance and examples of how some of the traditional roles of an Elder can be shared with other members of the congregation with appropriate gifts and commitment. This might include case studies from congregations operating under the Unitary Constitution.

Concluding comments

What the EWG hopes will be the outcome of this process of consultation is an understanding of the factors which will support, encourage, enhance and sustain the Eldership as a competent and confident group of local leaders.

While we acknowledge the importance of respecting the traditions of the past, the Church is called to the future that God has set before us. We trust that our conversations with Elders and Kirk Sessions across Scotland will result in an enhanced understanding of the role of the Eldership and in more effective support for both prospective and serving Elders as well as for the Kirk Sessions and congregations they seek to serve and lead.

“When anyone is united in Christ, there is a new world; the old order has gone, and a new order has already gone. From first to last, this has been the work of God.” 2 Corinthians 5, v 17.

APPENDIX VIII

YOUNG PEOPLE IN DECISION MAKING REPORT

The General Assembly of 2012 approved the following section of the Mission and Discipleship Council deliverance:

Invite the (Mission and Discipleship) Council to facilitate further discussion and examination of the issues involved in developing the work on young people becoming more meaningfully involved in the decision making processes of the Church; such discussions should involve representatives of the Council of Assembly, the Church and Society Council, Legal Questions Committee, the General Assembly Arrangements Committee, as well as the Moderator of the Young Assembly and an elected General Assembly Youth Representative, and report to the General Assembly in 2013.

In 2012 the General Assembly (GA) passed a resolution which instructed the Mission and Discipleship Council to explore ways in which young people could have more input into the decision making processes of the Church. Immediately in the minds of many people this implied extending the role and function of those young people who are appointed as representatives to the General Assembly itself. Given the existing role which is played by youth representatives, this could only mean extending to them the full rights of Commissioners or changing the manner of decision making at the Assembly to include indicative voting before commissioners cast their deliberative votes.

In discussions that have followed two major considerations have emerged. The first, that extending the role of youth representatives is not without constitutional complexity and the second, that the GA is not the only place and, perhaps not the most important place, where the views and influence of young people in the Church need to be expressed.

To take the first of these points, it needs to be fully understood that the nature of Presbyterian government as it is practised in the Church of Scotland means that

leadership and decision making is provided through a hierarchy of courts and these courts are populated by those who are ordained to the offices of the eldership, the diaconate and the Ministry of Word and Sacrament.

To extend these functions to any category of persons who have not been ordained to office would constitute such a significant change in the polity of the Church of Scotland that it would require Barrier Act procedure to enact it. While it is quite possible to envisage such proposals being put together and offered to the church for consideration, it would give rise to the greater question as to why a selection of young people (albeit elected from either their Presbytery or the NYA itself) should enjoy a role and responsibility which may never fall to other church members.

In some General Assemblies of other Presbyterian churches indicative voting is used to extend the influence of those who are in attendance. Young people themselves are divided on the issue of youth reps having a vote at the GA, indicative or full. On speaking to young people we found that some were confused as to why they don't have the vote when they can speak and move motions, while others, who perhaps have had more time to understand the church structures, accept that they could have a vote if they were an elder and therefore attending GA as a commissioner, and that it wouldn't be right, within the structures as they currently stand, for them to have a vote.

The Council do not believe that the place of young people in the church is hampered by the absence of a vote or an indicative vote at the General Assembly. On the contrary, the Council would readily acknowledge that the GA has been the one court of the Church which has been particularly welcoming of the presence of young people, listened attentively to them, and been influenced by their insights and proposals.

That there are youth representatives at the GA who are able to voice their opinions, ask questions and put forward motions is to be commended. Each Presbytery is invited to send a youth representative (aged 18-25) and, together

with the 10 NYA representatives, they live together for the week and are supported through the process by a team from Mission and Discipleship. Those who have the opportunity of being a youth representative find it an invaluable experience; they get to learn far more about what the church does than by sitting in a pew on a Sunday morning: they get to have their say, they feel a part of the process and many make friends for life.

However, consistently Presbytery places are not filled: in 2013 only 25 of the 46 Presbyteries used their space (just 54%). We understand that there are barriers to young people attending the GA, particularly due to it clashing with many university exams, but we would urge all Presbyteries to make every effort to ensure their youth representative place is filled each year.

The National Youth Assembly (NYA) is perhaps one of the most successful ways of young people being involved in the decision making processes of the church at a national level. The four day event, run by Mission and Discipleship and held in August each year, is open to all 17-25 year olds who have a connection with the Church of Scotland. In 2013 the event moved from the debate style of discussion akin to the GA, where only a few voices are actually heard, to a more flexible model of small group discussions with feedback, designed to enable each delegate to feel as if their voice had been heard. While the new process needs further development, it was appreciated by the majority of delegates and actually allows the variety of voices heard to be fed back to the Councils and committees of the church and indeed the GA.

The mechanisms for feeding the discussion back could do with being developed further: many of the delegates attending NYA leave feeling as if their voices have been heard by those attending but not sure whether that voice will make it to the councils and committees where decisions are actually made. While written and verbal reports are given from the NYA to the GA, after the verbal report is given there is only a time for questions and no deliverance is offered for discussion and debate.

Perhaps now is the time to consider enabling discussion and debate on the ideas that the delegates of NYA bring forward. The NYA could be asked to bring to the GA a Deliverance each year based on the outcomes of their discussions, which could be debated on the floor of the Assembly in the same way as those from any other Council or committee. Enabling discussion to take place in this way on matters of importance to young people will go some way to helping the delegates feel that their involvement in the decision making processes of the national church is more than tokenistic.

There are a small number of young people involved in the national Councils and committees of the church. Many have taken up the opportunity after having been involved in NYA or GA and met with others already involved in this way. While the involvement of young people in our Councils and committees is to be encouraged, it is important that those selected are there because of their skills, gifts, talents and interests, and not because they are young.

There is a great desire amongst young people to get involved, but in order to enable this to happen in a meaningful way the approach to location, timing and structure of meetings may need to be adapted. With education and/or work commitments, there are few young people who are readily available to attend meetings during the day in locations involving several hours travel.

If we are serious about young people being involved, we need not just to alter our times of meetings but also offer an environment conducive for discussion at our meetings so they feel able to speak and that their opinions are valued in the same way as any other members. So too we need to bear in mind that not all young people feel able to commit to being on a Council or committee for four years as their lives are constantly changing, but this does not mean they do not want to be involved; perhaps joining a short life working group or being a co-opted member for a year would work better for them.

The working group would encourage all Councils and committees to continue to consider how they can best

involve younger members in their work, and people in local congregations to consider nominating young people to serve in this way.

If what occurs on a national level is to support what is happening at a Presbytery level and in local congregations, then the issue of young people being involved in decision making is far wider than what happens at the GA. In their discussions with young people, the group realised that on a national level there are a number of good opportunities for young people to be involved in decision making and those who have taken up the opportunities do feel very involved and that their voice is valued.

However, on a local and Presbytery level their experience is very different: there is a distinct lack of opportunities for young people to be involved in decision making on a Presbytery level and, on a local level, the number and variety of opportunities vary widely from congregation to congregation. Arguably this is where the most immediate and significant change has to happen.

The GA in 2006 approved and gave support to the Church of Scotland youth strategy: a strategy designed, after wide consultation, to provide options for local congregations and Presbyteries to engage young people (the strategy can be found on www.resourcingmission.org.uk). As often happens, some congregations embraced the strategy, taking the challenge it provided to engage more purposefully with the young people in their parish, while others recognised it as a good strategy but did not necessarily know how to apply it to their context, and others still may well have left the strategy gathering dust on a book shelf.

Consequently the experience of young people in our parishes varies widely. Some have been ordained as elders and so play a full part in the decision making processes of the congregation, while others just attend services on a Sunday and are not enabled to take any part in decision making processes. These are some of the ways that the small selection of young people the group talked to were involved in decision making in their local congregations:

- Elder
- Leadership in uniformed organisations
- Part of a team organising alternative/youth focused worship services
- Churches operating under a unitary constitution – on session teams
- Running a youth fellowship
- Decorating the sanctuary
- Part of the worship team
- Youth committee/Council
- Being part of a nominating committee during a vacancy
- Holiday club organising team
- Choosing charities to raise funds for
- Part of the congregational board
- Being part of the Junior Church leadership team
- Being part of a Messy church leadership team
- Involvement in projects in priority areas
- Involvement with audio/visual teams
- Being a Christian Aid church rep
- Giving feedback from events they have attended

If young people are to become more involved in the decision making processes of the Church then they need to be given opportunities in their local congregations. The possibilities are wide and, as seen by the examples above, are not dependent on having a critical mass of young people.

In thinking about what opportunities a local congregation can provide, it is important to think about the young people involved in that congregation – the skills, interests and gifts they have –and create opportunities to match. Every young person is different, so not all are interested in getting involved with the Junior Church, not all will be called to the eldership, and not all will want to get involved in organising worship services.

The Council would urge every congregation to explore with the young people in their parish how they could become more involved in the decision making processes of the congregation, paying particular attention to their gifts, skills and interests.

In conversation with young people on this issue, there was an awareness that things have changed dramatically over the years. Several young people spoke of their congregations recently celebrating the long service of some of their elders and their surprise at the number who had been elders for 50 or 60 years. This means that 50-60 years ago it was normal for young people to be ordained as elders, whereas today it is a rarity.

The Council would like to take this opportunity to remind congregations that someone can be ordained as an elder from age 18 and to encourage congregations to explore with any young people in their parish what the eldership is about and, if young people are called to the eldership, not to hesitate or wait until they turn 40 to ordain them.

While the involvement of young people in decision making on a local level varies from congregation to congregation, from no opportunities through to multiple opportunities, the involvement of young people in decision making on a Presbytery level is all but non-existent. On speaking to young people who have been involved in the NYA and/or GA, their perceptions of Presbytery were not positive.

Those that had attended a Presbytery meeting had often been invited to go along and give a report about their time at the General Assembly as a Presbytery youth representative. While they were grateful for the opportunity and thought informing Presbytery of what happens as a youth representative at GA was important, they were aware that they were not being involved in decision making, and their involvement was tokenistic at best, as they were just brought in to deliver their report and then asked to leave while the rest of the meeting took place.

One young person spoke about being a Presbytery elder, but how it was not really a good experience as they were often ignored, did not feel welcome and couldn't speak up. Despite offering a very negative perception of Presbytery, the same young people were very keen to understand Presbytery better and to get involved.

Since NYA 2013 several Presbyteries have been in touch with the Council to try and explore ways that they can involve young people in decision making, harnessing the enthusiasm with which they return from the NYA and/or GA.

Falkirk Presbytery have appointed two young people as corresponding members, offering them the chance to attend and participate in Presbytery meetings, while not having a vote. Similarly St Andrews Presbytery invited a young person to be a youth co-optee for a few months.

Hamilton Presbytery began their process in November 2013 by inviting those that had attended the NYA and/or GA in the last few years to an evening gathering. Over food they got to know one another and shared stories about how they were involved in decision making in their local church and on a national level.

Discussion then took place about how they could take the good points of that involvement and create opportunities at a Presbytery level. It was felt that they needed to learn what Presbytery was all about and how it functioned before they could think about how best to get involved, so they decided to get together for food before attending a Presbytery meeting together.

In conjunction with this, they also wondered whether the model that exists at a national level (NYA, GA and involvement in Councils) could be replicated within the Presbytery and so are planning an NYA style residential event for young people in the Presbytery. To keep conversations going between gatherings and help foster a sense of community Presbytery-wide, the group are using social media.

Glasgow Presbytery began their process by inviting some youth workers to meet with some folk from Presbytery to explore possible ways forward. An interesting discussion took place, with a real desire to not be tokenistic evident throughout. In recognising that it would be best for any further thoughts to be led by the needs and hopes of young people rather than the current structures of

Presbytery, the group decided to arrange a gathering of young people, supported by their youth workers, to discuss the issue further.

Dumfries and Kirkcudbright Presbytery started with the idea that before they actually tried to engage young people in decision making, they had to get to know the young people in their Presbytery and help them feel connected to each other and see that Presbytery was something that they could or might want to get involved in. So they held a gathering for young people in the Presbytery, involving food and informal discussion.

The Council recognises that each Presbytery is different, as are the young people within their bounds, so it would be inappropriate for the Council to provide a one size fits all approach. Lasting change will be more likely to occur if the developments in each Presbytery grow organically and so fit that Presbytery and its young people.

The developments in the Presbyteries outlined above, while at the time of writing at an embryonic stage, are extremely encouraging and should be commended to others to learn from. The Council would wish all Presbyteries to get in touch to see if they can learn from these pioneers and facilitate young people being involved in decision making within their own Presbytery.

As one can see, the issue of young people being involved in the decision making processes of the Church is far broader than their involvement at the General Assembly. That being said this report has in many ways focused on those of an age to attend NYA and GA, 17/18 to 25 year olds and hasn't begun to consider how those under 17 can be involved too.

Therefore the Council recommends that work should continue on the broad issue of young people being involved in decision making, paying particular attention to different age groups, what happens/opportunities in local congregations and what happens/opportunities in Presbyteries. It is the Council's view that their Children and Young people Working Group is the best place for this to happen.

APPENDIX IX

LOCAL CHURCH REVIEW THEOLOGICAL INTRODUCTION

Local Church Review (LCR) is a creative relationship between congregation, Presbytery and the wider community. The Good News of Jesus Christ is made known in the relationship he had with those he met on the journey; it is this meeting and journeying that is central to LCR. In Jesus' relationships, there was transformation: from Zacchaeus in his tree to the woman threatened with stoning; from the Samaritan Woman at the well to the night-time meeting with Nicodemus.

LCR offers the opportunity to build an energised relationship between a Congregation and a Presbytery where the journeying together in learning about each other becomes a catalyst for transformation and renewal for both. This is done through learning the story of the congregation and discerning the congregation's hopes. It recognises that what is in the past is legacy, as Jesus did with so many of those he met, and invites the congregation to discern where it might be going.

Far from being a cold form-filling and information-gathering exercise, LCR uses these and other methods to create reflective practice within a congregation. Through these means it invites the congregation, with the care and partnership of Presbytery, and with input about the broader community, to 'go with the life': to seek the places of opportunity and move into the future, not so much with a plan, but with a vision – all the time holding the invitation Jesus gives us to seek out the life and live that life to the full.

It is the three-sided process that takes in the story of the congregation, along with the insights of Presbytery and in partnership with the needs of the local community that makes LCR robust. Yes, administration will be involved; yes, there will be form filling and statistics as this is often the means by which the church measures the life of Congregations but it is the conversations and discussion that result from that information that makes the process

possible. More effectively, however, LCR invites the congregation and Presbytery to reflect on – and affirm – their joint story and discern their call to travel together and shape the future.

General Principles

The process of Local Church Review creates principles to shape the life of the congregation, rather than determine prescriptive behaviour. It is a process in which faith and vows of membership should be highlighted and strengthened throughout.

1. It is a congregational review rather than a Presbytery review and should encourage good working relationships between the two.
2. It invites a cross section of people (gender, age, length of time in the congregation), to be involved. The fact that this is an open meeting must be stressed to congregations well in advance of the arranged date.
3. It should feed into the vision of the congregation, and Presbytery must be equipped to support the outcomes.
4. Its purpose is to encourage, support and enable the congregation itself – taking into account the past but more importantly, the future.
5. It is aspirational and an on-going process and measures the point at which the review takes place. The past is legacy.
6. It leads into other things in the life of the congregation.
7. It is not programme-driven, but visionary and encourages new and healthier relationships within and beyond church.
8. It is specific to the congregation – its hopes, its aspirations, its needs to fulfil the work and vision of the gospel in that place.
9. It is something that is revisited each year by the Session asking, 'Where have we got to in our plan?'
10. Local Church Review is a continuous process in which Presbytery must play a constructive and continuous part. Presbytery must always be very open and honest about the use of the Review Reports which should be to assist congregations to reach their full potential and not for any underlying purpose.

The resources are available at www.resourcingmission.org.uk

APPENDIX X

Investigating the invisible church: *a survey of Christians who do not attend church*

During September – November 2013 the Mission and Discipleship Council undertook an extensive survey in the Highlands and Islands in order to better understand what has been called “churchless faith”. A random sample of more than 5500 people was contacted and those who were willing (about half) took part in a short interview. 430 people who identified themselves as Christians who do not attend church completed the survey. It explored what they meant when identifying themselves as “Christian” and probed their experiences and perceptions of faith and church.

We can now say with confidence that approximately 44% of the population of the Highlands and Islands identify themselves as Christians who are not engaged with a church congregation. Based on the population estimate of the study area from the last census, this constitutes about 133,300 people.²⁷

We also now have an understanding of what people mean when they identify themselves as “Christian”. The survey included a set of questions which, together, give an indication of how significant a person’s faith is to them and the extent to which it influences their daily life.²⁸ The same questions have been used extensively in other studies. High scores on this scale indicate that a person’s faith underpins all that they do; their faith is core to their motivation and, in this sense, they *live* their faith. Low scores suggest that they perceive their faith as having less

²⁷ Statistically, we can be 95% confident that the true proportion of all who fit our criteria is in the range 41.93% to 45.67% (ie c.127,600 – 139,000).

²⁸ The 10-Item Hoge Intrinsic Religiosity Scale – see Hoge, D. (1972) A Validated Intrinsic Religious Motivation Scale in *Journal for the Scientific Study of Religion*, 11, 369-376.

impact on their life. Other questions in the survey asked about their habits regarding prayer, scripture reading, and meeting with other Christians.

The survey's findings mean that we may need to revise our understanding of the nature of the Christian population in the Highlands and Islands (and, most probably, elsewhere). It has been commonplace to view the population which attends church regularly and the Christian population as largely synonymous. This is incorrect. In fact, the larger part of the Christian community does not engage with a church congregation on a regular basis. It has been conventional in recent years, when thinking about Christian mission, to talk about "the 90%", those with no regular contact with a congregation, as those who need to be reached with the gospel message. However, it is now clear that a sizeable proportion of that 90% represents people who are already on a journey of discipleship with Jesus Christ.

Some of us may need to revise our assumptions about people who have left our churches. If views have prevailed that those who have left our churches are usually "backsliders" for whom a crisis of faith or a trivial disagreement is the main reason for their departure, these need to be revised. We must also recognise that Christians who do not attend a church congregation fall along a broad spectrum in terms of what their faith means to them – as do regular churchgoers.

The survey's findings demand that we ask searching questions about whether our congregations are hospitable, welcoming and inclusive communities. The voices of those who now practice their faith outside of a traditional congregational context also challenge us to rediscover the priority of discipleship. Congregations need to re-evaluate the opportunities they provide for Christians to explore faith, work through questions and doubts, and grow in Christian character.

The crucial role of life's crises and challenges in impacting the way people express and nurture their faith journeys is highlighted within the survey data. The importance of church congregations being "caring communities" and

the need for diligence and excellence in "pastoral care" is underlined. The research suggests that congregations would do well to review how they respond to their members and those in the wider community at times of particular need and crisis. House moves, too, are times when Christians may re-engage with congregational life, move away from congregational life or just be on the lookout for others with whom to share the Christian journey. These are therefore key opportunities for congregations to extend welcome and support. Not only in the crisis times, but through strong relationships and open conversation, congregations need to be attuned to the ups and downs of people's lives.

Many who took part in the survey see the need for radical change in the churches. Some have tried sharing their ideas and thoughts, but feel ignored. We need to hear their perspectives and thoughts. Congregations must not fear criticism. Where criticism is levelled there is usually at least a kernel of truth and so it should be welcomed. From the first phase of this research, in which we listened in detail to Christians who are not part of a congregation, we discovered how much value there is in allowing people to tell their story of faith and church. If we are genuinely willing to listen, we need not fear offence in asking them to share their experiences.

The insights we have gained from the Christian community beyond congregations suggest a need for greater diversity in terms of expressions of church. How might we encourage diversity and learn to see new forms of church not as schisms, but as green shoots to be cherished in a spirit of unity and humility?

A summary of the findings of the survey, "Investigating the invisible church" is available at www.resourcingmission.org.uk/resources/mission-research²⁹ and readers are invited to share their thoughts and reflections in response.

²⁹ www.resourcingmission.org.uk/resources/investigating-invisible-church

APPENDIX XI RECOMMENDED SALARY SCALES FOR ORGANISTS

Information taken from the Scottish Federation of
Organists website – www.scotsorgan.org.uk

The following scales are with effect from 1 January 2013:

Type	Salary Scale	Deputy Fee
Churches without choirs	£1,525 – £2,355	£55
Churches with choirs making an occasional individual contribution to worship	£2,355 – £3,570	£55 – £70
Churches with choirs making a substantial individual contribution to worship	£3,570 – £5,020	£70 – £95
Churches with complete and competent choirs singing full choral services	£5,020 – £7,500	£95 – £105
Churches employing a full/part-time professional director of music with extensive responsibilities are recommended to consider salary scales higher than scale	£7,500+	£105+

Recording fees remain unchanged:

- The fee + 50% for sound recording
- The fee + 100% for video recording

APPENDIX XII CARTA MEETING DATES FOR 2014

26 June, 18 September, 27 November.

APPENDIX XIII CO-OPTED MEMBERS ON GROUPS AND COMMITTEES

Pray Now

Carol Ford
Peggy Roberts
Tina Kemp
Mark Foster
Adam Dillon
Mary Ann Rennie
Ishbel McFarlane

Statistics for Mission

Andy Whittet
David Stewart
Douglas Vallance
Norman Jamieson
Fiona Tweedie
David Lewis

Joint Emerging Church

Doug Gay
Tommy McNeill (Ministries)
Sarah Ross
Alison Urie
Terry Taylor (Ministries)
Jim Teasdale (Ministries)

Rural Group

Richard Begg
Andy Campbell
Ronnie Gall

Learning Disabilities

Liz Fisk
Ivy Blair
Paul Goode
Sheena Wurthmann

Scots Language

Robert K MacKenzie
Jamie Stewart
James Campbell
James Merilees

Interfaith and Mission

Rosemary Dowsett
Ken Ross
David Smith
Malcolm Duff
John Kennedy
Mahboob Masih
Martin Whittingham

Children and Young People

Chris Long
Hannah Nisbet
Jen Robertson
Alastair Ross
Barbara McDaid

Young People in Decision-Making

Ruth Halley
Fiona Mathieson
Donald Carmichael
Jan Mathieson
Euan Paterson
Lynsey Martin
Robert Kimmitt

Life and Work Review

Tom Collins
John McCallum
Marc Jones

Eldership Working

John Spooner
Rona Lannigan
Elspeth Dale

CARTA Review

Jim Cuthbertson
Caroline Lewis

Music Group

Iain McLarty
Jane Bentley
Richard Michael
Margaret McLarty
Mark Cameron

Liturgical Group

Neil Gardner
Karen Hendry
John Shaw-Dunn
Robert Mackenzie

Local Church Review

Dorothy Kinloch
Mandy Hickman

Why Believe?

Fiona Brown
Alistair Donald
Daniel Frank
Ailsa Fyfe
Joanne Hood
Scott McRoberts
Christopher Rowe
Ross Watters

Learning in Congregations Group

Keith Ross
Ian Graham

SOCIAL CARE COUNCIL

May 2014

PROPOSED DELIVERANCE

The General Assembly

1. Receive the Report.
2. Welcome and commend the initiative of the Council to play its part in the missional work of the Church and urge congregations to consider how they can be involved in any of the four tiers of engagement; Prayer, CrossReach Local, CrossReach National, and Getting Alongside.
3. Urge congregations to support CrossReach and Social Care Sunday, make use of the worship resources and distribute CrossReach materials such as CrossReach News and the Prayer Diary.
4. Note with concern the challenging financial environment in which CrossReach is operating and endorse the exploration of income generation as a means to achieving long term financial sustainability.
5. Give thanks for the commitment of staff despite the changes to their conditions of service over the past year and note the evidence of their passion and enthusiasm through the positive results from the Service User Survey.
6. Support the reconfiguration of Geilsland and Ballikinrain and the provision of a single care and education service to boys and girls and encourage local authorities to recognise the professional services offered through ongoing referrals.
7. Support the plan to seek funding for a national co-ordinator to explore the concept of CrossReach Local as an exciting expression of the mission of the church.
8. Note the Council's commitment to work cooperatively with the Priority Areas Forum towards the ongoing delivery of the action plan outlined in the Ministries Council report, Hope and Pain in an Age of Fragility.

Remit of the Council

As the Social Care Council we are charged with the following remit:

- as part of the Church's mission, to offer services in Christ's name to people in need;
- to provide specialist resources to further the caring work of the Church;
- to identify existing and emerging areas of need, to guide the Church in pioneering new approaches to relevant problems and to make responses on issues arising within the area of the Council's concern through appropriate channels such as the Church's Church and Society Council, the Scottish Government and the like;
- to conduct an annual review of progress made in discharging the remit and provide an annual written report to the General Assembly;

- to oversee an appropriate corporate management and support service to deliver the above and be responsible for funding all salaries and related costs;
- to set and review terms and conditions of staff and establish appropriate internal governance systems.

Values Statement

1. We will accept and respect everyone for their own individual worth.
2. We will consult with and involve individuals and/or their representatives in issues that affect them.
3. We will ensure that the reasons for our actions are transparent and that we act with integrity.
4. We will treat everyone with fairness and consistency and be accountable for our actions.
5. We will seek to serve and support everyone in a spirit of grace, humility and compassion.

Mission statement of the Council

In Christ's name we seek to retain and regain the highest quality of life which each individual is capable of experiencing at any given time.

Social Care Council / CrossReach – The Two Faces

Over the past year the Council, through a Strategic Review involving representatives of the Council and the Council of Assembly has given major consideration to its two "faces".

As a Council of the Church we have explored what it means to be inwardly facing, supporting presbyteries, local churches and working with other Councils to achieve the mission of the church, particularly through social care initiatives.

Equally we have reviewed our position as an outward facing organisation as one of the largest social care providers in Scotland operating on behalf of the Church of Scotland. In this role we operate as CrossReach and face the challenges, and opportunities, of working in an increasingly financially driven voluntary environment whilst holding to our Christian ethos and values.

In reality the "two faces" are complimentary, both sides of the same coin as it were! Both seek to reflect the love of Christ and further the strategic vision of the church:

"...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"

However for the purposes of this report each of the 'faces' will be covered in two sections as follows:

Section 1 – The Inwardly Facing Council

Section 2 – The Outwardly Facing Social Care Agency

1. The Inward Facing Council

In reviewing its role within the church the Council set up a Church Involvement Working Group to consider aspects of the 'Inward Facing Council'. The starting point was to

consider the theological and historical background to the work of the current Council and its predecessors.

1.1 History of social care in the Church of Scotland

Historically, the Church of Scotland has responded to the social needs of the people of Scotland in the light of the Gospel and in faithfulness to the call that "in as much as you did it to the least of these, ye did it to me". This challenge comes from Jesus who speaks of visiting those in prison, feeding the hungry and serving those in abject conditions of poverty and want, where their human dignity is under threat.

In the past, the Church has established schools, hospitals and models of social care that have pioneered a form of inclusion and care that gives all people a Christ like status, seeking to treat people as though they were Christ himself in obedience to the summons from Matthew 25. The Council and its predecessors has also successfully inculcated a Christian ethos to the whole social care scene. Many people today whilst not professing an active Christian faith would nonetheless adhere to the principles of respect care and nurture that have at their heart the distinctive Christian mission of the Council:

'In Christ's name we seek to retain and regain the highest quality of life which each individual is capable of experiencing at any given time'

AH Charteris, often credited with the development of the Board of Social Responsibility in the latter part of the 19th Century established a training school for deaconesses and the Deaconess Hospital. This was amongst the first attempts in the world at the systematic training of nurses, laying the ground for the profession of nursing as we know it today. The Deaconess Hospital sought to provide the highest possible standard of care at the point of need regardless of the ability to pay, foreshadowing the later development of the National Health Service. In addition, the Baillie Commission that met and reported to the General Assembly during the years of World War II laid the template for establishment of the post war Welfare State and National Health Service.

The pattern has been both prophetic and visionary, with the Church foreshadowing and pioneering social care in the light of its understanding of the Gospel and its perception of the context of need in a given historical period.

1.2 Biblical imperative

When we explore social care in the context of the body of Christ we can only see it as reaching out in the name of Christ's mission. In the feeding of the five thousand we see clearly the tension between the human experience of reaching out and trying to serve and the divine witness of serving in Christ's name. So often our human response is to serve with what we have available. This can be seen from the disciples' reaction when it was getting late and the crowd were still gathered on the hillside. The disciples' response was to send the people away to the surrounding villages to have their need of food satisfied, but notice Jesus' words, "you give them something to eat." Immediately the disciples considered that the cost of such an action, as being equivalent to eight months wages, was too much and rejected the suggestion from Jesus. Yet notice what happens next: an inventory is taken of what there is available – five loaves and two fish. With the resources known and presented to Christ, He then organises the people into manageable groups and delivers the resource to meet the need. Yes there are many hypothesis about what other food was available, how many were on the hillside, *etc*, but the reality is that we hear of no-one going hungry! The hearts were prepared of those who gave and of those who received and Christ was available to respond to their need.

1.3 The body corporate

When Jesus sent his disciples out in Mark 6 he sent them "two by two and gave them authority over evil spirits". We read that the disciples "went out and preached that people should repent". They drove out many demons and anointed many sick people with oil and healed them." When Paul talks to the church in Corinth in his first letter to them, he talks of the body and each part of it having a specific purpose. So it is still today when we look at the

Church of Scotland as a whole, one body in which the Social Care Council has a specific purpose.

As will be seen in Section 2 of this report the Council, operating as CrossReach, has focused on statutory provision and work funded through grants and other income streams. It has worked very hard to maintain that provision at a level befitting of Christ, often at a higher cost than the level of the available statutory funding. This is costly, it is time consuming and it does mean there is a fine line between focusing on the service provision as part of facing outwards and the support it can offer facing inwards. This focus has meant that the work of the Council has been 'under the radar' of the Church with many church members having little knowledge of the size and diversity of its work. By contrast it is much more visible across the nation and well respected for its range of work and quality of service. As a result of the knowledge, experience and undoubted reputation across Scotland the support to the mission of the church that the Council can offer is significant and needs to be maximised. It is on this bedrock that the Council wishes to build.

Over the coming year and beyond we want to consider ways in which we might connect with the Church to support its mission particularly through social care initiatives. We also want to explore ways in which we can give the Church at a local level the opportunity to connect with and support existing CrossReach services. The challenge for us as part of the body is to fulfil our specific purpose to the extent that there is a balance between the work done in the name of CrossReach and the needs of the local parish church and its witness throughout Scotland.

1.4 Tiers of Engagement

In considering the Council's inward face the Church Involvement Working Group concluded that it is not a one way but a two way engagement. Not only is the Council keen to explore ways to support the Church but there is a reciprocal relationship where the Church can more practically engage with CrossReach. Not only will this

support the mission of the church at national level, it will hopefully inspire individuals and groups as they see the opportunities which social care offers in relation to mission.

As a result of the work of the group we are proposing four tiers of engagement:

1. Prayer
2. CrossReach Local
3. CrossReach National
4. Getting Alongside

A brief expansion of each of these levels of engagement is provided followed by a further section that outlines the Council's 'workplan' to address these inwardly facing opportunities.

1.4.1 Prayer

Support for the social care mission across the church, in all its forms, is not solely about practical or monetary support. Indeed, there are many supporters who are unable to do either. Since we undertake our work in Christ's name it is crucial and of significant importance and value that the work is supported through prayer. The amount of such support is evident in the numbers of quarterly prayer diaries produced and circulated to prayer supporters. Over the coming year we will work to revise the document to ensure that prayer supporters are given very specific issues and projects for which they can pray. We will also seek to include a quarterly feature on a local church initiative, not linked to CrossReach, for which we will seek prayer support.

1.4.2 CrossReach Local

The Council has for some time considered the value to the Church of establishing the concept of "CrossReach Local" which could provide an umbrella 'franchise' under which local church social care initiatives could develop. It is envisaged that this could develop to provide a network of support, advice, shared learning and exemplar projects that could be adopted by churches. Discussions have taken place with two churches that have significant local social care projects. Both projects have indicated that they would be interested in some kind of affiliation with

the Council in order to gain benefit from the professional expertise within CrossReach. Equally local projects will be able to benefit from our national reputation which will provide recognition at a local level. As a Council we believe that in addition to this local emphasis the whole church can gain practical benefit in furthering its mission. Through this initiative, as the Council faces inward as part of the overall body, we hope in turn to enable local congregations to be outwardly facing as part of the overall mission of the Church.

1.4.3 CrossReach National

CrossReach National primarily represents the services which are delivered as the outwardly facing social care agency. Nevertheless they are part of the mission of the church nationally and operate in over 70 different local locations. Whilst as outlined in Section 2 of the report, much of the work is funded through public funding, a significant amount of pioneering and innovative work is funded through CrossReach resources or through grants and other funding streams. Examples range from the Perth Prison Visitor and Support Centre, counselling, mental health and post natal depression services, services for children affected by parental alcohol and substance misuse through to the Heart for Art project for people with dementia generously supported by the Guild fundraising. The full range of all the CrossReach services can be found on www.crossreach.org.uk. For many, these CrossReach services may be seen as the 'professional' arm of the Council but the majority of them can provide opportunities for the church locally to engage through the fourth tier of engagement, 'Getting Alongside'

1.4.4 Getting Alongside

We aim over the coming year to clearly publicise the ways in which local churches, individuals and groups from congregations can get alongside locally based CrossReach National projects to support the mission.

Initial discussions have taken place with the Guild at a national level to explore how we might work in partnership with them to support local projects. Ideas discussed

are, befriending, transport, homework support, voluntary reception/admin, accompanying staff and service users on short breaks and volunteering in residential homes for older people. The list is not exhaustive!

A local church can 'adopt' a service and work in many ways to provide practical support, fundraising and volunteering support to enhance the lives of many of the people we support.

As part of this initiative the selection and training implications will be carefully worked out.

The recently instituted annual CrossReach Week is an opportunity for the whole Church to celebrate and support all aspects of the social care work throughout the church. We plan to build on the success of the first two years and open up the opportunities for all congregations to participate.

1.5 The Inwardly Facing Council – Our Commitment

As a Council we are committed to play our part as part of the body of the church and fulfil our specific purpose to further Christ's mission through the following work plan. Over the next year we will:

1.5.1 Work with selected partners to seek funding for a national co-ordinator to explore the concept of CrossReach Local as an exciting missional expression of the church's mission.

1.5.2 Produce a revised CrossReach prayer diary with the opportunity to focus on local congregational social care projects and encourage more church members to use the resource.

1.5.3 Establish a CrossReach and Social Care Sunday to coincide with CrossReach Week and provide resources for congregations.

1.5.4 Produce a leaflet for distribution to all congregations on CrossReach Sunday to give details of how individuals and groups can 'get alongside'.

1.5.5 Continue discussions with the Guild and establish some pilot partnership projects.

1.5.6 Produce a regular update for presbyteries on key pastoral and missional aspects of the work of CrossReach and Social Care.

1.5.7 Organise an annual conference with the Church and Society Council to encourage supporters at congregational level.

1.5.8 Engage with the Youth Assembly.

1.5.9 Advertise on a bi monthly basis in Life and Work.

1.5.10 Circulate an annual DVD of CrossReach stories to all Ministers.

The Council prays that through this emphasis on the 'Inwardly Facing Council' we can help to equip the local church in ways that we have never been able to before so that the nation of Scotland can have a high quality Christian social care expression in every area of need provided nationally and locally. This expression if offered in Christ's name can only be missional.

2. The Outwardly Facing Social Care Agency

2.1 Services

Commissioners, on the day this report is presented will receive a copy of our Annual Review which highlights the transformational support which CrossReach provides to some of the most vulnerable people in Scotland. This is the work undertaken as the outwardly facing social care agency. The following services, provided in over 70 locations throughout Scotland are managed over three main sections: Adult Care Services, Children and Family Services and Services to Older People.

2.1.1 Adult Services

Criminal Justice

- Dick Stewart Service (Glasgow)

Homeless People

- Cale House (Inverness)
- Cunningham House (Edinburgh)
- Kirkhaven Project (Glasgow)

Learning Disabilities

- Eskmills (Edinburgh)
- The Bungalow (Stonehaven)
- Threshold Edinburgh
- Threshold Glasgow
- Threshold West of Scotland (Hamilton)

Mental Health

- Allarton (Glasgow)
- Gaberston House (Alloa)
- Lewis Street (Stornoway)
- Morven Day Services (Kilmarnock)

Substance Misuse

- Axis Forward Project (Dundee)
- Beechwood House (Inverness)
- Clova Support Services (Arbroath)
- Dochas Housing Support (Stornoway)
- Rainbow House (Glasgow)
- Rankeillor Initiative (Edinburgh)
- Whiteinch Move on Service (Glasgow)

2.1.2 Children and Family Services

- Ballikinrain School (Balfron)
- Geilsland School (Beith)
- The Daisy Chain (Glasgow)
- The Mallard (Glasgow)
- Connexions (Edinburgh)
- CrossReach Counselling: Lothian
- CrossReach Counselling: Moray
- Postnatal Depression Services: Glasgow
- Postnatal Depression Services: Lothian
- Tom Allan Centre (Glasgow)
- Perth Prison Visitor Support and Advice Centre (Perth)
- Simpson House (Edinburgh)
- Sunflower Garden Project (Edinburgh)

2.1.3 Services to Older People

- Achvarasdal (Thurso)
- Adams House (Elderslie) – *Dementia*
- Auchinlee (Campbeltown) – *Dementia*
- Balmedie House (Balmedie)
- Bellfield (Banchory)

- Budhmor House (Portree)
- Cameron House (Inverness) – *Dementia*
- Clashfarquhar House (Stonehaven)
- Cumnor Hall (Ayr) – *Dementia*
- Eastwoodhill (Glasgow)
- Glasgow Supported Living Services
- Heart for Art, Broughty Ferry
- Heart for Art, Garelochhead
- Heart for Art, Glasgow
- Heart for Art, Kirkcudbright
- Inverreck (Dunoon) – *Dementia*
- Morlich House (Edinburgh)
- Oversteps (Dornoch)
- Queens Bay Lodge (Edinburgh)
- Rubislaw Park Care Home (Aberdeen)
- South Beach House (Ardrossan)
- St Margarets House (Polmont) – *Dementia*
- The Elms Care Home (Edinburgh) – *Dementia*
- The Oasis Bankfoot Day Care & Home
- Care Services
- The Oasis Garelochhead Day Care 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

2.2 Staff

The examples of transformation and innovative and pioneering services outlined in our Annual Review are made possible through the professionalism and commitment of our 2,000 employees. Their passion and enthusiasm is particularly noteworthy given the changes to conditions of service that have been implemented in the past year. These changes, necessitated by the need to achieve financial sustainability, involved the reduction of sickness absence allowances and also the closure of the existing pension schemes in favour of a new money purchase pension scheme with a lower employer contribution.

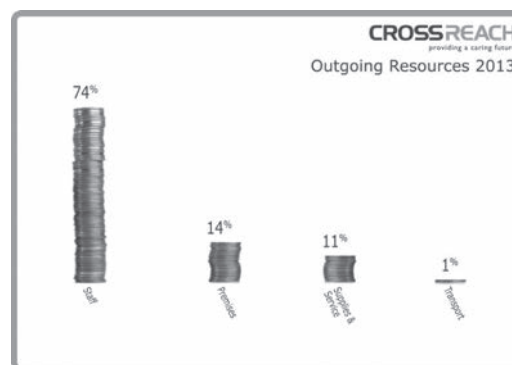
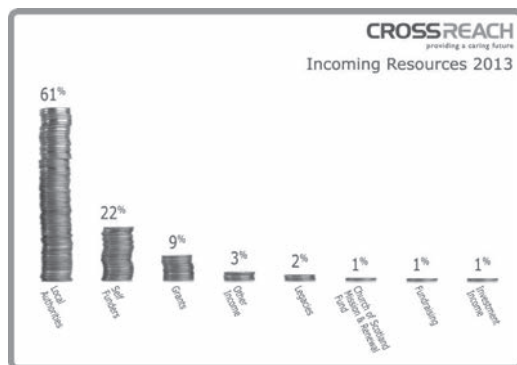
Staff in post as at 14 February 2014 is as follows:

	Full Time		Part Time		Total		Full Time Equivalent	
	2013	2014	2013	2014	2013	2014	2013	2014
Operations Staff	533	493	896	889	1429	1382	1130.83	1075.22
Relief Staff			581	554	581	554	130.28	113.46
Executive, Office Support Staff	62	62	18	19	80	81	71.02	71.33
	595	555	1495	1462	2090	2017	1332.13	1260.01

2.3 Finances

We continue to operate in a challenging financial environment. An unanticipated reduction in referrals to some services resulting in a reduction in occupancy over the year has resulted in a significant loss of income of £2.3m. However, due to the excellent work of all managers across the organisation in the area of budgetary monitoring and control the end of year result at 2013 (exclusive of adjustments for impairment *etc*) was a negative variance against budget of £80,000, before sale of assets and against a total budget of £52m.

The following tables provide a breakdown of both the incoming and outgoing resources of CrossReach in 2013.



2.4 Quality

Despite the very challenging year in 2013, including the changes to staff conditions our services have once again demonstrated consistently good quality. This is reflected in the Care Inspectorate grades awarded on a range of 1 – unsatisfactory through to 6 – excellent on the following inspection themes:

- Quality of Care and Support
- Quality of the Environment
- Quality of Staffing
- Quality of Management and Leadership

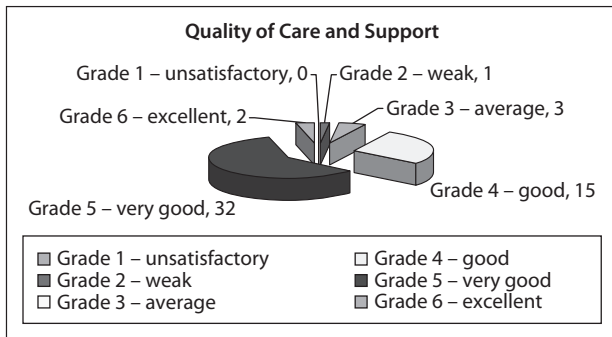
As at 31 January 2014 our results were:

2.4.1 Quality of Care and Support

92.4% of our registered services inspected on this theme achieved a grade of at least 4 = Good, with 64.2% receiving Very Good (5) or Excellent (6).

The following Services received a Grade 6 – Excellent

- Oasis Garelochhead
- Eskmills – Housing Support

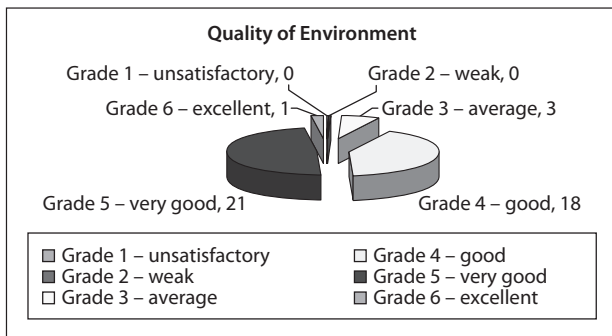


2.4.2 Quality of Environment

93% of our registered services inspected on this theme achieved a grade of at least 4 – Good, with 51.2% achieving Very Good or Excellent.

The following Service received a Grade 6 – Excellent

- Oasis Garelochhead

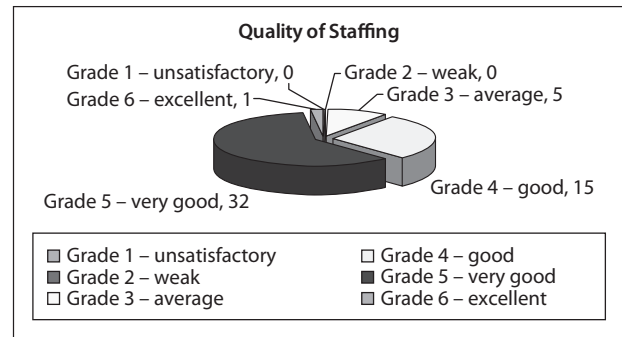


2.4.3 Quality of Staffing

90.6% of our registered services inspected on this theme achieved a grade of at least 4 – Good, with 62.3% achieving Very Good or Excellent.

The following Service received a Grade 6 – Excellent

- Oasis Garelochhead

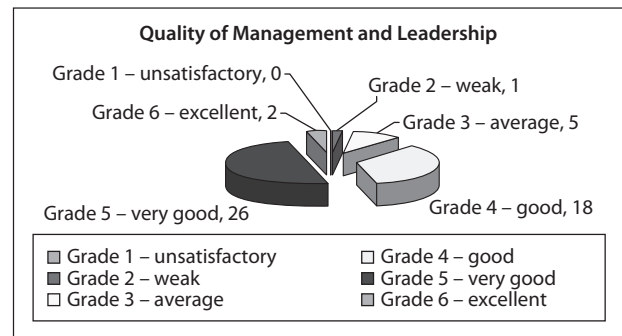


2.4.4 Quality of Management and Leadership

88.5% of our registered services inspected on this theme achieved a grade of at least 4 – Good, with 53.8% achieving Very Good or Excellent.

The following Services received a Grade 6 – Excellent

- Oasis Garelochhead
- Inverreck



2.5 Service Users Survey

An annual service users survey gives us information from a service user perspective on a number of key areas. The Council's Quality and Standards Committee will analyse the results in more detail to identify areas for improvement, commission improvement plans and monitor them throughout the remainder of the year.

Below are the responses in five key areas

- 98.4% Agreed they feel supported and well cared for in the service
 - 66.9% responded strongly agree
 - 31.5% responded agree
- 99.1% Agreed the staff are polite and friendly
 - 76.6% responded strongly agree
 - 22.5% responded agree
- 97.2% Agreed their quality of life is better because of the service
 - 59.8% responded strongly agree
 - 37.4% responded agree
- 98.7% Agreed they feel safe in the service
 - 70.7% responded strongly agree
 - 28% responded agree
- 98.1% Agreed they are treated fairly
 - 67.4% responded strongly agree
 - 30.7% responded agree

A selection of the comments made by service users in the survey:

- This place saves lives. Saved my life without a doubt as I was suicidal and in a dark place. This centre helped me work through my problem. Thank you."
- "Couldn't be better. Excellent, everyone is good. I tell everyone there isn't anywhere better."
- "What a great group to be part of! Thank you."
- "As a Dad I cannot thank the service enough for helping my son become his own person, especially his own team which are brilliant."

- "Faultless service! Couldn't be equalised"
- "Delighted is a stronger word to use than strongly agree".
- "I have been using the service for more than 20 years and have more confidence than I have ever had".
- "If a person has to go in to care then this home is the one to come to. It is excellent".

2.6 Qualifications and Awards

We are committed to continuous learning and ensure that a plan is in place for all employees to achieve the right qualification which will equip them to carry out their role. Not only does this benefit the employee it also improves the quality of service to service users. We were pleased to recognise the following qualifications awarded at the annual CrossReach Service of Celebration in May 2013:

Award	Staff Awarded at Awards Ceremony 2013
SVQ Health and Social Care Level 2	8
SVQ Health and Social Care Level 3	61
SVQ Health and Social Care Level 4	8
HNC in Social Care	11
Honours Degree in Social Work	1
PDA in Supervision	13
PDA in Administration of Medication	5
PDA in Leadership and Management	2
Assessor and Verifier Awards	4
Others	4
Total	127

At the same Service 21 staff were recognised for achieving 20 years service and 2 for achieving 30 years service. In addition the following awards were presented:

Ian Manson Award for Excellence

Adams House, Namaste Care Project Staff Team

Ian Manson Award for Adult Learner of the Year

Emma Fleming, Eskmills

CrossReach Employee of the Year Award

Dorothy Swan, Balmedie

Ian Manson Volunteer of the Year Award

David Lloyd, Morven Day Services

An indication of the reputation that CrossReach enjoys nationally is reflected in the recognition through national awards.

At the Care Accolades Awards, Threshold Glasgow and Threshold Glasgow Day Opportunities both providing services for people with learning disabilities were recognised as finalists.

Later in the year the Bungalow in Stonehaven, a purpose built home for five adults with profound and multiple learning difficulties, won the Scottish Care National Care Home Award for Specialist Adult Care Project.

2.7 CrossReach News

Many people throughout the church and many of our stakeholders will have become accustomed to receiving and reading our Circle of Care Newsletter. This has been an essential part of our communication strategy over many years and we salute those who had the vision to create it. Continuing in that tradition it was with great excitement that the first copy of the CrossReach News was published in 2013 as the successor to the Circle of Care Newsletter. Already this new and fresh initiative has received acclaim from our readers.

2.8 CrossReach Week

The second CrossReach week took place in October when the Moderator of the General Assembly the Very

Rev Lorna Hood spent a week of her Moderatorial year with CrossReach. The week was launched with a service on Sunday afternoon in Davidson's Mains Church in Edinburgh. Over the following 5 days the Moderator visited 10 CrossReach services in Glasgow, Kilmarnock, Balfron, Broughty Ferry, Dunbar and Edinburgh. In addition to these visits she hosted a dinner in the Moderators flat for key professionals in the social work field across Scotland as well as speaking at the Connections conference in which CrossReach staff participated as a Christian social care provider. Reports from service users and staff confirmed that the visits throughout the week are a great encouragement and significant in reinforcing the position of CrossReach as a part of the mission of the Church of Scotland. We record our gratitude to the Very Rev Lorna Hood for all she gave to CrossReach throughout the week.

2.9 Strategic Review

Reference was made in the introduction to this report of the Strategic Review which reviewed the work of CrossReach as the outwardly facing social care agency of the church.

The reductions in public spending and the current financial environment are well documented and it is in this environment in which CrossReach is operating alongside seeking to achieve long-term sustainability for this witness of the church. This requires us as a Council to continually review the strategic direction of the organisation. The Council has reinforced its strategic direction for the period 2014-2017. A copy of the strategic plan (2014-2017) can be accessed by visiting www.crossreach.org.uk

The overall objective of achieving long term sustainability has involved us making some difficult and far reaching "commercial" decisions over the past year as follows:

2.10 Residential Schools Reconfiguration

The Church of Scotland has provided care and education services to some of Scotland's more vulnerable youngsters for the past 50 years at two separate large campus locations, Geilsland in North Ayrshire and Ballikinrain in

Stirling. The children referred to the residential school provision aged between 8 and 18 years of age, have typically been placed in a number of other types of care including foster placements and local authority homes before being placed with CrossReach.

As a result of trauma, often dating back to their early years, and multiple placement breakdowns the children placed in our care often have complex needs including anxiety disorder, attachment disorders and other mental health problems and present a variety of social, emotional and behavioural challenges. Our highly skilled staff team are trained to work with these children and offer them the support and care they need to start to turn their lives around. The care and education services are aligned to work holistically with children so that they experience a consistent and balanced response to challenging behaviour and can begin to understand the difficult situations around them in more positive ways.

Recent experience tells us that moving away from large campus settings and delivering care in smaller community houses sets up the best conditions possible for a child to make trusting relationships with a small number of staff and other children providing conditions more like a stable family situation. The other children who have moved from the larger campuses into smaller houses demonstrate a better ability to regulate their own emotions, are less likely to join in the disruption caused by other children and are more able to make supportive links with their own communities.

Alongside the need to provide care in smaller community houses has been the significant decline in referrals over the past year. Referrals to the schools declined by as much as 25% and we are aware that this has been the case for other providers in this area of work. The consequence of this has been a reduction in posts across all areas of the service sadly resulting in redundancies for a number of staff.

Having carried out detailed research and market analyses a member/officer task group comprising representative

from the Social Care Council and Council of Assembly Finance Group recommended the closure of Geilsland and Ballikinrain and the provision of a single care and education service for boys and girls. This service will be provided in a variety of residential settings in 8 leased community houses. The traditional core education and vocational skills training will be provided from a fit for purpose leased facility in the community with the provision for 10 day pupils. The Church has a lot to offer in the support and education of young people from its wealth of experience. This is therefore an exciting development in the future of care and education services for young people in which the Council is investing £3.1m to provide fit for purpose services for some of the most vulnerable young people in Scotland.

2.11 Belmont Castle

It was with real sorry and deep regret that we reached the decision to close our longest serving residential home for older people, Belmont Castle in Meikle after 80 years of service. The service had for some years fallen short of the necessary occupancy and despite significant financial investment was no longer financially sustainable. A number of initiatives were pursued to increase occupancy numbers but without success.

The Council extend thanks and appreciation to the staff whose commitment resulted in consistently high grades from the Care Inspectorate for the quality of service which they delivered.

2.12 Balanced Scorecard Exercise

For the first time we undertook a significant exercise by reviewing each individual service against a balanced score card model. Each service was reviewed against, finance, service need, partnerships, quality, outcomes, physical resources and human resources and against the strategic direction of the organisation. Arising from this exercise improvement plans for some identified services have been agreed. These are being reviewed on a monthly basis by the Finance and Resources Committee with a view to final decisions being reached by no later than June 2014.

This exercise proved invaluable and the model will be refined to ensure we have a robust assessment tool against which we can evaluate services.

2.13 Income Generation

With reductions in funding serious consideration is being given to our reliance on public funding. We have, therefore, made a commitment to explore the opportunities for other sources of income and opportunities for income generation. During the coming year we will produce an Income Generation Strategy to address the significant financial challenges which will be faced in the coming years.

2.14 Personalisation and Self Directed Support

As highlighted in last year's report to the Assembly we continue our commitment to support personalisation of services. Our Personalisation, Development & Change Group are taking a lead in ensuring that the organisation is fit for purpose to face the opportunities and challenges, Personalisation recognises that each person has unique needs preferences and aspirations and has the right to make decisions about their own life. Personalised support, therefore, is based on what a person wants rather than on what a service already provides.

Self Directed Support (SDS) is the mechanism that the Scottish Government has chosen to make sure that personalisation is put into place in social care and offers people the power to choose the kind of support they want to receive.

The Self Directed Support (SDS) Act came into force across the whole of Social Care on 1 April 2014. From April everybody wanting to access social care services will be assessed under the new legislation. Those already using care and support services will be reassessed according to the timescale set by their local authority.

The Council is well placed to provide personalised support as some of our services are already doing so. In preparation changes are being made over the coming months to ensure that we continue to deliver outstanding support to the people who use our services.

2.15 Appreciation

Once again this year we record our appreciation for the support we have received from the whole church. This is evidenced in many ways through volunteering, giving, fundraising, legacies and prayer. We particularly appreciated the support of the Council of Assembly and its Finance Group with whom we have worked in partnership on key remits over the past year.

In the name of

SALLY E BONNAR, *Convener*

IAN HUGGAN, *Vice-Convener*

RICHARD FRAZER, *Vice-Convener*

PETER BAILEY, *Chief Executive Officer and Council Secretary*

ADDENDUM

Ian Huggan

Mr Ian Huggan comes to the end of his term as Vice Convener at this General Assembly. Ian has been a major asset to the Council both as Vice Convener and previously as a Council member. His significant experience as a social work manager ensured that he brought informed comment to discussions, wise counsel, and a wealth of vital knowledge. The Council wishes Ian well and records its sincere appreciation for his years of service.

In the name of

SALLY E BONNAR, *Convener*

RICHARD FRAZER, *Vice-Convener*

PETER BAILEY, *Chief Executive Officer and Council Secretary*

ASSEMBLY ARRANGEMENTS COMMITTEE

May 2014

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 edit 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. Note that the Committee will be conducting a review of the continuation of Heart and Soul beyond 2015. (Section 6)
6. Note that the Committee intends to continue its review of the shape, size and frequency of the General Assembly. (Section 6)
7. Encourage commissioners intending to move amendments and counter-motions to arrange to have these printed in the Assembly papers. (Section 8)
8. Encourage commissioners to participate in the election of the Committee to Nominate the Moderator. (Section 10 and Appendix B)

SCOTTISH BIBLE SOCIETY

9. Urge the Scottish Bible Society to pursue its current efforts highlighting the Bible's key role in Church and community.
10. Support the Society in its desire to work in partnership with congregations to improve Biblical literacy.
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.
13. Appoint Rev Sandy Gunn and Rev Dr Norman Maciver to the Society's Council of Church Representatives and invite nominations for additional representatives to be sent to SBS.

REPORT

1. The Very Rev E Lorna Hood

Lorna Hood was the first serving female parish minister to be Moderator of the General Assembly and her wealth of experience has served her well in the many encounters of her year in office. She has brought enormous enthusiasm and energy to the role, engaging with a wide range of groups and individuals.

Lorna's background serving in the parish and on a number of Church committees informed her time spent in the Presbyteries of Buchan, Falkirk, Stirling and Lochcarron-

Skye and her warmth and ability to relate to all sorts of people in all kinds of situations made her a welcome guest.

Overseas visits involved a huge variety – engagement with partner churches in the Caribbean and in Greece, with Blythswood projects in Romania and attending a commemoration of the Srebrenica massacre.

As a Chaplain to Her Majesty The Queen, Lorna was well able to represent the Church at national and civic events.

In addition to preaching at a number of congregational

anniversaries and celebrations, the Moderator spent a week in London at St Andrewstide, several days with the Army including a visit to Germany and a very full week with CrossReach.

In all the duties of the year, Peter has been an invaluable support – the Church has reason to be very grateful to him too.

We know that the congregation of Renfrew: North are very proud of their minister and all that she has achieved in this special year. After a well-earned rest, Lorna and Peter will be glad to be back home and we wish them every blessing in all that lies ahead.

2. General Assembly timings

Aware of the need for efficient stewardship of time during the General Assembly, the starting time of each day's business will be 9.15 am except that on the opening day (Saturday 17 May) the General Assembly will commence at 9.30 am.

The General Assembly will normally break for lunch between 12.30 and 2pm. It is the hope of the Committee that when there is no evening session arranged, the business of the General Assembly will conclude no later than 6pm each day.

We note that the Legal Questions Committee will bring to the General Assembly a change of Standing Orders with regard to the time allowed for conveners to answer questions from commissioners. The Assembly Arrangements Committee has sought and is pleased to support this change.

3. Presbytery Representation

The Presbytery returns show that there are in all the Presbyteries 1,092 Charges, whether vacant or not, and that there are 208 other ministers (excluding retired ministers) who are members of Presbyteries. Representation is calculated for each Presbytery in accordance with Act III, 2000, and the total number of Commissions is made up as follows: 359 Ministers, 359 Elders and 30 Deacons.

4. Business Committee

In terms of Standing Order 15 it is proposed that the Convener and Vice-Convener of the Assembly Arrangements Committee, respectively the Rev Janet Mathieson and the Rev Dr Derek Browning, act as Convener and Vice-Convener of the Business Committee. The names of others nominated to serve on this Committee will be found in the Order of Proceedings.

5. Selection Committee

In accordance with Standing Order 18, it should be noted that the Business Committee will be pleased to receive nominations, from commissioners, to serve on the Selection Committee. The Business Committee, at its first meeting, will then consider all of the nominations and bring forward the names of those who will serve on the Selection Committee if called upon.

6. Heart and Soul 2014 and the General Assembly

Building on the success of recent years, the Church looks forward to welcoming commissioners and many others to Princes Street Gardens on General Assembly Sunday, to join in worship and celebration, fellowship and information.

This year's Heart and Soul focusses on the Church's engagement overseas – Hands Across the World. Last year, so many congregations and organisations applied to take part that we were unable to accommodate them all.

The Committee considered the possibility of staging Heart and Soul 2014 in Glasgow in the year that city also hosts the Commonwealth Games. The Committee thanks those who put much effort into considering the feasibility of this. However, a significant increase in expenditure and complex logistical considerations meant that this was not possible. A review of the future of Heart and Soul will be carried out after this year's event and consideration given to whether such an event be continued after the General Assembly of 2015. Whilst the Committee is aware of the costs of staging Heart and Soul, it is also aware of

the positive impact of this event on the way in which the Church is perceived.

As part of the Committee's ongoing remit and its budgetary responsibility, it has begun and continues consideration of the size, shape and frequency of the General Assembly.

7. Assembly Services

The Assembly Service has been arranged in St Giles' Cathedral on Sunday 18 May at 10.00 am with the Gaelic Service that day at 12.30 pm in Greyfriars Tolbooth and Highland Church. The Assembly Communion Service will be on Monday 19 May at 9.30 am in the Assembly Hall.

8. Notices of Motion and Assembly Papers

The Committee again draws attention to the fact that commissioners wishing to move amendments or counter-motions to deliverances can have these printed in Assembly papers. As a courtesy to other commissioners, and for the convenience of the Assembly, the Committee asks that this be done wherever possible. Clearly situations can arise in the course of a debate where someone wishes to make a motion and such spontaneity is part of the life of the Assembly. However, where people have considered and prepared texts, particularly if these are substantial, it is extremely helpful to have them in the order paper. Certainly, the availability of the screens means that motions can appear fairly quickly in writing and the "behind scenes team" works hard to provide this service. However, when something complex (and clearly considered) suddenly appears it can take time to get it up on the screen and further time for reading and assimilation. There will again be five sets of papers – covering (1) Saturday and Monday, (2) Tuesday, (3) Wednesday (4) Thursday and (5) Friday. For the first set of papers notices of motion should be sent to the Principal Clerk's Office at "121" by Friday 9 May. For the second and subsequent sets they should be handed in to the Clerks' table by 12 noon on the Monday, Tuesday, Wednesday and Thursday of the Assembly.

9. ePUB Files

Once again the reports of Councils and Committee have been converted into ePUB files which can be downloaded onto a variety of electronic reader systems. These are posted on the Church of Scotland website and on the DVD supplied with the Blue Book.

10. Election of Committee to Nominate the Moderator

As agreed by the General Assembly of 2013, commissioners will have received information about the process for electing members of the Committee to Nominate the Moderator. Part of this process, the election of the Nominating Committee, will take place at the General Assembly. For ease of reference the regulations are re-printed as Appendix B to this Report and on the website: http://www.churchofscotland.org.uk/data/assets/pdf_file/0003/14835/Nomination_of_the_Moderator_Regs.pdf

11. 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	£15.00	per day
Mileage rate, when no public transport is available		
	25p	per mile

12. Chief Steward

The Committee welcomes the appointment of Mr William Mearns as Chief Steward and of Mr Sandy Gemmill as Depute and wishes them both well as they lead the dedicated team of volunteers who help commissioners and visitors to the General Assembly.

13. General Assembly Property

The Assembly Property Sub-committee continues to advise the Assembly Arrangements Committee on matters relating to the Assembly Hall and the Moderator's flat.

We continue to work with Edinburgh First to explore additional revenue opportunities, so that the Assembly Hall can be widely used, not just for the General Assembly.

The Hall was part of Edinburgh Doors Open Day in September 2013, when there were 939 visitors, assisted by a team of volunteers. This was a valuable opportunity to showcase some of the Church's work as well as to welcome Church members and newcomers to the Hall. We plan to be involved again in 2014.

Copies of information about the Hall and its history are available on request from the Assembly Office.

The committee continues to explore possibilities for the further development of the Assembly Hall for the wider benefit of the Church.

In the name of the Committee

JANET S MATHIESON, *Convener*
DEREK BROWNING, *Vice-Convener*
JOHN P CHALMERS, *Secretary*

ADDENDUM

Rev Janet S Mathieson

Jan Mathieson retires as Convener of the Committee after this year's General Assembly. During her time as a committee member, then Vice-Convener and latterly as Convener, she has been involved with the consultations considering the culture and timing of the General Assembly, the inception and growth of Heart and Soul, the redevelopment of the General Assembly Hall, and the introduction of electronic voting. Jan has brought to us her experience of Church life, her attention to detail, and her calm and inclusive chairing of meetings and used these skills for the wider benefit of the Church. She has

ensured an efficient stewardship of the Assembly's time, alongside a forward-thinking planning for the future. Jan has convened the Committee with graciousness, gentleness and good humour. The Committee is very grateful for Jan Mathieson's leadership and the General Assembly is greatly in her debt.

In the name of the Committee

DEREK BROWNING, *Vice-Convener*
JOHN P CHALMERS, *Secretary*

APPENDIX A REPORT OF THE SCOTTISH BIBLE SOCIETY

**Jesus Christ is the same yesterday and today and
forever.' Hebrews 13:8 (NIV)**

"You brought Christianity and the Bible into the 21st century." This was a comment by a teacher after a visit to **Bibleworld**, our mobile classroom for children that brings the Bible and its message to life in an interactive and exciting way. There is a big challenge to make the Bible and our faith relevant in today's society but it is one we relish with the knowledge that God is ever-present through the ages and our Lord Jesus is the same yesterday, today and tomorrow.

In addition to **Bibleworld** visiting twenty-four communities last year, it featured in the programme for our second **WILD about the WORD** weekend – a mixture of Bible study and outdoor activities. We continue to strive for fresh and innovative approaches to Bible engagement in Scotland. Pete Chirside, our Church Relations Manager, has made visits to a number of Presbyteries to encourage better Bible engagement.

Talk the Word is an example of one fresh approach. Based on memorising and repeating passages of Scripture aloud in a group discussion setting, it has been a revelation to those who have used this approach in their Bible study. This has been developed in partnership with 'Walk through the Bible' Ministries and the Scottish launch took

place at the **Christian Resources Exhibition** which was held at the Royal Highland Centre, Ingliston. With nearly two thousand visitors across two days, it was a great platform for the Scottish Bible Society and over one hundred exhibitors to engage in conversations with church leaders, church workers and church goers.

Throughout the year, various events marked the **bicentenary of the birth of David Livingstone**. In November, we invited Clapperton Mayuni, General Secretary of the Bible Society of Malawi, to come to Scotland to talk about the work of the Bible Society in Malawi as well as taking part in a thanksgiving service to celebrate the Christian life of David Livingstone. Clapperton was able to address a number of congregations and groups during his visit.

Thanks to the prayers and generous financial gifts of congregations, volunteers and donors, we are able to support Bible Society work in Malawi as well as other projects around the world, including:

- Providing Bibles to thousands of people in countries such as Cambodia, India and Kyrgyzstan.
- Supporting the translation of Bibles – in Bolivia, a revision of the Quechua Bible will enable Quechua speakers to read the Bible in everyday language they can understand.
- Helping people learn to read using the Bible in countries such as Haiti, where the rate of illiteracy is very high at 65 per cent.
- Giving the marginalised and those on the fringes of society hope through the Bible in places like the Ukraine where many children feel abandoned having been orphaned, and refugees fleeing violence in Colombia have sought refuge in Ecuador which is home to the greatest number of refugees in the Western Hemisphere.

We are also thankful to congregations, volunteers and donors who respond when informed of a crisis. Two Bible Society bookshops which were attacked and destroyed in southern Egypt have now re-opened and the Bibles replaced. In the Philippines, Bible Society staff were only

the second group to bring aid to Bangawan following the devastation from Typhoon Haiyan. The spiritual and physical needs of people were met by 1,000 bags of food and 1,500 Bibles in the local language.

At the end of 2013, preparations to launch a major Gospel distribution project in Scotland began. The 2014 Commonwealth Games present a unique opportunity for Scotland's churches to do something simple but significant in their communities. Our vision is to share the story of Jesus with the people of Scotland and visitors in the run-up to and during the Games. We want to see God's word in the hands of thousands of people. The **Penny Gospel** is a special edition of Luke's Gospel with inspiring stories of sporting men and women who believe their faith is worth **More Than Gold**. Churches and individuals have grasped the vision and at the time of writing, over a quarter of a million copies have been printed which equates to 10% of Scottish households.

Big sporting events talk about the legacy they leave behind. We hope the legacy of the Penny Gospel means the Good News is shared with thousands who have yet to hear it and, God willing, a generation of new Christians coming to faith and into our churches.

APPENDIX B ELECTION OF COMMITTEE TO NOMINATE THE MODERATOR

I NOMINATION OF THE MODERATOR OF THE GENERAL ASSEMBLY REGULATIONS

Edinburgh, 18 May 2013, Sess. I

Note: These Regulations take effect from 1 January 2014.
Definitions

1. In these Regulations, the following definitions apply:
 - (1) 'the Committee' shall mean the nominating Committee referred to in Regulation 2;
 - (2) 'commissioner' shall mean a minister, deacon or elder appointed in terms of sections 2-4 of Act III 2000 whose name appears on the Roll of Commissioners for the relevant General Assembly;

- (3) 'minister' includes both a minister within the meaning of section 1(1) of Act III 2000 and an Ordained Local Minister within the meaning of section 2 of Act IX 2011;
- (4) 'deacon' shall mean a person holding the office of deacon within the meaning of section 1 of Act VIII 2010;
- (5) 'elder' shall mean a person ordained to that office (whether or not he or she is a member of a Kirk Session) who is neither a minister nor a deacon; and
- (6) 'the Moderator-Designate' shall mean the person nominated by the Committee to be Moderator of the next General Assembly.

Election of a Committee to nominate the Moderator

2. The Moderator of the General Assembly shall be nominated by a Committee of up to fifteen persons, comprising up to eight ministers and deacons and up to seven elders. All members of the Committee shall be elected by the immediately preceding General Assembly from among its commissioners.
3. The Committee shall be convened by the immediate past-Moderator of the General Assembly whom failing by another former Moderator of the General Assembly who was a commissioner and was present at the immediately preceding General Assembly. Where the Committee is convened by another former Moderator, the same former Moderator shall not convene the Committee in consecutive years. The Convener of the Committee shall not be a member of the Committee. The clerk to the Committee, who shall not be a member of the Committee, shall be the Principal or Depute Clerk whom failing another suitable person selected by the Committee from outwith its membership.
4. The Assembly Arrangements Committee shall be responsible for organising the elections to the Committee, with the Business Committee being responsible for overseeing the detailed election arrangements during the General Assembly week. The Assembly Arrangements Committee shall produce such guidance as to the election procedure as it considers appropriate which shall be communicated to commissioners prior to the General Assembly. The initial election procedure ("the Procedure") shall be as specified in the Schedule hereto, with the Assembly Arrangements Committee having power to alter or modify the Procedure from time to time as it may deem necessary.
5. There shall be two constituencies of candidates for the Committee as follows:
 - (1) ministers and deacons of whom there shall be up to eight on the Committee; and
 - (2) elders of whom there shall be up to seven on the Committee.
6. Where there are more than eight candidates in the ministers and deacons' constituency or more than seven candidates in the elders' constituency an election shall be held. Each commissioner listed on the Roll of Commissioners shall be entitled to vote for up to eight of the candidates in the constituency of ministers and deacons and up to seven of the candidates in the constituency of elders.
7. Once voting has closed:
 - (1) The eight candidates in the ministers and deacons' constituency and the seven candidates in the elders' constituency, in each case with the most votes, shall be declared to have been elected.
 - (2) In the event of a tie, lots shall be drawn.
8. No-one may be a member of the Committee more than once in any three year period.
9. In the event of the death, resignation or supervening incapacity of persons on the Committee such that the number of ministers and deacons on the Committee drops below six or the number of elders drops below five, steps shall be taken to bring the number of ministers and deacons back up to six or the number of elders back up to five, as the case may be, as follows:
 - (1) where there has been a contested election, the candidate or candidates with the next highest number of votes in the relevant constituency shall be coopted as replacements;

- (2) where there has not been a contested election, or where the number of unsuccessful candidates is insufficient, the Committee shall co-opt such ministers, deacons or elders as are required. No-one may be co-opted unless he or she was a commissioner at the preceding General Assembly.

Process at the Committee to nominate the Moderator

10. The Committee shall receive recommendations from any member of the Church of Scotland, including members of the Committee. The Committee shall take reasonable steps to publicise its willingness to receive recommendations, which recommendations may be submitted to any member of the Committee or to the Department of the General Assembly.
11. The Committee itself shall decide how best to proceed in its task in a fair and efficient manner having due regard to confidentiality at all stages. The quorum for meetings of the Committee shall be 9 persons.
12. In considering persons recommended to it, the Committee shall:
 - (1) consider the circumstances of the Church;
 - (2) having sought the advice of the immediate three past Moderators, consider the gifts, experience and other qualities which each person might bring to the post of Moderator and so benefit the Church and the kingdom of God;
 - (3) prepare a short-list from among the recommendations which it has received;
 - (4) obtain the consent of each person on the short list to be nominated as Moderator, if chosen, together with a full curriculum vitae and such other information as it considers to be helpful;
 - (5) meet with all persons on the short list; and
 - (6) select its nominee from among those on the short-list or, if this is not possible, prepare another short-list from which to select its nominee.
13. Unless there are exceptional circumstances, the Committee shall inform the Principal Clerk of the name of the Moderator-Designate no later than

31 October of the year in which it was elected. Thereafter, the name of the Moderator-Designate shall be made public by the Principal Clerk.

14. In the event of the death, resignation or supervening incapacity of the Moderator- Designate, the Convener of the Committee shall call an extraordinary meeting of the Committee for the purpose of nominating another person to be Moderator. The Committee shall follow regulations 11 and 12 insofar as they are able to do so in the circumstances and shall nominate another person to be Moderator from among those recommended in terms of regulation 10.
15. In the event of any difficulty inhibiting process in terms of these regulations, the Committee shall have a general discretionary power to take any other steps appropriate in the circumstances to fulfil the intention of these regulations.
16. Regulations I 1999 are hereby repealed.

SCHEDULE TO THE REGULATIONS CONCERNING THE NOMINATION OF THE MODERATOR OF THE GENERAL ASSEMBLY

PROCEDURE FOR ELECTIONS TO THE COMMITTEE

Proposal of Candidates

1. During each General Assembly, commissioners may propose a candidate or candidates to serve on the Committee. The Assembly Papers shall include a Proposal Form for proposing the names of candidates to serve on the Committee.

Proposals shall proceed as follows:

- (1) Only those whose names appear on the Roll of Commissioners may propose candidates;
- (2) No commissioner may propose more than one candidate for each of the two constituencies;
- (3) Those who propose candidates shall have established that their proposed candidate is both willing and able to serve on the Committee;
- (4) Each Proposal Form must be signed by two commissioners, as a proposer and seconder, and by their candidate(s);

- (5) In signing the Proposal Form the candidate shall sign statements to confirm that
 - (a) they are willing and able to serve on the Committee and
 - (b) they have not served on the Committee in either of the previous two years;
- (6) Proposals shall be closed at 12 noon on the Monday of the General Assembly week, whereupon the Clerks will make arrangements for the list of candidates, together with their commissioner number and the names of their proposers and seconders, to be printed and published in the Assembly Papers; and
- (7) With the Proposal Form all candidates shall submit a short candidate's statement of no more than 50 words, which shall be printed and published along with the list of candidates.

Ballot Paper(s)

- 2. Where voting is required, it shall take place by written ballot. The Ballot Paper(s) shall be prepared as follows:
 - (1) The Clerks shall publish the names of candidates in the form of Ballot Paper(s), one for each constituency where an election is required. On the Ballot Paper(s) the name of each candidate shall be stated together with their commissioner number. The names of the candidates shall be listed in order of Presbytery number as per the Roll of Commissioners.

- (2) Each Ballot Paper shall be numbered with a unique identifying number, being the commissioner number of the commissioner receiving the Paper.
- (3) Save where specific alternative arrangements are made, the Ballot Paper(s) shall be collected by the commissioners in person on the Tuesday morning of the General Assembly week upon production by each commissioner of their Assembly pass.
- (4) If a Ballot Paper is spoiled, a commissioner may receive a fresh one upon applying to the Assembly Office at least one hour prior to close of voting and producing for inspection both the spoiled paper and their Assembly pass.
- (5) Ballot Paper(s) shall be submitted to the Assembly Office by 5pm on the Wednesday of the General Assembly week, at which time voting shall close.

Election results

- 3. Once voting has closed:
 - (1) The Panel of Tellers shall count the votes recorded on all timeously submitted Ballot Paper(s).
 - (2) The results of the election, including the votes cast for each candidate and confirmation of the names of the fifteen commissioners elected to the Committee, shall be published in the Assembly Papers.

CENTRAL SERVICES COMMITTEE

May 2014

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.

REPORT

1. Introduction

1.1 The Central Services Committee's (CSC) remit relates primarily to managing the Church Offices in George Street, overseeing the delivery of central services to departments within these Offices and operating as one of the employing agencies of the Church.

1.2 The Committee includes in its membership the Secretary to the Council of Assembly, the General Treasurer, the Solicitor of the Church and the Head of Human Resources and Information Technology. It receives regular reports from the Facilities Manager and from the Property, Health and Safety Manager. The Committee meets once a year with Heads of Department, a welcome opportunity to discuss matters of interest and concern.

2. Human Resources (HR)

2.1 Pensions

2.1.1 The Committee has spent much of its time in the last twelve months overseeing the changes in pension arrangements reported to last year's General Assembly. In order to be satisfied that all staff members were consulted and had every opportunity to comment on the forthcoming proposals, the Committee set up a Staff Consultation Group, with ten staff members. In addition, the Committee ensured full consultation through the Joint Negotiating and Consultative Committee with the union, Unite. The Committee would like to put on record its thanks to all staff representatives for their contribution to the process.

2.1.2 Both consultation groups were encouraged to consult with staff as they felt necessary. The Staff Consultation Group sent an on-line questionnaire to all employees of the CSC which formed the basis of a response to the Committee. The Group advised that this survey achieved a 67% response rate. Unite also consulted with its membership and submitted a written response. In addition, the Committee set up a dedicated email address for issues employees wished to raise privately and also put in place an on-line staff forum with a response-posting facility for more general questions.

2.1.3 Staff received full information on the proposed changes, including a personal illustration. The statutory sixty day consultation period commenced on 6 May 2013 and was later extended by two weeks to accommodate the holiday period. At the close of the consultation period, the Committee invited both the Staff Consultation Group and Unite to make a presentation to a special meeting of the Committee. Having considered all of the feedback from the consultation process in some detail, and after making some adjustments to the original plans to take into account some suggestions from staff, the Committee unanimously agreed a set of changes involving the closure of the Defined Benefit Scheme to future accrual and the setting up of a Defined Contribution Scheme.

2.1.4 Formal notice of the changes was given and the new arrangements came into effect as planned on 1 January 2014.

2.2 Pensions Auto-Enrolment

Separately, Government legislation required the Committee to ensure that all eligible employees were automatically enrolled into a pension scheme. This required changes to the payroll system and, coming at the same time as the changes to occupational pension arrangements, resulted in a considerable amount of work for staff in Human Resources and the Stewardship and Finance Department. The Committee is grateful for the hard work undertaken by staff to ensure that the Church meets its legal obligations.

2.3 Pay Award

Towards the end of 2013, the Committee received a pay claim from Unite for a 4.5% increase in pay scales spread over two years. The Committee, mindful of the financial impact of the new pension arrangements, determined that a reasonable pay award should be offered but recognised that the claim was simply unaffordable. At the time of writing this report, pay negotiations continued.

2.4 Learning and Development

2.4.1 The Human Resources Department held another successful Learning at Work Week in November. A small working group of staff has been set up to review the structure, timing and impact of the event.

2.4.2 All Heads of Department have taken part in a 360° appraisal process, facilitated by an external consultant. This allowed a range of people, from junior staff through peers and managers, and some external contacts, to comment on behaviour, performance and management impact, with personal feedback being generated for each participant. It appears that this has been an extremely helpful process. Heads of Department met as a group in December to discuss the general themes which emerged in the exercise and further follow up is planned.

2.4.3 A review of the appraisal and induction processes will be taken forward in the course of the next year. It is planned that staff members will be involved in shaping how these will operate in future. A further staff survey is due to be carried out in the last quarter of 2014.

2.4.4 This has been a challenging year for the staff, who have had to come to terms with significant changes to their terms and conditions. The Committee recognises that this has not been easy but at the same time wishes to thank everyone for their continued professionalism and commitment to the Church.

2.5 Environmental Travel Policy

The Committee has endorsed a new environmental travel policy, developed by the Energy Management Group. This policy requires staff to consider carefully if their journey is necessary and, if it is, to choose, where practicable, the most environmentally friendly form of travel. The Committee hopes that the implementation of the policy will result in a lowering of the carbon footprint of the Church Offices and perhaps also in financial savings.

3. Information Technology (IT)

3.1 A number of IT projects have been completed over the last eighteen months; these have resulted in a more stable infrastructure and the provision of new or enhanced services. They include:

3.1.1 The enhancement of the wireless network throughout the offices in 121 George Street. After the initial installation of network access points, areas where signal strength was poor were identified and configuration changes made to ensure that a reasonable signal was available throughout the building.

3.1.2 A video conferencing facility has been in place since the end of 2012 and continues to grow in popularity. Consequently, a second meeting room has now been equipped with the facility. We expect this to result not only in further savings but also in a further reduction in carbon emissions by reducing the need for travel.

3.1.3 Secure web access to email from any Internet connected computer allows staff who normally work in 121 George Street to access their emails when away from the office. This access is also available to Presbytery Clerks. A further facility has been configured that allows staff to use their laptops when away from the office to make a

secure connection over any Internet connection to all of the applications and files to which they have access when at work. This has made a huge difference to the way staff operate when not in the office.

3.1.4 A new IT Helpdesk facility has been implemented, allowing requests to be submitted by users via a helpdesk portal, resulting in improved tracking of requests.

3.1.5 A new centralised IT management facility has been implemented. This has resulted in new software and updates being delivered from a central location, improving asset management and monitoring of software licenses.

3.1.6 An enhanced backup facility has been implemented allowing more frequent backups to be taken.

3.1.7 The applications development team has worked with the Statistics for Mission Group, a joint working group of the Mission and Discipleship and Ministries Councils, to make available through the Church website statistical profiles for congregations. In conjunction with the National Records of Scotland and the Rev Dr Fiona Tweedie from the Presbytery of Edinburgh, the team has converted 2011 Census data into meaningful statistics that can be applied at parish level. The information can be used in a number of ways including in the preparation of parish profiles, mission planning, Presbytery planning and informed community engagement. The profiles have been very well received by congregations and are proving to be an extremely useful tool for the Church.

3.1.8 A new version of the Presbytery Information Management System (PIMS) was rolled out to all Presbytery Clerks. Since the initial launch, further development of the application has been undertaken to allow the office bearer returns to be processed electronically. This functionality was made available to nine Presbytery Clerks for the 2013 returns. If this proves to have been a success it will be made available to all Presbyteries for 2014.

3.1.9 New applications developed in 2013 included Presbytery planning, HR visa sponsorship and media/press enquiries. Updated versions of the Safeguarding, Life and Work and Nomination Committee applications were implemented.

3.2 Mobile and Landline Telephone Contract

A new mobile and landline telephone contract was implemented in conjunction with CrossReach, resulting in savings for both agencies of the Church.

4. Central Properties Department

4.1 The Central Properties Department has continued to carry out its wide ranging brief to provide a proactive and professional property service.

4.2 Remit

The Department has responsibility for the following:

- management of properties owned by certain of the Councils and Departments of the Unincorporated Councils and Committees;
- delivery of new build projects for Ministries Council;
- delivery of major refurbishment programmes;
- management of facilities and procurement of work equipment;
- health and safety for the Central Services Committee and other Councils of the Church.

4.3 Arbitrations

The department has the responsibility for managing the administration of the arbitration process in cases of readjustment. Since the last report, one arbitration has been required.

4.4 Major Works

In the last year one major building project has been undertaken: the repair and upgrading of the former Balornock Church Building for Wallacewell New Charge Development (NCD). At the time of writing, work is progressing on a number of projects including:

- identification of a site for a New Charge on the west side of Inverness and the development of a suitable design for the new church building;
- review of potential accommodation for Cove NCD.

The fire alarm, automatic fire detection system and emergency lighting system within the Church Offices (117-123 George Street) were upgraded to a compliant specification. The tenders and contract process were overseen by Central Properties in consultation with Facilities Management.

4.5 Furlough Housing

The stock of Furlough Housing is managed on behalf of the World Mission Council. The properties are well-maintained in order to ensure safe, pleasant and comfortable housing for mission partners and others requiring temporary accommodation when visiting Scotland.

4.6 Health and Safety

4.6.1 The Committee has an obligation, as an employer, to comply with the Health and Safety at Work Act 1974 and has the services of suitably qualified personnel through the Central Properties Department. The health and safety strategy, as in previous years, continues to be developed in key areas to address the particular risks faced by the Central Services Committee. The strategy is one of development, audit and review to ensure appropriate revision of the policy as and when required.

4.6.2 In order to satisfy statutory obligations, three areas of work were reviewed in their entirety:

- survey and audit of properties in relation to the management of legionella. This included the implementation of an updated strategy at 117-123 George Street, Edinburgh and at the Scottish Storytelling Centre.
- survey and audit of properties to ensure compliance with the various regulations relating to the control of asbestos, including updating of the asbestos register.
- preparation and audit of fire risk assessments across the property portfolio, implementing changes as required.

4.6.3 There are many strands to the health and safety process but it may be worth noting the following:

4.6.3.1 Statutory Testing

The scheduled testing in accordance with statutory requirements, eg electrical installations, gas appliances,

asbestos management etc are on-going. Over the preceding year these have been retendered in accordance with good practice.

4.6.3.2 Training

The programme of health and safety training for staff was further developed through 2013 and delivered as required.

4.6.3.3 Accidents and Incidents

In the period covered by this report, no incidents required to be reported to the Health and Safety Executive. A number of non-reportable accidents occurred but were of a minor nature. These were dealt with as they arose and, where necessary, in conjunction with the appropriate Council/Department. It is worthy of note that the accident level, which was already low, has fallen further.

4.6.3.4 Safety Committee

The Staff Safety Committee meets on a regular basis and has developed a useful role in the oversight of health and safety within the Offices.

4.6.3.5 Commitment

The Committee is continuing to encourage a positive and inclusive approach to health and safety and significant advances have been made. The Committee is committed to working in partnership with staff, the union, Councils and Departments in continuing the development of the policy, to ensure a healthy and safe environment for all staff, volunteers, visitors, contractors and others.

5. Facilities Management

5.1 Environmental and Waste Management

The Waste (Scotland) Regulations came into force on 1 January 2014. These require all businesses in Scotland to present recyclable waste separately from landfill waste. A new system for waste collection was introduced and new recycling bins were placed throughout the Offices. Staff members' ready support of this new recycling regime has been very much appreciated.

5.2 Energy Management

Consumption figures show an increase of 3% for electricity and a reduction of 0.3% for gas for the last year.

5.3 Maintenance Works

Essential maintenance is carried out in the Church Offices both to ensure safe working conditions for staff and visitors and to meet the requirements of our insurance policy. A building condition survey was commissioned in early 2014 and the findings are now being considered. The survey concludes that the external fabric is generally sound although there are some aspects of the roofing, stonework and windows that require repair. It also highlights a significant problem of suitable access. It is envisaged that significant costs would be required to meet these. The Committee recommends that serious consideration be given to the future needs of the Church for central offices and that decisions about substantial refurbishment be taken only in the light of any plans for change. In the meantime, a programme of re-decoration and carpeting will continue in 2014. The meeting rooms, now somewhat shabby, and some office spaces are receiving basic upgrading as funds permit.

5.4 Café Lounge

Staff members continue to use the Café Lounge in the basement level for breaks and lunch. Vending facilities provide hot drinks, cold drinks and confectionery. An upgrade of the facility is being considered this year to include some soft seating and redecoration.

5.5 Property Lets

Anta continues to rent the shop premises at 117-119 George Street; Palcrafts UK Ltd rents the 123 George Street ground floor premises for its Hadeel shop, selling fair trade Palestinian products; and the Royal Caledonian Education Trust rents room 414 as office premises. The Committee is grateful for the extra income these lets provide.

6. Property

Consideration continues to be given to seeking efficiencies and improvements in the overall arrangements for managing property. Staff changes in CrossReach in mid-

2014 may provide an opportunity for some joint working and this is being actively explored.

7. Law Department

7.1 The Law Department has had a busy year. In recognition of the continuing heavy staff workloads, it was agreed to make the additional temporary solicitor's post permanent although, following the resignation of one of the other solicitors, a part-time replacement has been recruited on slightly reduced hours. This brings the complement of solicitors to 8.17 (FTE).

7.2 Although the work of the Department is very varied, much of it relates to property, with the staff working very closely with those of the General Trustees Secretary's Department. The upturn in the property market towards the end of 2013 enabled the sale of a large number of properties, which had been on the market for some considerable time, to be finalised.

7.3 As well as responding to requests from congregations and central Councils and Committees for legal advice, the Department aims to be pro-active and several new circulars on legal topics and styles of documentation have been prepared and can be downloaded from the Church's website:

http://www.churchofscotland.org.uk/resources/subjects/law_circulars

7.4 There were, as ever, a number of significant changes in the employment law field in the course of the year. The Department provides a resource to all congregations, as well as to the central Councils and Committees of the Church, for advice in this complex area and encourages early contact in relation to staffing matters.

7.5 The Department acts for the Church of Scotland Trust and undertakes work on behalf of the Trust relating to its property portfolio overseas and also in relation to a number of trusts. A considerable amount of time has been spent this year in dealing with the Trust's property interests in Pakistan. The number of trusts administered by

the Trust is growing as charity trustees find it increasingly expensive to engage their own accountants and lawyers to undertake the work required to fulfil their duties under civil law. As a result the Trust is taking over the trusteeship of more and more third party trusts which benefit different areas of the Church's work. The Trust makes no charge for this service, which enables more funds to be applied to the charitable purposes of these trusts.

7.6 The regulation of charities in Scotland has changed enormously in the last 25 years. Within the Church there are numerous separate charities, whose trustees have risen to the challenge of ensuring that they comply with charity legislation. The Department provides specialist guidance on compliance and continuously updates all its circulars to reflect any changes in legislation or practice.

7.7 The Solicitor of the Church again participated in the Session Clerks' Conference held in September 2013. She acts as Secretary to the Scottish Churches Committee. The consultation on the proposed new Water Exemption Scheme has been a major issue for the Scottish Churches Committee this year, given that this may result in a large number of congregations losing exemption. Grateful thanks are extended to the 582 congregational treasurers who responded to the Solicitor's questionnaire on the topic.

8. Financial Management

The Committee takes seriously its responsibility for managing a substantial budget. It is grateful to the managers and staff of the various departments under its control who work so hard to contain costs and eliminate deficits. We are pleased to report that all of our departments – Central Properties, Facilities, Human Resources, Information Technology and Law – performed to budget or achieved slight underspends. It should be noted that the cost of funding the deficit under the previous Defined Benefit Pension Scheme can now be met from within departmental budgets, in addition to the costs of the newly established Defined Contribution Scheme. These deficit payments had previously required funding from the reserves of the Mission and Renewal Fund.

9. The Committee's Remit

The Committee has given some consideration over the last few years to its remit, recognising that there are areas of overlap with other bodies and elements that are now out-of-date in light of the establishment of the Senior Management Team. Conscious of the General Assembly's wish that its Councils and Committees seek to operate effectively and efficiently, the Council of Assembly is bringing a proposal in its Report which will ask the General Assembly to discharge the Central Services Committee and reallocate its work to other bodies. The Committee has been closely involved in discussions with the Council of Assembly over this and is fully supportive of this course of action.

In the name of the Committee

ANGUS MACPHERSON, *Convener*

PHILIP CRAIG, *Vice-Convener*

BILL STEELE, *Vice-Convener*

PAULINE WILSON, *Administrative Secretary*

ADDENDUM

Mr Angus Macpherson

Mr Angus Macpherson comes to the end of his term as Convener of the Central Services Committee in 2014, irrespective of whether or not the Committee is discharged by the General Assembly. Mr Macpherson brought to the Committee a wealth of experience from his long career as a senior civil servant in the then Scottish Office serving in a number of departments, including a period in the Cabinet Office in Whitehall. The expertise he acquired in providing policy advice for Government Ministers was brought to bear on the Committee's handling of a number of complex and sensitive issues, including the comprehensive review of pay and grading and the recent pension scheme changes. His concern for the best interests of the Church has been clearly evident throughout the course of his involvement with the Committee.

In the name of the Committee

PHILIP CRAIG, *Vice-Convener*

BILL STEELE, *Vice-Convener*

PAULINE WILSON, *Administrative Secretary*

COMMITTEE ON ECUMENICAL RELATIONS

May 2014

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the report.
2. Encourage all congregations to study the Unity Statement and Message adopted by the World Council of Churches' Assembly, together with the suggested questions from the Scottish delegates.
3. Thank Brother Stephen Smyth for the leadership he gave to Action of Churches Together in Scotland during a difficult period in its history and wish him well in his retirement.
4. Note the formation of a Single Congregation Ecumenical Partnership at St Ninian's, Stonehouse under the provisions of Act XI, 2012.
5. Receive the report on the Third Article Declaratory as fulfilling the remit of the General Assembly of 2010 and thank Rev Dr Fiona Tweedie for the assistance she gave in gathering and analysing the statistics. (Appendix I)
6. Commend the report of the survey to Presbyteries as they engage in regular review of their Presbytery Plans.
7. Encourage the use of existing processes for legally recognised ecumenical partnerships wherever relationships on the ground make this possible
8. Approve the Priority Areas Action Plan Interim Review, reaffirm the commitment of the Committee to support those working in priority areas, witnessing to the Gospel priority for the poor and working for the eradication of poverty through joint ecumenical work, wherever possible.
9. Approve the delegates to Assemblies, Synods and Conferences of the other churches as detailed in Appendix II.
10. Note the appointment of representation to ecumenical bodies as detailed in Appendix III.

REPORT

I believe I saw the WCC at its best in Kenya: a respected international organisation, a church-led organisation that could get to the places no other organisation could, an organisation that could make a difference in people's lives. (Graham McGeoch, reflecting on his seven years as a member of the Central Committee and Executive Committee)

I have sat in closed rooms and watched Metropolitans weep with laughter at stories shared. I have sat in closed rooms and watched Metropolitans weep with carrying the pain of our Christian divisions. I know we can do better. And I believe the WCC can lead us. (GM)

I felt most confident in my presence at and contribution to the Assembly whilst working with the Message Committee,

as I could clearly see how my own skills fitted into the work of the WCC and the wider ecumenical scene. (Miriam Weibye, delegate, newly elected member of the Central Committee)

There was clear recognition that there is a great deal of work to be done in striving for justice and peace worldwide, and that working together to achieve this is not only necessary but desired. I found this very hopeful, and it helped to focus for me what it means to be a global Christian in a modern world. (MW)

Through regular webinars and Facebook groups the [youth delegates] were able to study together many of the main issues with topics ranging from stateless people to the unity statement, with expert speakers drawn from the ecumenical

world and international agencies. Through these processes some of us formed a strong network which, hopefully, will continue... it offered a chance for people to have a deeper engagement rather than just an 'experience'. (Iain McLarty, delegate)

The gathering of youth delegates at the Assembly was the most diverse and best networked group of young people the WCC will have to work with until the next Assembly... (IM)

Perhaps the best discussions I had were in the Ecumenical Conversation which I attended, "We must pray together if we are to stay together". This focused on common prayer and looked at both the specific context of the Assembly and in a broader sense. (IM)

I met some truly incredible people from incredibly diverse church traditions whilst at CEC. I learned a huge amount about other church cultures and ways of expressing faith. Having studied theology, it also gave a human face to some of the theologies and church contexts that I had previously only encountered in books. All of that added up to it being a transformative week for me, a week when I fell back in love with the Church and theology again in a way I hadn't since before studying Divinity. I learned a lot about my own personal faith, and about my church, by seeing it reflected back to me in what I was saying about it to interested strangers (who very quickly became friends). (Andrew Kimmitt, delegate Conference of European Churches, Budapest, 2013)

A. God of Life, lead us to justice and peace

1. "We must pray together if we are to stay together". Called together in Busan, South Korea, the member churches of the **World Council of Churches** (WCC) gathered to strengthen their fellowship through praying together, studying the Bible together and seeking together to discern the call of God to the Church in these days.

2. The Assembly reaffirmed, in a Unity Statement, a shared faith in God, the creator of all life, who gives creation as a gift, with wide diversity to be celebrated and

great goodness to be treasured. It acknowledged that it is the will of God that the whole creation, reconciled through the love of Christ, should live together in unity and peace (Eph 1). From reading Scripture together, under the guidance of the Holy Spirit, the place of the community of God's people within creation becomes clear: men and women are created in the image and likeness of God and given the responsibility to care for creation (Gen 1). In the life, death and resurrection of Jesus Christ, good news is preached to the poor and a new way of life is opened up, a new way of living in communion with one another and with God. The Church, as the Body of Christ, is called to embody "Jesus' uniting, reconciling and self-sacrificial love to the world on the cross... God is always ahead of us in our pilgrimage, always surprising us, calling us to repentance, forgiving our failures, and offering us the gift of new life". (Unity Statement, 8)

3. And so it was that, having gathered for worship at the beginning of the Assembly, the participants joined in prayer, recognising the reality of cross and resurrection in the life of the world through a series of lamentations, cries and hopes from Africa, Asia, the Caribbean, Europe, Latin America, the Middle East, North America and the Pacific. *Senzenina* (What have we done?) was the response. From that place of gathering prayer, the Assembly set out to renew the commitment of the member churches to work together in the peace of Christ, in a spirit of repentance and hope, to hear the cries of our suffering world, its people and its environment, and to seek the justice and peace that we believe God wills for the whole of creation and which is embodied in the community of the baptised, the community of those bound to one another and to Christ.

4. "God of life, lead us to justice and peace", was the theme of the 10th Assembly of WCC. Such a prayer carried urgency in its location – the Korean Peninsula, divided following a war that was waged between two global superpowers and still, to this day, full of serious tensions. Great obstacles hamper the Church's witness. In South Korea, within the Reformed family alone there are over one hundred different churches, with only two

being members of the WCC. In contrast, North Korea is cited as one of the worst countries in the world for the persecutions of Christians [source: Christian Solidarity Worldwide]. However, it was also a prayer that resonated with many of the delegates from around the world who brought their pressing concerns to the Assembly. As one of our delegates reported afterwards:

The most spiritual and meaningful experiences of the Assembly occurred when participants from all the different member churches and observers got the chance to share with each other stories from their own contexts, and to come together in discussion on global issues. The Madang (Korean for Courtyard) demonstrated what different churches can do when they work together – with workshops spanning everything from children's rights to climate change to overcoming a greedy world. (MW)

5. The Assembly issued statements and minutes which addressed a number of issues of injustice affecting our world and it bequeathed to the churches four documents for study and reflection as they continue to “move together”.

- (a) The Assembly received the new Mission Statement presented by the Commission on World Mission and Evangelism and approved by the WCC Central Committee in 2012: *Together Towards Life: Mission and Evangelism in Changing Landscapes*. This is the first statement on mission and evangelism since 1982 and represents significant movement in the understanding of mission and evangelism in the 21st century. It is commended to the churches for study.
- (b) Through one of the Ecumenical Conversations at the Assembly, the new Central Committee has been given some guidance on how to take forward the reception process of the recent convergence text from the Faith and Order Commission: *The Church: Towards a Common Vision*. As with *Baptism, Eucharist and Ministry* in 1982, this text represents the fruit of many years of clearing the doctrinal ground on matters that divide the churches, identifying large areas on which agreement is possible and

highlighting those areas on which further work is still required. With responses being sought by 2015, the Committee on Ecumenical Relations has been co-ordinating a Church of Scotland response and the Joint Commission on Doctrine (Church of Scotland/Roman Catholic Church) is preparing a joint response. (The Roman Catholic Church is a full member of the Faith and Order Commission.) Since an ecumenical text obviously deserves an ecumenical response, Action of Churches Together in Scotland too is looking at the document.

- (c) A Unity Statement: *God's gift and call to unity – and our commitment* was adopted by the Assembly. Already mentioned above, this statement recalls the reason why the churches need to continue to work to overcome their divisions and to make visible the unity that is given as Christ's gift:

Too easily we withdraw into our own traditions and communities refusing to be challenged and enriched by the gifts others hold out to us. Sometimes we seem to grasp the creative new life of faith and yet do not embrace a passion for unity or a longing for fellowship with others. This makes us more ready to tolerate injustices and even conflicts within and between the churches. We are held back as some grow weary and disappointed on the ecumenical path...

We affirm the uniqueness of our fellowship and our conviction to pursue the visible unity of the Church together, thankful for our diversity and conscious of our need to grow in communion.

The Unity Statement should be read alongside the fourth document:

- (d) The Message, *Join the Pilgrimage of Justice and Peace*, is addressed to the member churches and to all people of good will. It concludes:

We intend to move together. Challenged by our experiences in Busan, we call on all people of good will

to engage their God-given gifts in transforming actions. This Assembly calls you to join us in pilgrimage. May the churches be communities of healing and compassion, and may we seed the Good News so that justice will grow and God's deep peace rest on the world.

6. All these documents can be found on both the WCC and the Church of Scotland websites: www.oikumene.org¹ and <http://www.churchofscotland.org.uk/resources/subjects/ecumenical-resources>. The Unity Statement is available with a short study guide so that congregations can reflect on how it relates to their situation.

7. At the Assembly, Rev Graham McGeoch completed a seven-year term on the Central Committee and the Executive Committee. The Committee expresses its thanks to him for the way in which he carried out his responsibilities and acknowledges the respect in which he was held by those with whom he worked, a factor made evident in his being asked to chair the reports of the Nominations Committee to the Assembly plenary sessions. At the same time, Ms Miriam Weibye was elected to the Central Committee. She will provide a continuing link, not just for the Church of Scotland, but for all the WCC member churches in Scotland.

B. Called to Communion, Committed to Justice

8. **The World Communion of Reformed Churches (WCRC)** moved its offices to Hannover in January 2014. Housed in the German Churches' Reformed Alliance building, it is hoped to make modest savings in an already restricted budget. The Search Committee for a new General Secretary was not successful in finding a candidate to replace Rev Dr Setri Nyomi. Dr Nyomi agreed to remain in post until August 2014 when he will return to Ghana to take up a new position. At the time of going to print, the search is continuing with a refreshed Search Committee.

9. The Council of WCRC Europe met in Athens in 2013,

thus taking the opportunity to express solidarity with the people of Greece and to learn of the work of the churches in the face of stringent economic measures compounded by the number of migrants seeking refuge and asylum in Europe and who come first to Greece.

10. The Church of Scotland is to host the 4th Reformed-Roman Catholic International Dialogue in April 2014. Rev Dr Lindsay Schluter, a minister in Larkhall and Ecumenical Relations Committee member on the Ministries Council, is a member of the Dialogue group. The Joint Commission on Doctrine will make a presentation of its work to the visitors and will co-host, with ACTS, a reception for our guests.

C. And now what are you waiting for? (Acts 22:14-16)

11. Last July, **the Conference of European Churches (CEC)** held its 14th Assembly in Budapest. The main item of business for this Assembly was the adoption of a new constitution. It was a painstaking Assembly but, in the end, after many hours of wrestling, a new constitution was adopted. It was another example of churches deciding to move together out of a sense of commitment to one another in faith and for the sake of giving a clearer witness to the Gospel of justice and peace, this time in relation to our Continent. Now, with a leaner Governing Board and a less cumbersome structure, the spotlight is being put afresh on ways to deepen the fellowship of churches across the Continent and, at the same time, strengthen the voice of the churches together as they seek to bring reconciliation and peace to a Continent that is divided by so many inequalities.

12. Rev Alison McDonald was elected to serve on the new Governing Board which held its first meeting in November. The Governing Board is to oversee a move of the CEC administration from Geneva to Brussels, within the next two years. The office in Strasbourg will remain for the time being.

13. The Assembly adopted a number of statements on issues of concern to member churches and it sent a message to the churches. The Message Committee

¹ Access directly through <http://www.oikoumene.org/en/resources/documents/assembly/2013-busan/adopted-documents-statements>

was convened and presented by Mr Andrew Kimmitt, a delegate from the Church of Scotland. The Message concluded:

The question "What are you waiting for?" answers itself in the book of Acts with the imperative "Arise and go... calling on God's name". As such it is an imperative no longer to wait but to go and bear the fruits of the Spirit in the here and now. As we arise and depart from Budapest, we leave behind us the idea of waiting as a time of despair and indecisiveness. We bring with us the spirit of transformation, and go with hope for the renewal of our spiritual life, of our ecumenical journey, of our commitment to visible unity, of our ethos, of our politics, and of the whole creation. In this we are inspired not by ourselves but by the spirit of Christ who says, "See, I am making everything new!" (Revelation 21.5)

D. See, I am making all things new! (Revelation 21:5)

14. Change has been happening closer to home. Action of Churches Together in Scotland (ACTS) concluded a visioning process in the past year. In recent years, concerns have been increasing over the effectiveness of its four Networks. Attendance had become weaker and it was felt that it was time to seek a new way of working. As has been reported before, the Committee on Ecumenical Relations also had concerns about weaknesses in the "churches together" model of ecumenical engagement, particularly its reluctance to hold churches to account and to recognise that the ecumenical journey involves a willingness to be changed. There have been three particular changes made:

- (a) Instead of standing networks, the Members' Meeting will identify specific pieces of work that can be done by the churches working together and will seek to set up a group of suitably qualified people from the churches to do the work. Targeted participation can best harness energy.
- (b) Completed pieces of work will be sent from the Members' Meeting to member churches with a clear process for reception and reporting back by

the member churches. Thus, churches will be held accountable and there will be a clear process by which the churches will be invited to own the work.

- (c) There will be a new focus on local ecumenism. The National Sponsoring Body for Local Ecumenical Partnerships will become a core part of the work of ACTS. Its remit will be strengthened and broadened to include a wider compass of local ecumenical activity.

A Programme group has been appointed to discern appropriate pieces of work for presentation to the Members' Meeting.

15. As ACTS embarks on this change of direction, Brother Stephen Smyth intimated his decision to retire at the end of March 2014. The Committee calls on the Church of Scotland to express its thanks to Brother Stephen who served ACTS as its General Secretary through a particularly difficult and turbulent period of its history.

Brother Stephen brought particular gifts as a member of a teaching Order, the Marist Brothers. He understood the processes required to lead people into and through a period of change. His own irenic personality meant that he provided patient leadership in the face of difficult decision-making that often touched an emotional nerve in those deeply committed to the Ecumenical Movement in Scotland. He was always willing to attend meetings and set out the reasons for decisions taken by ACTS' trustees.

He brought great networking skills to the role and was a well-respected colleague among the general secretaries of the national ecumenical bodies in these islands and across Europe, welcoming the European general secretaries to Scotland for one of their meetings. When a decision was taken to hold a centenary event to mark the World Mission Conference in Edinburgh in 1910, it was Stephen who provided the necessary leadership that enabled the churches in Scotland to be welcoming hosts for the occasion. It was during his time as General Secretary that the Minority Ethnic Churches Together in

Scotland (MECTIS) network was set up and the possibility of new relationships were explored with migrant churches in Scotland.

Rev Matthew Ross was appointed successor to Brother Stephen, taking up his appointment on 1 April 2014. Matthew brings to the job both experience as a parish minister and particular experience of the wider ecumenical movement, having been seconded for some years by the Church of Scotland, to serve the Church and Society Commission of the Conference of European Churches in Brussels. In recent years, he served as the Ecumenical Relations Committee representative on the Church and Society Council. The Committee wishes him well in his new appointment and looks forward to working with him in his new capacity.

16. Last year, the Committee was urged “to consider the model of the Global Christian Forum for developing relationships with different parts of the Body of Christ in Scotland.” The Global Christian Forum brings together Christian churches and ecumenical organisations. It includes the World Council of Churches, the World Communion of Reformed Churches, the Roman Catholic Church and groups of Pentecostal and Evangelical churches. The Forum offers a place where churches are able to share information of mutual interest and to learn from each other but does not have mechanisms for the mutual accountability of churches. This commitment to mutual accountability is one of the key features of the WCC where member churches do not only share information and engage in a process of learning from each other but, instead, recognise the need to give account of themselves and to hold each other to account. The Committee is of the opinion that the model of the Global Christian Forum is already at work in Scotland, not least through Minority Ethnic Christians Together in Scotland (MECTIS). This body enables individual Christians and minority ethnic churches to relate to ACTS. The annual Racial Justice Sunday service in Scotland is organised jointly under the auspices of MECTIS and ACTS. ACTS has also increased the number of ways in which it can

co-operate with the Evangelical Alliance in Scotland, most particularly on issues of social concern. As with the Global Christian Forum, a distinction needs to be drawn between the two models of ecumenism which require different degrees of accountability.

17. **Churches Together in Britain and Ireland (CTBI)** provides web-based resources for worship and study related to Advent, the Week of Prayer for Christian Unity, Lent, Creation Time (1 September – 4 October), Racial Justice Sunday and Remembrance Sunday (<http://www.ctbi.org.uk/189/>). As with ACTS, CTBI has been reviewing its Networks and finding that many were not working as well as was hoped. The Trustees took the decision to move away from Networks with a standing brief, to networking as a means by which churches engage with one another on specific pieces of work. It is too soon yet to say how this change will affect the work of CTBI. From a Church of Scotland perspective, the role of CTBI will be a critical one as Scotland emerges from the Referendum on Scottish Independence – whatever the outcome. Relations with churches across the four nations will need to be carefully nurtured and deepened in what is likely to be a difficult political climate.

E. The truth will set you free (John 8:32)

18. Following the Assembly in Florence in 2012, the **Community of Protestant Churches in Europe (CPCE)** has developed further the concept of “Europa Reformata”, in which the quincentenary of the Lutheran Reformation in 2017 can be used to draw attention to the “Reformation” in different countries and their significance as movements for renewal in Reformation cities of Europe. The CPCE Council is encouraging the formation of a network of European Cities of the Reformation, which will be recognised with a designation and a logo. Churches, universities and academies, local authorities and tourist organisations are being encouraged to raise awareness of aspects of the Reformation across Europe.

19. The Church of Scotland and the Roman Catholic Church in Scotland, through the Joint Commission on

Doctrine and together with the Scottish Episcopal Church, marked the 450th anniversary of the Scottish Reformation in 2010 with a Conference and ecumenical service in Edinburgh. The Ecumenical Relations Committee, following discussion with the Joint Commission on Doctrine, is keen to use the 2017 occasion as an opportunity to reflect on the role of St Andrews in the period prior to 1560. Discussions have begun with the churches in St Andrews to explore possibilities.

F. That the world might believe (John 17:21)

20. The Ecumenical Movement at national and international levels flourishes when there is movement at local level. **Local ecumenism** gives energy and urgency to the global ecumenism and global ecumenism creates space for addressing issues that are beyond the scope of the local but which can severely restrict local room for manoeuvre. Local ecumenism is predicated on the assumption that churches that work in co-operation with one another and, where possible, unite with one another, give a strong message of reconciliation, living what they preach “for all the world to see”. The picture given by the **Ecumenical Audit** of ecumenical relations in the Church of Scotland is recorded in Appendix I. While the survey as a whole gives a somewhat disappointing picture, we can take encouragement from places where ecumenical energy is high.

21. **Local Ecumenical Partnerships (LEPs)** continue to be a small but significant feature of local ecumenism in Scotland. Last year, having obtained full consent from the Office of the Scottish Charities’ Regulator (OSCR), **Stonehouse: St Ninian’s** became a single congregation LEP, a united congregation of the Church of Scotland and the United Reformed Church. A service was held on 14 November at which the Moderator of Presbytery and the Moderator of the URC Synod of Scotland signed the Constitution. The Committee wishes to record its sincere thanks to Mrs Jennifer Hamilton of the Law Department for her advice and perseverance in what turned out to be a protracted process. This was the first time that the Model

Constitution, recommended by the National Sponsoring Body and approved by the General Assembly of 2012, was used.

22. **Livingston Ecumenical Parish** has faced difficulties as it has sought to implement its mission strategy. A decision to use one building for worship on a Sunday morning and to offer a range of worship services was approved by the Parish Council but the decision to move to Carmondean worship centre for that purpose has led to a split in the congregation and the creation of the South Livingston Community Church. The Sponsors’ Council gave support to the Parish Council, with representation at its meetings, in order to ensure that proper process was pursued. The Ecumenical Parish is left damaged by the loss of a significant portion of its membership but the new pattern of worship is working well and there are some signs of renewed energy. The Parish Council has taken up again the question of a new constitution – something that was put in abeyance while the National Sponsoring Body worked on the Model Constitution for Single Congregation Ecumenical Partnerships. Good progress is now being made.

23. **Murrayfield Churches Together**, a covenanted partnership, was reviewed by the National Sponsoring Body in April 2013. The Reviewing Committee included representation from Presbytery, which carried out a parallel review ahead of the impending vacancy. Murrayfield Churches Together continues to be a good news story, with excellent co-operation between the clergy, a renewing vision among the wider leadership of the three congregations and opportunities for joint worship and activity which keep the focus on the surrounding community and the wider world. It is a clear example of how much more can be done by churches working together, sharing their distinctive gifts.

24. Last year also saw the ecumenical review of the congregation in **Malta**, which is an LEP with the Methodist Church. A small sponsoring group keeps in touch with the congregation and brings together the Presbytery

of Europe, the Ecumenical Relations Committee, the SE England District of the Methodist Church and the Ecumenical Committee of the Methodist Conference. The Review noted the energy in the congregation and the amount of work it does to address the needs of migrants to the island. The review praised the leadership given by Rev Doug and Lesley Roberts. The review was done in preparation for Doug's retirement and the appointment of a Methodist minister in August 2014.

G. Our fellowship in the Gospel (Phil 1:5) – Bilateral Relations

25. The Church of England. Since the reception of *Our Fellowship in the Gospel* in 2010, the faith and order discussions with the Church of England broadened to include the Scottish Episcopal Church. It was with sadness that we accepted the decision of the Scottish Episcopal Church not to continue in the talks which had developed in a direction they had not anticipated, accepting instead the position of observer. The discussions continued bilaterally in November 2013, with work on a document that would build on existing ecumenical agreements involving Anglican and Reformed Churches and draw on *Our Fellowship in the Gospel*. It is hoped that this document will be an expression of the two denominations' commitment to each other and that this document will be the means of enabling the Church of England to formalise this commitment appropriately within its own, particular, structures. This would significantly take forward the vision outlined in *Our Fellowship in the Gospel*. It is anticipated that a final text will be brought to the General Assembly and the General Synod in 2015. By way of anticipation, the Church of Scotland has been encouraged already to seek formal incorporation into the list of churches recognised by the Church of England under Canon B44, the "ecumenical canon". This will formally permit Church of Scotland ministers to celebrate the Sacraments, according to our own tradition, in a Church of England church and will bring us into line with most of the mainstream churches in England.

26. This was Dr Martin Davie's last meeting as joint secretary to the discussions. The Committee wishes to record its thanks to him for his contribution since the inception of the talks in 2002. His vast knowledge, his attention to detail and his deep understanding of the history and doctrine of the Church of Scotland contributed to the success of the discussion and the movement towards closer co-operation between the two national churches.

27. The Roman Catholic Church. The Joint Commission on Doctrine held a conference in March 2013. This marked the Roman Catholic Year of Faith together with the 50th anniversary of the Second Vatican Council and the 30th anniversary of the publication of *Baptism, Eucharist and Ministry*. A report from the Conference was published in *One in Christ* – volume 47.1) (<http://www.oneinchrist.org.uk/>).

28. The main task of the Joint Commission in this past year has been to work on a response to the convergence text of the WCC's Faith & Order Commission: *The Church: Towards a Common Vision*. The text has generated enthusiasm, marking as it does a significant degree of convergence in an area which continues to be a stumbling block to visible Christian unity. The Joint Commission will submit its joint response to both the WCC and the Vatican and a fuller report will come to the Assembly of 2015.

29. The Committee welcomes the appointment by the Roman Catholic Church in Scotland of the Very Rev Dr Andrew McLellan to chair an independent safeguarding review.

30. The United Free Church. Relations with the United Free Church remain encumbered by the Church of Scotland's consideration of same-sex relations and ministry. The Covenant, which was due to be reviewed in 2012, remains unreviewed as it was deemed too sensitive to raise at this stage. The Covenant Group continues to meet once a year to consider matters of mutual interest to the two churches and to ensure that channels of communication remain open. However, a date for a meeting in 2014 has been held open until after the Church of Scotland General Assembly.

H. Ecumenism as a dimension of all we do (Swanwick Declaration) – Relating to Councils and Committees

31. While the Committee fulfils a particular role of its own, its essential structure within the Church of Scotland is to be connected with the Councils and Committees. The Committee continues to enjoy good working relations with other Councils and Committees on issues as diverse as local ecumenical partnerships, ecumenical formation, priority areas, mission policy and doctrine. Its role is to encourage, give advice, when asked, and to act as a catalyst for new ecumenical initiatives within the Councils. It is always pleased to learn of ways in which the Councils and Committees continue to work with other churches, sometimes bilaterally, but often through the channels offered by the ecumenical bodies, for example in taking forward work on a right relationship with money, reflecting on the implications for the churches of the Referendum on Independence, sharing experience and expressing solidarity with people and churches in other parts of the world. The Committee appointed Mr Liam Fraser to the Theological Commission, a PhD student at Edinburgh University, thus continuing the policy to introduce younger theologians to ecumenical work.

32. With a new statement of mission and evangelism now received by the WCC Assembly, one that gives special mention of the necessary relationship between mission and unity, the Committee seeks to promote our commitment as the Church of Scotland to this understanding of mission in all the Councils.

33. The Committee reaffirms its commitment to support the work identified in the Priority Areas Working Plan with particular emphasis on the potential to work together with other churches in addressing the causes of poverty in our society.

I. Conclusion

34. We began by recalling aspects of the 10th Assembly of the World Council of Churches and its call to its member churches to join a pilgrimage for justice and peace. We have set out to point to where there is movement

of churches together today. And if the symbolism of pilgrimage for the journey of faith is in danger of being over-worked, we end by recalling the question put to us in one of the reports from the returning delegates:

What does a pilgrimage for justice and peace mean in a Scottish/European/Reformed context? ... The people who seemed most energised by [the idea] were those who added something else to put it in their own context (dignity, eco-justice etc). What is that extra for us? (IM)

35. It is an important question:

The ecumenical movement ... thrives when individuals and churches commit themselves to something greater than an exchange of votes, or ecclesial self-interest, or theological fundamentalism. (GM)

Right from the very beginning, the involvement of the Church of Scotland in the Ecumenical Movement has been driven by the conviction that we have something to offer others from our experience and context as much as we are open to receive from others from theirs. That means that just as important as what we achieve is what we offer. It is clear that we offer a wealth of experience which enables us to engage, not out of a sense of duty, because we have to, but because there is a call on us by God to be involved at all levels. It is affirming, wherever we go, to hear the Church of Scotland commended for the quality of the contribution we make. May it always be so, for as we give, so we are enriched by the sense of belonging to the one, holy, catholic and apostolic church.

The fact that we give of ourselves should not be dismissed as not being 'valuable' in a Christian organisation... the fellowship of the WCC is extremely important to a church that affirms its belief in 'one holy, catholic and apostolic church'. (MW)

In the name of the Committee

ALISON P MCDONALD, *Convener*
PETER H DONALD, *Vice-Convener*
SHEILAGH M KESTING, *Secretary*

APPENDIX I

REPORT ON THE THIRD ARTICLE DECLARATORY – AN ECUMENICAL AUDIT

1. In 2010, the Special Commission anent the Third Article Declaratory reported to the General Assembly. In receiving the report and accepting the Deliverance, the General Assembly passed a Declaratory Act affirming the principles enshrined in the Third Article and declared anew its commitment to be a national church with a distinctive evangelical and pastoral concern for the people and nation of Scotland. It further declared that the “(t)he Church of Scotland remains committed to the ecumenical vision set out in the seventh Article Declaratory and, in pursuit of that vision, stands eager to share with other churches in Christian mission and service to the people of Scotland.” There followed an instruction to the Committee on Ecumenical Relations, in consultation with the Ministries Council and relevant Presbyteries within the bounds, to seek discussions with sister churches with a view to identifying areas where a sharing of ministries and buildings would enable a more effective ministering to communities throughout Scotland.

2. After two preliminary conferences involving representatives of presbyteries and other churches, and having raised the issue in a meeting with Presbytery Representatives, the Committee sought an instruction from the General Assembly to conduct a survey, with a view to identifying those areas where ecumenical co-operation was well-developed and where sharing of ministries and buildings, as envisaged in the Special Commission's report, might be possible. A questionnaire was sent to all Session Clerks in January 2013. While results had been received, there had not been time to analyse them before the Assembly last year.

3. The Committee and the Ministries Council wish to record their thanks to Rev Dr Fiona Tweedie for the assistance she gave in setting up the questionnaire and in analysing the data. There is now the fullest possible picture of ecumenical activity across Scotland, involving the Church of Scotland. In excess of 800 responses were received, a high number by any survey standard, and we

are grateful to those ministers and office-bearers who took the time to complete the questions. Responses were received from every Presbytery and over half of the parishes. The full results of the survey can be found on the Church of Scotland website: http://www.churchofscotland.org.uk/connect/ecumenism/ecumenical_audit

4. Over 76% of the respondents with a United Reformed Church in its parish worked “frequently” or “always” with that congregation; 54% in the case of the Scottish Episcopal Church, followed by 50% with the Congregational Federation and 47% with the Salvation Army. The majority of the congregations were not involved in a Churches Together Group or Council of Churches (57%) and, as might be expected, those that were are overwhelmingly in the central belt where there is the greatest concentration of churches in close proximity to one another. Of those that did belong to a Churches Together Group over a hundred felt they catered for a small group of enthusiasts or they had difficulty in finding people to be involved. 44 congregations shared their buildings with another denomination (minority ethnic (10), Roman Catholic (8) and Scottish Episcopal (7)). At times, there was evidence of confusion over terms used. A question about covenanted partnerships included references to twinning arrangements, one in Scotland and one in East Africa, and out of 30 responses that claimed to be single congregation Local Ecumenical Partnerships (LEPs), in fact only two were.

5. Of the range of activities offered, the World day of Prayer (548), Holy Week services (418), Christian Aid Week (362) and Week of Prayer for Christian Unity services (310) were by far the most popular. 102 were involved in joint mission and outreach within the parish. But the questions about effectiveness for strengthening co-operation between churches of different denominations gave a different picture – Bible Studies (97% of those who answered said it was quite effective or higher), Joint Sunday School (85%) followed by Pentecost, Advent and Holy Week services. In “other activities”, the effectiveness ranking placed sharing church buildings at the top (86%) followed by social gatherings (83%) joint mission/outreach (82%) and fund-raising for charity (79%).

6. Less than half of the replies indicated that the parish minister was a member of an Ecumenical Ministers' meeting, though there was some indication of significant use of ministers in neighbouring congregations of other denominations in holiday cover and funerals. Around 50 mentioned routine pastoral care as something that was offered ecumenically. This was reckoned by them to have the highest level of strengthening pastoral care (84%). Most of those who did not use ecumenical cover either used neighbouring Church of Scotland ministers or had resources within their own congregations.

7. So there were some good signs of regular ecumenical activity between congregations of different denominations and there was also recognition within some rural congregations that there is rich ecumenical experience to be gained within the membership of a single congregation. Respondents clearly identified two benefits which they felt came through ecumenical working: mutual learning about other traditions (170; 37%), and fellowship and friendship (166; 36%). Amongst the other answers offered were: working together on a project and thus being able to attempt things together that are too big to be done alone; Christian unity as a Gospel imperative; showing the wider community that the churches were working together, *eg* tackling sectarianism. By far the greatest hindrance to ecumenical working was said to be the lack of presence of any other denomination in the parish (186; 33%). Other than that, lack of time, busy-ness, lack of interest from other congregations, lack of clergy leadership, theological differences, lack of people to be involved, tradition or history, "fear" or survival mentality and differences in size ("We are too big/too small").

8. It is clear from the survey that there is no quick fix to the question of fulfilling the responsibilities of Article 3 to provide the "ordinances of religion" throughout Scotland, by sharing this responsibility with ecumenical partners. By and large, the vast majority of local ecumenical relations are not at an advanced enough level to enable that to happen. But the survey does give pointers to the kinds of activities that can be encouraged as a means of deepening relationships to the point where such a sharing

could be envisaged. Where it has been tried, joint mission and outreach has been found to be a strong influence in strengthening fellowship. The same can be said for joint bible study and joint Sunday schools as well as joint projects of one kind or another – all things that focus on the heart of our Christian faith and provide the basis for Christian witness and service in the community.

9. The results of the survey will have ongoing significance for the revision and development of presbytery plans, and some effort has been made to share the information with Presbytery Clerks. It will inform the Partnership Development work of the Ministries Council. On the ecumenical side, the information has been shared with Action of Churches Together in Scotland (ACTS). The Members' Meeting of ACTS took the decision to have local ecumenism as part of its core business. The results of the survey have been passed to the National Sponsoring Body for continued consideration. The Archdiocese of Glasgow undertook a similar ecumenical survey amongst its parishes as did the United Free Church. It is anticipated that the results of these surveys will also be shared more widely. The College of Bishops in the Scottish Episcopal Church have recently undertaken a survey of the use of buildings, identifying the number shared with other denominations. Altogether, there is now a body of information upon which to build, encouraging and deepening ecumenical relationships for the sake of strengthening the way in which the Gospel is proclaimed through worship and action to the people of Scotland and beyond.

10. Sharing the territorial responsibilities of Article III to bring the message of the Gospel to the people of Scotland can only happen where the ground has been well-prepared through sustained ecumenical co-operation. It seems unlikely that there can be a national level agreement between churches about this at this stage. More intentional encouragement of Local Ecumenical Partnerships would go a long way towards making this aspiration a reality. The denominations will also need to work harder on making the current ecumenical processes less arduous for congregations seeking to be legally recognised as ecumenical partnerships.

11. The Committee on Ecumenical Relations and the Ministries Council respectfully request the General Assembly to accept that they have gone as far as they can at this stage in fulfilling the instruction given to them in 2010; that they have amassed a body of detailed information that can feed into forward planning in Presbyteries; and that for the time being sharing the responsibilities of Article III is explored wherever conditions on the ground make it possible, using the existing processes for legally recognised ecumenical partnerships.

APPENDIX II 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, Chaplain and Elder
Presbyterian Church of Wales – The Moderator
Church of England – Very Rev D K Arnott
United Reformed Church Scotland Synod – Rev A P McDonald
Scottish Episcopal Church – Very Rev Dr S M Kesting
Methodist Synod – Mr I Johnston
United Free Church of Scotland – Rev J S Mathieson
Baptist Union of Scotland – Rev Dr A W Bull
Congregational Federation in Scotland – Rev D Scott

APPENDIX III 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, Mr I McLarty, Miss M Weibye
Central Committee Miss M Weibye

World Communion of Reformed Churches

Uniting General Council (2010) Rev Dr A Falconer, Rev A G Horsburgh,

Very Rev Dr S M Kesting, Mr I McLarty, Rev Dr L Schluter, Rev A G Horsburgh

Europe Committee

Conference of European Churches

14th Assembly (July 2013) Very Rev Dr S M Kesting, Mr A Kimmitt, Rev A P McDonald, Rev A Stevens
Central Committee Rev A P McDonald
Church and Society Commission Rev E Aitken

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 Very Rev Dr S M Kesting
Senior Representatives Forum Rev J P Chalmers, Very Rev Dr S M Kesting

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 and the Moderator of the Youth Assembly)

Joint Liturgical Group

Very Rev Dr G I Macmillan, Rev N J Robb

LEGAL QUESTIONS COMMITTEE

May 2014

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Instruct the Committee in consultation with the Ministries Council to continue the review of Ministerial Practising Certificates with a view to bringing a report to a future General Assembly.
3. Approve the Ministers and Deacons in Civil Partnerships Overture as set out in Appendix B and transmit the same to Presbyteries under the Barrier Act, directing that returns be sent to the Principal Clerk by 31 December 2014 (section 3 and Appendix B).
4. In line with the decisions made in principle at the General Assembly of 2013, in the event of the General Assembly agreeing to transmit to Presbyteries the Ministers and Deacons in Civil Partnerships Overture or any other related Overture, agree to:
 - (i) instruct the Principal Clerk, the Procurator and the Solicitor of the Church to prepare a Legal Advisory Note explaining the implications of approval or disapproval of the Overture, such Note to accompany the Overture in the “Remits to Presbyteries”;
 - (ii) instruct that a ballot paper be produced to accompany the Overture in the “Remits to Presbyteries” and further instruct every Presbytery to establish their response to the Overture by a vote using such a ballot paper.
5.
 - (i) Instruct all Courts, Councils and Committees of the Church not to make decisions in relation to contentious matters of same sex relationships, accept for training, allow to transfer from another denomination, ordain or induct any person in a same sex relationship until the position in relation to the proposed or any other related Overture has been finally determined by a future General Assembly.
 - (ii) Notwithstanding the foregoing, allow the induction into pastoral charges of ministers and deacons ordained before 31st May 2009 who are in a same sex relationship.
 - (iii) During the moratorium set out in section 5(i) above, instruct all Courts, Councils and Committees of the Church not to issue press statements or otherwise talk to the media in relation to contentious matters of human sexuality.
6. Pass an Act amending the Discipline of Ministry Act (Act III 2001) as set out in Appendix C (section 4 and Appendix C).
7. Pass an Act amending the Protection against Bullying Act (Act IV 2007) as set out in Appendix D (section 4 and Appendix D).
8. Pass an Act amending the Protection against Discrimination Act (Act V 2007) as set out in Appendix E (section 4 and Appendix E).
9. Pass an Act amending the Discipline of Elders, Readers and Office Bearers Act (Act I 2010) as set out in Appendix F (section 4 and Appendix F).
10. Instruct 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 (section 4.7).
11. Approve the Complaints Procedure as set out in Appendix G (section 5 and Appendix G).
12. Pass the Alternative Dispute Resolution Processes Act as set out in Appendix H (section 6 and Appendix H).

13. Amend Standing Order 93(i) as set out in the Report (section 7).
14. Note the terms of the report on the Keeping of Records in Digital Formats (section 9) and confirm that the traditional form of written record keeping for such important documents as membership records and minutes of courts and Councils should be maintained.
15. Instruct the Council of Assembly to consider whether a national records management policy should be developed, what shape that policy might take and whether such a policy should be enshrined in the law of the Church.

REPORT

1. Elders as Moderators of Kirk Sessions

1.1 At the General Assembly of 2013, in the report of the Mission and Discipleship Council, the Committee received a remit in the following terms:

"Instruct the Legal Questions Committee to consider the implications of the survey regarding the use of Elders as Moderators, and bring forward recommendations on this issue to a future General Assembly."

1.2 The survey reveals some issues and some confusions for the Church to consider. There are issues about the circumstances in which Elders are used as Moderators, and confusions between this role and that of Interim Moderator of a Charge.

1.3 The Committee has begun a conversation with the Mission and Discipleship Council about this matter, recognising that the Ministries Council will also need to provide input, in order that suitable proposals may be brought to a future Assembly.

2. Review of the provisions of the Ministry Act (Act II 2000) as to Ministerial Practising Certificates

2.1 At the General Assembly of 2013 the Committee received a remit as follows:

"Instruct the Committee in consultation with the Ministries Council to conduct a comprehensive review of the provisions of Act II 2000 as to ministerial practising certificates with a view to bringing a report and amending legislation to the General Assembly of 2014."

2.2 The Committee established a sub-committee to take matters forward in consultation with representatives from the Ministries Council.

2.3 It soon became clear that the discussion of Practising Certificates raised questions about other legislation, for example the Vacancy Procedure Act (Act VIII 2003) and the Church Courts Act (Act III 2000). The sub-committee was also made aware that the Special Commission anent Ministerial Tenure was committed to bringing forward a process which might give the Church a Capability Procedure for ministers. The Commission was also preparing a report on a new approach to ministerial tenure which could impact on the question of office holding.

2.4 In the circumstances the Committee asks the General Assembly to extend the timetable for a review of Practising Certificates on the understanding that the Committee may wish to tackle any review through a wider reconsideration of legislation relating to the Ministry of Word and Sacrament.

3. Ministers and Deacons in Civil Partnerships Overture

3.1 Introduction

The 2013 General Assembly affirmed "the Church's historic and current doctrine and practice in relation to human sexuality" while, at the same time, permitting "those Kirk Sessions who wish to depart from that doctrine and practice to do so." The 2013 Assembly then instructed the Committee to bring an Overture to the 2014 Assembly which, if passed under Barrier Act procedure, would enact a set of principles ("the 2013 Principles") which were listed in the deliverance (Appendix A).

The Committee brings an Overture to the Assembly as instructed (Appendix B).

3.2 The Committee

Our membership is drawn from across the breadth of the Church. Diverse in our understandings of God's will for the Church, we each place our professional skills and our experience of the Church at its service. At each stage of drafting the Overture, healthy debate complemented careful drafting. We proceeded prayerfully and in the knowledge that this is a matter of profound importance which is causing hurt and anxiety to many.

3.3 The Drafting Process

3.3.1 Drafting of the Overture took place over three phases:

- preparation of a draft Overture for consultation
- a Church-wide consultation
- consideration of the consultation responses and finalising of the Overture

3.3.2 We are grateful to all those who responded to our invitation to comment on the draft Overture. All of the points raised were considered by us and a number of changes made.

3.3.3 Throughout the drafting process, our primary considerations were to:

- to honour the decision of the 2013 Assembly in respect of the Church's doctrine and practice
- to fulfill the instruction of the 2013 Assembly and bring an Overture which would enact the 2013 Principles

3.3.4 We also had regard to:

- the peace and unity of the Church
- existing Church law
- if, and how best, the 2013 Principles could work
- relevant European, UK and Scots law

3.4 The Basis of the Overture

3.4.1 The 2013 Assembly voted in favour of a 'mixed economy' in relation to the ordination, induction and appointment of ministers and deacons in civil partnerships.

Unless the Church decides it has no opinion on this issue and is content to allow individuals, congregations, presbyteries and successive Assemblies to do what they want, then it must offer both theological guidance and practical instructions. Any mixed economy must allow for differences of belief and practice.

3.4.2 The 2013 Assembly was asked to decide between two different forms of mixed economy. Both required the Church to state a primary or default theological position while permitting difference from that position both in opinion and in action.

3.4.3 The first option was to depart from the historic and current doctrine and practice of the Church and to establish the primary or default position as being that civil partnership was not a barrier to holding office or appointment as a minister or deacon. This new primary position could only be departed from if a Kirk Session resolved in advance to impose a requirement that a congregational vacancy or an appointment must not be filled by a person in a civil partnership.

3.4.4 The 2013 Assembly chose the second option as outlined in section 3.1 and Appendix A. It chose not to depart from, but rather to affirm, the historic and current doctrine and practice of the Church. This remained the primary or default theological position from which difference would be permitted both in opinion and in action. Inherent in the 2013 Assembly's decision is a recognition that the issue of human sexuality is a matter in which liberty of opinion is permitted since it does not enter into the substance of the Faith.¹ The Assembly wished that liberty of opinion to be translated into a liberty of practice for Kirk Sessions, albeit a liberty to be exercised in clearly defined circumstances. Therefore, when faced with a congregational vacancy or a possible appointment, a Kirk Session may decide that its congregation will depart from the practice of the Church and may call or appoint a minister or deacon who is in a civil partnership.

¹ Article Declaratory V

3.5 Ministers and deacons in civil partnerships

3.5.1 The Overture focuses only on those congregational offices or jobs about which Kirk Sessions have a say and which might be held by ministers and deacons. The Overture sets out the circumstances in which a minister or deacon in a civil partnership might hold office or employment with or within the life of a congregation. It does not apply to any other person in a civil partnership. This was as far as the 2013 Assembly's instruction went.

3.5.2 A person who is in a civil partnership will be eligible for selection and training as a minister or deacon. Once ordained, a minister or a deacon in a civil partnership has all the rights and responsibilities of a minister with one limitation. He or she may not be called or appointed to a charge which has not departed.

3.5.3 A person who is in a civil partnership may only be ordained as minister of a charge if the Kirk Session has decided that its congregation will depart in respect of that vacancy. A person who is in a civil partnership may only be ordained as associate or assistant minister of a charge if the Kirk Session has decided that its congregation will depart in respect of that appointment. A person may only be ordained as an ordained local minister where there is an agreed designated appointment to a congregation the Kirk Session of which has decided to depart in respect of that appointment. Once ordained a minister will be eligible to be inducted or appointed to any other charge which has decided to depart for the purpose of the vacancy or appointment.

3.5.4 A deacon who is in a civil partnership may be ordained without restriction. He or she may only be appointed to a congregation, the Kirk Session of which has decided to depart for the purposes of the appointment.

3.5.5 If a minister enters into a civil partnership subsequent to induction or appointment, he or she may continue in post if the Kirk Session had already decided to depart for the purposes of his or her induction or appointment or if the Kirk Session subsequently decides to depart. Similar provisions apply to appointments of

deacons. If however the Kirk Session subsequently decides not to depart, then the pastoral tie shall be dissolved or appointment terminated. In the case of dissolution of a pastoral tie, provision shall be made for the minister in the same way as provided in section 9 of the Congregations in Changed Circumstances Act (Act VI 1984).

3.6 Peace and Unity of the Church

3.6.1 As far as possible, the Overture offers certainty and simplicity. Space for ongoing debate is protected. Flash-points for future conflict are kept to a minimum.

3.6.2 Spiritual responsibility for a congregation is vested primarily in its Kirk Session. Therefore, it is right that Kirk Sessions have power to decide whether their congregation will depart from the practice of the Church. Restated in the Overture is the particular duty to take account of the peace and unity and pastoral needs of the congregation and of any parish or other grouping of which it is part.

3.6.3 Departure from the practice of the Church is a significant step. We believe that it is right for the Church to insist upon a measured process which allows time for communication, consultation and consensus building. A Kirk Session cannot make a once and for all decision and will have to revisit its decision to depart or not in future vacancies and at the time of further congregational appointments of ministers and deacons. It is important that such a decision is made early so all those involved, especially the applicant, can proceed with certainty. Furthermore, this process reduces the risk of theological views about human sexuality supplanting other relevant considerations such as personal gifts, skills or experience.

3.6.4 Superintendence of a congregation lies with the Presbytery. If a Kirk Session has decided to depart, no Presbytery has power to refuse to sustain a congregation's call to the minister of its choice simply because that minister is in a civil partnership. A Presbytery's existing right to refuse to sustain a call on other grounds is not curtailed, for example if there is substantial opposition to the call.

3.6.5 Ordination and induction of ministers lies with presbyteries. The ordination or induction of a minister or a deacon in a civil partnership may be cause for celebration for some. Conversely, these may be moments of particular theological anguish for presbyters who do not agree with departure from the Church's doctrine and practice. Therefore, such presbyters need not participate in services of ordination and induction. Nor need they act as interim moderator of a congregation which has decided to depart in the past or during the immediate vacancy. However, the disagreement of some presbyters will not prevent the induction or ordination of a minister or deacon in a civil partnership going ahead. Presbyteries are enjoined to take account of differences of opinion among its members and congregations when conducting their business and fulfilling their duties and responsibilities and at all times to have regard to the peace and unity of the Church.

3.7 The Equality Act 2010²

3.7.1 The Church's consideration of these issues is taking place against the background of changes which have occurred in the civil law since 2000. In implementation of a European Union Directive (2000/78), the UK introduced regulations in 2003 outlawing workplace discrimination on the basis of sexual orientation. The current version of these provisions is in the Equality Act 2010. They cover ministers and deacons in employment. The courts would probably decide that they also cover parish ministers. We consider that, notwithstanding the terms of the Church of Scotland Act 1921, the civil courts would probably agree to hear any challenge by a disappointed minister or deacon.

3.7.2 The Equality Act 2010 contains provisions which permit discrimination in relation to employment for the purposes of an organised religion. More specifically, a requirement related to sexual orientation may be applied when making an appointment if either of two conditions is satisfied: (1) the requirement is being applied to comply with the doctrines of the religion; or (2) the requirement

is being applied to avoid conflicting with the strongly held religious convictions of a significant number of the religion's followers.

3.7.3 It is possible that a refusal to ordain, induct or appoint a minister or deacon on the basis of that person's sexual orientation would give rise to a claim for discrimination. If such a claim were to be made, the Church could argue that the anti-discrimination provisions of civil law do not apply or, if they do, that the discrimination concerned is permissible either because of compliance with doctrine or because of the need to avoid conflict with strongly held convictions of followers of the Church of Scotland.

3.7.4 So far, neither the European nor the UK courts have had to consider whether a church operating a mixed economy, such as the Overture sets out, is discriminating illegally. Until the law develops further, we cannot be certain what the outcome of a challenge would be. We will continue to monitor developments in this area and advise future Assemblies of any significant developments. However, at this time we believe that the Church has reasonable prospects of successfully defending a challenge. We give advice similar to that offered to the 2013 Assembly³: the level of risk is sufficiently low that it should not deter the Church from coming to its decision about the Overture on theological grounds.

3.7.5 The Assembly should bear in mind that it would not be inconsistent with the past policy of the Church to indemnify and defend those who might, *in extremis*, find themselves facing a civil claim for discrimination.⁴

3.8 Conclusion

3.8.1 We believe that, in spirit and in letter, the Overture does what the 2013 Assembly asked us to do. It offers

² and the European Union Directive from which it derives Council Directive 2000/78/EC of 27 November 2000,

³ Supplementary Reports to the General Assembly of the Church of Scotland 2013 (Legal Appendix consequent upon the Report of the Theological Commission on Same-Sex Relationships and the Ministry), section 6.7.

⁴ Legal Appendix, section 6.8

a navigable route towards a place within the life of the Church where those who disagree about the traditional beliefs of the Church in relation to human sexuality may worship and witness together.

3.8.2 The introduction of a mixed economy in relation to ministers and deacons in civil partnerships is not without risk. New tensions may be triggered but, by means of the Overture, we believe that these can be accommodated within the structures of the Church with personal and institutional integrity. Furthermore, we believe that the Overture minimises as far as possible the risk of successful challenge from outside the Church.

3.9 Further sections of Deliverance

3.9.1 Although the 2013 Assembly was invited to approve one of two Overtures offered by the Theological Commission, it chose to approve neither. Therefore, no Overture was transmitted to presbyteries. However before it had decided on that course, the 2013 Assembly agreed the provisions given effect to in section 4 of the Deliverance. We believe that these can and should apply to the Overture or a related Overture if approved by this Assembly.

3.9.2 In addition, pending final resolution of the matter, it is appropriate to continue the moratorium (section 5 of the Deliverance).

4. Discipline procedures – amendments to process

In the course of dealing with cases arising under various Acts: (1) the Discipline of the Ministry Act (Act III 2001), (2) the Protection against Bullying Act (Act IV 2007), (3) the Protection against Discrimination Act (Act V 2007) and (4) the Discipline of Elders, Readers and Office Bearers Act (Act I 2010), (“the Acts”), various issues have arisen, which the Committee would wish to address. These are:

4.1 Size of the Judicial Proceedings Panel: Following amendments agreed to the Acts by the General Assembly of 2012, the Judicial Proceedings Panel was created. It is from this Panel that the Special Committees of Presbytery, each consisting of three persons which investigate and prosecute

cases under the Acts, are appointed. The Panel currently consists of 30 persons duly appointed by the General Assembly. However, experience so far has suggested that more people need to be appointed to the Panel to carry out this valuable work. An amendment is therefore sought so that although such persons will still be appointed to the Panel by the General Assembly, the number to be appointed will be determined from time to time by the Legal Questions Committee. Since the General Assembly has already approved the principle of operating in this way, this would avoid the Assembly needing to approve precise numbers from year to year. An initial increase to 50 persons will then be considered by the Committee.

4.2 New sub-headings: Amendments are also sought to insert new sub-headings in the Acts, this to make it clearer that prior to launching an investigation, the Special Committee should carry out a sift of the evidence initially presented to determine whether any of the allegations are frivolous, vexatious or without merit.

4.3 Time limit for requesting procedural review: In the following situations under Discipline of the Ministry Act, the Protection against Bullying Act and the Protection against Discrimination Act, a complainant may request a procedural review of the decision taken: (1) where the Special Committee decides that the allegations are frivolous, vexatious or without merit and accordingly that it is not appropriate to carry out an investigation and (2) where the Special Committee after carrying out an investigation, determines that there is no case to answer. Experience in operating the Acts has highlighted that there is no time frame within which such a review must be requested and therefore an amendment is sought to require that the review be requested within fourteen days of the date upon which the Special Committee reported its decision to the complainant. The approach taken in drafting this amendment has been to insert a new subsection in each of the relevant Acts, which is itself divided into subsections, so as to make these provisions easier to read and understand. Much of the existing wording is repeated but in redrafting, the opportunity

has also been taken to clarify that (i) when intimating such a decision, the Special Committee must advise of the right to a procedural review, and (ii) when requesting a procedural review, the complainant must make intimation, in brief specific numbered propositions, of the relevant legal grounds for doing so.

4.4 Procedural review and the Discipline of Elders, Readers and Office Bearers Act (Act I 2010): At the Assembly of 2012, and taking effect from 1st January 2013, it was agreed that a procedural review should be made available to the complainant(s) in certain circumstances arising under the Discipline of the Ministry Act, the Protection against Bullying Act and the Protection against Discrimination Act, as mentioned in the previous paragraph. The right to request such a review was not, however, inserted into the Discipline of Elders, Readers and Office Bearers Act (Act I 2010). To provide consistency across the Disciplinary Acts, it is now suggested that a decision under Act I 2010, either not to carry out an investigation or not to carry out a further investigation, will not be subject to an appeal but instead will be subject to a procedural review carried out by three members of the Judicial Proceedings Panel.

4.5 Instruction/Guidance to Respondent – confidentiality issues: All of the Acts currently provide that where the Special Committee resolves, after investigation, that there is no case to answer, an instruction may be issued to the Respondent regarding his or her conduct. The Acts provide for this instruction to be issued by the Presbytery, but some Respondents or their legal advisers have objected on the grounds of confidentiality, to a matter which has been investigated but not taken further by a Special Committee, being aired on the floor of Presbytery and shared with the Presbytery's Superintendence Committee. This, it is argued, publicly imputes guilt without such a finding ever having been made. In order to meet these concerns, we believe that a Special Committee should no longer have power to issue such an instruction, non-compliance with which may carry disciplinary consequences. However, we believe that a Special Committee should have power to

issue guidance which, in the interests of confidentiality, should be kept by the Presbytery in a Record Apart.

4.6 Amending Acts: The issues outlined in sections 4.1 to 4.5 above are dealt with in the amending Acts annexed as Appendices C, D, E and F.

4.7 Consolidating and cohering Act: In the exercise of its independent oversight of ministers, deacons, elders, readers and office bearers, the Church has been faced with the difficulties of multiple complaints made under different Church Acts against multiple respondents with differing status under Church law, all focussed in a single case. This complicates all stages of a case, particularly where there are differing procedural requirements among Acts. We believe that the Church should move towards a single Act which, as far as possible, provides for one common disciplinary path for the Church. This would assist all parties and ensure that the Church continues to meet the legitimate expectations of its members, elders, readers, office bearers, deacons and ministers as well the broader public. Such an exercise would also permit a wider review and perhaps consolidation of existing legislation informed by the developing experience of the Church in disciplinary matters.

5. Complaints procedure

5.1 It has become apparent that the Church needs to have a more appropriate way of dealing with some of the complaints which are received at local and regional level. There are the formal disciplinary procedures contained in the Discipline of Ministry Act (Act III 2001) and the Discipline of Elders, Readers and Office Bearers Act (Act I 2010) along with the Protection against Bullying Act (Act IV 2007) and the Protection against Discrimination Act (Act V 2007). While all complaints should be taken seriously, the formality and weight of these procedures may be inappropriate and unhelpful in addressing some. We believe that the Church should offer means of addressing complaints which are proportionate to the matter complained of and which assist both complainant and respondent and the Church to resolve conflict and concern fairly and constructively.

5.2 Recognising this, some Presbyteries have developed their own procedures. For example the Presbytery of Ayr uses its own Protocol. Others use more informal means. There is still a place for the “informal chat” and there are situations which require to be dealt with under formal disciplinary procedure, but we believe that an intermediate procedure is required. This should be easily accessible, simple and transparent and available across the Church.

5.3 In developing such a Complaints Procedure, we have gratefully worked with the Presbytery Clerks’ Forum. The wisdom and experience of our Presbytery Clerks is invaluable and the documents in Appendix G are largely the work of members of their Forum.

5.4 The proposed Complaints Procedure emphasises the possibilities of mediation and conciliation. There is a strong feeling across the Church that often a person’s anger or anxiety can be addressed simply by listening carefully and responsively. This need not be a drain on time and may avoid prolonged or escalating conflict.

5.5 We propose that these documents appear on the Church’s website suitably signposted. The first page would be entitled “Information about making complaints”, with links to two other pages: “What is and what is not a complaint?” and “Making a complaint”. The latter would contain the actual complaints procedure.

5.6 The proposed Complaints Procedure would have four stages. Some key points are:

- Contact must initially be made with the Presbytery Clerk.
- Thereafter the complaint must be set out in writing.
- Each Presbytery (or group of Presbyteries) will establish its own Complaints Committee, to which complaints will be referred. It is thought that having such a Committee will streamline the process and enable expertise to be developed.
- The Complaints Committee will investigate the complaint. Wherever possible, it will facilitate mediation or conciliation between the parties.

- Potential outcomes of the investigation process are included at Step 4. Where a complainer remains dissatisfied, a process for review could then follow. This would take the form of a procedural review, conducted by three presbyters not previously involved (or if appropriate, three persons from a neighbouring presbytery also with no prior involvement).
- Following advice from OSCR, provisions have been made for timescales and review.

6. Alternative Dispute Resolution

6.1 In bringing to the General Assembly of 2013 new procedures for the hearing of appeals against decisions of the Courts of the Church, the Committee sought to provide the Church with robust, effective and efficient procedures which would both ensure that the Courts of the Church, when acting in a judicial capacity, continue to operate to the highest standards of integrity and in accordance with natural justice, and which would give confidence in, and a clearer understanding of, the Church’s legal process.

6.2 The Committee is, however, mindful of the words of St Paul in chapter six of his first letter to the Corinthians regarding the inappropriateness of law suits between the followers of the Lord Jesus Christ. It is a matter of sorrow for the whole Church when any dispute between any of its members can only be settled by recourse to litigation. If parties to a dispute can be empowered to, and assisted in, achieving a resolution of their differences by less formal means, forgiveness and healing may come more easily. The Committee has consulted with *Place for Hope* and is grateful for the insights received through that conversation.

6.3 The Committee now brings to the General Assembly a proposal that parties to a dispute be given an opportunity to resolve their differences through alternative dispute resolution. The Committee proposes a new Alternative Dispute Resolution Processes Act (“the Act”) as set out in Appendix H.

6.4 Alternative dispute resolution could be formal mediation, but could also be a process of conciliation or less formal process of facilitated conversation. The Act provides parties to a dispute, should they so agree, with space in the early stages of a dispute to seek to resolve their differences. If parties do decide to enter into a period of alternative dispute resolution, any case or appeal which has commenced will be suspended for such period of time as is required, subject to a maximum of twelve weeks (with power to the relevant Church court to make a further extension of time, up to an overall maximum of twenty six weeks). If parties do not wish to resolve their difference through alternative dispute resolution, that fact will not prejudice any subsequent legal proceedings. In some circumstances alternative dispute resolution may not be appropriate and the Acts of the General Assembly in respect of which alternative dispute resolution may not be used are listed in the Schedule to the Act.

7. Change to Standing Order 93(i) Time Limits

7.1 In order to expedite business at the Assembly, the Assembly Arrangements Committee proposes that Conveners should have a maximum of 4 minutes to respond to a question.

7.2 This involves a small change to Standing Orders, as follows:

In Standing Order 93(i), after “Convener giving in the Report of his or her Committee and moving thereon (seconding to be formal) 20 minutes”;

insert:

“Convener responding to a question 4 minutes”.

8. Marriage and Civil Partnership (Scotland) Act 2014

8.1 This Act was passed by the Scottish Parliament on 4 February 2014. It will not come into force until necessary amendments to the Equality Act 2010 are passed by the UK Parliament.

8.2 Throughout the passage of the Act and the pre-legislative consultations, the Committee has reiterated that

the Church cannot support the introduction of same sex marriage or religious civil partnerships. We have explained that only the General Assembly, acting under Barrier Act procedure, can change the Church’s understanding of marriage as properly between one man and one woman.⁵

8.3 The Committee continued to make representations on other matters to the Scottish Government and Parliament and ensured that the Church’s was a constructive voice in the national debate. A number of changes to the statutory scheme were secured as a result. Nevertheless the Committee remains concerned that the scheme is vulnerable to successful challenge because under its provisions ministers and deacons of the Church carry out weddings as agents of the state. It is highly unlikely that the state itself would be permitted to act in a manner which the European Convention on Human Rights would characterise as discriminatory. The law in this area is developing and is influenced by social and political developments across Europe.

8.4 We also made strong representation on behalf of public servants who may be required by their employers to speak or act in support of same sex marriage against their genuine religious beliefs. We are particularly concerned about registrars and teachers. The Scottish Government offered little comfort, leaving it to individual employers to institute their own policies and to deal with their employees as they see fit, albeit within existing employment law.

8.5 We do not expect an immediate challenge to the statutory scheme. Nor do we expect that a successful challenge would result in ministers or deacons being required to carry out same sex marriages. However, if the statutory scheme was ruled to be in breach of EHCR anti-discrimination provisions and was dismantled, the Church and its ministers and deacons might have to decide whether to solemnize all marriages, same and different

⁵ The Church’s current theology on marriage can be found in the Reports to the General Assembly of the Church of Scotland 2012, (Working Group on Human Sexuality) 5/21 to 5/54

sex, or to withdraw from the statutory scheme. One option might be to carry out marriages which are solely religious ceremonies which may or may not be recognised by the state as having particular legal consequences.

8.6 It was this concern, among others, that prompted the 2013 Assembly to instruct the Committee, jointly with the Ministries and Church and Society Councils, Ecumenical Relations Committee and Theological Forum, to explore the possibility of ministers and deacons ceasing to act as Civil Registrars for the purpose of solemnizing marriages and to report to the General Assembly of 2015.

8.7 We have prepared an interim report for those Councils and Committees which explains our view that the legal position is uncertain and developing. There are risks in continuing to act as agents of the state in carrying out marriages under the Marriage (Scotland) Act 1977, whether or not the Church opts in. However, unless and until the picture clarifies, we do not believe that external legal considerations require the immediate withdrawal of the Church and its ministers and deacons. We recommend that the Church be alert to developments in European, UK and Scots law and we will continue to monitor the situation.

8.8 The Principal Clerk has placed guidance on the Church website setting out the immediate implications for the Church of the Marriage and Civil Partnership (Scotland) 2014. This is available here: <http://bit.ly/1gn2pcZ> or under Speak out/Same sex marriage.

9. Keeping of Records in Digital Formats

9.1 Digital Records

9.1.1 The General Assembly in 2012 asked the Legal Questions Committee: *"In the light of the advantages and disadvantages of digital formats, to review the process by which Presbyteries, Kirk Sessions and central Councils deposit completed volumes of their rolls and records with the public archives, and to report progress to the General Assembly of 2014"*.

9.1.2 As part of this review, the Committee considered whether a radical modernisation of the record keeping

practices of the Church was now appropriate. This might make it possible for Presbyteries, Kirk Sessions and central Councils to move away from the traditional process of keeping of written records which in time are deposited with the Scottish Records Office.

9.1.3 In carrying out this review the Committee is indebted to the Depute Clerk of the Presbytery of Stirling, who from a place of considerable knowledge, provided the Committee with a comprehensive summary of the significant issues which, at this time, remain uncertain or unresolved. This input has left the Committee in little doubt that, no matter the current state of advances in digital technology, the traditional form of written record keeping for such important documents as membership records and minutes of courts and Councils should be maintained.

9.2 Digital formats

9.2.1 In considering this matter the Committee is clear that the practical options around the keeping of records have, in recent years, expanded beyond recognition. However, the degradation of records kept on microfiche, Compact Disc and Digital Versatile Disc bear testimony to the fact that there remain many open questions about formats which are untested over the long haul. While the remit of the Committee was confined to the process of depositing information with the public archives, the prior question of the format in which records are kept is vital and inevitably must also be considered.

9.2.2 Sadly, there is still a lack of concrete evidence which would guarantee that certain digital formats will remain readable in 5, 25 or 100 years' time. Furthermore, like many other electronic developments in the past, there is still no settled hardware format that is guaranteed to be part of the landscape over the same time span.

9.2.3 Security is also a significant factor. Digital formats are more exposed to the possibility of alteration by unauthorised hands or even by authorised hands. It is easier too, for such records to be transferred inappropriately and this brings with it the attendant

risks of breaches to Data Protection law. Avoiding such difficulties involves significant costs associated with the provision of security and/or encryption at appropriate levels.

9.2.4 Data Protection law also lays down conditions as to the destruction of personal information within certain timeframes. If a digital format is used for the keeping of records, it needs to be capable of being managed so that such law can readily be complied with.

9.3 Current Issues for Digital Records

9.3.1 While the Committee remains of the view that this is not the appropriate time for the Church to embark on a radical change in its record keeping procedures it, nonetheless, believes that this remit has given the Church the opportunity to remind itself of some of the important matters that should be in the forefront of the mind of those who are responsible for record keeping at local, regional and national level.

9.3.2 Some issues to bear in mind in the keeping of any records are:

- That a clear distinction should be drawn between permanent records and working documents.
- Care should be taken to ensure that formats are capable of surviving upgrades and changes in software platforms.
- The organisation of records should incorporate filing systems and naming protocols which facilitate easy searching of records. For example, minutes should be named consistently; showing the 'year month day' and then continuing with any further descriptor.
- That proper organisation of records should also help to make sure that only the right people have access to any particular set of records. Password security should be used for material which should not be open to general access.
- Back up arrangements should be considered so that records remain intact in the event of a hardware failure.
- The management of data under the Data Protection Act should be properly organised, for example the Act

requires that time-expired material should be cleared out promptly.

- Those who manage data need to be made aware of the law and those involved need to have systems in place which ensure the deletion of material no longer required.

9.4 Management of records

9.4.1 Following on from our consideration of issues applying to digital records, if the Church wished to put in place a recommended management policy for record handling, which would apply to both paper and digital records, these would be some of the essential elements that would have to be covered:

- The policy should clearly state what is and what is not included and why.
- The policy should be simple so that anyone can comply with it.
- There should be training available, appropriate to the level of use.
- The policy should allow for a wide range in the ability/ interest/ time availability/ motivation/ equipment/ software of users. It also should allow for the fact that those producing records at local level are normally amateur volunteers.
- All records, both paper and digital, should still be covered by the normal attestation of records process.
- Some person or committee within the Church should be responsible for the records management policy and for monitoring both compliance and innovations.
- Someone with specific formal records management training should be involved in developing the policy.
- The policy should look at how to integrate existing paper and electronic records.
- The policy should look at physical security of records, both from the point of view of tampering with records (whether accidentally or deliberately), and also physical loss by equipment or storage becoming unusable.
- Like the Church of Scotland, records management is *semper reformans semper reformanda* and the policy should be revised periodically in the light of usage and experience.

9.5 Further recommendation

9.5.1 The Church would benefit from recognising that records management should be a high priority and that proper record management is a significant aid to the efficiency of our organisation. The corollary also holds true, *ie* lack of a ready means to access past decisions and work can lead to wasteful and often inconsistent re-covering of old ground.

9.5.2 The Council of Assembly through its Governance Group should be asked to consider whether a national records management policy should be developed and, if so, to consider what shape that might take. Furthermore consideration should be given to whether such a policy should be enshrined in the law of the Church.

10. Examination of Records

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

ALAN J HAMILTON, *Convener*
SHEILA M KIRK, *Vice-Convener*
JOHN P CHALMERS, *Secretary*

ADDENDA

The Reverend Sheila Kirk

This year the Rev Sheila Kirk, currently Vice-Convener of the Committee, retires having completed her term of office. The Committee wishes to express its warm and grateful appreciation to Sheila for all the hard work, wisdom and insight which she brought to her role. Sheila has most successfully used her legal background to benefit the life of the Church. In particular, Sheila led the team and worked tirelessly on the new Appeals procedure which was approved by the Assembly last year as an Interim Act.

The Committee was also delighted to note Sheila's recent marriage to the Reverend Bob Fowlie, her fellow minister in the Presbytery of Buchan, and wishes Sheila and Bob every blessing for their future happiness together.

Sheriff John Horsburgh – Presbyterial Commission

After 12 years' service as one of the two Conveners of the Presbyterial Commission, Sheriff John Horsburgh, QC last year intimated his resignation as Convener following upon his retiral from the Shrieval bench. John, an elder at Inverleith St Serf's in Edinburgh, served as Convener of the Commission from its establishment in 2001 and contributed greatly to shaping its practice and procedures down the years. Whilst, thankfully, the Commission has over the years not required to meet frequently, cases, when they have come, have often been complex and invariably sensitive and stressful for the parties concerned. John brought his considerable analytical and forensic skills to his role as Convener, dealing with those appearing before the Commission with tact, patience and firmness. His written judgements were always models of clarity and the "lay" members serving on the Commission were greatly assisted by his explanations of legal issues and his advice on issues such as the assessment of evidence and submissions. John is not allowing his brain to fall idle as he now pursues the study of advanced mathematical theory at Edinburgh University. The Committee wishes to place on record its sincere thanks to him for his invaluable service to the Church and to wish him and his wife Johann every blessing for this future.

APPENDIX A

The 2013 Principles

1. Would not require the Church to abandon its traditional position.
2. But would allow individual congregations – by decisions of their Kirk Sessions – to depart from the Church's traditional position.
3. Would allow ministers and deacons (current and prospective) who are in civil partnerships to be selected for training and to be trained. Would also

allow them to be ordained/inducted into a Charge the Kirk Session of which had decided to depart from the Church's traditional position.

4. Would cover inducted ministers and ministers and deacons working in other roles in congregations.
5. Would not enable one congregation to depart from traditional position where others in a linking do not wish to do so.
6. Would enable a Kirk Session to change its mind. But a minister or deacon who had been appointed to a congregation whose Kirk Session had decided to depart from the traditional position would not be prejudiced by a change of mind by the Kirk Session.
7. Would preserve liberty of opinion and responsible expression. Would not permit harassing or bullying.
8. Preserves right of members of presbyteries – whatever views – to engage or not in ordinations/inductions.

APPENDIX B MINISTERS AND DEACONS IN CIVIL PARTNERSHIPS OVERTURE

The General Assembly, adopt the Overture the tenor whereof follows: and transmit the same to Presbyteries under the Barrier Act, directing that returns be sent to the Principal Clerk not later than 31 December 2014.

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

1. For the purposes of this Act:
 - (a) "appointment" shall mean the appointment of a minister (other than the induction of a minister) or deacon to work with or within the life and witness of a congregation. An appointment may be part or full-time, paid or unpaid. An appointment may be made by the Kirk Session, Congregational Board, Deacons' Court, Committee of Management or other body responsible for employing persons on behalf of a congregation or by the Presbytery or by a Council or Committee of the Church.

An appointment shall include the appointment of an Interim Moderator, Ordained Local Minister, Interim Minister or Transition Minister. "Appointed" shall be construed accordingly.

- (b) "call" means the instrument referred to in the Vacancy Procedure Act (Act VIII 2003), sections 25 and 28;
- (c) "civil partnership" shall have the meaning assigned to it in the Civil Partnership Act 2004, section 1.⁶
- (d) "congregation" shall have the meaning assigned to it in the Appraisal and Adjustment Act (Act VII 2003), section 1(b).
- (e) "deacon" shall mean a person who is a deacon within the meaning of the Deacons Act (Act VIII 2010), section 1.
- (f) "linking", "deferred linking" and "deferred union" shall have the meanings assigned to them in the Appraisal and Adjustment Act, section 10.

⁶ Since the Legal Questions Committee received its remit from the General Assembly of 2013, legislation on same sex marriage has been passed by the Scottish Parliament, in the form of the Marriage and Civil Partnership (Scotland) Act 2014. At the time of the writing the Act has yet to receive Royal Assent; thereafter it will not be brought into force until the appropriate amendments to the Equality Act 2010 have been passed by the UK Parliament. The Legal Questions Committee notes that its remit has been to draft an Overture which addresses the position of ministers and deacons who enter into civil partnerships, and it has no remit to exceed this by addressing the position of (1) ministers and deacons who enter into Scottish same sex marriages and/or (2) ministers and deacons who enter into civil partnerships or same sex marriages in jurisdictions outwith Scotland. Some would take the view that the Overture should also deal with such situations, and would argue that the Overture should be amended accordingly. Others would take the view that there are significant theological issues to be debated and dealt with in relation to these situations before any Church legislation can be passed, and might wish to see such questions initially remitted to the Theological Forum for further consideration. Please note however that the matters raised in this footnote concern ministers or deacons who themselves enter into civil partnerships and/or same sex marriages, and the consequent effect upon their selection, training, ordination and induction, and not about the distinct question of whether ministers and deacons of the Church of Scotland may be involved in the conducting of same sex marriages.

- (g) "minister" shall include both a person who is a minister within the meaning of the Ministry Act (Act II 2000), section 2 and a person who is an Ordained Local Minister within the meaning of the Ordained Local Ministry Act (Act IX 2011), section 2.
 - (h) "Presbytery" shall mean the presbytery of the bounds of the congregation concerned.
 - (i) "vacancy" shall mean the state in which a congregation finds itself when it is without an inducted minister.
2. (1) The historic and current doctrine and practice of the Church in relation to human sexuality and their application to the ministers and deacons of the Church are hereby affirmed.
- (2) For the avoidance of doubt, the historic and current doctrine and practice of the Church in relation to human sexuality, their application to the ministers and deacons of the Church and the provisions of this Act are points on which there is liberty of opinion in accordance with Article Declaratory V. Departure from the doctrine of the Church is permitted to this extent.
- (3) In recognition of the diversity of views within the Church about the historic and current doctrine and practice of the Church in relation to human sexuality and their application to the ministers and deacons of the Church and in the interests of the peace and unity of the Church, departure from the practice of the Church shall be permitted to Kirk Sessions in terms of sections 3, 4 and 5 of this Act only. In this Act, the term 'depart' and its variants shall be construed accordingly.
3. (1) As from the date of this Act, a Kirk Session may decide to depart in order to permit the ordination, induction or appointment of a minister or a deacon who is in a civil partnership.
- (2) A Kirk Session may decide that it wishes to depart only:
- (a) in time of vacancy after meeting with the advisory committee in terms of Section 12(2)(a) of the Vacancy Procedure Act and before the appointment of the nominating committee in terms of section 14 of the Vacancy Procedure Act;
 - (b) in time of vacancy between the Presbytery instructing the appointment of a fresh nominating committee and the appointment of that committee in terms of section 26(b) of the Vacancy Procedure Act;
 - (c) at the time when the making of an appointment is being considered and before applications are sought;
 - (d) in terms of section 3(3) of this Act; or,
 - (e) in terms of section 3(9) of this Act.
- (3) Where a congregation in vacancy has appointed a nominating committee prior to the date of this Act, the Kirk Session shall be entitled to make a decision to depart in respect of that vacancy in accordance with the provisions of sections 3(4)-(7).
- (4) When deciding whether or not to depart, the Kirk Session shall take account of the peace and unity and pastoral needs of the congregation and of any parish or other grouping of which it is a part.
- (5) To be effective, a decision to depart shall require to be taken in respect of each induction or appointment and may only be taken in accordance with the following process:
- (a) A meeting of the Kirk Session shall be held to take a first vote, of an indicative nature only, on the matter. The date and time of such meeting, and its purpose, must be properly intimated to the congregation on at least two Sundays prior to its date.
 - (b) At the first meeting, if a majority of those present and entitled to vote, cast their votes in favour of the decision to depart, then a second vote, of a determinative nature, shall require to be held at a later meeting of the Kirk Session.

- (c) If a meeting for a second vote is to be held, the date and time of such meeting, and its purpose, must be properly intimated to the congregation on at least two Sundays prior to its date.
 - (d) At a second meeting, if a majority of those present and entitled to vote, cast their votes in favour of the decision to depart, then the decision to depart shall be deemed to be taken.
 - (e) If at either a first meeting or a second meeting, the Kirk Session's vote in favour of the decision to depart does not reach the required majority of those present and entitled to vote, then the matter shall not proceed further in respect of such induction or appointment.
- (6) Meetings in terms of the process outlined in section 3(5) shall be constituted in prayer in accordance with the law and practice of the Church. Only those members of the Kirk Session present at the meeting shall be entitled to vote. Voting shall be by secret ballot using voting papers printed in the form of Schedule 1 hereto. Intimation of the meetings shall be in terms of the edict annexed in Schedule 2 hereto (amended appropriately depending upon whether the meeting in question is a first meeting or a second meeting).
- (7) A Kirk Session which has decided to depart shall intimate its decision by sending an extract minute to the Presbytery Clerk within seven days.
- (8) (a) A minister or deacon in a civil partnership may not be inducted or appointed to a congregation which is in a linking or in deferred linking or deferred union unless the Kirk Sessions of all the other congregations affected have also decided and intimated that they wish to depart.
- (b) Where it is an explicit provision of a Basis of Union or Linking that the minister of one of the congregations involved shall be minister of the united or linked charge and that minister is in a civil partnership, the Basis of Union or Linking shall not be put to a vote of any of the other congregations in terms of the Appraisal and Adjustment Act, section 11(1), unless their Kirk Sessions have decided and intimated that they wish to depart.
- (9) (a) In the event of a minister or deacon subsequently entering into a civil partnership, that minister or deacon having been inducted or appointed to a congregation the Kirk Session of which had not decided to depart in relation to his or her induction or appointment, the Presbytery shall:
- (i) move without delay to offer support and counsel to all affected parties; and,
 - (ii) in accordance with the provisions of sections 3(4)-(7) and as soon as is practicable, convene the appropriate meetings of the Kirk Session at which the Kirk Session may decide that it wishes to depart.
- (b) Unless the Kirk Session decides to depart in terms of section 3(9)(a)(ii), the pastoral tie shall be dissolved or the appointment terminated as appropriate.
- (c) Where a congregation is in a linking or in deferred linking or deferred union, the pastoral tie shall be dissolved or the appointment terminated unless the Kirk Sessions of all the other congregations affected have also decided and intimated that they wish to depart.
- (d) In the event of the pastoral tie being dissolved in terms of section 3(b) or (c), provision shall be made for the minister in the same way as provided in section 9 of the Congregations in Changed Circumstances Act (Act VI 1984), with the proviso that the Committee which would review the

situation at the end of a two-year period in consultation with the Presbytery shall be the Ministries Council.

- (e) Except as provided for in section 3(9)(f), sections 3(9)(a)-(d) shall apply to any minister or deacon whether inducted or appointed before or after the date of this Act.
 - (f) In respect of ministers and deacons who were ordained or inducted or appointed before 31 May 2009, sections 3(9)(a)-(d) shall not apply in respect of a charge or appointment held as at the date of this Act.
- (10) For the avoidance of doubt a person in a civil partnership may only be ordained by a Presbytery as an Ordained Local Minister where there is an agreed designated appointment to a congregation the Kirk Session of which has decided to depart.
4. Subject to section 3(9), the entitlement of a minister or deacon who was ordained or inducted or appointed before 31 May 2009 to remain as a minister or deacon on the same terms and with the same status as any other minister or deacon shall not be prejudiced because he or she was or is in a same sex relationship. Nevertheless he or she may not be inducted or appointed to a congregation the Kirk Session of which has not decided to depart in terms of section 3.
5. (1) A person who is in a civil partnership shall be eligible for selection, training and, as provided for in section 3, ordination, as a minister or deacon.
- (2) Once ordained, a minister or deacon who is in a civil partnership shall have the same status, rights and responsibilities as any other minister or deacon respectively, except that he or she may not be inducted or appointed to a congregation the Kirk Session of which has not decided to depart in terms of section 3.
6. In relation to the doctrine and practice of the Church affirmed in section 2, the right to depart provided for in section 3 and the provisions of sections 4 and 5:
- (1) A Presbytery shall not be entitled to refuse to sustain a call to a minister solely on the ground that he or she is in a civil partnership, provided that the call is made by the members and adherents of a congregation the Kirk Session of which has decided to depart in terms of section 3 of this Act. The rights and responsibilities of a Presbytery to exercise superintendence over all the congregations within its bounds are otherwise unchanged.
 - (2) A member of a Presbytery may decline, on the ground of his or her differing convictions, to accept appointment or to continue as Interim Moderator of a congregation the Kirk Session of which has decided to depart in terms of section 3 of this Act.
 - (3) A member of a Presbytery may decline, on the ground of his or her differing convictions, to attend the ordination, induction or introduction or a minister or deacon who is in a civil partnership within the bounds of the Presbytery.
 - (4) Other than as provided for in sections 6(2) and (3) a member of a Presbytery shall not be excused the duties or responsibilities of membership.
 - (5) A Presbytery shall take account of differences of opinion among its members and congregations when conducting its business and fulfilling its duties and responsibilities and shall at all times have regard to the peace and unity of the Church.
 - (6) If required, a Presbytery shall invite one or more members of one or more other Presbyteries to associate with the Presbytery for the purpose of effecting an ordination, induction or introduction. Such members of other presbyteries shall be deemed to be members of the inviting Presbytery for the purpose of effecting the ordination, induction or introduction only. Section 30 of the Church Courts Act (Act III 2000) shall be construed accordingly.

- 7. The provisions of this Act give effect to the strongly held religious convictions of significant numbers of the followers of the Church of Scotland.
- 8. For the avoidance of doubt, a person with a legitimate interest who is aggrieved by a decision made by a court in terms of this Act, may appeal to Presbytery only on one or more of the legal grounds specified in section 1 of the Intimation of Appeals Act (Act V 2004).

Schedule 1

Voting Paper – section 3(6)

FOR departure from the Church’s practice in relation to human sexuality in respect of [<i>*the current vacancy / *the proposed appointment of a (insert title of appointment)</i>]	
AGAINST departure from the Church’s practice in relation to human sexuality in respect of [<i>*the current vacancy / *the proposed appointment of a (insert title of appointment)</i>]	

Footnote: A vote in favour of departure will allow applications for [**the current vacancy / *the proposed appointment of a [insert title of appointment]*] to be considered from, amongst others, individuals who are in a civil partnership.

**Please select appropriate alternative*

Schedule 2

Edictal intimation of Kirk Session meeting to be read out to congregation – section 3(6)

To be read on two Sundays

This is intimation that a meeting of the Kirk Session of this congregation is to be held at [*place*] on [*date*] at [*time*].

In recognition of the diversity of views within the Church about the historic and current doctrine and practice of the

Church in relation to human sexuality and in the interests of the peace and unity of the Church, departure from the practice of the Church in relation to human sexuality is permitted in certain circumstances.

The purpose of the Kirk Session meeting just intimated will be for the Kirk Session to decide whether to depart from the Church’s practice in relation to human sexuality in order for applications for [**the current vacancy / *the proposed appointment of a [insert title of appointment]*] to be considered from, amongst others, individuals who are in a civil partnership.

In terms of the process for a decision to depart contained in the [Ministers and Deacons in Civil Partnerships Act] (Act [] [2015], this will be a [**first meeting of the Kirk Session on this matter and therefore the vote will be of an indicative nature only. It will require to be followed up at a subsequent meeting of the Kirk Session by a second vote in favour of the decision to depart in order to take effect. OR *second meeting of the Kirk Session on this matter and therefore the vote will be of a determinative nature. If the vote is in favour of the decision to depart, then that decision will take effect.*]

Both votes on this matter must achieve a majority of those present and entitled to vote in order to take effect.

**Please select appropriate alternative.*

Note: the form of the above edictal intimation will require to be amended appropriately where the charge in question is part of a linking, deferred linking or deferred union.

APPENDIX C

ACT AMENDING THE DISCIPLINE OF MINISTRY ACT (ACT III 2001)

Edinburgh, [] May 2014, Session []

The General Assembly hereby enact and ordain that the Discipline of Ministry Act (Act III 2001), as amended, shall be further amended as follows:

1. *Delete the existing definition at 1(1)(e) and substitute:*
 “The Judicial Proceedings Panel” shall mean a list of ministers, elders or deacons duly appointed by the General Assembly, through the nomination procedure. In making appointments to the Judicial Proceedings Panel, the General Assembly's Nomination Committee will seek to appoint ministers, elders and deacons who are suitably experienced in the law and practice of the Church. Appointments shall be for three years with the option of serving one further term. The Legal Questions Committee shall, from time to time, determine how many ministers, elders and deacons are required to populate the Panel and will arrange for the provision of training and support for those selected to take part in this work.”
2. *Amend the sub-headings in the Act as follows:*
 - (i) *Before section 4(1) delete the existing heading and insert a new heading “Part 2 Initial Consideration”, and*
 - (ii) *Before section 5(1) insert a new heading “Part 3 Investigatory Proceedings”, and then renumber the remaining sub-headings in the Act appropriately.*
3. *Delete the existing section 4(3) and substitute the following:*
 - (a) “Where the Special Committee of Presbytery decides that all or any of the allegations are frivolous, vexatious and/or without merit and that it is accordingly not appropriate to carry out an investigation in respect of all or any of the allegations made, the Special Committee of Presbytery shall report its decision to reject the complaint or parts thereof (as appropriate) to the Presbytery and at the same time shall advise the person or persons (if any) who made the allegation or allegations of its decision and the reasons for it.
 - (b) For the avoidance of doubt a decision that it is not appropriate to carry out an investigation into all or any of the allegations made shall not be subject to appeal or dissent and complaint or any other form of review other than a procedural review carried out by three members of the Judicial Proceedings Panel appointed by the Legal Questions Committee.
 - (c) Said review must be requested by the person or persons who made the allegation or allegations within fourteen days of the date upon which the Special Committee of Presbytery reported its decision to such persons.
 - (d) Such request shall be made by sending or delivering a written request to the Presbytery Clerk, and such request shall also intimate, in brief specific numbered propositions, the grounds (as specified at sub-paragraph (f) below) which the person or persons making the allegation or allegations consider justify such a review taking place.
 - (e) In intimating its decision to the person or person who made the allegation or allegations, the Special Committee of Presbytery shall advise of the right to a procedural review.
 - (f) A procedural review can be sought only on one or both of the following grounds: (a) that there was an irregularity or breach of the principles of natural justice in the process followed by the Special Committee which materially influenced its decision; and, (b) that its decision was materially influenced by some incorrect fact.
 - (g) In the event that the persons so appointed to carry out such a procedural review determine that one or both of the foregoing grounds have been established, they shall order a new investigation to be carried out by a different Special Committee of Presbytery selected from the Judicial Proceedings Panel.
 - (h) The decision of the procedural review shall be final and not subject to appeal, dissent and complaint or any other form of review.”

4. *Delete the existing section 8 and substitute a new section 8 as follows:*

- (a) "Upon consideration of the allegations and evidence submitted and of any answers given, the Special Committee shall be entitled to resolve that no further investigation shall be carried out if there is no *prima facie* case to answer. In that event it shall report to the Presbytery which shall recall any administrative suspension imposed in terms of section 3(1). At the same time the Special Committee shall also advise the person or persons (if any) who made the allegation or allegations of its decision and the reasons for it.
- (b) At such time, the Special Committee may also issue guidance to the Respondent regarding his or her conduct. Such guidance will be kept in the Record Apart referred to in section 6(2) of this Act.
- (c) For the avoidance of doubt a decision that it is not appropriate to carry out an investigation into all or any of the allegations made shall not be subject to appeal or dissent and complaint or any other form of review other than a procedural review carried out by three members of the Judicial Proceedings Panel appointed by the Legal Questions Committee.
- (d) Said review must be requested by the person or persons who made the allegation or allegations within fourteen days of the date upon which the Special Committee of Presbytery reported its decision to such persons.
- (e) Such request shall be made by sending or delivering a written request to the Presbytery Clerk, and such request shall also intimate, in brief specific numbered propositions, the grounds (as specified at sub-paragraph (g) below) which the person or persons making the allegation or allegations consider justify such a review taking place.
- (f) In intimating its decision to the person or person who made the allegation or allegations,

the Special Committee of Presbytery shall advise of the right to a procedural review.

- (g) A procedural review can be sought only on one or both of the following grounds: (a) that there was an irregularity or breach of the principles of natural justice in the process followed by the Special Committee which materially influenced its decision; and, (b) that its decision was materially influenced by some incorrect fact.
- (h) In the event that the persons so appointed to carry out such a procedural review determine that one or both of the foregoing grounds have been established, they shall order a new investigation to be carried out by a different Special Committee of Presbytery selected from the Judicial Proceedings Panel.
- (i) The decision of the procedural review shall be final and not subject to appeal, dissent and complaint or any other form of review."

APPENDIX D

ACT AMENDING THE PROTECTION AGAINST BULLYING ACT (ACT IV 2007)

Edinburgh, [] May 2014, Session []

The General Assembly hereby enact and ordain that the Protection against Bullying Act (Act IV 2007), as amended, shall be further amended as follows:

1. *Amend the sub-headings in the Act as follows:*
 - (i) *Before section 9 delete the existing heading and insert a new heading "Initial Consideration".*
 - (ii) *Before section 11 insert a new heading "Investigation of Complaint".*
2. *Delete the existing section 10(3) and substitute the following:*

"If the Special Committee decides that it is not appropriate to carry out an investigation in respect of all or any of the allegations made, the Special Committee shall report that decision to the Presbytery. At the same time the Special Committee

shall also advise the person or persons (if any) who made the allegation or allegations of its decision and the reasons for it. At such time the Special Committee of Presbytery may also issue guidance to the Respondent regarding his or her conduct. Such guidance will be kept in a Record Apart."

3. *Delete the existing section 10(4) and substitute the following:*

- (a) "For the avoidance of doubt a decision of the Special Committee that it is not appropriate to carry out an investigation into all or any of the allegations made shall not be subject to appeal or dissent and complaint or any other form of review other than a procedural review carried out by three members of the Judicial Proceedings Panel appointed by the Legal Questions Committee.
- (b) Said review must be requested by the person or persons who made the allegation or allegations within fourteen days of the date upon which the Special Committee of Presbytery reported its decision to such persons.
- (c) Such request shall be made by sending or delivering a written request to the Presbytery Clerk, and such request shall also intimate, in brief specific numbered propositions, the grounds (as specified at sub-paragraph (e) below) which the person or persons making the allegation or allegations consider justify such a review taking place.
- (d) In intimating its decision to the person or person who made the allegation or allegations, the Special Committee of Presbytery shall advise of the right to a procedural review.
- (e) A procedural review can be sought only on one or both of the following grounds: (a) that there was an irregularity or breach of the principles of natural justice in the process followed by the Special Committee which materially influenced its decision; and, (b) that its decision was materially influenced by some incorrect fact.

- (f) In the event that the persons so appointed to carry out such a procedural review determine that one or both of the foregoing grounds have been established, they shall order a new investigation to be carried out by a different Special Committee of Presbytery selected from the Judicial Proceedings Panel.

- (g) The decision of the procedural review shall be final and not subject to appeal, dissent and complaint or any other form of review."

4. *Delete all wording appearing after the second sentence of section 14. As a new section 15 add the following:*

- (a) "For the avoidance of doubt a decision of the Special Committee that no further investigation shall be carried out shall not be subject to appeal or dissent and complaint or any other form of review other than a procedural review carried out by three members of the Judicial Proceedings Panel appointed by the Legal Questions Committee.
- (b) Said review must be requested by the person or persons who made the allegation or allegations within fourteen days of the date upon which the Special Committee of Presbytery reported its decision to such persons.
- (c) Such request shall be made by sending or delivering a written request to the Presbytery Clerk, and such request shall also intimate, in brief specific numbered propositions, the grounds (as specified at sub-paragraph (e) below) which the person or persons making the allegation or allegations consider justify such a review taking place.
- (d) In intimating its decision to the person or person who made the allegation or allegations, the Special Committee of Presbytery shall advise of the right to a procedural review.
- (e) A procedural review can be sought only on one or both of the following grounds: (a) that there was an irregularity or breach of the principles of natural justice in the process followed by the

Special Committee which materially influenced its decision; and, (b) that its decision was materially influenced by some incorrect fact.

- (f) In the event that the persons so appointed to carry out such a procedural review determine that one or both of the foregoing grounds have been established, they shall order a new investigation to be carried out by a different Special Committee of Presbytery selected from the Judicial Proceedings Panel.
- (g) The decision of the procedural review shall be final and not subject to appeal, dissent and complaint or any other form of review."

and then re-number the remaining sections of this Act accordingly.

5. *In section 19, delete the words "10 and 14" where they appear and substitute the words "10 and 15".*

APPENDIX E

ACT AMENDING THE PROTECTION AGAINST DISCRIMINATION ACT (ACT V 2007)

Edinburgh, [] May 2014, Session []

The General Assembly hereby enact and ordain that the Protection against Discrimination Act (Act V 2007), as amended, shall be further amended as follows:

1. *Amend the sub-headings in the Act as follows:*
 - (i) *Before section 12 delete the existing heading and insert a new heading "Initial Consideration".*
 - (ii) *Before section 14 insert a new heading "Investigation of Complaint".*
2. *Delete the existing section 13(3) and substitute the following:*
"If the Special Committee decides that it is not appropriate to carry out an investigation in respect of all or any of the allegations made, the Special Committee shall report that decision to the Presbytery. At the same time the Special Committee

shall also advise the person or persons (if any) who made the allegation or allegations of its decision and the reasons for it. At such time, the Special Committee of Presbytery may also issue guidance to the Respondent regarding his or her conduct. Such guidance will be kept in a Record Apart."

3. *Delete the existing section 13(4) and substitute the following:*
 - (a) *"For the avoidance of doubt a decision of the Special Committee that it is not appropriate to carry out an investigation into all or any of the allegations made shall not be subject to appeal or dissent and complaint or any other form of review other than a procedural review carried out by three members of the Judicial Proceedings Panel appointed by the Legal Questions Committee.*
 - (b) *Said review must be requested by the person or persons who made the allegation or allegations within fourteen days of the date upon which the Special Committee of Presbytery reported its decision to such persons.*
 - (c) *Such request shall be made by sending or delivering a written request to the Presbytery Clerk, and such request shall also intimate, in brief specific numbered propositions, the grounds (as specified at sub-paragraph (e) below) which the person or persons making the allegation or allegations consider justify such a review taking place.*
 - (d) *In intimating its decision to the person or person who made the allegation or allegations, the Special Committee of Presbytery shall advise of the right to a procedural review.*
 - (e) *A procedural review can be sought only on one or both of the following grounds: (a) that there was an irregularity or breach of the principles of natural justice in the process followed by the Special Committee which materially influenced its decision; and, (b) that its decision was materially influenced by some incorrect fact.*

- (f) In the event that the persons so appointed to carry out such a procedural review determine that one or both of the foregoing grounds have been established, they shall order a new investigation to be carried out by a different Special Committee of Presbytery selected from the Judicial Proceedings Panel.
 - (g) The decision of the procedural review shall be final and not subject to appeal, dissent and complaint or any other form of review."
4. *Delete all wording appearing after the second sentence of section 17. As a new section 18 add the following:*
- (a) "For the avoidance of doubt a decision of the Special Committee that no further investigation shall be carried out shall not be subject to appeal or dissent and complaint or any other form of review other than a procedural review carried out by three members of the Judicial Proceedings Panel appointed by the Legal Questions Committee.
 - (b) Said review must be requested by the person or persons who made the allegation or allegations within fourteen days of the date upon which the Special Committee of Presbytery reported its decision to such persons.
 - (c) Such request shall be made by sending or delivering a written request to the Presbytery Clerk, and such request shall also intimate, in brief specific numbered propositions, the grounds (as specified at sub-paragraph (e) below) which the person or persons making the allegation or allegations consider justify such a review taking place.
 - (d) In intimating its decision to the person or person who made the allegation or allegations, the Special Committee of Presbytery shall advise of the right to a procedural review.
 - (e) A procedural review can be sought only on one or both of the following grounds: (a) that there was an irregularity or breach of the principles of natural justice in the process followed by the

Special Committee which materially influenced its decision; and, (b) that its decision was materially influenced by some incorrect fact.

- (f) In the event that the persons so appointed to carry out such a procedural review determine that one or both of the foregoing grounds have been established, they shall order a new investigation to be carried out by a different Special Committee of Presbytery selected from the Judicial Proceedings Panel.
- (g) The decision of the procedural review shall be final and not subject to appeal, dissent and complaint or any other form of review."

and then re-number the remaining sections of this Act accordingly.

5. *In section 22, delete the words "13 and 17" where they appear and substitute the words "13 and 18".*

APPENDIX F

ACT AMENDING THE DISCIPLINE OF ELDERS, READERS AND OFFICE BEARERS ACT (ACT I 2010)

Edinburgh, [] May 2014, Session []

The General Assembly hereby enact and ordain that the Discipline of Elders, Readers and Office Bearers Act (Act I 2010), as amended, shall be further amended as follows:

1. *Amend the sub-headings in the Act as follows:*
 - (i) *Before section 14 delete the existing heading and insert a new heading "Initial Consideration".*
 - (ii) *Before section 18 insert a new heading "Investigation of Complaint".*
2. *Delete the existing section 17 and insert a new section 17 as follows:*
 - (1) "If the Special Committee of Presbytery decides that it is not appropriate to carry out an investigation in respect of all or any of the allegations made, the Special Committee of Presbytery shall report that decision to the

Presbytery for its approval. At the same time the Special Committee shall also advise the person or persons (if any) who made the allegation or allegations of its decision and the reasons for it. The Special Committee of Presbytery may also issue guidance to the Respondent regarding his or her conduct. Such guidance will be kept in a Record Apart.

- (2) (a) In the event that the Presbytery approves the decision of the Special Committee, it shall recall any administrative suspension imposed in terms of section 9. The Presbytery shall intimate its approval of the Special Committee's decision to the person or persons (if any) who made the allegation or allegations.
- (b) For the avoidance of doubt an approved decision that it is not appropriate to carry out an investigation into all or any of the allegations made shall not be subject to appeal or dissent and complaint or any other form of review other than a procedural review carried out by three members of the Judicial Proceedings Panel appointed by the Legal Questions Committee.
- (c) Said review must be requested by the person or persons who made the allegation or allegations within fourteen days of the date upon which the Presbytery intimated its approval of the decision of the Special Committee of Presbytery.
- (d) Such request shall be made by sending or delivering a written request to the Presbytery Clerk, and such request shall also intimate, in brief specific numbered propositions, the grounds (as specified at sub-paragraph (f) below) which the person or persons making the allegation or allegations consider justify such a review taking place.
- (e) In intimating its approval of the Special Committee's decision to the person or person who made the allegation or

allegations, the Presbytery shall advise of the right to a procedural review.

- (f) A procedural review can be sought only on one or both of the following grounds: (a) that there was an irregularity or breach of the principles of natural justice in the process followed by the Special Committee which materially influenced its decision; and, (b) that its decision was materially influenced by some incorrect fact.
- (g) In the event that the persons so appointed to carry out such a procedural review determine that one or both of the foregoing grounds have been established, they shall order a new investigation to be carried out by a different Special Committee of Presbytery selected from the Judicial Proceedings Panel.
- (h) The decision of the procedural review shall be final and not subject to appeal, dissent and complaint or any other form of review.
- (3) In the event that the Presbytery does not approve the decision of the Special Committee, it shall give such further instruction to the Special Committee as is necessary."
3. *Delete the existing section 22 and substitute a new section 22 as follows:*
 - (1) "Upon consideration of the allegations and evidence submitted and of any answers given, the Special Committee of Presbytery shall be entitled to resolve that no further investigation shall be carried out if there is no case to answer. In that event, it shall report to the Presbytery for approval. At the same time the Special Committee shall also advise the person or persons (if any) who made the allegation or allegations of its decision and the reasons for it. The Special Committee of Presbytery may also issue guidance to the Respondent regarding his or her conduct. Such guidance will be kept in a Record Apart.

- (2) (a) In the event that the Presbytery approves the decision of the Special Committee, it shall recall any administrative suspension imposed in terms of section 9. The Presbytery shall intimate its approval of the Special Committee's decision to the person or persons (if any) who made the allegation or allegations.
- (b) For the avoidance of doubt an approved decision that no further investigation shall be carried out shall not be subject to appeal or dissent and complaint or any other form of review other than a procedural review carried out by three members of the Judicial Proceedings Panel appointed by the Legal Questions Committee.
- (c) Said review must be requested by the person or persons who made the allegation or allegations within fourteen days of the date upon which the Presbytery intimated its approval of the decision of the Special Committee of Presbytery.
- (d) Such request shall be made by sending or delivering a written request to the Presbytery Clerk, and such request shall also intimate, in brief specific numbered propositions, the grounds (as specified at sub-paragraph (f) below) which the person or persons making the allegation or allegations consider justify such a review taking place.
- (e) In intimating its approval of the Special Committee's decision to the person or person who made the allegation or allegations, the Presbytery shall advise of the right to a procedural review.
- (f) A procedural review can be sought only on one or both of the following grounds:
- (a) that there was an irregularity or breach of the principles of natural justice in the process followed by the Special Committee which materially influenced its decision;
- and, (b) that its decision was materially influenced by some incorrect fact.
- (g) In the event that the persons so appointed to carry out such a procedural review determine that one or both of the foregoing grounds have been established, they shall order a new investigation to be carried out by a different Special Committee of Presbytery selected from the Judicial Proceedings Panel.
- (h) The decision of the procedural review shall be final and not subject to appeal, dissent and complaint or any other form of review.
- (3) In the event that the Presbytery does not approve the decision of the Special Committee, it shall give such further instruction to the Special Committee as is necessary."
4. *Insert the following wording at the start of section 25:*
"Subject to the terms of sections 17 and 22 of this Act providing for procedural review rather than appeal,"

APPENDIX G

Complaints Procedure

CHURCH OF SCOTLAND

Information about making complaints

About the Church

The Church of Scotland seeks to ensure that the Church is a safe, responsible and caring environment for all. To achieve that, rules and procedures have been put in place to enable the Church to deal with any acts of inappropriate or unethical behaviour by any Church minister, deacon or office bearer⁷.

These rules differentiate between serious issues of conduct, and other acts of inappropriate behaviour.

⁷ An office bearer would include an elder, reader, Session Clerk or Treasurer; for the complete definition of an office bearer please refer to the Church law contained in the Discipline of Elders, Readers and Office Bearers Act (Act I 2010) which is available on the Church's website under "Church Law".

For serious issues, the Church has internal disciplinary procedures. In some circumstances, it may be appropriate to refer the matter to the Police, if the complainant has not already done so.

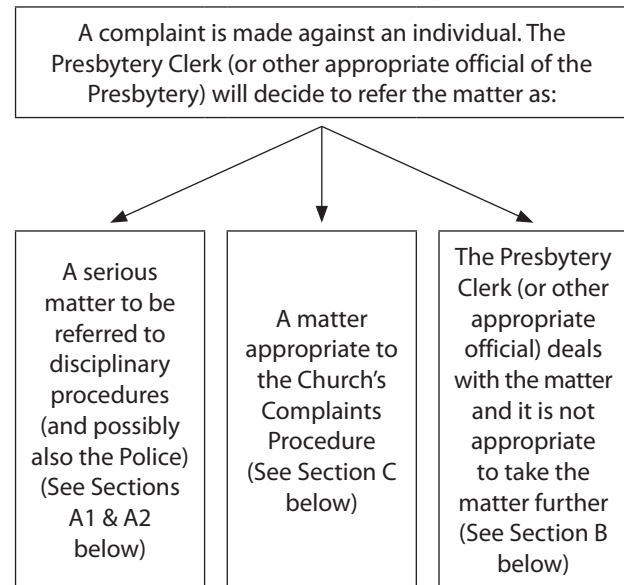
For less serious matters, the Church has a Complaints Procedure. The aim of this Procedure is neither to trivialise serious matters nor on the other hand to treat minor matters with undue seriousness. In this Procedure, the Church wishes to prioritise the use of mediation and conciliation, as experience suggests that this is the best way to ensure an outcome where everyone involved feels that their concerns have been appropriately discussed and dealt with.

In framing its Complaints Procedure, the Church has been strongly of the belief that a person with a legitimate grievance must be listened to and their complaint should be properly and fairly addressed.

Please note that the information which follows is for guidance only, and is not a substitute for the detailed law which appears in the Acts and Regulations of the General Assembly. These Acts and Regulations are available on the Church's website under "Church Law".

If you have a complaint to make against a minister, deacon or office bearer of the Church, then there are various ways in which the Church may determine that should be addressed, as illustrated in the flowchart below.

Possible ways in which a complaint may be dealt with:



A1: Internal disciplinary procedures

If the allegation is a serious one, it will immediately be referred to be investigated in terms of the Church's internal disciplinary procedures. If you are the person who made the complaint, you will be given information about the process which will be followed. This will differ depending upon whether the allegations are against a minister or deacon, or against an office bearer. The procedure may also differ depending on the nature of the allegations, for example if there are issues of bullying or discrimination and depending upon whether the person is an employee of a local or central agency of the Church.

If the matter is dealt with under disciplinary procedures, then you may need specialised advice. This may be available from the Presbytery Clerk, or the Principal Clerk. Further details will be provided on an ongoing basis in this situation.

Disciplinary proceedings may ultimately lead to a censure being imposed on the respondent (*ie* the person who is

the subject of the complaint). In the case of a minister or deacon, this may consist of a reprimand, suspension for a fixed period or without limit of time, or removal of status as a minister or deacon. In the case of an office bearer, the Presbytery may decide to give an instruction regarding future conduct, issue a reprimand, remove the person from office or deprive them of status.

A2: Referral to the Police

In some circumstances, it may be appropriate to refer the matter to the Police, if the complainer has not already done so. This will be where criminal behaviour is alleged, in particular where there are allegations of a serious sexual nature, where vulnerable groups are involved or where allegedly there has been financial impropriety.

Anyone who becomes aware of offending of this nature is urged to contact the Police immediately.

Whether or not a minister, deacon or officer bearer of the Church is found guilty in a civil or criminal court of law, they may still be proceeded against under Church law. Where an investigation has already commenced under Church law but it then becomes apparent that the Police are involved, it would be normal for any internal Church investigation to be suspended until a Police investigation has been completed.

B: Matter not to be taken further

In some cases it might be determined at an early stage that the allegations do not require further consideration or investigation. A conversation with the Presbytery Clerk or other Presbytery official may well have been enough to allay your concerns or to establish that the matter does not require further investigation. However, normally the matter will be referred to the Church's Complaints Procedure.

C: The Church's Complaints Procedure

A matter which does not justify being referred to disciplinary procedures nor to the Police, and which has not been resolved at an early stage, will be referred to the Church's Complaints Procedure.

You can access further information about what is and what is not a complaint by clicking here *[Note: there will be a hyperlink here to a new web page in the web version]*. You can access information about making a complaint (the Church's four step Complaints Procedure) by clicking here *[Note: there will be a hyperlink here to a new web page in the web version]*.

[New web page]

CHURCH OF SCOTLAND

What is and what is not a complaint?

Examples of complaints

A complaint might be:

- An allegation about the conduct of a minister, deacon or office bearer or about the way in which they have performed their duties
- An expression of dissatisfaction about the way in which you have been treated by a minister, deacon or office bearer or about their attitude to you
- An allegation that a minister, deacon or office bearer has failed to do something in the way that should reasonably be expected
- An allegation that there has been unreasonable delay by a minister, deacon or office bearer in responding to an enquiry or request
- A breach of confidentiality by a minister, deacon or office bearer

What is not a complaint?

A complaint is not:

- a routine request for information or for an explanation of the way in which something is done. In the first instance, such an enquiry should be referred to your local Church officers. However, the Presbytery Clerk (see below) is a person who you can contact should you simply wish an explanation of the way in which the Church normally does something.
- an allegation which is not about a person, *ie* it is about a court, Council or Committee of the Church. Such allegations will be dealt with under different Church procedures.

What doesn't the Church's Complaints Procedure deal with?

The Church's Complaints Procedure is generally for allegations made against individual persons within the Church. Some things which the Church's Complaints Procedure doesn't cover are:

- An issue about selection or training of a minister: this goes to the Ministries Appeal Panel
- An issue about Presbytery planning (this is the Church's process for determining the extent and nature of congregations within the Church): this goes to the Appeals Committee of the Commission of Assembly
- An issue about insurance, sale or purchase of property: this would be dealt with by the Secretary of the General Trustees or his staff
- An issue about buildings maintenance: this would be dealt with by the appropriate local congregational body or Committee
- Insurance claims: these go to the insurance company
- An issue which involves a Church person but not a minister, deacon or office bearer *etc*: this will be referred straight to the local Kirk Session to be dealt with
- An attempt to reopen a previously concluded complaint or to have a complaint reconsidered where a final outcome has already been reached
- An issue which involves vulnerable people: this will go straight to Safeguarding procedures. For further information click here ***[Note: there will be a hyperlink here to a new web page in the web version].***

Also, while you can complain about a matter which is already being dealt within the civil or criminal courts (such as the Sheriff Court, High Court of Justiciary, Court of Session or an employment tribunal), such a matter will not normally be dealt with by the Church until the civil or criminal process has been concluded.

Where the complaint should be dealt with under a different process, as mentioned above, the Presbytery Clerk will be able to supply you with the appropriate information about who to contact.

[New web page]

CHURCH OF SCOTLAND Making a complaint

Step 1: Who to contact about a complaint

The Church is divided into geographical areas, known as Presbyteries. There are 43 of these in Scotland, plus Presbyteries for England, Jerusalem and the rest of the world.

Each Presbytery has its own Presbytery Clerk. That person can support and advise anyone thinking of making a complaint regarding a minister, deacon or officer bearer of the Church. To find the Presbytery Clerk for your local area, follow this link: *[presbytery clerk]*. **[Note: to cover the situation where the complaint is against the Presbytery Clerk, this list needs to incorporate alternative contacts within each Presbytery]**

You can email or telephone the Presbytery Clerk. Please always make initial contact with Presbytery Clerk in this way before following the more formal steps noted below.

If the person you want to complain about is the Presbytery Clerk, then please note that at the link above setting out contact details for each Presbytery Clerk, duplicate contacts are given in each case. In these circumstances you should contact the alternative person named for that Presbytery, who will be another Church official.

The Church hopes that wherever possible, initial discussion with the Presbytery Clerk (or other appropriate Church official) may well have been enough to allay your concerns or to establish that the matter does not require further investigation.

Step 2: Progressing a complaint – formal notification

If the matter is to be taken further, then the Presbytery Clerk must have some details from you in order for a complaint to be properly investigated. This means that you need to write to the Clerk, either in a letter or an email, setting out:

- who you are, plus your contact details,
- whether you are a Church member, or office bearer,
- exactly what the nature of your complaint is,
- exactly which persons – ministers, deacons or office bearers – you are complaining about, and
- specific details of the circumstances (including, where possible, names of individuals, places, dates etc).

The Presbytery Clerk can assist you with this. Upon receipt of your written complaint, the Presbytery Clerk will acknowledge this in writing within 7 days.

All information which you supply in connection with your complaint will be treated sensitively. So far as is possible while still enabling your complaint to be properly dealt with, the information which you give will be treated confidentially.

Step 3: Dealing with a complaint

On receipt of your written complaint, the Presbytery Clerk will send it to the Convener of the Presbytery's Complaints Committee. **[NB discussions suggested that (1) each Presbytery should have such a Committee but be given discretion on how to compose it and (2) also be encouraged to use existing Acts on Co-operation among Presbyteries if necessary. Committee would be a standing committee (for speed of action and development of expertise) comprised of three persons (at least 1 minister and 1 elder).]** A meeting of that Committee will then be called to consider the complaint.

Following the meeting of the Complaints Committee, one member of the Committee will contact you to discuss your complaint and if appropriate, to arrange to meet with you.

The Complaints Committee will also forward a copy of the complaint to the respondent (the subject of the complaint). The Committee may similarly meet with the respondent.

The Committee shall make such enquiries as it considers appropriate and may hold more than one meeting separately with you, the complainer, and with the

respondent. If it considers this to be appropriate and both parties consent, the Committee may facilitate a mediated meeting between you and the respondent.

On any occasion where the Committee meets with you, you are entitled to have present two other persons; where there is more than one meeting, these will ideally always be the same two persons.

On any occasion when the Committee meets with the respondent, the respondent shall be entitled to have present his or her pastoral adviser and one other person; again where there is more than one meeting, these will ideally always be the same two persons.

Summary notes will be kept of all meetings throughout the process.

The Committee will endeavour to provide you with an initial response on your complaint within a period of 20 working days from when it first considered the complaint.

Step 4: The outcome

Upon completion of its enquiries, the Committee will hope to have achieved one of the following possible outcomes (although this list is not exhaustive):

- You as complainer are satisfied that the matters raised in the complaint have been resolved;
- You as complainer and the respondent have reached a mutual agreement that the matter need go no further;
- You as complainer and the respondent agree that the matter may be referred to mediation;
- The Committee will make a recommendation to Presbytery that the respondent be given an instruction or advice as to his or her future conduct,
- The complaint has been dropped or dismissed, or
- The complaint having been dealt with, the matter is, despite no agreement having been reached, nonetheless concluded.

The Procedure outlined above is subject to a right of procedural review. Further information about this will be given to you if it applies.

APPENDIX H
ALTERNATIVE DISPUTE RESOLUTION
PROCESSES ACT (ACT [] 2014)

Edinburgh, [] May 2014, Session [].

The General Assembly enact and ordain as follows:

1. Principles of this Act

- (1) Subject to section 5(1) of this Act, the Church wishes to afford parties to a dispute (which shall include a case or appeal, before any Church court) the opportunity to resolve their differences through alternative dispute resolution processes ("ADR").
- (2) ADR may involve mediation, conciliation or facilitated conversation.
- (3) ADR will offer all parties to a dispute the opportunity to be heard, will encourage dialogue between the parties, and will provide the parties with time to explore the issues which have arisen between or amongst them, creating an opportunity for them to resolve their differences on a confidential basis.

2. Initiation of ADR

- (1) Subject to section 5(1) of this Act, it shall be the duty of each Presbytery, having regard to the wider interests of the Church, to consider whether ADR may be appropriate in the following circumstances:
 - (a) When a dispute first comes to the attention of a Presbytery, and
 - (b) When a dispute has just commenced under any Act or Regulation of the General Assembly.
- (2) If in such circumstances as are referred to in section 2(1) above, the Presbytery is of the view that the dispute is one where ADR might be employed, the Presbytery shall discuss with the parties what ADR may be available.

3. Parties' agreement required

- (1) ADR shall be used only where all parties to the dispute agree to using ADR. If any party does not wish to use ADR, the fact of their decision not to participate in ADR shall not be adversely referred to or used to their prejudice in any later proceedings before any Church court.
- (2) No material arising from ADR shall be used in any subsequent court proceedings.

4. Effect of using ADR

- (1) If the parties are agreed that ADR is to be used, this shall be done without prejudice to existing formal procedures for resolving disputes under any Act or Regulation of the General Assembly, but subject to section 4(2) below.
- (2) Where any case or appeal has formally commenced under any Act or Regulation of the General Assembly, and the parties have subsequently agreed that ADR shall be used, the Church court having jurisdiction over the case or appeal shall sist the matter while ADR is utilised, subject to the following conditions:
 - (a) Any such sist shall last for a maximum period of twelve weeks.
 - (b) If ADR does not result in an agreed disposal of the matter within such twelve week period, then the sist shall automatically be lifted subject to the Church court which imposed it having the power, prior to expiry of the said twelve week period, to extend the sist at its discretion. Any extension shall not result in the sist continuing for an aggregate period (comprising the initial twelve week period and all periods of extension) of longer than twenty six weeks.
 - (c) If ADR does result in an agreed disposal of the matter within such twelve week period (or any extended period(s) as provided for by paragraph (b) above), then the matter

shall return to the Church court having jurisdiction for disposal in accordance with such agreement.

5. Use of ADR

- (1) ADR shall not be used where a matter is proceeding under any of the Acts listed in the Schedule to this Act.
- (2) ADR may be used where a matter is proceeding under any other Act or Regulation of the General Assembly, except where that Act or Regulation expressly excludes the applicability of this Act.

SCHEDULE

Acts in respect of which ADR shall NOT be used

Act	Number and year
Congregations in Changed Circumstances	Act VI 1984
Readership	Act XVII 1992
Ministry	Act II 2000
New Charge Development	Act XIII 2000
Admission and Readmission of Ministers	Act IX 2002
Long Term Illness of Ministers	Act XV 2002
Appraisal and Adjustment	Act VII 2003
Auxiliary Ministry	Act XIII 2003
Selection and Training for Full Time Ministry	Act X 2004
Deacons	Act VIII 2010
Local Church Review	Act I 2011
Ordained Local Ministry	Act IX 2011

APPENDIX I PERSONS AND AGENCIES IN SCOTLAND FOR 2013

The membership statistics shown in the following tables may be stated thus:

	Removals by Death	10,648	
Less	Admissions by profession	1,485	9,163
	Removals by Certificate	3,026	
Less	Admissions by Certificate	2,256	770
	Other Removals	5,592	
Less	Restoration	1,777	3,815
	Total decrease		13,748

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 64,230.
- (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 15,666.
- (3) that the number of children who receive Holy Communion in terms of Act V, 2000, Section 15 is 3,154.

APPENDIX J

All Presbyteries – Congregational Statistical Return

On Roll as at 31st December 2013																								
PRESBYTERIES	On Roll as at 31st December 2012	COMMUNICANTS								On Roll as at 31st December 2013	+Inc or -Dec	Union +Inc/- Dec	Number of Notices of removal sent	Number on Supple- mentary Roll	OFFICE BEARERS				BAPTISMS			Weddings	Funerals	
		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 Profess- ion	By Cert	By Restor- ation	New Union															
Aberdeen	15,492	423	139	358	–	38	87	46	–	14,743	–749	–	93	1,097	607	650	61	154	127	7	6	147	964	
Abernethy	1,160	35	15	86	–	9	8	5	–	1,046	–114	–	9	100	53	54	15	33	13	1	–	24	93	
Angus	14,047	310	79	95	–	35	65	29	–	13,692	–355	–	27	1,110	337	430	50	97	117	5	9	75	618	
Annandale and Eskdale	5,245	144	25	74	–	17	20	19	–	5,058	–187	–	8	1,029	180	221	11	42	62	–	1	70	294	
Ardrossan	9,423	321	78	125	416	26	50	94	3	8,656	–767	–413	15	645	366	435	42	89	90	6	–	84	720	
Argyll	7,277	224	42	44	–	15	32	145	–	7,159	–118	–	35	839	409	389	84	181	128	7	3	131	508	
Ayr	19,985	425	96	78	–	54	65	50	–	19,555	–430	–	21	1,477	623	671	71	218	162	12	8	172	1,081	
Buchan	11,921	289	56	45	–	13	28	12	–	11,584	–337	–	10	1,257	359	338	77	203	59	10	11	67	439	
Caithness	1,321	4	1	–	–	–	–	2	–	1,318	–3	–	–	–	25	21	4	12	5	–	–	8	61	
Dumbarton	13,181	299	98	67	3	24	80	35	55	12,908	–273	52	42	1,029	571	659	72	153	167	6	10	221	665	
Dumfries and Kirkcudbright	9,902	245	50	112	791	19	49	52	527	9,351	–551	–264	11	1,425	324	304	54	136	127	2	1	116	409	
Dundee	12,949	355	87	184	–	67	50	37	–	12,477	–472	–	141	683	500	506	72	109	130	9	12	74	572	
Dunfermline	6,793	209	53	181	–	40	40	47	–	6,477	–316	–	28	1,622	302	348	23	56	77	8	10	83	531	
Dunkeld and Meigle	4,924	123	24	13	–	18	34	19	–	4,835	–89	–	3	396	189	167	18	40	77	1	2	105	231	
Duns	2,851	87	20	23	59	4	18	69	59	2,812	–39	–	8	246	108	119	30	41	43	1	18	35	156	
Edinburgh	27,698	803	410	603	396	122	220	175	396	26,399	–1,299	–	29	1,995	1,262	1,402	156	244	343	27	21	267	1,557	
England	2,168	36	9	45	–	7	19	4	–	2,108	–60	–	–	552	57	70	20	33	63	4	–	35	88	
Falkirk	13,359	384	88	265	–	60	54	45	–	12,781	–578	–	19	1,631	545	591	108	227	142	12	5	98	929	
Glasgow	36,018	985	322	534	471	270	194	158	471	34,799	–1,219	–	111	3,977	1,769	1,931	324	672	612	61	42	332	3,093	
Gordon	13,432	341	95	106	–	28	51	25	–	12,994	–438	–	18	1,529	367	413	31	87	130	3	11	78	559	
Greenock & Paisley	19,422	542	147	270	–	103	242	53	–	18,861	–561	–	18	2,366	931	946	142	236	245	30	13	146	1,366	
Hamilton	25,790	581	174	208	–	135	149	84	1,073	26,268	478	1,073	43	4,361	1,144	1,170	191	378	293	60	7	194	1,602	
Inverness	5,018	139	58	39	–	35	46	15	–	4,878	–140	–	5	533	298	186	67	109	76	11	1	78	331	
Irvine and Kilmarnock	9,942	283	94	121	–	20	54	39	–	9,557	–385	–	7	1,899	416	445	79	163	101	5	12	61	655	
Jedburgh	6,280	166	24	36	–	11	14	7	–	6,086	–194	–	4	140	147	203	27	34	78	4	3	64	332	
Kincardine and Deeside	8,379	186	81	43	–	13	48	38	–	8,168	–211	–	8	989	208	231	15	30	62	3	4	96	341	
Kirkcaldy	8,441	277	44	83	364	33	33	40	364	8,143	–298	–	6	1,009	270	370	35	130	79	16	3	72	624	
Lanark	6,994	171	44	161	–	19	32	25	–	6,694	–300	–	16	1,045	233	241	43	80	58	3	8	36	382	

Lewis	1,024	16	3	24	-	16	10	3	-	1,010	-14	-	-	2	58	-	19	-	19	2	-	17	64
Lochaber	1,172	28	9	15	-	-	6	5	-	1,131	-41	-	-	157	54	75	9	28	17	-	3	31	100
Lochcarron – Skye	684	2	-	-	-	-	-	-	-	682	-2	-	-	48	5	2	2	5	1	-	-	2	6
Lothian	14,797	396	98	352	-	29	70	37	-	14,087	-710	-	18	2,132	500	543	93	150	150	7	31	168	898
Melrose and Peebles	6,516	180	22	45	-	8	16	27	-	6,320	-196	-	4	720	244	221	24	66	68	4	9	42	309
Moray	8,704	237	48	415	-	17	39	23	-	8,083	-621	-	8	1,434	303	350	62	188	77	6	1	107	530
Orkney	2,727	61	11	3	-	5	6	19	-	2,682	-45	-	-	47	58	72	21	51	4	-	-	11	89
Perth	13,773	326	76	246	185	33	81	133	383	13,570	-203	198	16	1,205	440	466	36	42	129	8	7	100	530
Ross	1,983	59	28	47	-	7	16	9	-	1,881	-102	-	15	42	117	94	33	89	31	4	1	28	223
Shetland	1,376	30	6	-	-	2	-	-	-	1,342	-34	-	2	71	67	82	11	39	26	2	2	29	147
St Andrews	8,700	252	50	107	-	30	53	25	-	8,399	-301	-	11	843	312	356	42	79	94	6	6	96	469
Stirling	14,324	349	119	163	-	44	72	69	-	13,878	-446	-	31	1,454	554	574	81	190	121	10	10	119	696
Sutherland	764	17	5	6	-	8	15	8	-	767	3	-	3	226	47	63	14	33	28	1	1	30	120
Uist	488	6	16	4	-	3	5	2	-	472	-16	-	4	5	36	6	13	7	8	1	1	6	34
West Lothian	9,150	211	50	64	-	45	58	40	-	8,968	-182	-	8	1,562	373	382	61	177	167	16	2	103	640
Wigtown and Stranraer	5,313	91	32	102	-	3	27	8	584	5,710	397	584	1	466	130	139	22	80	58	2	1	21	178
Totals	410,907	10,648	3,026	5,592	2,685	1,485	2,256	1,777	3,915	398,389	-12,518	1,230	856	45,395	15,898	16,936	2,465	5,211	4,664	383	296	3,879	24,234

**All Presbyteries – Congregational Statistical Return
On Roll as at 31st December 2013**

PRESBYTERIES	Number of Congregations	Children 17 and under	People 18+ Not on Roll	Children receiving Communion
Aberdeen	37	2,036	267	125
Abernethy	11	178	262	22
Angus	34	747	129	77
Annandale and Eskdale	20	689	105	39
Ardrossan	28	1,091	142	10
Argyll	58	634	286	5
Ayr	49	2,398	247	47
Buchan	36	1,388	129	21
Caithness	13	43	20	–
Dumbarton	34	1,505	387	55
Dumfries and Kirkcudbright	38	697	127	8
Dundee	35	1,559	243	63
Dunfermline	24	1,092	477	84
Dunkeld and Meikle	21	488	146	1
Duns	22	216	124	2
Edinburgh	81	4,462	981	441
England	9	76	52	21
Falkirk	36	2,738	221	153
Glasgow	138	11,996	2,011	592
Gordon	29	1,226	306	69
Greenock & Paisley	48	5,050	628	144
Hamilton	83	7,445	920	186
Inverness	25	1,200	972	40
Irvine and Kilmarnock	26	1,792	441	104
Jedburgh	16	604	94	38
Kincardine and Deeside	20	836	118	37
Kirkcaldy	26	780	129	115
Lanark	22	1,281	205	131
Lewis	11	264	676	7
Lochaber	15	186	145	–
Lochcarron - Skye	9	30	48	12
Lothian	47	1,524	511	142
Melrose and Peebles	22	631	277	38
Moray	30	640	374	73
Orkney	20	164	67	7
Perth	36	1,210	125	43
Ross	21	395	1,193	3
Shetland	14	174	122	–
St Andrews	29	382	98	13
Stirling	46	1,835	508	65
Sutherland	14	172	419	14
Uist	8	116	550	3
West Lothian	26	1,930	338	104
Wigtown and Stranraer	22	330	46	–
Totals	1,389	64,230	15,666	3,154

COMPARATIVE STATISTICS FROM 2002 TO 2013

	2002	2003	2004	2005	2006	2007
Congregations	1,546	1,546	1,541	1,523	1,513	1,487
Communicants						
Removals by Death	14,217	14,136	13,465	13,084	12,557	12,478
Removals by Certificate	5,923	5,584	4,824	4,185	4,398	4,203
Removals otherwise	14,826	8,434	7,210	6,903	7,827	5,703
Total Removals	34,966	28,154	25,499	24,172	24,782	22,384
Admission on Profession	2,786	2,610	2,661	2,394	2,424	2,115
Admission by Certificate	10,556	4,550	3,962	3,507	3,572	3,354
Admission by Resolution	2,819	2,369	2,513	2,421	2,209	2,371
Total Admissions	16,161	9,529	9,136	8,322	8,205	7,840
Total on rolls	571,698	553,248	535,834	520,940	504,363	489,118
Elders	42,992	42,071	41,621	41,218	40,651	38,534
Baptisms	8,732	8,065	7,745	7,375	7,337	6,950
Total Population	5,054,800	5,057,400	*	5,094,800	5,116,900	5,144,200
Adult	4,034,236	4,049,158	*	4,035,773	4,130,913	4,161,258
Children at School Age	752,096	744,414	*	727,678	717,530	707,742
Children born	51,046	51,751	*	54,476	55,168	57,003
	2008	2009	2010	2011	2012	2013
Congregations	1,464	1,454	1,441	1,427	1,414	1,389
Communicants						
Removals by Death	11,826	11,218	11,454	10,488	11,156	10,648
Removals by Certificate	3,553	3,685	3,394	3,332	3,073	3,026
Removals Otherwise	5,995	5,763	6,096	5,821	7,047	5,592
Total Removals	21,374	20,666	20,944	19,641	21,276	19,266
Admissions by Profession	1,989	2,017	1,928	1,828	1,617	1,485
Admissions by Certificate	2,941	2,707	2,467	2,365	2,413	2,256
Admissions by Resolution	1,849	1,836	1,868	1,591	1,750	1,777
Total Admissions	6,779	6,560	6,263	5,784	5,780	5,518
Total on Rolls	471,894	464,355	445,646	432,343	413,488	398,389
Elders	36,360	36,215	36,519	34,572	34,138	32,834
Baptisms	6,154	6,198	5,787	5,452	5,147	4,664
*Total Population	5,168,500	5,194,000	5,222,100	5,254,800	5,313,600	Figures
Adult	4,189,133	4,151,853	4,184,261	4,218,391	4,398,929	Not
Children of School Age	696,395	678,163	680,325	676,013	680,291	Yet
Children born	59,531	59,673	59,395	59,826	58,691	Available

* Calculation date changed during 2004.

APPENDIX K
STATISTICS ANENT MINISTRY

A. AT HOME	As at 31.12.08	As at 31.12.09	As at 31.12.10	As at 31.12.11	As at 31.12.12	As at 31.12.13
Number of Charges at December	1,160	1,149	1,134	1,109	1,101	1,068
Number of Ministers serving charges	M 766 F 200	M 734 F 206	M 724 F 215	M 687 F 218	M 652 F 205	M 627 F 202
Total	966	940	939	905	857	829
Number of Guardianships	–	–	–	4	9	20
Number of Vacant Charges	194	209	195	200	223	223
B. ABROAD	2008	2009	2010	2011	2012*	2013*
Number of Ordained Ministers	5	4	3	3	19	17
Number of Vacancies for Ministers	4	1	0	0	0	4
C. STUDENTS COMPLETING COURSES						
New College, Edinburgh	M 10 F 1	M 9 F 5	M 3 F 1	M 2 F 0	M 4 F 4	M 4 F 4
Trinity College, Glasgow	M 4 F 4	M 0 F 2	M 2 F 3	M 2 F 0	M 3 F 2	M 4 F 1
St Mary's College, St Andrews	M 1 F 1	M 0 F 0	M 0 F 1	M 0 F 1	M 2 F 2	M 0 F 0
Christ's College, Aberdeen	M 1 F 1	M 1 F 1	M 1 F 2	M 1 F 0	M 0 F 2	M 0 F 0
Highland Theological College, Dingwall	M 1 F 0	M 4 F 0	M 1 F 1	M 1 F 0	M 0 F 1	M 1 F 1
Total number completing	24	22	15	7	20	15

* Figures include those in the Presbyteries of Europe and Jerusalem.

SAFEGUARDING COMMITTEE

May 2014

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the report.
2. Instruct Presbyteries to ensure that Kirk Sessions and Safeguarding Panels use the *Safeguarding Self-Assessment Checklist for Congregations* to review and evaluate their safeguarding arrangements (Section 2.1.3 and Appendix 1).
3. Instruct Kirk Sessions to support Safeguarding Coordinators with their task of ensuring that all necessary PVG Scheme applications are processed as required and completed accurately, drawing on the relevant guidance (Section 2.2.4).
4. Instruct Presbyteries to ensure that they maintain a sufficient number of Safeguarding Trainers and a Presbytery Safeguarding Contact (Section 2.3.2).
5. Instruct the Safeguarding Service to work with other relevant councils on the development of materials and approaches to assist children and young people to protect themselves from harm and abuse, particularly in relation to the use of social media, online games and internet communication (Section 2.6.1).
6. Ask Kirk Sessions and Presbyteries to note the Safeguarding Handbook update in relation to reports of historical abuse and the development of the Church's provision for survivors (Section 3.3).

REPORT

"No one, having put their hand to the plough, and looking back, is fit for the kingdom of heaven" Luke, 9, 62

1. Introduction

1.1 The Church has been on a child protection and safeguarding journey since 1997. In a very positive and creditable way, it has responded to each of the new challenges and developments that have arisen. This commitment, to last the pace and remain focused, has been and is at the heart of making the Church a safe place for all.

1.2 The Safeguarding Committee is pleased to present this report, providing the Church with an up-to-date picture of safeguarding activity in congregations, Councils and CrossReach Services. Safeguarding, child and adult protection, is a high profile and varied activity across the Church, as can be seen by the range of activity detailed on our Safeguarding Service web pages http://www.churchofscotland.org.uk/about_us/safeguarding_service

1.3 No organisation, institution, faith community or care provider can guarantee that harm or abuse will never occur. However, the Church must continue to demonstrate that, through its policies, procedures and people, the opportunity for harm or abuse to occur is minimised and there is an appropriate response to any situations which arise. The Church has good structures and competent safeguarding personnel in place to enable it to fulfil its duty in providing a safe environment for everyone involved in the Church itself or its outreach services.

1.4 Safeguarding, the prevention and response to abuse past or present, is also a high profile agenda in the 'public eye' at present. The challenge for the Church is to ensure that we remain vigilant, guard against complacency and identify and apply learning from everyday safeguarding activity. We need to take on board new areas of work and actively promote safety and wellbeing within the Church. The safeguarding ministry is not just about those things

we want to avoid, but is also the sense of wholeness, healing and caring that we want to impart. The themes for the Safeguarding Committee's report are therefore: retaining our focus, reviewing our effectiveness and developing our practice.

1.5 As emphasised in the Safeguarding Handbook, the Church's core safeguarding message is:

'If harm or abuse is suspected or witnessed, or it is reported to you, you must immediately report it to your Safeguarding Coordinator or line manager.'

1.6 This message holds for the full range of harmful, or potentially harmful situations that may arise. The greatest danger arises when people talk themselves out of doing the right thing. Safeguarding is everyone's responsibility.

1.7 The Church is extremely well served by the approximately 2,000 skilled volunteers in congregations, and 2,100 paid staff in CrossReach Services, who carry out the ministry of safeguarding. We are grateful to all Safeguarding Coordinators, Trainers, Presbytery Contacts, Volunteers and professional staff for the commitment they show and the care and protection they provide.

1.8 Safeguarding remains a crucial and necessary part of Church life. It means preventing harm and abuse to children, or adults at risk, and ensuring that if harm does occur, the Church makes a timely and appropriate response. This often means working with other safeguarding and public protection agencies including the police.

2. Preventing Harm or Abuse: policies, safe recruitment and training

2.1 Policies & Procedures

2.1.1 Five Church of Scotland Safeguarding Handbooks are available to download from the Safeguarding Service from http://www.churchofscotland.org.uk/about_us/safeguarding_service. Safeguarding Handbook 5 is about working with those who pose a risk (sex offenders). A new pocket guide about this important area of work is now also available.

2.1.2 Policies and procedures are only as good as the diligence with which they are implemented. It is therefore important that we monitor and review the operation of safeguarding at grass roots level. It is the responsibility of Presbyteries and relevant councils to ensure that standards of good safeguarding practice, as detailed in Safeguarding Handbook 1, are in place. Presbyteries annually inspect the records of congregations and examine safeguarding paperwork.

2.1.3 In 2013, the Safeguarding Committee piloted a Safeguarding Self-Assessment Checklist for Congregations (Appendix 1). It sets out in short statements what the Church expects to see in place. It enables Congregations themselves and Presbyteries to examine how well Kirk Sessions are doing at implementing the Church's guidance for the protection of children and adults at risk. We urge Kirk Sessions to make use of this tool to identify good practice and opportunities to improve their safeguarding activity. The Safeguarding Service is currently working in partnership with a number of CrossReach Managers to develop a similar tool for CrossReach Services. Our aim is to support services to review their own safeguarding practice and to further prevent the risk of harm. The Safeguarding Self-Assessment Checklist has been sent to all congregations and Presbyteries and can also be downloaded at http://www.churchofscotland.org.uk/about_us/safeguarding_service

2.2 Safe Recruitment

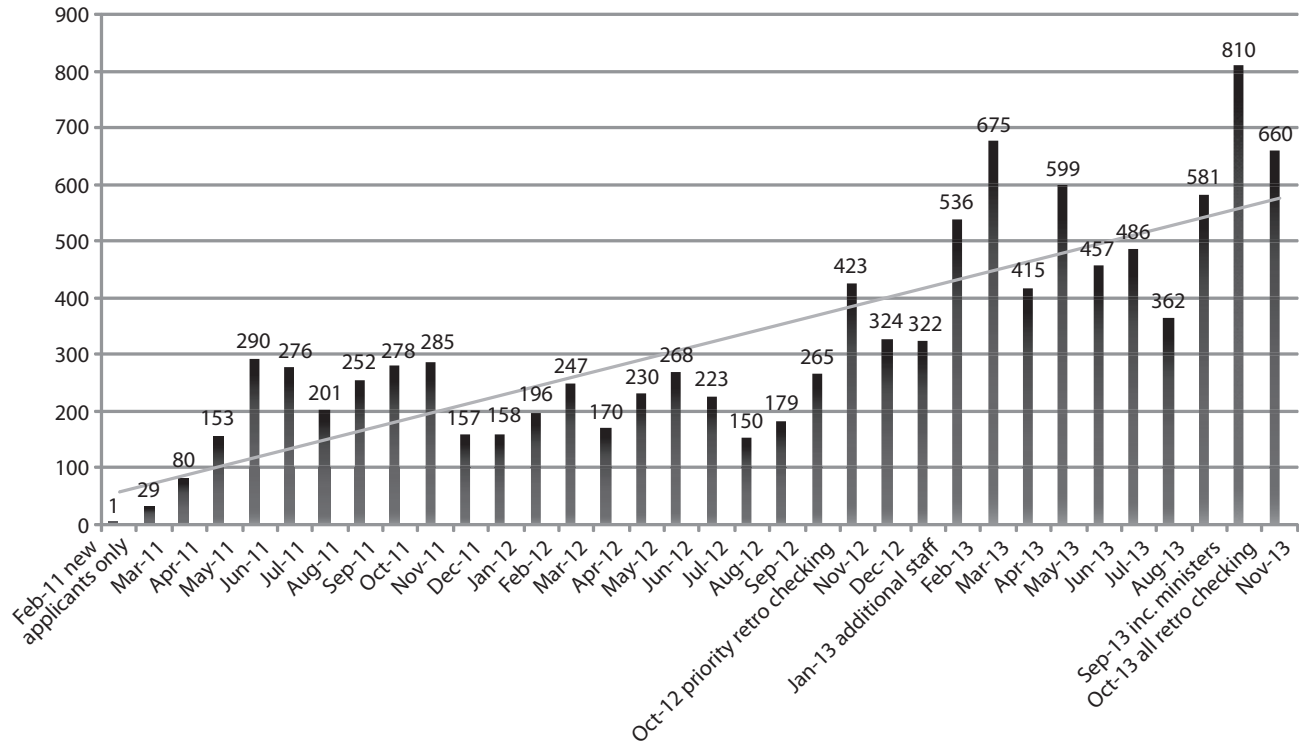
2.2.1 The Protecting Vulnerable Groups (PVG) Scheme is both a statutory requirement and a central plank of safe recruitment. It ensures that only those people who are suitable to work with children or vulnerable adults are employed as volunteers or paid staff. The Church is making steady progress towards all volunteers and paid staff working with children or vulnerable adults being part of the PVG Scheme by October 2015.

2.2.2 The Safeguarding Administration Team continues to provide professional support and assistance to ensure the Church meets its statutory obligations. Since the inception of the PVG Scheme in February 2011, 13,345 applications

have been processed. This has meant a threefold increase in workload from 2,002 in 2011 (167 per month) to 5,961 in 2013 (600 per month). Retrospective checking for everyone began in October 2013. With the additional responsibility of now dealing with all ministers' applications, along with retrospective checks for The Boys' Brigade and The Girls'

Brigade, this has meant the employment of 1.5 additional members of staff through until December 2014.

2.2.3 The following graph illustrates the upward trend in the volume of completed PVG Scheme applications since the start of the process in February 2011.



2.2.4 The biggest challenge for the Safeguarding Service, in terms of PVG applications, is the very high rate of mistakes on application forms. This greatly delays the safe recruitment process and costs a lot of unnecessary time and finance. Recognising the potential for getting it wrong, the Safeguarding Committee urges Safeguarding Coordinators to double-check, using the provided guidance, the accuracy of all information entered on PVG application forms. We have even produced a short film for Safeguarding Coordinators and applicants which focuses on avoiding common errors. It can be accessed directly from the Safeguarding Service webpages at http://www.churchofscotland.org.uk/about_us/safeguarding_service

2.2.5 It is a requirement of the General Assembly, that all Ministers of Word and Sacrament join the PVG Scheme. The Safeguarding Committee and Ministries Council are working in partnership to arrange the most efficient procedures and systems to facilitate this. The Safeguarding Service is contacting ministers in a Presbytery-by-Presbytery and alphabetical order. Once Ministers of Word and Sacrament are members of the PVG Scheme, a second phase of work will begin, which will include Readers and Deacons whose remit includes working with children and/or protected adults.

2.3 Safeguarding Training

2.3.1 Effective safeguarding training programmes help to prevent abuse. They raise awareness about harm and abuse and maintain vigilance. A range of safeguarding training courses is provided for different target audiences within the Church. Details can be found in Safeguarding Handbook 3, available on The Church of Scotland Safeguarding Service web pages at http://www.churchofscotland.org.uk/about_us/safeguarding_service

2.3.2 Not all Presbyteries have Presbytery Safeguarding Contacts to coordinate the delivery of safeguarding training where it is needed. Similarly there are a few Presbyteries that have insufficient Safeguarding Trainers to deliver the required courses. Both deficits put vulnerable groups, and the Church, at risk. We are therefore urging

all Presbyteries to ensure that they have the necessary personnel in place.

2.3.3 As already identified, the Church must guard against complacency. Two new initiatives have been introduced to assist with this: a series of Safeguarding Roadshows that take safeguarding out to Presbyteries; and refresher safeguarding training for ministers. The Safeguarding Roadshows have been a great success in Polmont, Dumfries, Inverness and Dundee. More are planned for 2014. The refresher training for ministers was piloted in Edinburgh in November 2013, with a further pilot course being held in Glasgow in February 2014.

2.3.4 Child and adult protection training continues to be provided for CrossReach's 70 social care services. Again, to improve vigilance and further heighten awareness, refresher adult protection training for first-line managers, and above, was initiated in November 2013.

2.4 The safe inclusion of those who pose a risk

2.4.1 The Safeguarding Committee continues to promote the safe inclusion of *those who pose a risk*. In line with our update report on this work, last year's General Assembly approved the introduction of Stage One and Stage Two Covenants of Responsibilities. This means that certain people will have their Covenants managed in different ways by the Safeguarding Service, with the consent of all three parties. This new model has been successfully introduced and ensures an appropriate, proportionate approach, as well as a significant time-saving to the Safeguarding Service, without any reduction in the management of risk.

2.4.2 We continue to receive regular referrals from throughout Scotland; most often from the police or individual Congregations. We can be confident that our policy and process is widely known and regularly taken up.

2.4.3 Each individual case is very different, with specific characteristics and issues. We work with respective Safeguarding Panels and local agencies to produce proportionate and workable plans to safely manage

individuals who wish to worship. Some of our cases involve people with particular challenges where, for example, individuals may be isolated and vulnerable in their own right, which can all add to the overall risk profile.

2.4.4 It is no coincidence that the work of the Managing Those Who Pose a Risk Subgroup includes developing our learning and inter-agency working approaches for higher risk individuals. This Safeguarding Committee subgroup also has on its agenda, as a priority, the task of engaging in discussion with Presbyteries about how to offer emotional, pastoral and practical support to congregational Safeguarding Panels who are managing Covenants. At the moment this support comes from the Safeguarding Service. The Subgroup intends to have a further period of consultation before reporting to General Assembly in 2015.

2.4.5 The Safeguarding Service is actively working at different levels with other agencies to ensure that our approaches are joined up to deliver safe worship within overarching community safety plans. Safeguarding Handbook 5 and a new pocket guide about the safe inclusion of those who pose a risk provide more detail about this challenging part of the Church's safeguarding ministry.

2.4.6 Ministers, Kirk Sessions and Presbytery Clerks are reminded that it is mandatory for information about known, or suspected, sex offenders attending worship to be shared with the Safeguarding Service.

2.5 Safeguarding Enquiries

2.5.1 Safeguarding enquiries are about prevention: situations where harm is **not** reported but guidance is sought to keep vulnerable groups safe from abuse. In 2013 safeguarding advice was provided for 956 telephone and email enquiries. The majority of these were about the PVG Scheme and safe recruitment.

2.6 Risk assessment

2.6.1 The Safeguarding Advisory Group continues to meet monthly. It manages complex situations where

paid staff or volunteers have convictions that impact on their suitability to be appointed to, or continue in, a paid or voluntary post. A review of the constitution and governance arrangements for the Safeguarding Advisory Group is underway and the Safeguarding Committee will report to General Assembly on this in 2015.

2.7 Helping children and young people to keep themselves safe

2.7.1 Protecting children and young people from harm and abuse has always been a primary objective of the Church and the Safeguarding Committee. For some time now, through training, awareness-raising and conferences, we have explored areas where young people may be at risk and we have worked to make sure the responsible adults in the Church are aware of these risks. This is particularly true in respect of the internet and social networking. Now, those working with children and young people in congregations and Presbyteries have expressed a desire for more advice and training materials which they can use to support young people to protect themselves. The dangers of alcohol and drug misuse and inappropriate use of the internet and social networking sites may be some of the issues we need to highlight. This is not about seeking to tell children and young people what they should or should not do, but rather to facilitate open and honest dialogue with them about the risks.

2.7.2 Before embarking on this objective we feel it would be prudent to discuss with others in a children's leadership role in the Church, how best to take this forward. To this end the Safeguarding Committee is keen to engage with Councils with a view to future partnership working in this area.

3. Responding to reported harm/abuse

3.1 As we have acknowledged, although the Church aims to prevent harm and abuse, the risk of this cannot be completely eliminated. Therefore, it remains important that we have good systems in place to ensure a timely and appropriate response when harm is witnessed, suspected or reported. Three members of staff in the

Safeguarding Service provide verbal and written advice when such reports (safeguarding referrals) are made to the Safeguarding Service. This service is provided for Congregations, Councils, The Boys' Brigade, The Girls' Brigade and CrossReach Services.

3.2 In 2013 the Safeguarding Service managed a significant number of safeguarding referrals of varying types of seriousness and outcome. Sometimes harmful or abusive conduct is not reported by the person affected for many years, or even decades, after the event. This is called *historical abuse* – where an adult reports that they were harmed or abused at some point in the past. This area of safeguarding activity is very high profile in the public consciousness after the Savile case and other similar examples.

3.3 To ensure a correct response to such situations, the Church has developed an historical abuse policy and procedure, and a handbook update has been issued to cover this. In essence, any referral of an historical nature should receive the same level of response as would apply to a contemporary matter. The Church has also set up a Safeguarding Listener Service to provide a confidential listening and acknowledgement service for survivors. This service provides survivors with an opportunity to consider their own needs and to feel supported.

3.4 The Safeguarding Committee is represented in the Scottish Government's initiative to develop a National Confidential Forum for survivors of abuse. This is due to launch later this year, and we will report further on it to next year's General Assembly

4. Safeguarding Committee Standing Orders

4.1 The range of activities undertaken by the Safeguarding Committee has broadened significantly in recent years. The Safeguarding Committee deals with a high volume of challenging, sensitive work as it carries out its vital task of ensuring that the Church is a safe place for all. It has been doing this with only six members directly appointed by the General Assembly

to the Safeguarding Committee, although there has also been provision in Standing Orders for two more voting members to be appointed by Ministries and World Mission and representatives of other councils to attend on a non-voting basis.

4.2 To maintain the effectiveness and inclusiveness of the committee, it is proposed that the membership of the Safeguarding Committee should be increased to 13 voting members with the possibility of four more being co-opted for specific skills and expertise. In addition, the opportunity is being taken to regularise the attendance of appropriate officials from relevant councils and departments. The Council of Assembly has endorsed these changes and further details can be found in their report.

5. Conclusion

5.1 The Safeguarding Committee is responsible for ensuring that the Church has effective safeguarding structures, guidance, personnel and support in place to protect vulnerable groups.

5.2 The Safeguarding Service continues to work with other agencies including Police Scotland, Criminal Justice Social Work Services and other voluntary organisations. Safeguarding is a multi-agency activity.

5.3 Strategically, the Safeguarding Committee's current priorities are, to:

- Support and strengthen safeguarding systems within the Church with the introduction of improved audit arrangements to ensure that agreed standards of best practice are met.
- Review and further develop safeguarding training materials for congregations and CrossReach Services.
- Work with Councils within the Church on the development of materials and initiatives which encourage children and young people to be aware of risk and more able to keep themselves safe.
- Reinforce the action required when an allegation, suspicion or report of abuse is received by any member of the Church.

- Develop the Church's response to reported historical abuse in preparation for the Scottish Government's launch of a National Confidential Forum for survivors of abuse, toward the end of 2014.
- Ensure that all paid staff and volunteers and ministers transfer from the previous Disclosure Scotland checking system to the new PVG Scheme.
- Provide further support for congregations working with those who pose a risk.
- Ensure effective governance arrangements are in place between the Safeguarding Committee and the Safeguarding Advisory Group.

5.4 The Safeguarding Committee is well supported by the General Assembly and the Council of Assembly Finance and Staffing Groups and gratefully acknowledges the ongoing financial and moral support for its work.

5.5 The Church of Scotland is recognised as having come a long way in the protection of children and adults at risk. We actively engage with both public agencies and other churches in the ongoing development of safeguarding. We are pleased to be providing support to the review of safeguarding in the Catholic Church in Scotland, chaired by a former moderator, the Rt Rev Dr Andrew McLellan.

None of this allows room for complacency. We must remain diligent and focused. Having put our hand to the plough, there can be no looking back.

In the name of the Committee

RANALD MAIR, *Convener*
KAREN K CAMPBELL, *Vice Convener*
RICHARD CROSSE, *Head of Safeguarding*

ADDENDUM

Ranald Mair, Convener

In 2014 Ranald Mair completes his term of office as the Convener of the Safeguarding Committee. This is Ranald's fifth presentation of the Safeguarding Committee report to General Assembly, having assumed this responsibility when his predecessor John Christie became Moderator of the General Assembly in 2010.

Ranald has led the Safeguarding Committee and the Safeguarding Service through a period of significant change and development. The Church now has a well-established, whole Church Safeguarding Service, has further enhanced its practice involving the safe inclusion of those who pose a risk, and has adapted to the challenge of over 30,000 volunteers having to join the PVG Scheme by October 2015.

Ranald's professional understanding of the contemporary social care scene and safeguarding has been a great asset to the Church. This stems from his 'day job' as Chief Executive Officer of Scottish Care (the body for private and voluntary Care Homes, Care at Home and Housing Support services) and through an extensive career in Social Work and with CrossReach. He has been an effective Convener and has provided the Safeguarding Service with astute guidance and sound support.

We acknowledge Ranald's long-standing commitment to safeguarding in the Church and thank him for his leadership over the past four years. We are sure that Ranald will continue to be an ambassador for safeguarding in the Church. Friends and colleagues already have plans to draw upon his knowledge and expertise in contributing to safeguarding in a wider national context in 2014.

APPENDIX 1

SAFEGUARDING SELF-ASSESSMENT CHECKLIST FOR CONGREGATIONS

Congregation:

Date of self-assessment:

Completed by:

Purpose: this is an opportunity for a congregation to assess how well it is protecting children, and adults at risk, from harm. The checklist is for the benefit of the Kirk Session. The results should not be shared with presbytery or the Safeguarding Service. The checklist is based on a set of standards for what good safeguarding should look like in practice – see *The Code of Good Safeguarding Practice* in Safeguarding Handbook 1, 2011, pages 30–33.

The aim is for congregations to identify good practice and opportunities for improvements. The Church of Scotland Safeguarding Handbooks will help you with each of the **23 questions** that are arranged under **three themes**:

- Policies, procedures and safeguarding arrangements
- Safe Recruitment and Management of Volunteers and Paid Staff
- Awareness of Harm/Abuse and Safeguarding Training

For an even quicker review **9 key** safeguarding activities are highlighted in rows 2, 4, 5, 7, 9, 15, 18, 19 and 20.

Method: the Kirk Session could give one or two members – who are ideally not on the Safeguarding Panel – the task of using the checklist to gather information. How you gather this information is up to the Kirk Session. But the Kirk Session could get all Church groups working with children or protected adults to complete just questions 15–20. That information could then be checked against the Safeguarding Congregational Register. A short report of findings and recommendations could then be prepared for the Kirk Session.

Further information about all of the safeguarding activities in the following table, including Church of Scotland Safeguarding Handbooks, and a directory of all General Assembly safeguarding deliverances, is available at [Safeguarding Service – Church of Scotland](#)

Safeguarding activity	✕✓	Notes/action needed
<i>Theme 1: Policies, Procedures and Safeguarding Arrangements</i>		
1. Is the Church's Safeguarding Policy Statement , 2010, ' <i>Ensuring a Safe Church for All</i> ' clearly displayed?		
2. Has the Kirk Session appointed a Safeguarding Coordinator ?		
3. Has the name of the current Safeguarding Coordinator been passed to the Church of Scotland's Safeguarding Service? (<i>If not the congregation will not be receiving important safeguarding updates. Use form SG10</i>)		

Safeguarding activity	×✓	Notes/action needed
4. If a member of the congregation or a volunteer working with children or adults at risk, suspected or witnessed harm, or it was reported to them, would they immediately know how to contact the Safeguarding Coordinator ?		
5. Has the Kirk Session set up a Safeguarding Panel and have the members attended Safeguarding Coordinator training? (<i>Safeguarding Coordinator training covers most of what Safeguarding Panel members need to know</i>).		
6. Does the Safeguarding Coordinator update Kirk Session about the latest safeguarding policies and procedures?		
7. Is the Safeguarding Congregational Register up-to-date? (<i>This is the record of all volunteers and paid staff doing regulated work with children and protected adults. It is the key document for monitoring safeguarding arrangements in congregations</i>).		
8. Are the Kirk Session, the Minister and the Safeguarding Panel aware of the policy for ' Including Those Who May Pose a Risk ' 2010, and the procedure for the safe inclusion of sex offenders?		
9. If it is known, or suspected, that a sex offender is attending worship has that information been shared with the Safeguarding Service to ensure appropriate support? (See 8 above).		
10. Prior to planned activities for children or adults at risk has the Safeguarding Service Risk Assessment Tool being used to identify and address risk? (<i>Use form SG20, in Church of Scotland Safeguarding Handbook 4, 2013, pages 4–6</i>).		
11. Does the Kirk Session have a standard signed Let Agreement with individuals or groups who hire Church premises and encourage their compliance with the PVG Scheme if they are providing a service for children or protected adults? (<i>See Safeguarding Handbook 4, 2013, page 23</i>).		
12. Is the Kirk Session aware of the Disciplinary Code, 2012 , for the Protection of Vulnerable Groups (Scotland) Act 2007? (<i>See Safeguarding Handbook 2, 2013, pages 16–19</i>).		

Safeguarding activity	×✓	Notes/action needed
13. Are all confidential paper and electronic safeguarding records stored in a secure and confidential place and, when necessary, destroyed?		
14. Are the congregation's safeguarding arrangements audited as part of the annual attestation of records and during presbytery's 5-yearly inspection of records?		
Theme 2: Safe Recruitment and Management of Volunteers and Paid Staff		
15. Has the Kirk Session ensured that all new paid staff and volunteers doing regulated work with vulnerable groups have completed the safe recruitment process and been appointed by Kirk Session? (<i>Job description, interview, two references and since 2011, PVG Scheme membership or update etc. See Safeguarding Handbook 2, 2013, page 6 for summary. Similarly Kirk Session and the Safeguarding Service should be advised about resignations/retirals</i>).		
16. Transferring from Disclosure Scotland checks to PVG Scheme membership: are there plans to ensure that all <i>existing</i> volunteers/paid staff transfer to join the PVG Scheme by October 2015? (<i>For the Presbytery of England, see guidance about the Disclosure and Barring Service</i>)		
17. Where a congregation's children are attending a joint churches/congregations activity, for example a school holidays group, is there a document that has been signed-up to by each Kirk Session to confirm that volunteers have been safely recruited? (This could be a short typed agreement covering all the arrangements for the joint event including safe recruitment).		
Theme 3: Awareness of Harm/Abuse and Safeguarding Training		
18. Have all volunteers and paid staff been issued with the Pocket Guide 'Safeguarding Children and Adults at Risk: Key Information for Volunteers and Staff, 2012'. And has the content of this short guide been discussed with them individually or as a group?		
19. Reporting harm or abuse: do all volunteers and paid staff know the procedure to follow if harm or abuse is suspected, witnessed or reported to them, as set out in the Pocket Guide (See 18 above).		

Safeguarding activity	x✓	Notes/action needed
20. Have all volunteers and paid staff been encouraged to attend the appropriate level of Church of Scotland safeguarding training ? Is there a record of who has attended safeguarding training, and when, and is refresher training needed for some? (<i>See Safeguarding Handbook 3, 2012, on the Safeguarding Service webpage, for types of training and how to arrange them</i>).		
21. Has the Safeguarding Coordinator attended Safeguarding Coordinator training? (<i>In 2011 the Safeguarding Coordinator training programme was revised to include the PVG Scheme and adult protection</i>).		
22. When the Safeguarding Coordinator advises the Presbytery Safeguarding Contact about the need for safeguarding training is this provided in good time?		
23. Has a representative group (not necessarily all) of the Kirk Session attended Kirk Session Safeguarding Training to be made aware of their responsibilities for the safe recruitment and management of volunteers; and ensuring that effective arrangements are in place to prevent and respond to harm? (Kirk Session responsibilities are set out in Safeguarding Committee summary of safeguarding General Assembly Deliverances, 2000–2013 that can be found at: http://www.churchofscotland.org.uk/data/assets/pdf_file/0007/14839/Safeguarding_Committee_General_Assembly_Deliverances,_2000_to_2013.pdf)		

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Richard Crosse, Head of Safeguarding, version 10 January, 2014

WORLD MISSION COUNCIL

May 2014

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 congregations to read and study the report, use the worship service and learn more about the life of the churches in other parts of Europe and the links with the Church of Scotland.
4. Encourage congregations and presbyteries to develop links, particularly Twinings, with congregations and Presbyteries of other Churches, especially in Europe.
5. Instruct the World Mission Council to share in appropriate events with other churches to mark and commemorate the centenary of World War I.
6. Encourage the Council to engage with and support movements for justice, both in Europe and with partners around the world.
7. Seek to support churches and organisations in influencing European policy-makers to ensure that global expansion benefits all countries and continents and not just the wealthy.
8. Instruct the World Mission Council to work with the Church and Society Council on advocacy issues which are of concern to our partners, especially human trafficking, migration, climate change, poverty and the purpose of economic activity.
9. Give thanks for the work of Christian Aid, rooted in costly reconciliation, and encourage all in the Church to support its work.
10. Challenge congregations to engage with, support, and welcome visitors or new residents from other parts of Europe (and beyond) through offering facilities, support, and fellowship.
11. Encourage Councils, Committees, Congregations and Presbyteries to consider how they might build and develop cooperation with partners internationally in supporting those trafficked.
12. Encourage the World Mission Council to engage with the Church and Society Council and the Scottish Churches Anti-Trafficking Group, in cooperation with other churches and Agencies in Europe, in reviewing how the European Union is contributing to demand being created for trafficked persons.
13. Instruct the World Mission Council to work with partners to enhance participation of women in leadership; seek to educate on violence against women and girls; and engage with the Church and Society Council, Christian Aid, and others, in supporting the aims of the 'Living a theology to counter violence against women' report.
14. Thank congregations for their support of the Stamp Project and encourage more people to collect stamps, which will support the Greek Evangelical Church's Dorcas safe house for abused woman.
15. Encourage women in the church to consider getting involved in the Ecumenical Forum of European Christian Women and its 2015 Pop-up Monastery.
16. Encourage the World Mission Council to work with other Councils, Committees and congregations to develop occasional face to face forums ('Academies'), in co-operation with other European partners and experts, to engage in debate and discussion about issues of common interest.

17. Welcome the Council's continued commitment to the HIV Programme and encourage the whole church to be active in efforts to eliminate stigma and in offering support to those living with HIV.
18. Thank all congregations which have participated in 'Souper Sunday' services and encourage the whole church to use the worship material produced by the HIV Programme.
19. Instruct the World Mission Council to continue its engagement with the Priority Areas Committee and support the delivery of its Action Plan.
20. Thank all in the Church for the generous outpouring of love for 'A Place at the Table,' supporting the National Evangelical Synod of Syria and Lebanon's work with refugees and displaced people, and encourage continued prayer and practical support.
21. Urge all members and friends to pray for the situation in Syria, and instruct the Council to continue to be in touch with Christian partners there and, in association with the Church and Society Council, help amplify the issues and support opportunities for a just and peaceable end to the conflict.
22. Give thanks for the solidarity offered with those suffering under the Israel occupation of the Palestinian territory; encourage the Council to continue its prayer and information events on the 24th of each month; and urge all congregations to hold prayer meetings on the 24th to pray for a just and enduring peace which offers fullness of life to all in both Israel and the occupied Palestinian territory.
23. Instruct the Council, through cooperation with the National Christian Council of Sri Lanka (NCCSL), to continue to share information with Scottish congregations on the complex issues facing Sri Lankan society and church, and to demonstrate fellowship and solidarity with the churches in Sri Lanka.
24. Note the support already given by WMC to the Presbyterian Church of South Sudan (PCOSS), and urge the whole church to pray for and support the PCOSS and their leaders during this time of conflict and uncertainty.
25. Noting that January 2015 marks the centenary of Scottish missionary Mary Slessor, encourage congregations to participate in the anniversary events being planned, and instruct the WMC to provide appropriate information and worship material.

REPORT

PART 1: TOGETHER WE WALK

1. Context

The World Mission Council recognises that the context of its calling is the *oikumene* – the whole inhabited earth. This year the focus is on Europe where churches are facing similar challenges and opportunities to ourselves – increasing needs for witness and mission, and reduced resources and numbers of members. We are called to share the work of the gospel (Philippians 1:5), and working within the European context gives us the opportunity to give and receive, as we look for new ways and forms to do so together. The prophet Amos asked, 'do two people walk together unless they have agreed to meet?' (Amos 3:3). In

Europe, we have not only agreed to meet, but we have an ongoing desire to walk together in the company of Christ; and we do so because we need one another; we walk together because we believe that such mission in unity is what the gospel demands of us.

The Council's new strategy uses the road to Emmaus (Luke 24) to highlight how the whole Church of Scotland can build relationships with the church in the wider world. In that biblical story, the disciples' eyes are opened and their hearts burn as they realise they are in the company of their friend, the now risen Christ, who 'interpreted to them

the things about himself in all the scriptures' (Lk24:27). Relationships are important: the Council is tasked with helping the Church of Scotland to enjoy being part of the worldwide Christian Church, whether in the Caribbean, Asia, Africa – or Europe. The road to Emmaus reminds us that it is through the journey, in the sharing, in the companionship, in the talking, and in the breaking of the bread and the drinking of the wine, that we can feel our eyes being opened; it is as we invite the journeying companion into our fellowship that we find our hearts ablaze in the company of Christ, as well as our comfort zones challenged as we labour to interpret the scriptures and traditions afresh for a new day.

2. Background

Our report this year emphasises our historic roots in wider European Christianity. It seeks to help us to open our eyes and remember we are part of a journeying church within the whole continent of Europe, and reminds us of how we have so fully and richly engaged in the life of this continent for centuries. It will seek to raise questions about our common journey, about how we interpret our faith for the age in which we live, and how our common European threads can help us to discover new ways in which we can share together in the fruits of the gospel. Furthermore, it will also emphasise how we do this in partnership with other Councils, Committees, Presbyteries and Congregations within the Church of Scotland.

Physical journeys have a long history amongst people of faith. The Christians who traversed the European pilgrim routes were sensitive to the discovery of the cultural richness of the places they crossed. Travelling with a purpose helps discover the layers of meaning in the local landscape, and encounter sacred places at first hand. Such movement has long been a part of Christian life, connecting people across the world as they have shared the gospel message with one another. In the book of Acts, we are told of Paul's vision: 'there stood a man of Macedonia pleading with him and saying, 'Come over to Macedonia and help us.' Paul's immediate response was to go, 'being convinced that God had called us to

proclaim the good news to them.' (Acts 16:9-10). Paul received a warm welcome when shipwrecked on Malta: 'The people showed us unusual kindness ... they kindled a fire and welcomed all of us round it.' (Acts 28:1-2). The gospel reached Scotland because people had their eyes opened, were obedient to their call and arrived on our shores to proclaim the love of God and reinterpret the tradition for us in our land. Scots, in turn, looked outwards and became influential in different parts of the continent, and beyond. Scottish links with reforming people and movements were plentiful and there was continuous traffic back and forward to share ideas and escape persecution: Huguenots, Waldensians, Bohemians, Moravians, Silesians, Slovaks, Hungarians, Flemish, Polish, Germans, Scandinavians, Swiss, English, Scots, and more, walked together, thought, discussed, prayed, and acted for a change in ecclesiastical systems, as together they reimagined a different future: *Ecclesia reformata semper reformanda*, a church always in need of being reformed, and traditions of being reinterpreted, for each new age.

The best-known example of continental European influence on the Scottish Reformation of 1560 comes through John Knox's ministry in Geneva and his subsequent return to Scotland in 1559. Other famous names, such as Luther and Melancthon in Germany; Zwingli and Bullinger (who wrote many letters to Scotland) in Zurich; Calvin and Farel in Geneva and Lausanne, have all become foci of Reformation, but could not have reformed alone and certainly did not do so in a vacuum. A multitude of saints, the people of God, helped create a great movement of reformation activities, writings and discussions, which spread far and wide across the continent, even to distant Scotland. These reforming actions were built upon older traditions as seen in the pioneering work of Jan Hus, whose introduction of communion of both kinds (bread and wine together, a privilege formerly reserved for priests, not the people) in the St Martin in the Wall Church, Prague, reaches its 600th anniversary this year and will be celebrated by the churches of the Czech Republic – this is why the chalice is the emblem of the reformed churches in the

Czech Republic. Hus had taken a lead from John Wyclif in his understanding that scripture could and should be read directly by the people and needed no priestly intervention. It was Martin Luther who, over a century after Hus's burning at the stake (in 1415) at the Council of Constance¹, declared, 'We are all Hussites now!' Luther saw his own contribution not as the beginning of a new branch of the Church, but as chiming with an historic stream of questioning and a seeking for ways to oppose and reform the abuses of the church. He was very much in the Emmaus tradition of opening his eyes to reinterpret the tradition for his age.

Another significant anniversary in the Protestant Church is also drawing close, as we approach the 500th anniversary of Luther's historic action in Wittenberg in 2017. The Swiss Protestant Federation (FEPS) and the Evangelical Church in Germany (EKD) brought together representatives of churches from five continents and 35 countries in October 2013, to look at the diversity of reformation around the world, as well as to consider ideas to mark the 500 years of distinctively protestant identity. As people talked, ate, worshipped and shared together, the stories which were told demonstrated how broad the reformed church movement has become, taking different forms and shapes in the different cultures in which it has become embedded. It was a timely reminder of the benefits of our connectedness, and the value of listening to and learning from each other. There will be further opportunities over coming years to mark the significance of these events.

A key moment in our particular European journey came 40 years ago when the General Assembly of 1974 agreed the Leuenberg Concordat (adopted in 1973, it led to the creation of the Community of Protestant Churches in Europe: CPCE). Allowing, for the first time, all its adopters to share full table and pulpit fellowship, it has transformed relationships between Lutheran and Reformed churches all over Europe (see www.leuenberg.net). Today a

Church of Scotland minister may preach or preside in a congregation of the Church of Norway (Lutheran) or the Reformed Church in Hungary, and vice versa. It is within this framework that the Rev Tabea Baader, of the Church of Bavaria, is ministering to the congregation of Fort Augustus (and building links between that congregation and a congregation in Bavaria), while the Rev Rhona Dunphy is serving as Chaplain to students in Regensburg, Bavaria. Such mutual recognition also leads to mutual accountability *eg* when the Lutheran Church of Poland objected to the Reformed Church of Poland ordaining its first woman pastor 10 years ago, it was encouraged into further discussion and peace building efforts, which were ultimately successful, by other Lutheran Churches within the CPCE community.

3. The Church of Scotland and Churches in Europe Today

As we confront many similar problems, there is solidarity in also identifying opportunities which have broader applicability than in one country. For us to be properly obedient today requires that we walk and work with friends and partners all over the continent to maintain and to promote the gospel message. It is when we walk together that we are most likely to have our eyes opened and discover both Christ in our midst and the gifts and talents of those we walk alongside. The Council asked churches in Europe to tell us something about their ministries and the issues affecting them today, and how they were actively seeking to interpret the gospel in their own situations for the present age. Here is what they said:

(i) Czech Republic

In the Czech Republic, the Evangelical Church of the Czech Brethren (ECCB)², itself one of the earliest united churches bringing together Lutheran and Reformed in 1918, exists in one of the most secular societies in the world. With only about 15% of the population being part of a Christian church, the ECCB is trying to address some of the key questions of how a small historic church can engage

¹ 1414-18: there will be commemorations in Constance from May-September 2014

² www.e-cirkev.cz/en/

with people outside any church and with little 'religious memory' resulting from the impact of communist rule. The ECCB is looking to ecumenical cooperation within the Czech Republic and to continue its strong relationships with outside churches, but sees that this is limited in its capacity to have an effect on the country. The Church runs a few schools, and is now asking whether it is right to open more as a service to both church and society, as well as how it can best manage these and what the role of faith schools should be.

The Czech churches are facing a new situation: since 1948 ministers' salaries were paid by the state. Over the coming 17 years this subsidy will be incrementally removed and churches will take responsibility for their own finances, although gaining some restitution for the property and lands which the state confiscated. This will lead to further conversations and debates about how ministry can be done differently, with many small churches likely no longer to have their own minister, and how the church can financially meet its needs. It is a new time of much uncertainty for the ECCB and sharing and discussing different models of ministry and stewardship is something we can walk together in.

(ii) France

The newly born United Protestant Church in France (EPUF: made up of French Lutherans and Reformed)³ launched a campaign during the union process seeking to ensure it would not just result in a new entity from two former ones, but would create a church with a renewed life, as people in parishes would (re-)discover the vitality of Lutheran-Reformed spirituality resulting in a deepened spiritual life within parishes. A website, www.ecoutedieunousparle.com was created, with parishes choosing different aspects to focus on. The EPUF staff person for International & Ecumenical Relations, Claire Sixt-Gateuille, has highlighted that while most parishes chose to try perhaps one or two activities, 'it has shown them that Lutheran-Reformed spirituality is not boring and has given them the feeling

that it can be attractive, even for people outside the church. It was a first step to become "a church of witnesses", which is our aim.' The EPUF has now started to organise home groups and training for parishioners to welcome people as they are, and to speak about their faith in daily situations. There is also an exhibition and a website www.eglisedetemoins.fr in which parishes are invited to contribute.

A new campaign has also been launched looking towards the symbolic anniversary of the Reformation in 2017: 'Protester pour Dieu, protester pour l'homme', with the aim to support people and churches to express what they believe. There will be town hall style meetings where church members will be offered assistance to help them express their faith, and to encourage churches to use these expressions during worship. The EPUF is also preparing a new confession of faith, and hopes to include some of the strongest and most relevant results from this grassroots interaction, as well as liaising with other churches for input.

(iii) Germany

The continent of Europe has been especially moulded by Christianity. Churches and Christians are committed to standing up for European cohesion. The reason is that our faith and our fellowship know no bounds; peace, justice and care for creation are concerns that do not end at national borders. The Churches reflect in their structures and traditions the historical, cultural, and geographical diversity of Europe in its regions. Importantly, churches maintain relations with each other across the regions in many different ways.

The Evangelical Church in Germany (EKD)⁴ wants to shape Europe, together with other churches and religious communities, so that it is and remains 'our' Europe; a Europe of all citizens, a Europe with whose policies all can identify. The EKD wants to participate in shaping it – not only through our member states and the elections to the European Parliament, but directly as Christian citizens, in

³ www.eglise-protestante-unie.fr/

⁴ www.ekd.de

our associations and congregations, in social initiatives, ecumenical partnerships and cooperation projects, as Christians with our action and our prayers. We already experience Europe in many ways, from congregational exchanges to cooperation in European ecumenical institutions. That is the future: a living Europe, so that Europe can live.

(iv) Greece

The Greek Evangelical Church (GEK) has 18 ministers and 35 congregations, all across Greece, with 3000-5000 members in a country of 10 million, where 95% are claimed by the Greek Orthodox Church. It is explicitly evangelical, seeking to challenge the 'Greek mentality' and understand the call of Jesus for a change of life for people. The GEK congregations today have more people attending worship than they have members. Many from outside Greece are becoming involved.

Because Greece is the point of arrival for many refugees – from Syria, Iran, Iraq, Afghanistan, and more – since the early 1990's many congregations have been trying to help those coming into Greece, and this has intensified recently with many Greek people also in need because of the financial crisis. A consortium of churches offer food, friendship, laundry and washing facilities, Greek language classes and some trade skills, to those finding themselves with nothing.

Many churches have outreach to the marginalised and young. There is youth outreach and a number of congregations have organised ministries which go out in the night to befriend sex workers and offer a listening ear and friendly word, often the only they hear. The GEK also runs a Detox Centre where men go for about a year, out of their own volition, to seek to get free of drugs in an explicitly Christian, and professional, environment; they attend prayers every morning and worship on Sunday. There is also a shelter for women who have experienced abuse, which will be the recipient of this year's Stamp Project. Preaching the gospel and social ministry go hand in hand for the GEK.

(v) Hungary

The Reformed Church in Hungary (RCH)⁵ understands itself as a 'border-crossing' community: crossing geographical and political borders in expressing church unity and communion. It feels challenged to move beyond the walls of the church in mission and social ministry in order to transform the church into a welcoming community that reaches out to youth, and transforms society by taking responsibility for social outreach and by standing on the side of the needy and vulnerable. This is a challenge to old and traditional forms of being congregations and living the traditional church life; however, the RCH sees changes for the better in helping communities and congregations go 'far beyond [their] own capacities', as an ever-reforming church.

With the Hungarian-speaking churches in the Carpathian Basin (generally speaking, the territories Hungary lost to its neighbours after World War 1), it has set up the HRC: Hungarian Reformed Church (members are the Reformed Church in Hungary, Reformed Church in Romania, Reformed Christian Church in Slovakia, Reformed Church in Carpathian Ukraine, Reformed Christian Church in Serbia, Reformed Christian Church in Slovenia and Reformed Christian Church in Croatia.) The HRC has a synod that can pass legislation and make formal statements concerning issues which have been decided upon in the highest levels of the participating churches. However, the member churches remain autonomous and independent.

(vi) Italy

Being Church Together (BCT) is a programme of the Waldensian Church⁶, which promotes integration. African pastors are important bridge-builders between immigrant and Italian members of the church. With BCT, the Waldensians seek to answer the spiritual call to be a beloved community where different identities and traditions can be reconciled and unified in Christ.

⁵ www.reformatus.hu

⁶ www.chiesavaldesi.org

Practically, they are aware that immigration is a major factor for the numeric increase and even stability of some of their congregations. Today, some 20% of the church members come from outside Italy and most of them belong to these multicultural congregations. The Waldensians are aware also of the difficulties and note, 'The different cultures and traditions can be enriching but can also clash. Therefore it is important that this process is accompanied by different measures of personal support and training.' They are conscious that the model needs to be flexible and respectful of different circumstances and of different sensitivities, both of the nationals and of the immigrants, and are aware that there will be further developments and changes when the next generation come up who are more integrated into the society than were their parents. However, the Waldensian Church is convinced that this is a useful model, not least because it witnesses to wider society that:

- Churches can be a laboratory for an integrated society;
- Churches can be social actors with a strong capacity to promote values, behaviours, good practices for the common good, for Italian people as well as for immigrants;
- Integrated churches are a vivid example of the new religious pluralism rooting in Italy.

In some ways this new model of church, combined with a financial tightening, which is putting pressure on the historic model of a 'steeple in every community', is requiring new thinking, and more 'circuit' style ministries with pastors shared among communities, a reminder, perhaps, of the original, historic Waldensian model of the itinerant preacher moving between communities.

(vii) Netherlands

While the main issues in Dutch society are the economic and social issues related to the international financial crisis, as a church, a major concern is over the consequence of this hitting the disadvantaged disproportionately. The missionary outlook of the Protestant Church

in the Netherlands (PKN)⁷ is being challenged by new communities within the Netherlands. With one million Muslims, as well as many Christians from other parts of the world, the PKN is planning to set up one hundred new pioneering 'spots' in urban and rural locations to seek to be church differently than in the past. This is an adventure for everyone; it is in the journey that we find new insights and ideas which will impact the life of the church, its order, ecclesiology and outreach.

(viii) Norway

In Norway, about 76% of Norwegians are still members of the Church of Norway⁸. It is therefore not only a majority religion, but also an important sign of tradition and culture (often described as a 'folk church'). This role in society is an important factor when looking at the shape of the future Church of Norway. Last year the Church of Norway was separated from the State, an action which has led the church to re-evaluate its role in society. The Church of Norway has started a reflection process around the confessional heritage and Lutheran identity of the church, in order to be able to face new times. At the same time, an increasingly multicultural and multi-religious community also gives moral responsibility to the church regarding inter-religious and ecumenical relations, and demands flexibility when planning for the future. There have been some visits of Church of Norway leaders to Scotland and vice-versa and this is something useful and helpful.

(ix) Poland

Although a small Church, the Evangelical Reformed Church in Poland tries to fulfil its service in preaching the Gospel in our modern times, which is a big challenge. The present crisis not only influences the economic stability of church members (individually and communally), but also has caused some psychological and spiritual tensions which have influenced the functioning of families. In this situation the Church tries to be active in two directions: the pastoral (exercising a classical pastoral

⁷ www.pkn.nl

⁸ www.kirken.no

ministry) and the diaconal. In the diaconal, the Church engages in 'humanitarian' actions, and cooperates with other evangelical churches. There is also the professional engagement, such as the OPIRO centre which is active at the Bełchatów congregation and gives help to families and persons with different kinds of psychological and social dysfunctions. The church also runs a Kindergarten in Żelów where 50 children receive a high standard fundamental education.

Being small means pastors must serve communities in different parts of Poland, often travelling hundreds of kilometres to visit the 'reformed diaspora'. One pastor acts as army chaplain in the 'general evangelical' army ministry, and there is an attempt to start a regular and formalised pastoral ministry in the regional (wojewódzki) hospital of Bełchatów. Being conscious of the need to exchange experiences, spiritual stimulation and practical support, the church tries to be active in interdenominational relationships in Poland as well as abroad. The church does not have a ministry among immigrants, but does support Chinese and Korean communities in Warsaw, whose evangelical congregations function under the formal 'patronage' and within the buildings of the church.

(x) Portugal

Portugal is experiencing a major economic crisis which has caused poverty, unemployment and emigration. This situation has also affected the Portuguese Evangelical Presbyterian Church (IEPP)⁹. Every congregation has lost significant numbers of young people who have been forced to go abroad to find work. While for some it is a wonderful opportunity, many find it traumatic to leave family and loved ones behind. Sometimes, because of their colour, they encounter racism in northern Europe, and struggle to find long-term skilled jobs. Most of the young people who leave Portugal have college degrees, so their departure is a terrible loss for the IEPP; the young people who could do most to help the church have to emigrate.

The IEPP members are ageing, and church income is decreasing. Pastors have been forced to reduce drastically their already small salaries. As a result, it is difficult to have enough people to do the work for the church. It needs Sunday school resources, liturgy resources, theological education, people to work with senior citizens, as well as youth and children's pastors.

'We remember our roots: we share a common heritage, as IEPP was founded in the missionary work of Robert Reid Kalley, a brave Scottish doctor who brought the gospel into our country.' Today the IEPP can offer solidarity with the Church of Scotland with experience of living in a multicultural, multiracial society and with an ability to be creative and make an impact on society, even with few resources. The IEPP has two social solidarity foundations doing relevant social work recognised by Portuguese society. The IEPP has opportunities to host groups of up to 26 people to come to retreats in a small, sunny, seaside village; or to go to a farm where young people can join summer outdoor camps. The IEPP would welcome Scottish children or teenagers to join in these inter-cultural, bilingual camps.

(xi) Romania

In the census of 2011, 90% of Romanians considered themselves Christian. The biggest church, which gets a huge amount of support from local and national government, is the Romanian Orthodox Church. The Reformed Church¹⁰ is based mainly in the north and is predominantly Hungarian speaking. Few had imagined that after the post 1989 changes that the social situation in Romania would deteriorate, but things have become worse. So many people have left the country looking for a better life that there are too few left paying into the state system to cover basic pensions and allowances. The Reformed Church has lost one third of its members since 1990, with many of the youngest and ablest people going to other countries for work or better opportunities. The Church is seeking to challenge secularisation and actively

⁹ www.igreja-presbiterianna.org

¹⁰ www.kiralyhagomellek.ro; www.reformatus.ro

promote opportunities for young people, especially men, to get involved and also seeking to communicate the gospel message more broadly to society. Having regained some schools from state control, the Church sees opportunities to shape future generations of thinkers and teachers through education.

(xii) Spain

The Spanish Protestant Church (IEE) is a united church, where social mission, ecumenism and theological training are the three big challenges. In the present economic context, the significant role of the church has become one of help and hospitality to those in need when, 'when many of the governmental instruments are failing'. The IEE is very much in a minority situation, faced with a very strong and powerful majority Catholic church, and sees a key task as one of solidarity with other evangelical churches in pursuing theological education and training, as well as pressing for an open and committed ecumenism.

(xiii) Sweden

The Uniting Church in Sweden¹¹ is the recently formed denomination made up of the Mission Covenant Church in Sweden (Reformed), the Methodist Church in Sweden, the Swedish Baptist Church and the Salvation Army. In creating a common structure, ministry and mission, one of its key influences came from the Church Without Walls process of the Church of Scotland. This new church has actively solicited input, experience and counsel from a wide network of sources. Recognising that without external input churches can turn in on themselves, there has been a deliberate effort to include examples and experiences from many different churches and movements in Europe and beyond.

(xiv) Switzerland

The protestant Churches in Switzerland are experiencing both deterioration and renewal. Published in 2010 by the Federation of Swiss Protestant Churches (FEPS)¹²,

a religious sociological review of Swiss Protestantism concluded that in 20 years the churches would be 'smaller, older and poorer', and that major changes were urgently needed in structures, finances and communication to face the challenges and develop for the future. In the Protestant Church in Geneva Canton, the past twenty years has seen the number of ministers halved and it is being reduced again. However, the Rev Emmanuel Fuchs, Vice President of the Synod contends, 'our church is absolutely not dying; it is quite lively, full of ideas, energy and desire to share God's word. In our consistoire we have just debated and accepted a text called "Vision at the Horizon 2020", which tries to underline the church we want to be, having accepted the fact that we can no longer be everywhere. We will have to abandon some ministries, to group together parishes, to create more links between chaplaincies and local ministries, to create particular ministries for the city centre.' This is replicated across Switzerland where, with support from the central structures, congregations and cantons are not looking back to a golden age, but rather looking to how they can reinterpret their mission for today and tomorrow, redefining what they stand for and what kind of services and ministries the federal level should have in this time of mass communication and leisure society. The FEPS is using the focus of the Reformation Jubilee 2017 as a way to focus attention on this urgent task. The FEPS is also working with all the cantonal churches to consider whether it is appropriate to move away from being a Federation to being one Swiss Protestant Church.

* * * *

As we can note from this survey, the church in Europe today faces both challenges and opportunities. These include ecumenism; immigration; racism; poverty; economic systems, exclusion, mission and evangelism. Addressing why the church in Europe has experienced decline is also important. The long-term effects of the Enlightenment, and the scientific revolution which followed, have resulted in a new intellectual environment and a new social culture in modern Europe. Almost every

¹¹ <http://equmeniakyrkan.se>

¹² www.sek-feps.ch

church is faced with finding its role in a changing world. It is too simplistic to characterise this as the churches seeking to fight secularisation. There is a rise in the influence of charismatic churches and other religions, as well as atheism and secular humanism. There is opportunity for the churches to join with other religions in the European context to explore further, and especially to reflect theologically, on religion and pluralism. This area of the diversification of religion is worthy of further exploration by congregations engaged in twinnings as well as between church agencies and within ecumenical instruments.

A number of churches are re-evaluating the nature of their relationship with the state. In recent years a wider interest has arisen in religious and cultural diversity as a social reality in Europe. However, the ways in which this diversity is framed and treated across different states has raised a number of questions that the Religare Project¹³ has reflected on. Can the public sphere be simultaneously neutral and tolerant? Can new world views, social patterns and lifestyles be accommodated and/or incorporated in the public sphere? How respectful is the law of the private sphere? These are areas in which many churches and other faith traditions in Europe have views and experience, and which could be an area for further conversation and dialogue between the religions within the continent.

What is encouraging is that across denominations and countries there are people, and organisations, with committed leadership, who are reinterpreting and articulating the Christian message for our societies today. It is important that the different parts of the Body of Christ seek to walk together and work cooperatively for the up-building of the whole, as we share with our partners in Europe and beyond, the task of re-presenting the 'old world' with a faith which has the ability to meet modern needs and satisfy the modern intellect. This can link us with the Emmaus story, where many, like the disciples, are moving away from Jerusalem, feeling disappointed, and needing that same meeting with the incarnate Christ to reveal new ways to reinterpret the faith for life today.

Some key themes for the churches today, which will be explored further below, have arisen from these exchanges between the different churches in Europe.

4. Re-evaluating the economic order

One key issue for all the churches in Europe has been the economic situation. From Iceland to Greece, no country has been unaffected by it. Professor Tim Jackson, in his introduction to a report for the UK government in 2009¹⁴, noted: 'Every society clings to a myth by which it lives. Ours is the myth of economic growth.' The crisis goes to the heart of who we are as the Body of Christ seeking the greatest good and fullness of life for all people. In the 1990's, Lesslie Newbigin claimed that the ideology of the free market, 'is not just a way of arranging economic affairs ... it is a form of idolatry ... and the churches have hardly begun to recognise that this is probably their most urgent missionary task during the coming century.'¹⁵ The Church of Scotland's Special Commission on the Purposes of Economic Activity¹⁶ (section 6) noted, 'We believe this is a time of *kairos* – of crisis and opportunity – in the economic life of our country and a time when all who seek the common good must be prepared to speak out and to take action.'

The economic crisis in Europe has been a call to the churches to open their eyes, not just to accept the dominant model, but to reinterpret the signs of the times. 'We call for a change of heart – late, but hopefully not too late', lamented Bishop Dr Wolfgang Huber in his introduction to the report on the financial crisis by the Evangelical Church in Germany (EKD). Published in 2009, 'Like a Wall, Cracked and Bulging'¹⁷ emphasised that, 'A social and sustainable market economy relies on firm moral foundations. To use the image from Isaiah, there must be an ethical foundation supporting the wall,

¹³ www.religareproject.eu

¹⁴ www.sd-commission.org.uk/data/files/publications/prosperity_without_growth_report.pdf

¹⁵ Lesslie Newbigin, *The Open Secret*, Eerdmans, 1995.

¹⁶ www.churchofscotland.org.uk/_data/assets/pdf_file/0009/9765/Economics_Commission_email_and_web_version.pdf

¹⁷ www.ekd.de/english/download/eKd_texts_100_2009.pdf

and the mortar of trust to hold the bricks together. The essential foundation of the social market economy is responsible freedom’.

Similarly, the Federation of Swiss Protestant Churches (FEPS), in their 2010 report ‘Just Finance and Fair Play’¹⁸, quoted Jürgen Habermas emphasising that the crisis was an ‘outrageous social injustice that involves the most vulnerable social groups being hit the hardest by the socialized costs of system failure. And this will not hurt them in monetary terms as it would stockholders, but in the hard currency of their everyday existence.’ Quoting Protestant Swiss theologian and social ethicist, Arthur Rich, the then FEPS President, Thomas Wipf, put justice at the centre: ‘That which is not economically rational cannot really be humanly just, and that which conflicts with human justice cannot really be economically rational.’

Christian Aid has been pressing for an end to the secrecy in company ownership which enables anonymous companies to dodge tax, safe in the knowledge that even the police will find it very difficult to trace them. Christian Aid are now asking the churches to keep up the pressure on governments, MEPs and the EU, to ensure the creation of public registers which could reveal real owners of all European companies and trusts, and help tackle all forms of money laundering – including tax dodging.¹⁹

As the churches travel together in addressing and reinterpreting a Christian understanding of the purposes of economic activity, Rob van Drimmelen, General Secretary of the Association of World Council of Churches Related Development Organisations in Europe (APRODEV), emphasises that this call for justice in the economy is not a new one: ‘The Sabbath and Jubilee year rules were radical

but ... free market forces by themselves do not create economic justice. In the Bible ... just institutions and laws are to be set up to protect the poor, the vulnerable and Creation as a whole.’²⁰

The challenge for the churches in Europe is how to encourage, enable and support the movement for justice, both in Europe and with partners in countries beyond Europe. The positive for Europe must not be allowed to become a negative for others; the churches can grasp the opportunity to seek and identify new ways to offer brighter futures for all.

5. Caring for creation

Environmental threats transcend national boundaries. One of the main drivers of climate change and the loss of biodiversity has been the pursuit of unfettered economic growth. The dominant economic model has treated the earth as a resource to be exploited and the huge economic growth of the past fifty years has been fueled by oil, gas, and coal, which has led to climate change. Across the world, the churches are engaged in encouraging and modelling a more balanced use of creation’s bounty.

Within Europe, the Conference of European Churches (CEC)²¹ liaises with the European Christian Environmental Network (ECEN)²², of which the Church of Scotland’s ‘Responding to Climate Change Project’ is a member, to share information and experiences in environmental work among the churches and to encourage a united witness in caring for God’s creation. Together they actively engage in advocacy towards the EU and the European Commission on climate change issues. Adrian Shaw, the Church of Scotland Climate Change Officer, attended a meeting on climate change between the churches and the European Commission in October 2013. Emphasising the importance and urgency of addressing climate change, Adrian highlighted that: ‘Across Europe, eco-congregations and other green churches are growing

¹⁸ www.kirchenbund.ch/sites/default/files/publikationen/pdf/15_gerechtes_haushalten_en.pdf

¹⁹ For information and actions: www.christianaid.org.uk/ActNow/blog/february-2014/Tackling-tax-secrecy-on-the-continent.aspx?utm_source=cam&utm_medium=email&utm_content=btn-body-findoutmore&utm_campaign=20140226-cam-boruk&approachcode=A019604

²⁰ www.faithineurope.org.uk/robvand.html

²¹ www.ceceurope.org

²² www.ecen.org

in number, a movement that transcends denominations and demonstrates powerful unity of purpose; this ethical impetus can give governments the courage to act on climate change.'

The ECEN has also supported the Church of Scotland partnership with the Reformed Church in Hungary, which has resulted in the creation of Ökogyülekezet (Eco-Congregation Hungary) based on the model of Eco-Congregation Scotland,²³ which helps congregations to link environmental issues to their faith and take action in their church and local community. Dalbeattie Parish Church is twinned with Hajdunahas Congregation in Hungary. With a focus on the care for creation, the Rev Norman Hutcheson and members of the congregation travelled to Hajdunahas to promote the Eco-Congregation movement and forge friendships with this Hungarian Eco-Congregation. The local mayor took them to a small farm where those on benefit could work planting peppers, courgettes, tomatoes etc. and the money raised by the sale was additional income to their benefit. The mayor, an elder of the church, was keen to illustrate how he hoped the community would benefit from new developments in recreation and farming. This is not a wealthy community, but they have made creation care a priority. A lesson for all of us, said Mr Hutcheson, was the impact that church people can have on civil society. In April 2013, Dalbeattie welcomed the MP and mayor, Tibor Szollath, and a team from the community to discuss a civil twinning, and to explore micro hydro generation, wind farms, bio mass heating and other environmental considerations.

Highly involved in raising awareness of environmental issues since 2001, the Horní Krupá congregation in the Czech-Moravian Highlands, created the Living Water project by setting up an educational garden for children, a new summerhouse as a 'nature classroom', various education plots for growing herbs and vegetables, and an insect house. With support from the 2013 WMC Stamp Appeal they have expanded the project by restoring an old well and building a small lake to broaden the

educational programme for children by providing 'hands on', interactive training on water cycles, water preservation and about the impact water features have on biodiversity. This has had an added impact of improving and developing relationships within the wider community who see the church at the cutting edge and making a tangible difference in the community.

A shared concern of eco issues can lead to twinning relationships being developed, as is evident in the relationship between St Andrews Church of Scotland in Brussels and Christ Congregation, Adentan, Ghana. After a recent visit, two young members of St Andrew's congregation, Catherine Tylke and Joëlle Permentiers, shared some of the reasoning behind why the two congregations were such a good match:

Working together on the ecological issue has brought the congregations closer together, whilst supporting and enthusing one another. The protection of the environment can become integrated into the life of St Andrew's and Christ Church – in Christian education, in worship, in awareness raising in the congregation at large, and in trying to have energy saving and less waste.

6. Political participation

War has played a significant part in the shaping of Europe over centuries, changing the contours and borders of, and within, the continent and giving people new national identities. This animated map – www.liveleak.com/view?i=f54_1337075813 – shows how the continent has been in constant flux over a millennium, bringing movement of peoples and borders all across the continent.

As we mark the centenary of the beginning of World War One, we can note, 'The history of warfare is inevitably Eurocentric because it was, after all, the Europeans who eventually conquered most of the world and the weapons and modes of warfare devised by European civilization still dominate the planet.'²⁴ As 2014 progresses there will be many markers of the Great War and its consequences.

²³ www.ecocongregationscotland.org

²⁴ Gwynne Dyer, *War*, Crown: 1986

The Council will seek to share and cooperate with other European Churches in finding appropriate ways to mark this anniversary with sensitivity and grace, and use the opportunity to recommit ourselves to walking together and journeying together with others in Europe and beyond, so that Christian people and the churches may see ways to stand up for justice and freedom and not get drawn into ethnic or nationalistic conflicts.

In the 1950's, with both the Great War and World War II still strong in people's memory, the idea of a trading community to prevent conflict between France and Germany was born. The Church of Scotland's General Assembly has consistently encouraged interaction with this changing entity, now the European Union. Lesslie Newbigin's ideas of mission being a threefold enterprise: to individuals, to structures, and to ideologies, acts as a useful reminder of the nature of our engagement with the world. Martin Luther King, Jr., in his Letter from Birmingham Jail, wrote: 'Reinhold Niebuhr has reminded us, groups are more immoral than individuals. We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed.' Just as Jesus reinterpreted the scriptures for the disciples, how do we reinterpret our structures and priorities to ensure they are always being directed to offer justice and fullness of life to all? Churches are institutions which must always be challenged, but churches and Christians must also challenge the political institutions which guide and govern our lives and seek to ensure they uphold the rights of the poor and oppressed.

The EKD (Evangelical Church in Germany) regards the European Union as an important instrument for striving to implement the values of peace, justice and care for creation. The world's future lies in God's hand; at the same time, the churches have the mission to help shape it in Christian discipleship. 'The future of a free, democratic and social Europe is worth our effort – not only as citizens of Europe, but also as Christian churches. Europe offers many opportunities for its citizens to enjoy a good future and, furthermore, to work worldwide for human rights,

religious freedom, democracy and socially acceptable and environmentally sustainable forms of economics. Aware of the limits to financial and, in particular, natural resources we call, above all, for a stronger sense of solidarity – between the countries and peoples of Europe, but also with our neighbours, be they near or far.'²⁵

The Lisbon Treaty of the European Union specifically allows for an 'open, regular and transparent dialogue' between Europe's churches and the institutions of the EU.²⁶ A 'theology of insistence' is how one practitioner describes the work of the churches in dialogue with the political institutions, such as that of the Conference of European Churches (CEC) in engagement with the structures of the European Union. And it is work not only for the benefit of Europeans. The EU has huge trading influence all over the world, and the churches have a role to play in seeking to ensure the institutions do justice and practice fairness in dealing with those whose power in international negotiations is little and whose need is great. Europe's colonial history remains a pertinent factor in our changing world; as a period of global expansion breaks upon Africa, Asia and Latin America, Europe retains an influential role in globalisation through its governments, banks, trans-national corporations and non-governmental organisations (NGOs). The churches can have an influence on these big questions through their engagement with the political instruments.

The EU has significant impact on our lives, in everyday issues like weights and measures and the price of mobile phone calls, as well as on the big issues of European Integration, the EU Financial and Debt Crisis, and a common European Foreign policy. Will the EU take more action for justice in Palestine or Myanmar or South Sudan? Will it stand up to the power of the United States and point to another way of acting in the world? Wider than

²⁵ On the role of Church actors in the European Cohesion Policy

²⁶ Article 17, Consolidated Version of the Treaty on the Functioning of the European Union (Lisbon Treaty of 2007) – see http://europa.eu/lisbon_treaty/index_en.htm

the EU, the European Court of Human Rights is also a key institution whose judgements affect us all. The questions of Scottish independence and EU membership, and use of the Euro, will be of real significance in 2014. There is also the distinct possibility that the UK Parliament may legislate for an in/out referendum on EU membership. These are significant issues for life in Scotland and the people of Scotland, as well as having an impact on relationships with the rest of Europe. The Church and Society Council is the General Assembly's body tasked with helping the church ask the right questions and address the important issues, as well as seeking to hold the institutions to account, to ask if money is used wisely and well, to be convinced that those in positions of power or authority are acting responsibly and with rectitude.

The Conference of European Churches (CEC) is one body that can, on our behalf, press the political institutions to keep the fact that they are working for the betterment of humanity, not just for themselves, corporations or governments, at the forefront of their deliberations. Václav Havel commented: 'Following the collapse of the bipolar division of the world, our civilisation has not yet found a new and better order. Nor will it, so long as the political technocrats so massively outnumber the dreamers.' The churches and faith communities must dream dreams and have visions which will help reinterpret methods and structures for the future, and keep the churches on the side of those whom Christ prioritised. 2014 is an election year for the European Parliament. One faith based project, The Soul of Europe, asks: 'Is there more to Europe than a market? What is the place of religion and culture in the Europe of the future?' These are important questions as people prepare to vote on May 22.

7. Living our faith

This section highlights the social outreach programmes of the churches in Europe. The Church of Scotland is a member of Eurodiaconia, a network of churches and agencies in Europe working on how to put the love of Christ into practical action, in elderly care, drug and alcohol abuse, and medical and social intervention. Within the

Church of Scotland, the Ministries, Church and Society, and Social Care Councils as well as World Mission, are involved, and welcomed the General Secretary of Eurodiaconia²⁷, Heather Roy, when she visited Scotland in late 2013.

In 1947, in the middle of the worst winter of the century, a young Church of Scotland minister working as a military chaplain with British forces in Germany was approached by a man wearing a Luftwaffe jacket. Joseph Makovec, a former bomber pilot, told him about the plight of 80,000 nearby refugees, who were nearly frozen to death. Could the minister help? Douglas Lister²⁸ went with him to see the refugees and was horrified by what he saw: babies wrapped in newspapers; the stench of boiling cabbage everywhere: the refugees had very little to eat. He knew he had to help these starving people.

High Command refused permission on the grounds that it would be fraternisation with the enemy. Lister appealed: 'I consider it my duty to help those people in their need if I possibly can. I would be grateful if you could give me permission to do so.' He won the appeal. Letters were sent to Scotland asking for support to help the German refugees survive the winter hardship – all this only two years after a war in which many Scots had lost loved ones. The churches responded. Despite calling on a war-weary people to do what Jesus asked them to do: to love their enemies and do good to those who had hated them, and pray for those who had persecuted them, there was a well spring of support. Vast quantities of top quality food and clothes poured in.

As a result of the campaign, the lives of hundreds of so-called 'enemies' were saved. From this cooperation, the Inter-Church Refugee Service was born. It still exists today: we know it as Christian Aid. It is still the agent of the British and Irish Churches in offering that same practical help to those in need of relief from catastrophe or a helping hand in seeking to develop their livelihood and build a sustainable future or campaigning for political solutions. It is rooted in

²⁷ www.eurodiaconia.org

²⁸ Douglas Lister: *The Luneburg Story*, 2003. ISBN: 1 873891 74 1

the conviction that costly reconciliation is at the heart of the gospel, and that comes from its very foundation.

One area of diaconal ministry which exercises many of the churches in Europe is with the Roma people who experience persecution and/or marginalisation all across the continent. In many cases they have historically lived in ghettos and been kept away from mainstream life. The Evangelical Church of the Czech Brethren (ECCB) notes that there is an upswing of discrimination in Czech society, with groups seeking to provoke conflict with the Roma and misusing the fear within Czech society to stigmatise the Roma people. The Rev Eszter Dani, of the Reformed Church in Hungary (RCH), has pioneered work with Roma communities, having spent most of the past 20 years working closely with and amongst the Roma people – first in Munkács in Western Ukraine and later in Hungary. She found that it was more difficult for the Roma to get jobs and that too many were unemployed (around 90%), trapping them in a cycle of poverty where, without even the basics such as food, water, housing and health care, they ended up on the margins of society, both physically and socially. When there is no prospect of work, the youngsters see little point of going to school – so illiteracy levels are almost as high as the unemployment levels. Eszter worked with the community to develop leadership ability and capacity, start worship services, and provide holistic support offering social, medical, and theological input to the community.

In 2013, the Rt Rev Lorna Hood visited a diaconal project in the village of Mera (40% of which is Roma) in the Cluj District of the Reformed Church in Romania. Starting from the local doctor, a Church member, noticing high levels of illiteracy in the Roma community and seeking to do something about it, it has developed into one of the most important diaconal outreach projects in the area. The Roma children, mainly Christian, ‘even if they do not much attend church’, participate in an after school club (which they can attend ONLY if they have gone to school that morning) where they get a hot lunch (a key element in attracting them, and helpful with their concentration levels) and stay for lessons which reinforce the learning in school. With support from a

Presbyterian Church in Ireland mission worker, nearly all children in the village now complete at least 8 years of schooling, a major improvement, with many also now finishing High School. One additional element is that the programme seeks to offer work opportunities to Roma people, which has helped significantly with trust, as well as developing more individual and community respect. Bishop Csury, of the Oradea District of the Reformed Church in Romania, commented that ‘the Diaconal work of the church experienced a revival after the changes and is now the most dynamic area of church work.’

Human trafficking is a major concern of all the churches in Europe. The Churches Commission on Migrants in Europe²⁹ (CCME), Eurodiaconia and the Conference of European Churches³⁰ (CEC) engage in advocacy towards the European Union as well as helping member churches understand the issues more clearly and develop strategies to get usefully involved. In late 2013, in a case brought by CEC, the European Court of Human Rights criticised the Dutch Government for not respecting the Human Rights Charter on migrant issues, which is now part of the legal texts of the EU. One area in which CCME has expressed a hope for further work is on how the European Union, as an actor in foreign policy, international cooperation, economic development or trade, is contributing to demand being created for trafficked persons. For example, does agricultural policy support a price regime for exports which is built around exploitation? Does competition policy undermine efforts in public procurement policy to favour those offers which guarantee fair working conditions? CCME suggests that analysis of the demand for the services of trafficked persons is best undertaken in the context of a wider analysis of certain types of labour or services in which trafficked persons could be exploited.³¹ The challenge to the Churches in Europe is to be advocates for more just systems and for a living wage.

²⁹ www.ccme.be

³⁰ www.ceceurope.org

³¹ www.ccme.be/fileadmin/user_upload/20_Areas_of_Work/10_Slavery_Anti-Trafficking/2012-10-16-Civil_Society_Commentary_EU_strategy_Eradication_of_THB_logos_FINAL.pdf

Walking together and cooperating with others is essential. Last year we reported on the abolitionist movement which had inspired David Livingstone; today slavery remains a horror for many people around the world. Anti-slavery International³² reports that children and adults are being trafficked across Europe, forced to beg in towns and cities and to commit crimes such as pickpocketing, ATM theft, metal theft and cannabis cultivation. Despite international laws, many of the individuals are prosecuted, convicted and imprisoned for crimes they have been forced to commit, while their traffickers enjoy impunity. The General Assembly of 2012 endorsed the ACTS Anti-Trafficking Strategy³³, and the GA 2013 instructed awareness-raising of issues of human trafficking. The churches in Scotland join many other churches which are seeking to increase knowledge and improve responses to human trafficking to ensure that victims are treated as such, provided with appropriate support, and that traffickers are prosecuted.

The Church of Scotland resource, 'To be silent is to be unfaithful,' highlighted the story of Eftim, a 30 year old man who came to Scotland legally from Bulgaria, having paid £2,000 for what he thought would be a well-paid job. The reality was very different. Employed in fruit picking, he worked from early morning until late evening. By lunchtime everyone was worn out with legs, arms and backs hurting. He reported: 'The supervisors shouted at us, swore at us ... did not call us by our names, we were called by numbers. They treated us like slaves. We were paid in envelopes; we had a lot of deductions ... so we had nearly nothing left. But we did not have a choice as we did not have our passport and very little language knowledge. I felt so miserable. My dreams did not come true. I was imagining it differently.'³⁴

Can congregations, denominations and ecumenical agencies make links between the 'sending' and 'receiving

countries'? There are few structures that make the link between countries from where humans are trafficked to countries to which humans are trafficked. Would it be possible, as churches, to build a support structure for trafficked people across the sending and receiving countries and to be in communication with each other? Some years ago the Evangelical Church in Germany and the Evangelical Church of the Czech Brethren developed a common text on cross-border prostitution which led to cooperation of these churches in targeting this issue. Could congregations and denominations in different parts of the world consider how they might build and develop cooperation in supporting those trafficked as well as looking at how to combat trafficking?³⁵

The Churches should be trailblazers for justice for women, but have often been repositories of violence and discrimination. 'Living a theology which counters violence against women' is a report from the Violence Against Women Advisory Group, and appears in this year's report of the Church and Society Council as a follow up to the 2012 General Assembly instruction to all parts of the church to address issues of violence against women. As the Church and Society report notes, the World Council of Churches and the World Communion of Reformed Churches have named violence against women as sin and encouraged members, in partnership with others, to address its causes and consequences. The WCRC has produced 'Created in God's Image',³⁶ which the Violence Against Women Advisory Group commends as a valuable resource for study, worship and action on gender justice. Christian Aid is also engaged in this and is already active with its partners internationally. The WM stamp project this year is supporting a project of the Greek Evangelical Church, Dorcas, which is a safe house for abused woman in northern Greece, near Thessaloniki.

³² www.antislavery.org

³³ www.acts-scotland.org

³⁴ www.churchofscotland.org.uk/_data/assets/pdf_file/0015/3840/To_be_silent_is_to_be_unfaithful.pdf

³⁵ La Strada is an organization looking into this area: <http://lastradainternational.org/>

³⁶ http://wcrc.ch/wp-content/uploads/2013/09/PositiveMasculinitiesGenderManual_0.pdf

The Ecumenical Forum of European Christian Women (EFECW)³⁷ has also asked the churches to open their eyes to the realities and to live up to their promises made in the Charta Oecumenica in 2001, when the CEC member churches and the Catholic Bishops Conference in Europe agreed, 'to strengthen the position and equal rights of women in all areas of life, and to foster partnership in church and society between women and men.'³⁸ EFECW is planning a three week 'Pop-up Monastery' in Kloster Mariensee, near Hannover, in August 2015 to give women of all ages and denominations, from any part of Europe, an opportunity to share in an intergenerational exchange and mutual learning; to take time for a personal spiritual retreat in an intercultural environment; and to contribute to the spiritual development of the Forum. The Council encourages women to consider getting involved in the Forum and the Pop-up Monastery.

HIV is still a major health risk in Europe, with approximately 1 million people in Western and Central Europe living with HIV. The rates of new infection are highest within Eastern Europe and challenges remain in encouraging those most at risk to present for testing at an early stage of infection. While the Church of Scotland HIV Programme does not currently partner any specific European projects, it is a member of the Ecumenical Advocacy Alliance³⁹, based in Geneva, whose, 'Live the Promise' campaign 'holds individuals, religious leaders, faith organisations, governments and intergovernmental organisations accountable for the commitments they have made, and advocates for further efforts and resources to respond to HIV'.

Churches are at the heart of offering care, concern and practical help all across Europe. In the diaconal centre in Beregszász, Carpathian Ukraine, the Reformed Church has a social ministry, with a bakery providing hundreds of loaves each day, and a soup kitchen which prepares over

100 meals per day for people who otherwise would have nothing to eat. In addition, it provides 140 school meals, runs a clothing store, and last Christmas delivered 3,700 parcels to the needy. All this comes from a people who themselves have very little. They also run a home for the elderly which is now of a high local standard. 'The purpose of the church is to preach and teach ... You can't preach without living the gospel through diaconia,' Bishop Sándor Zán Fábián of the Reformed Church in Transcarpathian Ukraine told Rt Rev David Arnott on a Moderatorial visit in 2012. Mr Arnott noted that, 'We have much to learn about what it means to be the Church. With Kiev 600 miles away, this church is the welfare arm and the social care for the community as the state is notable in its absence.'

St Columba's Church of Scotland in Budapest partners the Reformed Church in Hungary (RCH) Refugee Mission in providing, 'assistance, comfort and fellowship to anyone in need regardless of nationality, race, religion or social position'. It is also actively seeking to 'welcome the stranger' as a brother or sister. This is an important task in a country which has had, and continues to have, trouble with racist and nationalist gangs attacking incomers. There is much prejudice within Hungarian society, and sometimes the church also, against those from outside. The Refugee Mission helps with material needs, as well as with spiritual and psycho-social needs, and welcomes people into a supportive community. St Columba's Church finds that, with their English language worship, it can be easier for refugees to be part of their community; one man even travels three hours by train from Debrecen to join worship each Sunday. As part of the congregation's wider ministry, members take turns to cook a warm lunch every Sunday for all who want to stay and share fellowship.

8. Reinterpreting belonging in the 21st century

Professor Andrew Walls has highlighted that from the 1500's there was a huge migration out of Europe to the world beyond which 'produced' the Americas, Australia, New Zealand, South Africa – with Russia expanding across Asia and a significant number of people from Africa taken

³⁷ www.efecw.net

³⁸ www.ceceurope.org/fileadmin/filer/cec/CEC_Documents/Charta_Oecumenica.pdf

³⁹ www.e-alliance.ch

away, often by Europeans, to the Americas for slavery⁴⁰. Added to that were many minor migrations, all of which played their part in setting up the world order and the Christian traditions that we are familiar with in the west – establishing not only nations but trade ‘worlds’ too – maritime and land empires. The great European migration came to an end in the mid-20th century – the creation of the state of Israel in 1948 being about its last burgeoning. The movement of people continued, but in different directions. People from outside Europe began to move to Europe and to the ‘new world’ that Europe had created, and United Nations predictions for the future indicate that this movement is unlikely to change for some time. Europe is ageing so quickly that it has been estimated that the European Union will need thirty-five million immigrants by 2025 if the levels of the active work-force is to be maintained. They may be considered as ‘non’ or ‘new’ citizens of their adopted countries but Europe’s cities have become a dazzling constellation of global cultures.

Many world Christians contrast what they see as Europe’s material wealth with their perception of its spiritual poverty. Andrew Walls is convinced that: ‘Europe needs more than revival, we are past revival. Europe needs re-evangelisation.’⁴¹ Professor Walls believes that the only hope for the future is the great *oikumene*, the whole inhabited earth, and how we relate to and live with each other, as Christians in the Body of Christ, as well as with people of other religious beliefs. Can we, like the risen Christ, reinterpret the faith for life in the 21st Century? Can we recapture the Ephesian spirit of the bicultural element of faith where Judaic-type Christians lived in tension with the ‘incomers’, those who did not adhere to the old Judaic laws, but all held together as one Church? Can African, Indian, American, European Christians (whether Catholic, Pentecostal, Reformed, Orthodox or whatever) live together, witness together, united in Christ, able to embrace completely different lifestyles, understandings, languages? And how also do we do this with those from other faiths

and traditions? He contends that we are living through an early church experience in Europe (and the wider world) today and can use these historic experiences as ways to help us find a way through, and exhibit and exemplify Christian love and fellowship with all people of any faith.

The Protestant Academies in Germany⁴² are places where a wide range of social-political topics (environmental issues, science, medicine, art, media, psychology, philosophy, theology) are explored. One activity which could be productive for the future might be academy-type events where Scottish people could meet with those from other parts of Europe to discuss and debate important and current issues faced by church and society within the continent.

While there has been a faster recession of Christian faith in Europe than ever seen before, simultaneously there has been as big an accession to the Christian faith worldwide as ever happened in history. The cultural and demographic centre of Christianity has moved to the non-western world. The decline seen in Europe would have been even greater but for the ‘reverse migration’ of the 20th century which has brought people of many religions, including many Christians, from the rest of the world into Europe. Many of the churches in Europe have been active in sharing their calling within their society and reaching out to preach and teach and live as Christ calls. Many today are concerned with how many people are counted as members of a church. Others suggest it is not simply about numbers, but about those whose eyes are open, whose hearts are ablaze and who are willing, like Christ, to reinterpret the faith and to challenge the world in which we live. Europe is still a religious continent; the contours of its faith are not so much being withdrawn as being redrawn. Europe’s cities are increasingly pluralist with new forms of Christianity and other world faiths strengthened through new immigrants.

Some experiences from different parts of Europe illustrate the issues.

⁴⁰ Lecture to World Mission Council, September 11, 2013.

⁴¹ Lecture to World Mission Council, September 11, 2013

⁴² www.evangelische-akademien.de

Italy

Since the mid-1970s, Italy has gradually become a country of immigrants with around 5 million people, or 8.5% of a total population of 60 million. African migrants in Italy number one million people, the highest rate (1.6%) in the EU after France. In the late 1980s, when immigrants from Korea, Philippines, Nigeria, Ghana, and Brazil arrived into Italy, some of the Protestants made contact with the Protestant Churches. Initially, there was mainly diaconal outreach, centred on solidarity and material support. By the 1990s it was clear that these sisters and brothers were oriented to stay in Italy and to look for a spiritual home. At that point the Italian churches decided to try something quite different, to seek to integrate these immigrants into multicultural congregations, now a recognised process called 'Being Church Together'. One concrete experience comes from a small group of immigrants from Ghana who arrived in Palermo, Sicily, in the late 1980s and related to the local Waldensian/Methodist congregation. When they got a residence permit, they looked for stable jobs in the more prosperous north of Italy. To help with resettlement, the congregation of Palermo started a joint venture with the congregation in Mezzan, Parma, (near Bologna) to support the Ghanaian sisters and brothers. The vision was partly historic and partly theological:

- To welcome the stranger is at the core of the Bible.
- 'Oneness in Christ' means that we can overcome cultural and ethnic barriers.
- The church has been multi-ethnic and multicultural from its very beginning.
- An integrated church in a fragmented society puts us in the dimension of the Kingdom of God.

Norway

In Norway long-term/permanent immigrants mostly include refugees and people granted asylum from conflict areas, originally Pakistan, Chile, Vietnam, then Bosnia and Serbia, and today from Somalia, Ethiopia, Eritrea, Syria, and Afghanistan. The biggest immigration to Norway is by people seeking work from other parts of Europe, the largest group being short-term Swedish immigrants, then many from Poland and the Baltic states. Recently there has

been increase in immigration from Southern Europe due to the high percentage of unemployment there, *eg* Spain. In addition there has been a boom in Roma immigration, similar to that seen in other parts of Europe.

Norway has seen an increasing number of migrant churches being established. The Church of Norway, as a Lutheran majority church, has had a relatively small number of immigrants. There are several reasons for this, but one of them may be connected to the state church heritage, which also meant that the Church of Norway, to some degree, has been an ethnic, Norwegian majority religion. The Church of Norway leadership believes this is changing, especially in the bigger cities, where some city congregations have become multi-ethnic congregations, a development which is likely to increase in the years to come. In addition, The Church of Norway is working on finding ways of including congregations that are not geographically based parishes into the church-structures. These may be international congregations worshipping in Norway *eg* English, mission congregations, or new congregations formed to meet the needs of special groups, like families, young people *etc*.

Hungary

The Rev Eszter Dani, a minister of the Reformed Church in Hungary, knows at first hand the realities of a mission situation. Feeling called, she went to work with the Reformed Church of Transcarpathian Ukraine in 1993. There were twenty-one pastors for more than ninety churches and about 100,000 church members. There were many new people coming to the churches, but the pastors were overwhelmed and half of them were already over seventy years old. With so many needs, the church accepted Eszter as their first female pastor, and for the first three years she was the only one. She describes her work: 'We started small group Bible studies, where life-changing conversations happened, and more and more outsiders joined. The members of these small groups were ready to participate in ministries, so we started new ministries and placed our new believers into these ministries according to their gifts. We also started extra Sunday afternoon

praise worship services where people could share their testimonies and pray for one another. We had a growing youth work and children's ministry and many other ministries in these churches. It was a very exciting time, close to a revival atmosphere, where we experienced the present reality of God's kingdom, as Newbigin describes it: 'The church is not so much the agent of the mission as the locus of the mission. It is God who acts in the power of the Spirit, doing mighty works, creating signs of a new age, working secretly in the hearts of men and women.'

For Eszter, the key task was about reinterpreting the tradition into the new situation. The task of contextualisation was crucial: how to bring alive the same Gospel for the unchurched people and not to compromise it, but be relevant. What are the main characteristics of reformed theology with applications to the practical life of the church, and what parts of the tradition sometimes distort the original message of the Gospel? In the heart of Europe, out of a communist history, the church experienced renewal; people opened their eyes to the reinterpretation of the gospel and warmly responded to it.

9. Scots and Europe over the centuries

Scots too have long been migrants; Scottish travellers and adventurers were to be found in all parts of Europe, as soldiers of fortune, traders, refugees, diplomats, and more. There were Scots heading out of east coast ports to the Low Countries and the Baltic States: in Lithuania there were Scottish trade buildings, and Scots were so prevalent in Poland that, in 1576, a district of Cracow was assigned to Scots immigrants. Until the Napoleonic Wars, the Dutch town of Veere was the 'staple port' for Scotland. In Rome, by 1592, there was a college to train Scots priests, and in other parts of Italy Scots working as tradesmen and soldiers were commonplace. Scots opened their eyes and minds to the wider world. It has been suggested that from our small land there may be more than 30 million people with Scottish descent living in other parts of the world. Two variations of migration are exemplified in descriptions of Scots who lived in and around Moscow from as early as the 13th century. Some became known as Russian Scots,

while the others were Scots in Russia: a reflection of the fact that while some Scots became thoroughly immersed in the culture of their new home, others, no matter how long they remained, always were guests.

Some of the congregations of the present day Church of Scotland Presbytery of Europe⁴³ were set up to provide worship for migrants; for refugees in, for example, Amsterdam and Rotterdam; for those seeking to eke out their pension or to attend boarding school, for example, in Lausanne; for those seeking to evangelise such as the great mission station of the Committee on the Conversion of the Jews in Budapest (well known for the ministry of Jane Haining); for those going out to support the Huguenots in France; or those committed to the movement for protestant evangelism in Italy in the late 1800's in Rome, Florence, Genoa, and supporting the Waldensians all over Italy; at its peak a century ago, the Scottish Waldensian Society was one of the biggest supporters of Waldensian ministry and mission, and still exists today. The Church of Scotland congregations in mainland Europe today face the same challenges as their neighbours, and are looking at new ways of sharing and witnessing. Some of the congregations are also members of another Protestant church. In Belgium, the congregation and minister are part of the United Protestant Church (EPUB)⁴⁴; in Hungary, the congregation is also a member of the Reformed Church in Hungary (RCH); and the Rotterdam and Amsterdam congregations are part of the Protestant Church in the Netherlands (PKN).

The Church of Scotland congregations in other parts of Europe are increasingly made up of people from Africa or Asia seeking to worship in English, and these migrant peoples are a major and revitalising presence in some of the congregations. In Amsterdam, the English Reformed Church had, in its most recent survey, 40 nationalities represented, with eight different countries (Ghana, US, Scotland, England, Netherlands, Italy, Canada, Germany)

⁴³ www.europepresbytery.net

⁴⁴ www.protestanet.be

represented on the Consistory (Kirk Session). Rotterdam also has forty nationalities in the congregation with 50% of the elders and up to 40% of the congregation from Africa.

It is estimated that 75% of Europe's population now live in urban areas. Many in these cities have come to find work, or as refugees, from countries, and churches, outside Europe. In Rotterdam, members of the Scots International Church reinterpreted their mission to answer the need they saw around them; they developed ministries which have now grown into their own agencies and are independent of their parent, but they continue to support those coming into a new country. SKIN-Rotterdam is an umbrella group for new (and old) migrant Christian communities. Mamre started as a church project offering a warm meal and safe space; this was as a result of professional bodies highlighting that they had no time to listen to the stories of refugees, but that the refugees needed a place to share their stories and feel welcome and involved. It continues to flourish as a volunteer project, with people from other churches, or no church, giving safe space to uprooted and homeless people. On Wednesdays, at least fifty people gather to eat and greet one another.

In Malta, nearly every month, boats with refugees are rescued from the waters having made a perilous journey from North Africa, often in direct fear of their lives. The St Andrew's Scots Congregation in Malta⁴⁵ is ministering to those, like Paul, who have been washed up on the shores of the island. Reinterpreting its role in Malta, the congregation created the 'Out of Africa into Malta' project which offers to walk together with those refugees seeking to reshape their broken lives, and who, on arrival in Malta, face detention, living in 'open centres' (branded by the United Nations High Commissioner for Refugees (UNHCR) as breaching basic human rights), and rejection by many of the island's population. Out of Africa into Malta has been adopted by the Guild as one of its current projects, to raise awareness and funds.

Many migrants are keen to get a job, move out of the open centres and make a life for themselves. St Andrew's Church has offered support through English classes at Marsa Open Centre, and supporting local initiatives to create a jobs bank to bring together employers and migrants to find suitable work. Malta Microfinance (MM) helps refugees invest in their own future. Launched in November 2013 in the presence of the President of Malta, this project breaks new ground in refugee and mission work. Many male immigrants already have trades: electricians, plumbers, mechanics, plasterers, etc.; by reacquiring the tools to match their skills, Malta Microfinance will help families to enhance their quality of life through small loans which regular banks will not consider due to issues of credit-worthiness. The reclaimed and redeveloped church crypt will serve as the MM office, and will house the Asulon Centre for refugees, run in partnership with the International Association for Refugees.⁴⁶

Church of Scotland congregations across Europe are reporting increasing numbers of people living on the streets, finding it increasingly difficult to feed themselves or heat their homes. The efforts which they make to respond to such needs is a key part of their Christian witness, such as a hot meal in an ecumenical centre in Fuengirola, or sharing the leftovers from church lunches with those living on the streets in Paris, or running a food bank in Brussels, or a second hand shop in Lisbon. Walking together, showing solidarity, engaging with and welcoming the stranger, as well as reinterpreting our calling for the new era, is essential for us all. In an episode of *From Our Own Correspondent* on BBC Radio 4, one refugee, Daniel, told of delivering a baby boy on board one of the boats which eventually landed on the Italian island of Lampedusa. Asked if he could understand the anxieties of Europeans about taking in so many migrants, Daniel said that surely the need to show humanity is greater than any fears, and that Europe has been blessed with many riches and what is the point of them if not to share with

⁴⁵ www.standrewsmalta.com

⁴⁶ www.iafr.org

those less fortunate.⁴⁷ Here lies the challenge for Europe today, and for the churches: how does a continent share its blessings more widely within the continent, as well as beyond it?

10. Faithshare: Twinning and Visits

The centre of gravity for Christianity in the world has changed, and the challenge is to find new ways – and maybe structures – to enable and encourage sharing of faith as a two way process. 'From the west to the rest' is no longer realistic; it is a much more fluid reality and process today. How do we encourage and enhance that sharing and journeying together? How do we feel the breath of fresh air, the reinterpretation of the gospel, from other churches and be enabled to 'receive as well as to give'? This is a key part of the work of the World Mission Council as it seeks to support and encourage congregations looking to twin with a congregation beyond Scotland.

The congregation of Orlova, in the industrial belt in the eastern Czech Republic, is twinned with St Ninians, Dunfermline. Over the past 10 years they have been traveling back and forward every two years. On their most recent exchange visit, in Orlova, they decided on something 'a wee bit different. To the accompaniment of thunderstorms and rain, a mini Highland Games took place, with a Scottish Food Tasting Stall serving haggis, stovies, cranachan, trifle, cheddar cheese, oatcakes, and Irn Bru, which all went down a treat. Six Scottish Country dancers and an accordionist demonstrated and taught Scottish country dances. Moravian country dancers did the same, creating a balance and sense of shared culture.' Another opportunity in the Czech Republic is for Scottish youth to go to the annual Summer Camp of the ECCB and mix with young people from all over Czech as well as from other countries.

Dumfries and Kirkcudbright Presbytery is twinned with Debrecen in Hungary. The Hungarian group came to Scotland and, as well as staying with and sharing in

congregational life, went to Whithorn and celebrated communion at the site of the cell of St Ninian. Beside a cave that has seen 1500 years of pilgrimage, the sisters and brothers from Hungary and Scotland experienced a quiet moment of worship to the accompaniment of the waves crashing in on the shore. All felt a special moment had been shared. There was also a Covenanter Service held at Dalry, introducing one of the least attractive parts of our history, as people of good faith were hunted down for their reformed convictions. This open air event in the grounds of Earlstoun Castle was widely supported by the wider community, who came to meet the Hungarian visitors and share in the open air act of worship. Another opportunity for youth to come together in a 'value-based community which points to God' in Hungary is the youth festival, Starpoint (Csillagpont). Meeting every two years, the festival preparatory work is open for anyone. The RCH leadership sees the journey towards the festival as being as important as the festival itself. Everyone can offer something to enrich the festival. Scottish youth have previously attended and are welcome in the future.

The Edinburgh-Munich Partnership has been active for over 30 years. Every two years Christians from Edinburgh and Munich take turns at visiting each other, valuing the opportunity to learn from one another as they spend time together exploring a theme. Edinburgh will host the visit in 2014 under the heading: 'Who is my neighbour?' The visit offers an opportunity to learn about the Church's work in local communities by visiting projects, reflecting on the experience, eating and celebrating together.

Since 2001, when it was recognised that those living in some of the poorest parishes of Scotland rarely connected with the world church, while facing very similar issues to some of our partners overseas, the Council has been working with Priority Areas in the 'Together for a Change' Project (TFAC). This has enabled congregations, with their communities around them, to make links with communities in other parts of the world in a series of focused visits. The encounters and the learning gained from these have been transformative for the communities

⁴⁷ www.bbc.co.uk/programmes/p01jq25h

involved, both in Scotland and in the Gambia, Malawi, Kenya and Zambia. In 2013, a new link was set up between the communities of Cranhill and St Andrew's East in Glasgow and the Women's Orthodox Society in East Jerusalem. Still in the early stages, it is hoped that this friendship will strengthen and allow opportunity for understanding of life in a very different situation.

Last year, the Priority Areas Committee hosted a visit of 9 people from the Evangelical Church of Westphalia, situated in Germany's Ruhr valley, with many of the same problems facing Scotland's post-industrial communities, including poor health and high levels of unemployment. The group visited a number of priority areas as well as taking part in a meeting of the Poverty Truth Commission. Of particular importance was the direct involvement of people struggling against poverty. The Council, working within the 'Together for a Change' ethos, will engage with the Priority Areas Team to seek a European link. The Council welcomes the new Priority Areas Action Plan and looks forward to supporting its implementation and delivery.

In Stromness, the Rev Magdaléna Trgalová is serving the Church of Scotland congregation on a secondment from the Evangelical Church of the Czech Brethren. Coming from the reformed tradition, she sought an opportunity to share the life of a sister church and offer her family an intercultural experience. Stromness Parish welcomed her and there is mutual benefit and enjoyment from the ministry that Magdaléna is able to exercise in Orkney; something similar and different from that which she shared in her own land-locked homeland. The Council has been grateful for the support of the Ministries Council and looks forward to future collaboration.

Churches in different parts of Europe have found themselves changed through the mass movement of people through the open borders policies within the European Union. Scotland has a special role to model welcoming the migrant into our midst as we were welcomed in so many countries around the world when

we left these shores either forcibly or voluntarily. Our eyes can be open and our hearts welcoming to those coming amongst us. As Christians we understand that we are interdependent; as a society we know we need those from other parts of the world to play their part in our country's social and economic life.

11. Ecumenical influences

The Continent of Europe has played a significant role in the development of the Ecumenical Movement and not just the dry, historical story of ecumenical structures and events, but also in providing the energy that drove the Movement forward in the 20th century. Exchange visits between Britain, including Scotland, and Germany at the end of the first decade of the century led to the formation of Associated Councils and, in 1914, the World Alliance for Promoting International Friendship through the Churches, which stretched across the Atlantic. Against the odds, the Alliance survived and was in a position to be involved in reconstruction work as the First World War drew to a close.

The nascent WCC was able to withstand the rigours of World War Two, once again on the strength of the personal relationships that had been built up, even as tensions gathered across the Continent, between people like the Archbishop of Canterbury, George Bell, Dietrich Bonhoeffer, Karl Barth and others. Because of work already done, the churches were in a very good place to maintain an ecumenical witness during the war years and to pick up the task of building the peace after it. The formation of the World Council of Churches in 1948 in Amsterdam bears testimony to this.

When the Continent divided in the seemingly unbreakable grip of the Cold War, once again the churches in Europe bore witness to their oneness in Christ through the Conference of European Churches, which began as a simple, annual conference in 1959 and very quickly became a fellowship of 125 churches. And if the former German Democratic Republic delegates were not given visas, as was the case in 1964, then a boat floating on the

Baltic Sea in the neutral waters between Denmark and Sweden provided the perfect location for the meeting. It was not then surprising that the summer before the Berlin Wall came down, the churches of Europe gathered in Basel, the city that straddles three countries, for the First European Ecumenical Assembly. The times were changing and the churches were instrumental in that change. And after the wall was down and the Communist bloc was dismantled, in a matter of years, Christian people from across Europe gathered for the Second Ecumenical Assembly, in Graz, Austria, to celebrate their oneness in Christ and the new freedom they had hoped and strived for.

These movements are part of a wider, global ecumenical movement but Europe's contribution to that global movement has been immense and can continue to be so, if we can recover something of the driving force that has been the inner story of the Ecumenical Movement from the beginning. The Church of Scotland, as a church in and of Europe, is connected to many other churches across Europe through strong and positive relationships of mutual involvement and sharing. It is not only a bilateral engagement of church to church, but there is also a complex web of relations between the European Churches and churches in other parts of the world. The Church of Scotland plays its part in this interconnected web. World Mission is responsible for relationships with other churches and, through the Committee on Ecumenical Relations, the Church of Scotland is an active participant in the international ecumenical instruments working in Europe: the World Communion of Reformed Churches Europe Council (Reformed family), the Community of Protestant Churches in Europe (Reformed, Lutheran, United and Methodist) and the Conference of European Churches (Orthodox, Anglican, Baptist, Protestant, etc.). The Council and the Committee work hard to ensure that the Church of Scotland contributes fully within all these spheres to maintain the positive engagement for which the Church is internationally well regarded.

12. Playing our part – a message for the Church in Scotland today

The World Mission Council supports congregations and Presbyteries to be in the vanguard of involvement with the world church. It is as Christians in Scotland walk together, journey and share with Christians in other countries that we learn from each other the things that bring life, health and joy, and we can accompany each other in trouble and sadness. There are opportunities for the church in Scotland and the churches internationally to make connections and develop links of friendship and support. There is learning to be offered and received on each side of the relationship. It is through our engagement and involvement with our partners that we are able to share the realities of everyday life with those with whom we are in relationship around the world. We encourage all in the Church to share the journey of faith with the church around the world, to walk the road together, to welcome and engage with visitors, to develop relationships, to become friends, and share the good news in each other's lives and communities, learning with and from one another, and finding Christ within that shared fellowship.

In the coming church year, please keep Europe in the forefront of prayers, activities and thinking. Below is a portfolio of options (available at www.churchofscotland.org.uk, with further information to help you get as involved as possible) for one particular aspect of our common task – opportunities to develop links and friendships with fellow Christians in Europe. This will give some ideas about how to be effective, to be active, and to be engaged. Whatever the understanding, experience or available time, the ideas below can help churches and individuals to engage with the church internationally and open our eyes and have our hearts warmed as we meet Christ on the journey together.

Further information on work with partners in specific countries is available on the Church of Scotland website or by contacting the World Mission Department in the Church Offices. The Presbytery of Europe website will give more information about the congregations and projects

within the Presbytery. In this year with Europe we urge churches to invite a speaker, organise events to focus on Europe, or host visitors whom the WMC brings to Scotland.

A key focus of the World Mission Council is to encourage individuals, congregations, presbyteries and church organisations in Scotland to journey together with those from other countries. There are opportunities to be a mission partner and go for a longer period to walk alongside our partners. There are also short term possibilities through the Professional Volunteer Programme, run in collaboration with Challenges Worldwide, which has so far led to a number of volunteers taking up placements. Twinning with a congregation is also an opportunity, if also sometimes a challenge, as we learn to walk alongside those from a different part of the world. The WMC wants to see more Church of Scotland people take up the challenge to walk with our partners. Just as on the road to Emmaus, as we walk together and share the good news in each other's lives and communities, and learn with and from one another, so we will find Christ within our shared fellowship.

Wherever we find ourselves; whatever language we speak; whatever accent we have; whatever our ethnicity or wealth or physical or mental aptitude; we are God's people, called to love and serve God, which we do when we walk together; when we open our eyes to the world around us; when our arms are as wide as Christ's on the cross; when our hearts are as large as Christ's in concern for others; when our voices speak Christ's words and our hands do Christ's deeds.

Pray/Worship

- Allocate one Sunday this year to focus on an aspect of the church in Europe.
- Explore the background of, and sing, hymns from other European countries.

Give

- Prayerfully and actively support the Church of Scotland HIV Programme; hold a Souper Sunday service followed by a congregational lunch; support World Aids Day (Dec 1).

- Fund a scholarship for a key member of one of our partner churches to enhance their education and take the opportunity to build a supportive relationship during their study period.

Read

- The Luneburg Story, by Douglas Lister.
- The Waldensians, by Giorgio Tourn.
- An Alliance across the Alps, by RD Kernohan.
- Mission Implausible, by Duncan MacLaren.
- Religion in Modern Europe, by Grace Davie.
- To Romania with Love, by Tessa Dunlop.
- Along The Enchanted Way, by William Blacker.

Support

- Christian Aid's campaign on tax justice (www.christianaidscotland.org.uk).
- The work of the Trade Justice Movement (www.tradejusticemovement.org.uk).
- Buy and promote Fairtrade goods wherever possible and seek to be registered as a Fairtrade church (www.fairtrade.org.uk).
- Actively support the work of Jubilee Scotland & sign the Debt Justice Pledge.
- Collect used stamps for the Church of Scotland Stamp Project (see website for more information).

Write

- A modern version of one of Paul's letters to a European Church (see website for more information).
- Send a Christmas card to a partner project. (See website for information).
- Write to your MSP, MP, MEP to advocate on the behalf on partners (check website for latest action).

Meet

- Invite WMC members or partner church members to visit your congregation to share their experiences.
- Spend your ministerial student summer placement with a Partner Church.
- Spend your study leave with one of our partner churches.
- Become a Professional Volunteer (www.challengesworldwide.org).

- Visit a congregation in the Presbytery of Europe when travelling (www.europepresbytery.net).
- Learn the Lord's Prayer in another European language.
- Noting the anniversary of the beginning of WW1, seek a link with a German congregation to learn more about the impact of the war on families, villages, towns and the church – shared stories, shared memorabilia, visits back and forth etc.
- Get involved in the Ecumenical Forum of European Christian Women's 'Pop-up Monastery' in August 2015 (www.efecw.net).

Learn

- Invite congregations to pick a European country and learn about it, exploring culture, religion, history etc.
- Explore the possibility of developing a twinning relationship with a congregation/community in Europe.
- Hold a Europe night with food and activities (see website for information).
- Hold a Games night at your church which helps

participants learn about unjust trade world (www.makepovertyhistory.org).

- Host a forum to engage in debate and discussion about issues which affect all Europeans, and invite people from other European countries to participate; some may live in your community and this would be a good way to meet and become better known to each other.
- Congregations can follow the lead of the United Protestant Church in France in finding ways to encourage those in their fellowship to (re-)discover the vitality of Lutheran-Reformed spirituality.

Watch

- Dark Blue World (Czech: Tmavomodrý svět). 2001. Director Jan Svěrák's film about Czechoslovak pilots who fought for the Royal Air Force in World War II. (Good discussion material around Remembrance Sunday, our common history and the Czech totalitarian regime after the War.)
- Babette's Feast.

PART 2

MIDDLE EAST

Syria

The conflict in Syria has spiralled out of control and the suffering is immense. The National Evangelical Synod of Syria and Lebanon (NESSL)⁵¹ wrote: 'Violence continues to drive many Syrians out of the country, and create larger groups of displaced inside the country. And there seems not to be much hope that this tragedy will soon come to an end. And as has just been declared by the UN, almost half the Syrians now have either become refugees or displaced; and/or have lost home, job, or are able to afford living expenses.'

'The fear of the Christians is growing. Christian communities have nothing to do with violence against anybody, rather they have been advocating peace, reconciliation, and

In the past two years the Council's reports have focused on the Middle East, particularly Israel and the Occupied Palestinian Territory (Invest in Peace⁴⁸), and on Asia, particularly China (Love never Ends⁴⁹) and on Africa and the Caribbean (Life in Fullness⁵⁰). These reports have been well used and can still be read, and the hymns sung and the suggested actions pursued. We are a church in a world-wide network of relationships and our previous reports remain valuable resources for congregational learning and study. Below the Council notes some recent key issues outside the focus on Europe.

⁴⁸ Middle East: www.churchofscotland.org.uk/_data/assets/pdf_file/0019/9028/investinpeace.pdf

⁴⁹ Asia: www.churchofscotland.org.uk/speak_out/make_a_difference_locally/campaigns/love_never_ends

⁵⁰ Africa & Caribbean: www.churchofscotland.org.uk/_data/assets/pdf_file/0003/18039/life_in_fullness_book.pdf

⁵¹ www.synod-sl.org

pleading for an end to this madness... Yet they have been attacked, their churches attacked and destroyed, some priests and even bishops have been kidnapped or disappeared.'

NESSL is working hard to ensure that supplies and financial support reaches those most in need. Resources have been made available to help people pay for renting temporary accommodation, fuel is being provided to churches so that they can pass this out to those most in need; warm clothing is being shared. We can often feel helpless when faced with a disaster as large as the one in Syria, but we must continue to pray for the people of Syria, for an end to the conflict and the suffering, and for a just peace for all.

In 2013, the World Mission Council launched 'A Place at the Table'. By setting an extra place at the table, and then giving the money you would have spent on that extra meal to help feed a family in Syria, over £40,000 has been sent to NESSL to help with its relief work. The Council is grateful for this outpouring of love for our Syrian neighbours and asks for continued prayer and practical support.

Israel / Occupied Palestinian Territory

The situation in Israel and the occupied Palestinian territory (l/oPt) continues to deteriorate, with little hope placed in the peace talks currently under way, which heightens tension in the whole region. The World Mission Council continues to walk with our partners and support them as much as possible. The Christian community is struggling, along with all other communities, and so often they are simply grateful for a visit, and an understanding that some people around the world have not forgotten about them. The situation in Gaza is also dire, with many saying that the situation has never been worse. WMC staff and members continue to visit the work of the Churches on the ground and offer solidarity and support for the vital work they undertake. Our prayers remain needed, as well as our tangible support, as we stand in solidarity with those seeking an end to the Israeli occupation, and that all people might live normal lives, without fear of violence.

The ACT Palestine Forum has asked churches around the world to pray for the Palestinian people living under occupation by Israel on the 24th of each month. The Council has worked with the Church and Society Council and Christian Aid to offer prayer and information evenings on the 24th of each month, and would ask all congregations to take up this initiative in support of a just and enduring peace which offers fullness of life to all in both Israel and the occupied Palestinian territory.

The World Mission Council is also pleased to report that all the Institutions are performing well. Tabeetha School has a full roll in 2013-14 and is now financially self-sustaining. The celebration of the 150th Anniversary of the founding of the School by Jane Walker-Arnott was also a very happy occasion. St Andrews Guesthouse in Jerusalem has been renovated, and continues to perform well both operationally and financially, providing a high standard of welcome to visitors. The Scots Hotel has had a more challenging year due to the knock on effects of the Syrian conflict, but is pleased to report that the Wellness Centre has now been completed. The work was delayed by a number of months, but stayed within the budget and contingency. Due to the delays, the Wellness Centre was behind in its Business Plan, but is now functioning as expected in its first year. Both the Scots Hotel and the St Andrews Guesthouse continue to contribute financially to the work of the World Mission Council, with around £290,000 being released for use by the Council in 2013.

ASIA

Korea

Since the last General Assembly, WMC has explored possibilities of helping Christians in the United Kingdom to better understand the reasons behind the division of the Korean peninsula and the importance of peaceful reunification. This was the subject of debate at the 10th World Council of Churches Assembly in Busan, South Korea last November where a challenge was given to countries who were involved in the Korean War, such as the UK, to be more engaged in making peace. The WCC

was seen to be in a position to help dialogue on different levels and to request the halt of war games which are pushing both sides further away from each other. The WCC would in this way be directly involved in the organization and implementation of a peace and reconciliation process which would include education, advocacy, sustainable cooperation and aid to the North. The Church of Scotland can join with the global ecumenical church family 'in firm commitment with the Christians of Korea, both North and South, especially in Korean churches' faithful actions to work towards peace, healing, reconciliation and reunification of their people and their land.'⁵²

Pakistan

On 22 September two suicide bombers shot their way into the compound of All Saints Church in Peshawar, Pakistan as worshippers were leaving after the morning service. 117 were killed and a further 162 were injured in the worst loss of life among any faith community in Pakistan's history. The scale of the attack initially overwhelmed the local church yet somehow people and organisations responded. The damage to the community will go far beyond the physical scars that many will bear for the rest of their lives. The Council shared the sorrow of the Church of Pakistan, and the Asia Secretary was able to visit and show solidarity on a visit in February.

Sadly the Christian Community in Peshawar was not the only one to suffer an attack in the past year. After a fight between two friends, one Christian, the other Muslim, allegations were made that the Christian, Savan Masih, had made derogatory remarks about the Prophet Mohammad. On 9 March a mob attacked the Christian locality, Joseph Colony, in Badami Bagh, Lahore, burning 178 houses in addition to destroying furniture, and other property. Meanwhile Asia Bibi, the Christian woman who was sentenced to death in 2009 following her conviction in a blasphemy case remains in jail amid concerns for her health and wellbeing. No judge is willing to hear

her appeal. The World Mission Council continues to support advocacy against the misuse of the Blasphemy Law. The Moderator led two meetings to express the Church's concern on this issue, one with Humza Yousaf MSP, Scottish Government Minister for External Affairs and International Development and the second with the Pakistan High Commissioner His Excellency Wajid Shamsul Hasan. WMC continues to support the Centre for Legal Aid, Assistance and Settlement (CLAAS) in its work with victims of the misuse of the Blasphemy Law and the advocacy done by the sister organisation in this country, CLAAS UK. See more about their work at www.claas.org.uk

Bangladesh

When Rana Plaza, which housed several garment factories, collapsed in April 2013 over 1,100 people were killed in Bangladesh's worst industrial accident. The Church of Bangladesh⁵³ responded immediately by assisting the rescue services. The Church of Scotland has worked with its ecumenical partners and the Church of Bangladesh to campaign for better conditions for Bangladesh's garment workers. A resource pack was developed and launched last September to mobilise the buying and spending power of church members and others in the United Kingdom, America and Canada. It is hoped this will put pressure on retailers and politicians to improve wages, safety and working conditions for Bangladeshi garment workers. The resource pack is available in the footnote reference⁵⁴.

Sri Lanka

The Presbytery of Lanka is small but actively involved in the life of the Theological College of Lanka (TCL)⁵⁵ and National Christian Council of Sri Lanka (NCCSL)⁵⁶. The Sri Lankan Christian community is unique as it includes Sinhalese, Tamils and Burghers, descendants of Sri Lanka's colonial population. While some Christian families may be mixed, the community is far from immune from ethnic

⁵² WCC 10th Assembly : Statement on Peace and Reunification of the Korean Peninsula

⁵³ www.churchofbangladesh.org

⁵⁴ www.churchofscotland.org.uk/serve/mission_worldwide/get_involved/justice_for_bangladeshi_garment_workers

⁵⁵ www.tclsl.org

⁵⁶ www.nccsl.org

tensions. The Sinhala/Tamil ethnic divide is a major issue for Sri Lanka and for the church. For the Sri Lankan church to be an agent of healing, reconciliation and positive change it first has to demonstrate forgiveness and reconciliation itself. This will be a major task given that the society is still grieving and recovering after three decades of a brutal civil war in which 80,000-100,000 people were killed. The Council has joined the Ecumenical Network for Sri Lanka (ENSL), recently established by National Christian Council of Sri Lanka. ENSL includes partner churches and organisations from India, Australia, US and UK. A three-year strategy has been developed and includes a range of activities to promote peacebuilding and reconciliation along with building sustainable livelihoods and encouraging theological reflection. NCCSL celebrates its centenary in 2014 and this is an opportunity for thanksgiving and celebration as well as continuing to accompany the Sri Lankan churches.

AFRICA & CARIBBEAN

South Sudan

In mid-December 2013 the Presbyterian Church of South Sudan found itself in the midst of conflict once more when fighting flared up between different political factions. Despite a ceasefire agreement, fighting continues throughout much of the country at the time of writing this report. The clashes have displaced around 800,000 people, particularly from the large cities and towns, left others mourning their dead, nursing wounds and bearing scars of violence. Food, sanitation and medical provision are scarce, with relief agencies often unable to reach the needy. The various church compounds have become places of refuge for people of all ethnic groups. The Council has heard of the bravery of the Moderator, Rev Peter Gai, who put his own life in danger by standing guard at the gates of the church headquarters in Malakal to prevent soldiers entering the compound to take away those of particular ethnic groups. This tragic situation, in the world's newest country, puts the peace process and

the development of the country several steps back. The plans of the PCOSS, discussed during a visit by a member of WMC staff in early December, are now on hold until there is stability in the country. However resilient and strong the church members and leadership are, the need for support from partners around the globe is now even more important. The WMC has been able to provide a grant of £5,000 for relief work, and has given support for the Women's Department to work with women and girls traumatised by the conflict. The Council has also given support to the Programme for Christian Muslim Relations in Africa (PROCUMURA) as it conducts peace building work through the churches. Working with the PCOSS continues to be a priority for the WMC, as we accompany the Church on the uncertain journey ahead.

Mary Slessor

January 2015 marks the centenary year of the death of Scottish missionary Mary Slessor (1848-1915) whose pioneering work in Calabar, Nigeria, remains an inspiration to this day. She will be celebrated by the Church of Scotland and the Presbyterian Church of Nigeria for her success in promoting women's rights, education, healthcare and the Gospel as she attentively accompanied all whom she encountered.

Leaving Dundee for Calabar in 1876, Mary found herself in a land steeped in superstition; however, by immersing herself in the local culture, she was able to effect great and lasting change. Renowned for bringing an end to the ritual murder of twins, Mary also pioneered the rights of Nigerian women, seeking to free them from degradation and exploitation, by successfully encouraging economic independence as the first step toward social and political equality.

Today, the Church of Scotland continues her legacy in its commitment to work with partners around the world in addressing the situation of women and girls, in supporting partners to address violence against women and girls, and seeking to support work which enhances the opportunities for women and girls to live full and productive lives.

PART 3

Saying it with people is a central part of the Council's mission. We say it through Faithshare visits, short term visitors either coming to Scotland to share their life, experiences, hopes and fears with congregations, presbyteries or committees here in Scotland or through groups from Scotland going out to visit friends and partners in other countries.

We say it with mission partners going out to work with churches and support them in meeting local needs that they have identified as priorities for their people. In the appendices to our report, we list all the Mission Partners presently serving and note and give thanks for those who have passed away. There is also a list of all the Faithshare visits which have taken place in 2013, and the twinning relationships which the Council has helped facilitate. Sharing the journey, walking together, is an aim of all

the Council's work around the world. You can read this report, the appendices and more about other parts of the world, on the Church of Scotland website: www.churchofscotland.org.uk

In the name of the Council

ANDREW R.C. MCLELLAN, *Convener*

IAIN D. CUNNINGHAM, *Vice-Convener*

CHRISTINE SIME, *Vice-Convener*

IAN W. ALEXANDER, *Council Secretary*

Appendices (on the web)

Appendix I	Deaths
Appendix II	Mission Partners
Appendix III	Faithshare Visits
Appendix IV	Twinings

ADDENDUM

Very Rev Dr Andrew R. C. McLellan, Convener

The Council records its gratitude and appreciation to the Very Rev Dr Andrew R. C. McLellan for the time, energy and insight which he has generously shared with the Council in the four years in which he has been Convener, the third General Assembly Committee he has served in this capacity. With tireless energy, rich imagination, a wide knowledge of the Church, and boundless good humour, as well as attention to engaging and involving every member of the Council in its deliberations and work, Dr McLellan has helped the Council be excited and innovative about its task of encouraging the whole Church of Scotland to be involved in building relationships with churches and Christian people beyond these shores. From

learning words of Chinese, to singing new hymns; from sharing little known Scottish phrases with people all over the world, to offering a carefully considered prayer, he has been a wise, warm, lively, enthusiastic and useful Convener of the Council. The whole Council wishes him well in his new responsibilities with the Roman Catholic Church and offers prayers of thanksgiving for him and for health and well-being for his wife Irene, whose full support has allowed the Council to benefit so richly.

In the name of the Council

IAIN D. CUNNINGHAM, *Vice-Convener*

CHRISTINE SIME, *Vice-Convener*

IAN W. ALEXANDER, *Council Secretary*

COMMITTEE ON CHAPLAINS TO HM FORCES

May 2014

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. In anticipation of the withdrawal of the majority of troops from Helmand Province by the end of this year, acknowledge with particular gratitude the dedicated service of Chaplains on operations in Afghanistan 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. Congratulate the Rev Scott Brown QHC, Chaplain of the Fleet, on the award of CBE in the New Year Honours List; and the Rev Dr David Coulter QHC, a minister of the Church of Scotland, on his appointment as Chaplain General to HM Land Forces with effect from September 2014.

REPORT

Every year on what we possessively call "Chaplains' Day", the day on which this report is presented to the General Assembly, a service of remembrance is held in St Giles' Cathedral. Organised by the Church of Scotland Chaplains Association, it begins at noon and culminates in the Holy Cross Aisle in the north east corner of the Cathedral, where war memorial boards list the names of those Church of Scotland ministers who were killed in the First and Second World Wars. Usually the names of those killed in the Second World War are read out, but this year to mark the centenary of the outbreak of the First World War, the names of those who died between 1914 and 1918 will be read aloud in a poignant Act of Remembrance. There were nine ordained ministers of the Church of Scotland who lost their lives serving as Chaplains to HM Forces, 14 who served as combatants and a further 38 probationers and divinity students killed in action during the course of the First World War. We will remember them.

This year's centenary reminds us that there is nothing new about Chaplaincy to HM Forces, and that in some respects nothing has changed in the course of the last 100 years. The demand for Chaplaincy, for instance, remains as high as ever, as does the requirement for Chaplains across the board to share the dangers and deprivations faced by those alongside whom they are called to minister. And the need for ministers of the Church of Scotland to offer themselves as Chaplains is still as pressing as ever. The following departmental reports refer inevitably to the constant challenges of adapting to change in the wider military community, challenges and changes encountered at every level in the Royal Navy, the Army and the Royal Air Force. Chaplaincy is no exception. But some things don't change. Jesus Christ is the same yesterday, today and forever. The challenge for our Chaplains, and for us all as a Sending Church, is still to serve Him as best we can in this particular sphere and in His name to continue to

minister to the men and women of our Armed Forces on operations and at home.

In the name of the Committee

NEIL N GARDNER, *Convener*
JACKIE G PETRIE, *Vice Convener*
JOHN K THOMSON, *Secretary*

ADDENDA

Rev Neil N Gardner

The conclusion of this year's Assembly sees the retiral of Neil Gardner after having served four years as Convener. Neil's previous service of seven years as a Regular Army Chaplain meant that he very quickly grasped those significant issues which confronted the Committee at the time of his appointment. Recruitment of Chaplains remained at the forefront of the Committee's remit and Neil used his very best endeavours to achieve success in this area. The support and encouragement of Chaplains is another key function and Neil was honoured to accompany the Moderator in 2011 on his visit to Camp Bastion in Helmand Province, Afghanistan where they met with service personnel, including Chaplains, on operational duty. We are indebted to Neil for the time and commitment which he has given to the work of the Committee.

In the name of the Committee

JACKIE G PETRIE, *Vice-Convener*
JOHN K THOMSON, *Secretary*

Rev Jackie G Petrie

This year's Assembly marks the conclusion of Jackie Petrie's term as Vice-Convener. She has served the Committee quietly and faithfully and brought to its work her long experience as a Chaplain in the Royal Air Force, and we thank her for her significant contribution.

In the name of the Committee

NEIL N GARDNER, *Convener*
JOHN K THOMSON, *Secretary*

APPENDIX 1 CHAPLAINCY IN THE ROYAL NAVY

Maritime Power not only protects vital trade routes and therefore prosperity, it enables us to gain access to, and operate in, other domains in far flung places of the world in support of a wide range of national and international objectives. It provides choice and flexibility without necessarily committing to a footprint ashore¹

The oceans are not a void between land masses; they connect peoples and nations. As the world's superhighways they are a unique enabler of military manoeuvre (with access and presence free from reliance on 'host states'), and of national, regional and global trade. An increasingly vital source of food and energy resources, they underpin globalisation, development and prosperity.

In a gridlocked world, the international system at sea is unique. It is widely accepted, it enables freedom of navigation and exploitation of resources, and it provides a framework for the management of confrontation, the settlement of disputes, and the delivery of security through international and interagency co-operation.

The 40% of the oceans that lie within 200 nautical miles of land (Exclusive Economic Zones (EEZ)) contain not only all maritime chokepoints, but almost all accessible sub-sea resources. Here, and on the adjacent coasts, are where most human activity takes place and where most confrontation will occur. We must understand how all the complexity of that part of the land which is the 'littoral' can be unlocked from the sea.

Most coastal states do not have the capacity to properly govern their EEZs – this includes all states on the east and west coast of the continent of Africa. This, and the failure of most Flag States to effectively administer their Flag Vessels, creates the conditions for a wide spectrum of criminality that impacts upon stability ashore. Piracy is just

¹ Phillip Hammond MP (Secretary of State of Defence) – foreword to 'A Global Force 2011/2012'.

one manifestation of maritime insecurity, and in the Horn of Africa (as in the Gulf of Guinea where there is extensive armed robbery and other crime at sea), this creates a vicious circle leading to increased fragility in developing states.

The world is increasingly reliant on the internet and other networked systems, and the 95% of international data is transmitted through seabed cables, not via satellite or radio transmitters. Cyberspace is the nervous system of our global economy and the fact that hostile cyber-attacks have been conducted is well documented; actions in cyberspace will form part of any future conflict and we must understand what this means for our future capability.

It is important to understand and articulate the enduring relevance of maritime power and how we protect our nation's interests (the *ends*) through our three core roles of **warfighting, maritime security and defence engagement** (the *ways*), primarily through our deployed and committed forces delivering their standing and contingent tasks (the *means*).

The Royal Navy is:

Preventing Conflict – The Royal Navy prevents conflict by being globally deployed in order to deter threats by reassuring regional powers and stabilising potential hotspots. The coercive nature of a credible military force at sea has significant worth in re-enforcing political will.

Providing Security at Sea – The Royal Navy is at sea every day, working with international partners to provide global maritime security where it is needed.

Promoting Partnerships – The Royal Navy promotes stable and co-operative relationships with friendly and neutral nations around the world through working together, training together and determining common understanding.

Providing Humanitarian Assistance – The Royal Navy provides humanitarian aid and relief from the sea without the need to draw on a country's infrastructure or resources.

Protecting our Economy – The Royal Navy contributes to the stability and economic prosperity of the UK by being deployed around the globe in order to protect trade routes and guard the flow of energy resources into our ports.

Ready to Fight – The Royal Navy is ready to fight and win in combat at sea, on land or in the air.

This is achieved by its people and their families.

“We expect our sailors and marines to face unique dangers at sea, in the air and on the land, whether on routine deployments or on active operations. And so the Naval Hymn’s refrain “For those in peril on the sea”, which echoes down the years, remains just as poignant and relevant today. And not least because we have a Service that is routinely forward deployed, to meet the national ambition of being “the small country with the global footprint”, as quoted by the Prime Minister. At any one time 70% of the Royal Navy is at sea and so we are the hardest working Navy in the world.

That our people are able to absorb these pressures is due, in large measure, to the strong ethos of our Service, the spirit of which gives us our global reputation. There is real authority wherever the White Ensign flies.

The spiritual and pastoral roles performed by the Naval Chaplaincy Service are vital elements in the chemistry of this ethos. And the Chaplaincy, in combination with the divisional and regimental systems and supporting caring agencies, makes for a winning formula when looking after the emotional and moral needs of our people – and their families too. The Royal Navy’s Chaplains are fundamental to nurturing the resilient, valiant and indomitable spirit in our people – so that they continue to deliver our courageous and battle-winning edge.”²

As ‘friend and adviser to all on board’ Chaplains will continue to live out their vision for ‘Naval Service

² Foreword by First Sea Lord, Admiral Sir George Zambellas KCB DSC ADC in the Naval Chaplaincy Service – Branch Strategy.

personnel prepared and sustained spiritually, emotionally and morally throughout their Service life'.

In the past year, Church of Scotland Chaplains continue to serve with pride at sea, with the Royal Marines deployed on operations and at home in a variety of support, training and reserve roles.

The Naval Chaplaincy Service currently has vacancies for Church of Scotland Ministers, in both full-time and part-time as Reservists. If you are interested or keen to know more then please contact the Chaplain Recruiter, the Rev Richard Ellingham on 023 9262 5552. All enquires will be treated with the strictest of confidence. The upper age limit is 49 for full-time and slightly higher should you be interested in joining the Reserves.

Church of Scotland Naval Chaplains

Rev Scott J Brown CBE QHC BD

As the Chaplain of the Fleet, Scott continues to lead the Naval Chaplaincy Service, and is based at Navy Command Headquarters in Portsmouth.

Rev Dr Scott J S Shackleton BA BD PhD Royal Navy

Scott is Brigade Chaplain, 3 Commando Brigade Royal Marines. He is responsible for the coordination and care of Chaplaincy services currently delivered to 45 Commando, 30 Commando, Commando Helicopter Force and elements of Commando Logistic Regiment. This includes deployment to the Gulf on Exercise COUGAR which is an amphibious exercise alongside our French and US allies.

Rev Stan Kennon BA BD Royal Navy

Stan continues to provide spiritual and pastoral care to Initial Officer Training for the Royal Navy at Britannia Royal Naval College (BRNC), Dartmouth.

Rev Mark F Dalton BD DipMin Royal Navy

Mark has been recently appointed to Faslane Naval Base where he works as part of a team of three Chaplains.

Rev Dr Mark Davidson MA BD STM Royal Navy

Mark has been recently appointed to 45 Commando Royal Marines in Arbroath.

Rev Dr Marjory A Maclean LLB BD PhD Royal Naval Reserve

Marjory continues to serve at HMS SCOTIA, the Royal Naval Reserve unit at Rosyth.

APPENDIX 2 CHAPLAINCY IN THE ARMY

The Army is currently engaged in a series of programmes to deliver the future Army 2020 structure. This requires a period of transition and integration to bring the Regular and Reserve Force together. To achieve this, the Army will need to embrace change; adapt and modernise and so too will Army Chaplaincy. Our operational value as Chaplains is high with the Army Chain of Command largely due to the contribution that Chaplains from all three services have delivered in the last 10 years of war fighting in Iraq and Afghanistan.

Church of Scotland Chaplains exercise their ministry within the Royal Army Chaplains' Department (RACHD) as Regular Chaplains; Chaplains to the Army Reserves, to the Army Cadet Force, and as Officiating Chaplains. The work at home in support of deployed unit personnel and their families continues, and the involvement of Reserve, ACF and Officiating Chaplains in ministering to the wider military community, either routinely, or in response to grief and tragedy, witness both to the demands of conflict and to the ethos of the RACHD in meeting the spiritual, pastoral and moral needs of the soldier and his or her family.

We wish to congratulate the Rev Dr David Coulter QHC currently the Deputy Chaplain General, but who from September will become the new Chaplain General and lead the RACHD into a challenging period of change and adjustment to deliver chaplaincy to the Army of the future. We bid farewell to the Rev James Aitchison who retired from the Army as a Regular Army Chaplain. We also wish to say thank you to the Rev Dr Roderick Campbell who retired from the ACF after 15 years of faithful service. The Rev Benjamin Abeledo continues as the Deputy

Assistant Chaplain General for the new 'Adaptable Force' 51 Infantry Brigade and Army Headquarters, Scotland, with responsibility for day to day Chaplaincy across Scotland. The Headquarters is due to move to Edinburgh later this year.

The last two operational Brigades to go to Afghanistan before the end of Combat Operations in 2014 will both be found from units serving in Germany. 7 Armoured Brigade from Hohne in N Germany is currently deployed for eight – nine months. They include the Rev David Anderson with the Royal Scots Dragoon Guards and the Rev Geoff Berry who is Chaplain to 4 SCOTS. They will be replaced by 20 Armoured Brigade who are based in Paderborn and hopefully include the Rev Neil McLay as Chaplain to Queen's Royal Hussars. 'Hopefully' because the operational lay-down is constantly being reviewed and the number of troops deploying under constant adjustment.

Recruitment continues to be our second highest priority after operations. This past year our recruitment has been modest but very welcome. The Rev Michael Goodison was commissioned as Regular Chaplain in the RACHD in 2013. The Rev Alan Cobain was commissioned as an Army Reserves Chaplain with three more candidates also in the process. Recruitment to the Army Cadet Force has been good with the Rev Fiona Wilson (West Lowland Bn) and the Rev Richard Begg (Argyll & Sutherland Highlanders Bn) commissioned as ACF chaplains with two more candidates also in the process. The Rev Gayle Taylor, the Rev Thomas Bryson and the Rev Ivan Warwick were all appointed as Officiating Chaplains to the Military (OCsM).

Prospective applicants for this rewarding and exciting ministry are most warmly encouraged to contact the Convenor or Secretary of the Committee.

The work of our Chaplains however is best conveyed by their own reflections:

"The key to, and joy of Chaplaincy to my mind is the ability to work alongside a largely young male demographic that seldom darkens the door of a church, let alone thinks

about things of faith. The opportunity to draw alongside these young men in all manner of situations and serve them as their Chaplain is an extraordinary privilege. The challenge is to remain faithful to our calling as ministers of the Gospel – active, involved, incarnational, seed planters, encouragers, listeners and then some – all the while being careful to ensure our own spiritual wellbeing."

*(The Rev Chris N Kellock,
7th Parachute Regiment Royal Horse Artillery)*

"One of the hopes I entertain, as a Chaplain in the Army Reserve, is to be able to encourage Army Reservists to consider the Christian faith and to become involved in the life of a congregation near their own home. It has been a pleasure for me, therefore, to have seen a young soldier attending Sunday worship as part of my own congregation. This just serves to show that the friendships and relationships a Chaplain is able to develop, as part and parcel of Army life are so very often the means by which God, in his grace, draws men and women to himself. An Army Reserve Chaplain develops these friendships not by doing anything extraordinary, but simply by going on military exercises with soldiers, by eating with them, by getting cold and wet with them when they get cold and wet, by sharing accommodation with them, and by travelling with them to difficult places and circumstances."

(Rev Louis Kinsey, 205 (Scottish) Field Hospital)

"As an Officiating Chaplain to the Military (OCM) the insights which I've gained from my work in the Personnel Recovery Unit (PRU), journeying with the staff, and also following the soldiers and their progress has been interesting, and also challenging, reflecting on the different stresses and strains which both PRU staff and soldiers experience."

*(Rev Angus Mathieson,
Personnel Recovery Unit, Edinburgh)*

"This is my first year as an Army Chaplain. I cannot describe how much I love being a Chaplain in the Armed Forces. Daily I am given the opportunity to walk (and run!) alongside men and women, some with a church

background but the majority with none at all. Soldiers in my experience rarely want long discourses on the finer points of doctrine, but they do want answers and are not shy in asking questions! For me, the single most joy of this ministry is we are free to do just that – minister. The army don't employ us as fund-raisers or managers, they want us to be ministers of the Gospel, called to love the men and women of the armed forces in Christ's name. It is a ministry that often brings great challenges, but it is a ministry that is valued and encouraged."

(Rev Neil McLay, Queen's Royal Hussars)

"It is not unusual for Military Chaplains to work ecumenically. I do this routinely as part of the chaplaincy team at St. Aidan's Church in Catterick and I have done so on special occasions too. It was a particular pleasure to work with the Dean of Salisbury to lead the service of dedication of the Army Air Corps memorial at the National Arboretum – just one of countless occasions of ministers of different traditions coming together to share in doing God's work."

(Rev Nicola Frail, 9 Regiment Army Air Corps)

CHURCH OF SCOTLAND ARMY CHAPLAINS

Regular Army

Rev Benjamin J A Abeledo, CF
Headquarters 51 (Scottish) Brigade
Forthside
Stirling
FK7 7RR

Rev David Anderson, CF
Royal Scots Dragoon Guards
Wessex Barracks
Fallingbostel
BFPO 38

Rev Geoff Berry, CF
4th Bn The Royal Regiment of Scotland
Oerbke-Lager
Fallingbostel
BFPO 38

Rev Daniel Connolly, CF
39 Engr Regt (Air Support)
Kinloss Barracks
Kinloss
Forres
IV36 3XL

Rev Dr David G Coulter QHC, CF
Deputy Chaplain General
MOD Chaplains [Army]
Headquarters Land Forces
2nd Floor Zone 6
Ramillies Building
Marlborough Lines
Andover
SP11 8HJ

Rev John C Duncan, CF
3rd Bn The Royal Regiment of Scotland
Fort George
Ardersier
Inverness
IVI 2TD

Rev Dr James Francis, CF
2 Rifles
Abercorn Barracks
Ballykinler
BFPO 805

Rev Nicola Frail, CF
9 Army Air Corps
Dishforth
Thirsk
YO7 3EZ

Rev Christopher Kellock, CF
7 Royal Horse Artillery
Merville Barracks
Roman Way
Colchester
CO2 9NT

Rev David Kingston, CF
4th Regiment Royal Artillery
Allanbrooke Barracks
Topcliffe
Thirsk
North Yorks
YO7 3EQ

Rev Michael Goodison, CF
1st Bn The Duke of Lancaster's Regiment
Somme Barracks
Horne Road,
Catterick Garrison
DL9 4LD

Rev Stewart A MacKay, CF
2nd Bn The Parachute Regiment
Merville Barracks
Colchester
Essex
CO2 7UT

Rev Hector M MacKenzie, CF
3rd Bn The Parachute Regiment
Merville Barracks
Colchester
Essex
CO2 7UT

Rev Seoras L Mackenzie, CF
29 EOD Support Group
Carver Barracks
Wimbish
Saffron Walden
Essex
CB10 2YA

Rev Neil J McLay, CF
The Queen's Royal Hussars
Athlone Barracks,
Sennelager,
BFPO 16

Rev Rory N MacLeod, CF
39 Regiment, Royal Regiment of Artillery
Albemarle Barracks,
Harlow Hill
Newcastle-upon-Tyne
NE15 0RF

Rev Duncan J MacPherson, CF
Infantry Training Centre
Vimy Barracks
Catterick
DL9 3PS

Rev Paul van Sittert, CF
3rd Bn The Rifles
Redford Barracks
Colinton Road
Edinburgh
EH13 0PP

And from The Presbyterian Church in Ireland

Rev M Henderson, CF
ATC (P)
Headquarters
Pirbright
Woking
GU24 0DT

Rev N G McDowell, CF
Headquarters Station
Alexander Barracks
British Forces Post Office 808

Rev Mrs H M Rendell, CF
1st Infantry Training Battalion
Infantry Training Centre
Vimy Barracks
Catterick
North Yorkshire
DL9 3PS

Rev Dr S P Swinn, CF
Army Personnel Centre (APC)
Kentigern House
65 Brown St
Glasgow
G2 8EX

Rev S W Van Os, CF
Training Support Unit
DCLPA
Worthy Down
Winchester
SO21 2RG

Army Reserves

Rev Stephen A Blakey, CF
6th Bn The Royal Regiment of Scotland
Walcheran Barracks
122 Hotspur Street
Glasgow
G20 8LQ

Vacancy

7th Bn The Royal Regiment of Scotland
Queens Bks
131 Dunkeld Rd
Perth
PH1 5BT

Vacancy

105 Regiment, Royal Regiment Artillery
301 Colinton Road
Edinburgh
EH13 0LA

Rev Christopher J Rowe, CF
32 [Scottish] Signal Regiment
21 Jardine Street
Glasgow
G20 6JU

Vacancy

225 General Support Medical Regiment
Oliver Barracks
Dalkeith Road
Dundee
DD4 7DL

Rev Louis Kinsey, QVRM, TD, CF
205 [Scottish] Field Hospital
Graham House
Whitefield Road
Glasgow
G51 6JU

Vacancy

Scottish Transport Regt
Bothwell House
Elgin Street
Dunfermline
KY12 7SB

Rev Alan Cobain, CF
71 Engineer Regiment
RAF Leuchars, St Andrews
Fife
KY16 0JX

Army Cadet Force

Rev David Logan CF
Black Watch Bn, ACF,
The Royal Regiment of Scotland
Queens Barracks
131 Dunkeld Road
Perth
PH1 5BT

Rev William McLaren, CF
Angus & Dundee Bn, ACF,
The Royal Regiment of Scotland
Barry Buddon
Carnoustie
Angus
DD7 7RY

Rev Ecilo Selemani, CF
Glasgow & Lanark Bn, ACF,
The Royal Regiment of Scotland
Gilbertfield Road
Cambuslang
Glasgow
G72 8YP

Rev Cameron Mackenzie, CF
Rev Stephen A Blakey, CF
Lothian & Borders Bn, ACF,
The Royal Regiment of Scotland
Drumshoreland House
Broxburn
West Lothian
EH52 5PF

Rev Ivan C Warwick, TD, CF
Rev Fraser Stewart, CF
1 Bn The Highlanders, ACF,
The Royal Regiment of Scotland
Gordonville Road
Inverness
IV2 4SU

Rev Thomas Bryson, CF
Rev Shuna Dicks, CF
2 Bn The Highlanders, ACF,
The Royal Regiment of Scotland
Cadet Training Centre
Rocksley Drive
Boddam
Aberdeenshire
AB42 3BA

Rev Roderick I T MacDonald, CF
Rev Fiona Wilson, CF
West Lowland Bn, ACF,
The Royal Regiment of Scotland
Fusilier House
Seaforth Road
Ayr
KA8 9HX

Rev Ivan C Warwick, TD, CF
Orkney Independent Battery, ACF
Territorial Army Centre
Weyland Park
Kirkwall
KW1 5LP

Rev Keith T Blackwood, CF
Shetland Independent Battery, ACF
Territorial Army Centre
Fort Charlotte
Lerwick
ZE1 0JN

Rev Alen J R McCulloch, CF
Cornwall ACF (The Rifles)
7 Castle
Canyke Road
Bodmin
Cornwall
PL31 1DX

Officiating Chaplains to the Military

Rev R Alexander Whiteford
Inverness
Fort George & Cameron Barracks

Rev Angus R Mathieson
Edinburgh Garrison & the Personnel Recovery Unit (PRU)

Rev Neil N Gardner
Edinburgh Universities Officers Training Corps

Rev Stephen A Blakey
HQ (Scottish) Brigade
Tayforth University Officers Training Corps

Rev Thomas A Davidson Kelly
Glasgow
Army Personnel Centre

Rev Karen Watson
Edinburgh
Personnel Recovery Unit

Rev William MacLaren
225 GS Med Regt [V]

Rev Ecilo Selemani
51 (Scottish) Brigade

Rev Donald Prentice
205 [Scottish] Field Hospital

Rev Graham Taylor
Edinburgh
1 SCOTS

Rev Thomas Bryson
51 (Scottish) Brigade

Rev Ivan C Warwick
Glasgow & Strathclyde Universities Officers Training Corps

APPENDIX 3 CHAPLAINCY IN THE ROYAL AIR FORCE

The Royal Air Force continues to implement changes post the Strategic Defence and Security Review. Government cutbacks mean that by 2015, the number of personnel will reduce to 33,500 and further reduce to 32,500 by 2020. As the drawdown in Afghanistan continues, there are many challenges facing personnel during this period including retention, recruitment and the New Employment Model.

In a constantly changing and demanding environment, the Chaplains' Branch continues to play a crucial part ensuring that personnel and their families are offered spiritual and pastoral care within the RAF Community. Despite the imminent withdrawal from Afghanistan, the demand for Chaplains remains as high as ever; their presence is greatly valued and appreciated by all who currently serve on operations.

Currently there are 55 Chaplains serving in the branch to date. However, several experienced Chaplains are due to come to the end of their engagement within the next 18 months. Recruiting therefore remains of paramount importance. Please encourage ministers to prayerfully consider this crucial vocation.

The Chaplain in Chief, the Venerable (Air Vice Marshal) Ray Pentland, retires in 2014. We thank God for his outstanding ministry and leadership during his tenure and wish him every blessing in the future. The Rev Jonathan Chaffey has been appointed as successor; we assure him of our prayers.

Rev Sheila Munro RAF RAF Lossiemouth

An experienced Chaplain, Sheila continues to play a crucial role as part of a valued member of the Chaplaincy team. During the past year she was also deployed to the Falkland Islands for four months, where her ministry was highly valued.

Rev Craig Lancaster RAF RAF Leuchars

Craig continues to make an essential contribution to Chaplaincy at RAF at Leuchars. His ministry has been greatly appreciated especially in terms of the challenging times faced by the station which closes early in 2015. His capacity to engage at all levels has been well documented.

Rev Jonny Wylie RAF PJHQ

At the time of writing, Jonny is currently serving on deployed operations in the Gulf after completing a highly successful tour as Senior Chaplain at RAF Honington. Upon his return, he will take up his new post as PJHQ Staff Chaplain. In April 2014 Johnny also takes up the position of Church of Scotland and Free Churches Principal Chaplain.

APPENDIX 4 CHAPLAINCY IN THE AIR TRAINING CORPS (AIR CADETS)

The Air Training Corps (ATC) is a national youth organisation sponsored by the Royal Air Force. Its purpose is to:

"Promote and encourage among young people a practical interest in aviation and the Royal Air Force, to provide training which will be useful in both service and civilian life and to foster the spirit of adventure and to develop the qualities of leadership and good citizenship."

The current strength of the Scotland & Northern Ireland Region of the Air Training Corps sits at just under 3000 cadets, aged between 13 and 20 years old, with 1000 cadet force adult volunteers and 110 units. More than 80 clergy of all major denominations serve as Honorary Chaplains to these units of whom the majority come from the Church of Scotland.

The vision of the chaplaincy branch of the ATC is: *"To provide appropriate pastoral care for all personnel within the Air Training Corps irrespective of religious belief or status."*

Our Mission: *"To represent the Kingdom of God and its values, to meet the pastoral, spiritual and moral needs of the Air Training Corps and to enable its members to practise their various faiths."*

In order to achieve this Chaplains regularly visit their squadron, get to know all the cadets, staff and civilian committee members and deliver a regular "Padre's hour" training session to the cadets in which they address a whole range of religious, moral, ethical, and topical issues. Chaplains are also encouraged to take part in any or all of the squadron activities as time allows. These might include flying, expeditions, hill walking, mountain climbing, and mountain biking, first aid and leadership exercises.

Chaplains are encouraged to attend camp at RAF stations at home and overseas as well as Adventure Training camps locally. Support is provided for Squadron Chaplains through a network of Wing (area) Chaplains and the Regional Chaplain.

Training is provided by day conferences and an annual Chaplains' Convention held at the Armed Forces Chaplaincy centre at Amporn in Hampshire. Newly appointed Chaplains are given priority in attending this three day conference which is organized and delivered by ATC Chaplains. Resource materials are provided for Chaplains to support their delivery of the Padre's hours and advice and support is readily available from the local Wing Chaplain.

Chaplaincy within the ATC provides ministers with an opportunity to work with a group of highly motivated and committed young people, from an age group who are so often missing from our congregations. It also provides an opportunity to support the permanent staff and cadet force adult volunteers whose commitment and dedication are impressive.

In the past year the Air Cadet Organization has appointed Sir Chris Hoy as an ACO Ambassador. Appropriately enough, Group Captain Hoy's first official engagement was to attend our Regional Field Day at MOD Caledonia, Rosyth on 21 September 2013. There he met with cadets and staff from all over the region and witnessed a range of cadet activities.

Also in 2013 approximately 1,000 cadets from our region attended camps in the United Kingdom and some attended overseas camps at Ramstein in Germany and Troodos in Cyprus. Cadets also took part in a debating competition in the House of Lords and 11 cadets took part in the International Air Cadet Exchange and visited several overseas countries.

We would encourage Ministers, Readers and Ordained Local Ministers to consider offering themselves as Chaplains to the Air Training Corps and to see such service as an extension of their parish work. We usually try to appoint Chaplains to squadrons in their own parish or nearby.

If you are interested in serving as an ATC Chaplain then further information is available from the Regional Chaplain for Scotland and Northern Ireland, the Rev Alistair K Ridland who can be contacted via the Air Training Corps Regional Headquarters, Building 8, RAF Leuchars, St Andrews, Fife KY16 0JX. His email address is: chaplain.sni@aircadets.org

THE CHURCH OF SCOTLAND TRUST

May 2014

PROPOSED DELIVERANCE

The General Assembly

1. Receive the Report and thank the members of the Trust for their diligence.
2. Appoint Mr John M Hodge as Chairman from 1 June 2014.
3. Re-appoint Messrs Robert Brodie and Thomas C Watson as members of the Trust from 1 June 2014.
4. Appoint the Rev Iain D Cunningham as a member of the Trust from 1 June 2014.

REPORT

The Church of Scotland Trust, which was established by Act of Parliament in 1932, submits its Eighty second 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 54 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.

(c) Israel

The Trust continues to be consulted by the World Mission Council regarding ongoing and future developments relating to property in Israel. The Trust was represented by Messrs John Hodge and Thomas Watson on the Designated Supervisory Group set up to monitor the management of the Wellness Centre Project at The Scots

Hotel, Tiberias. John Hodge was elected Convener of the Designated Supervisory Group. The Trust is pleased to report that the Wellness Centre has been completed and is now open for business. After completion of the project the Designated Supervisory Group met to record lessons learnt for the management of the project and to make suggestions for the management of future projects.

(d) Pakistan

The Trust is disappointed to report that it cannot report any progress with the transfer of all 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. Despite its best endeavours, the Trust continues to find this objective extremely difficult to achieve.

It had hoped that with the retirement of the former Bishop, Samuel Pervaiz, now been declared by the High Court to be an absconder, there would have been an improved climate in Sialkot leading to a speedy appointment of a new Bishop and the renewal of good relations with the Sialkot Diocese. Unfortunately that has not happened. The date for the Electoral College to elect a new Bishop had been set for 21 February 2014, with four candidates standing for election, but it is understood the election has been delayed due to a court action. While it is hoped that the Chairman of the Trust will be able to advise the Assembly that an election has taken place when he reports in May there can be no certainty that the election

of the new Bishop will improve the previous situation. Accordingly, the Trust and the World Mission Council have decided to explore the possibility of the transfer of all the properties to the Government, either national or provincial, in terms of the 1958 Act, to be used for the benefit of the Christian community in Sialkot.

Representatives of the Trust and the World Mission Council have met their attorney for Pakistan, Dr Peter David, regularly to monitor progress and agree future strategy. The Trust would like to record its appreciation for all the work undertaken by both Dr David and his Administrative Assistant, Qamar Rafiq, on its behalf during the year.

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. In recent months cases appear to be progressing in the Church of Scotland's favour and no new cases have been raised. 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.

2. Accounts for 2013

The Trust's Accounts for the year to 31 December 2013 have been independently examined and copies thereof are available on request from the General Treasurer.

3. Chairman

The Chairman of the Trust, Mr Robert Brodie, will complete 6 years in office at 31 May 2014 and has intimated his intention to resign office at this time. It is recommended that the General Assembly appoint Mr John M Hodge, as Chairman from 1 June 2014.

4. Membership

In accordance with the constitution of the Trust, the following two members retire by rotation on 31 May 2014 but are eligible for re-appointment: Messrs Robert Brodie and Thomas C Watson. It is suggested to the General Assembly Messrs Robert Brodie and Thomas C Watson be re-appointed as members of the Trust from 1 June 2014.

The Very Reverend Dr Andrew McLellan has intimated his resignation from the Trust with effect from 31 May 2014 and members would like to record their appreciation for his contribution to the work of the Trust since 2010.

It is suggested that the Rev Iain D Cunningham be appointed a member of the Trust from 1st June 2014.

In the name and by authority of The Church of Scotland Trust

ROBERT BRODIE, *Chairman*
CHRISTOPHER N MACKAY, *Vice-Chairman*
JENNIFER M HAMILTON, *Secretary & Clerk*

ADDENDUM

Mr Robert Brodie, CB, WS, Chairman

Bob Brodie was appointed Chairman of the Church of Scotland Trust by the General Assembly of 2008 after serving as Vice-Chairman. Bob is the longest serving Chairman in recent memory having agreed to extend his original term by two years. Bob has led the Trust securely and the Trust has benefited from his legal knowledge and expertise. On behalf of the Church, we would like to record our appreciation to Bob for giving so generously of his time and abilities and we are pleased that he has agreed to continue to serve the Trust as a member.

In the name of the Trust

CHRISTOPHER N MACKAY, *Vice-Chairman*
JENNIFER M HAMILTON, *Secretary & Clerk*

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 2013
May 2014

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. To appoint Mr Michael Gibson as a Trustee of the Church Hymnary Trust.

REPORT

1. Church Hymnary 4th Edition:

1.1 In the year to 30 September 2013 the sales of the various editions were as follows:

Words: 4,713 copies compared with 4,167 (2012)
Full Music Edition: 817 copies compared with 923 (2012)
Melody Edition: 808 copies compared with 458 (2012)
Large Print Edition: 312 copies compared with 578 (2012)
Words download: 26

1.2 Following a push by the publishers with a special promotion in April/May of last year, sales have shown a small increase.

1.3 The commission due to the Trust calculated in respect of the year to 30 September 2013 in respect of CH4 was £7,707.45 compared with £6,934.18 in the previous year. From this royalties were payable to the authors of £6,738.36 of which the Trust bore £4,738.36.

1.4 In addition sales of the Hymnary under the title Hymns of Glory, Songs of Praise amounted to 2,039 copies in all (2012 – 1,300 copies). The total commission payable to the Trust was £658.35. This is accounted for by the fact that the prices were discounted as sales had been poor.

2. Electronic Words edition

26 copies the words of CH4 were downloaded. This facility enables churches holding a CCLI licence to download the words so that hymns can be projected or reproduced in service sheets.

3. Variation of the Trust

The Variation of the Trust has now been completed and new purposes and powers have been adopted. The Trustees are presently considering how best to utilise the Trust funds in promoting the amended objects.

4. New Member

The Trustees propose that Mr Michael Gibson be appointed to be a member of the Trust.

In the name of the Trustees

PHILIP H BRODIE, *Chairman*
JOHN M HODGE, *Secretary and Treasurer*

DELEGATION OF THE GENERAL ASSEMBLY

May 2014

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 and the Depute Clerk of the General Assembly to be Vice-Chairman.

REPORT

The Delegation has to report that during 2013 it granted, in virtue of the powers conferred upon it by the General Assembly, 5 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 subsequently been approved to take account of changes 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. 42 congregations adopted the Unitary Constitution during 2013 compared to 47 in 2012. The number of congregations electing to be constituted in terms of the

Unitary Constitution thus continue to be substantially higher than those adopting the Model Deed. This no doubt reflects the wish to manage congregational affairs in a more stream-lined way. In governance terms, having one decision making body rather than two, also sits more easily with the responsibilities imposed on those who are also automatically charity trustees.

A number of the congregations adopting either form of constitution have done so prompted by the Deliverance of the General Assembly of 2008 instructing congregations to review their constitutions. The Delegation once again expresses the hope that those congregations who have not yet held such a review will do so in the course of this year.

In the name and on behalf of the Delegation

JOHN P CHALMERS, *Chairman*
JANETTE S WILSON, *Secretary*

GENERAL TRUSTEES

May 2014

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report and Accounts of the General Trustees.
2. (a) Appoint Mr Michael J P Cunliffe BSc MSc MCIWEM, Mr Douglas Kerr BSc (Agriculture), Rev Neil I M MacGregor BD, Mr Arthur S McDonald FRICS, Mr W Iain Munro BArch FRIAS, Mr Neil A Price BSc CA CertPFS FMAAT, Mr Robin M Stimpson WS and Mr Ian T Townsend FRICS as General Trustees (1.3).
(b) Appoint Mr Iain C Douglas as Chairman and Mr Roger G G Dodd as Vice-Chairman for the ensuing year and authorise the payment of remuneration of £1,620 to each of Rev Dr James A P Jack as Chairman and Mr Douglas as Vice-Chairman for the past year (1.4).
4. Approve the Priority Areas Action Plan Interim Review in relation to buildings issues and commit the General Trustees to its ongoing delivery (3.6).
5. Urge congregations and Presbyteries to raise with MSPs their concerns about the likely adverse impact of proposed changes to the current water charges exemption scheme (3.8).
6. Affirm that the Consolidated Stipend Fund should continue to be regarded as a permanent endowment for investment purposes (4.1).

REPORT

1. Introduction and Composition of Trust

1.1 The Church of Scotland General Trustees submit to the Assembly their eighty-seventh Report since the passing of the Church of Scotland (Property and Endowments) Act 1925.

1.2 The Trustees report the retirement of two of their number, namely, Rev Valerie G C Watson MA BD STM and Mr Nigel R King FRICS. Miss Watson, who was appointed in 2003, came with experience of urban and rural parish ministries in Glasgow and the Borders. Although she had no technical qualifications she quickly showed her skills at engaging with congregational and Presbytery representatives while on Trustees' deputations as a member of the Fabric Committee and was able to get to the heart of the issues under discussion. Latterly, the practical difficulties of serving as a Trustee and as Minister of a triple linkage on Islay, forced her to tender her resignation on 5 November 2013 which was accepted

by the Trustees with considerable regret. Mr King, who became a General Trustee in 1985, retires under the age rule at this Assembly. He brought his considerable talents as an experienced and well-respected land agent to the work of the General Trustees and in particular through the Glebes Committee on which he served latterly as Vice-Convenor. As one of the Trustees' Factor Members he was responsible for keeping a watchful eye on glebes and their tenants in a large swathe of rural Perthshire to the benefit of a significant number of congregations. Mr King also contributed as a member of the Chairman's Committee to the wider work of the Trustees.

1.3 As part of their governance procedures, the Trustees regularly review the skills and experience of their members. Over the past two years, a significant number of Trustees have retired or resigned. In response, after a process of induction including interview, the Trustees co-opted the following Advisory Members during the

year, Mr Michael J P Cunliffe BSc MSc MCIWEM, Mr Chris Johnstone FRIAS RIBA, Mr Douglas Kerr BSc (Agriculture), Rev Neil I M MacGregor BD, Mr Arthur S McDonald FRICS, Mr David Menzies CEng MStructE, Mr W Iain Munro BArch FRIAS, Mr Neil A Price BSc CA CertPFS FMAAT, Mr Alexander B Pringle CA, Mr Robin Stimpson WS, Mr Ian T Townsend FRICS and Rev Jeanette Whitecross BD. The Trustees respectfully recommend that Mr Cunliffe, Mr Kerr, Mr MacGregor, Mr McDonald, Mr Munro, Mr Price, Mr Stimpson and Mr Townsend be appointed as full members of the Board. Two Advisory Members, Mr Ian R Douglas and Mr Iain M Thomson resigned with effect from 31 December 2013.

1.4 The Trustees further recommend that Mr Iain C Douglas RD BArch FRIAS be appointed as Chairman and Mr Roger G G Dodd DipBldgCons(RICS) FRICS be appointed as Vice-Chairman for the ensuing year and that for their services as Chairman and Vice-Chairman respectively for the past year Rev James A P Jack BSc BArch BD DMin RIBA ARIAS and Mr Douglas should each receive remuneration of £1,620 as authorised by Section 38 (1) of the 1925 Act.

2. Fabric Funds

2.1 Central Fabric Fund

2.1.1 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 2013, the capital of the Fund stood at £13,389,000 out of which the Trustees voted new loans totalling £2,769,000. Almost all 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 at nil rate where special circumstances justify this. Bridging loans for the purchase of replacement manses can be made available so long as there is a concluded bargain in respect of the manse which is being sold. The Trustees are able to finance grants from the 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. In 2013, standards grants totalling £1,418,000 were voted (2012 – £1,827,000).

2.1.2 In response to the Assembly's policy that resources be targeted at those most in need, the Trustees made available priority grants to support the repair and improvement of buildings used by congregations in Scotland's most deprived urban and rural areas. In 2013, priority grants totalled £433,000 (2012 – £420,000).

2.1.3 A detailed breakdown of grants and loans made from the Fund during 2013 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. The Trustees are thankful that the Fund along with a variety of smaller Bequest Funds is available to resource congregations but wish to intimate their concern that over the years ahead there will be a squeeze on the income to the Fund as evidenced by the unwelcome reduction in the amount of the annual allocation from the Ministries & Mission Fund for 2014.

2.1.4 During 2013, the Trustees received £49,000 representing their one-half share of the Levy charged on property sales. 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 Ministries Council's *Go For It* Fund.

2.1.5 Since the setting up of the 5-Year Chance To Thrive Pilot Project in 2010, the Trustees have contributed major support both in financial terms and through the input of guidance, advice and encouragement from a number of their members. They are following the progress being made by the eight local projects with considerable interest. The Trustees are pleased to note that the primary thrust of the Project is mission-driven and building programmes are now being identified where the buildings are seen as assets. These programmes need not be costly: the upgrade of the kitchen facilities at Maryhill Church is an example where modest investment has had significant

impact on the congregation's outreach. The project is also being externally evaluated and this evaluation is identifying key lessons for the future. Already it is clear that highly-skilled voluntary "client mentors" working alongside local people are having a significant positive impact. Additional information about Chance To Thrive can be found in the Ministries Council Report.

2.2 Consolidated Fabric Fund

2.2.1 The Fund has two distinct 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 2013, the value of this element amounted to £45,607,000;
- (b) The capitalised value of heritable assets comprising churches, halls and manses which is now required by accounting regulations. As at the end of 2013, the capitalised value amounted to £460,626,000 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. A comparison with the 2012 figures is contained in Appendix 3.

2.2.2 The Trustees wish to remind congregations that financial boards have the authority to advise the General Trustees if they wish to make changes to the investment mix of their capital holdings in the Fund in response to particular local need for the monies such as major repair or alteration projects. Detailed information as to the investment mix is contained in the Trustees' Annual Report and Financial Statements. All requests for investment changes should be sent in writing to the Secretary's Department.

2.2.3 The Trustees also wish to 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.

3. Fabric Matters

3.1 During 2013, the Trustees' Fabric Committee dealt with a large number of cases involving repairs and/or alterations to churches, halls and manses. Appendix 4 contains a sample of the matters dealt with by the Committee and shows the wide range of project costs and issues faced by congregations. One of the Trustees' aims is to support congregations in the provision of suitable buildings for Christian mission. The Trustees are aware of the often unsung hard work and responsibilities undertaken by financial boards and individual officebearers in looking after and improving the buildings for which they are responsible as local charity trustees. The Trustees are privileged to interact with members of congregations during their many deputation visits throughout each year and would wish to take this opportunity of thanking all those who contribute at the local level to keeping buildings in good condition and fit for purpose.

3.2 The Trustees have begun the process of simplifying the various Forms required under the Regulations regarding Work at Ecclesiastical Buildings. The Trustees would hope to incorporate improvements suggested at events such as the Priority Areas Consultation. The Trustees have also begun what is intended to become a regular programme involving Property Seminars for Fabric Conveners, *etc.* The first three such events have been held in Edinburgh, Glasgow and Perth with further seminars scheduled for Aberdeen and Inverness in June. The Trustees have been encouraged that over 530 officebearers have signed up to attend.

3.3 The Inspection and Planned Maintenance of Congregational Buildings

3.3.1 The Trustees would wish to express their thanks to Presbyteries for reporting diligence in terms of the Care of Ecclesiastical Properties legislation. At the time

of preparing this Report in 39 out of 44 Presbyteries the properties of 262 congregations had been inspected (whether by Presbytery Property Committee or professionally) in the twelve months to 30 June 2013. In the same period, 1147 Property Registers out of 1182 had been examined and 933 Manse Condition Schedules had been examined.

3.3.2 Although the foregoing statistics appear reasonable, the Trustees continue to deal with cases of sustained failure to carry out basic maintenance of churches, halls and manses. This often has adverse consequences for congregations: a building is beyond economic repair, its value as an asset has been greatly reduced and it sells for a price less than would be expected or it takes far longer to sell than if it was in good condition. In their Reports to recent Assemblies, the Trustees have emphasised to congregations and Presbyteries the benefits of operating the five-yearly property inspection system to help ensure that ecclesiastical buildings are properly cared for through planned maintenance rather than reactive emergency repairs. Using tools such as the Property Seminars previously referred to, the Trustees are committed to better educating those responsible for looking after congregational buildings but at the same time both congregations and Presbyteries must take seriously their responsibilities under existing Assembly legislation.

3.4 Historic Scotland/Heritage Lottery Fund Grants

Congregations are able to apply to the Grants for Places of Worship Scotland Scheme for financial assistance towards repairs to Listed church buildings. The Scheme does not cover alteration works such as the installation of new central heating systems for example. The Scottish Government has promised to make available sufficient financial provision for a continued programme of grants for a further two years. Thereafter the position is less clear as much will depend on the priorities set by the new organisation which will be formed by the merger of Historic Scotland and the Royal Commission on Ancient and Historic Monuments in Scotland. The current Scheme is administered by the staff of Heritage Lottery Fund

Scotland which accepts applications four times in each year. The Trustees hold regular meetings with Historic Scotland and Fund officials to discuss issues of mutual interest and concern.

3.5 Listed Places of Worship VAT Grant Scheme

The Trustees reported to last year's Assembly that the Scheme had been revised to enable congregations to be reimbursed for the amount equivalent to VAT which had been incurred on both repairs and alterations to listed church buildings. The Trustees are concerned that there are treasurers who are unaware of the Scheme and the financial benefit which it represents and would encourage financial boards to take full advantage of it. The Scheme is guaranteed only for the lifetime of the current UK Parliament.

3.6 Priority Areas Action Plan

In 2009, the General Assembly reaffirmed the Church's ongoing commitment to its work in Priority Area Parishes and approved seven strategic priorities for that work which resulted in an Action Plan being approved by the following year's Assembly committing all the Church's main Councils, Boards and Committees to the effective delivery of the Plan in the period through to 2017. The Trustees have willingly worked with the Priority Areas Committee since the inception of the plan and reference has already been made to the Chance to Thrive Project. In addition, the Trustees are working closely with the Committee and with the Presbytery of Glasgow as the consequences of the Presbytery Plan in respect of buildings are worked through in the area with the highest concentration of Priority Area parishes. The Trustees welcome the Interim Review of the Plan and are happy to continue to work with the Committee.

3.7 Committee on Church Art & Architecture (CARTA)

3.7.1 On the Report of the Mission & Discipleship Council to last year's Assembly, a review of CARTA was instructed to investigate how best the Committee might serve the Church's changing needs for building provision. Under the 1997 Work At Buildings Regulations, CARTA's relationship with the Trustees is as an advisory body and members of

CARTA often accompany Trustees on deputation visits to discuss fabric projects particularly those involving internal and external alterations to buildings. Congregations have always been encouraged to contact CARTA at an early stage in relation to proposals involving re-ordering of the interior of worship spaces including redecoration, re-lighting and replacement of pews. There are many instances of fabric projects involving both structural and cosmetic elements where the advice and guidance of both Trustees and CARTA has contributed to a successful outcome.

3.7.2 Although the working relationship especially at staff level has always been good, the Trustees were aware that in recent years CARTA had experienced various administrative difficulties which had at times caused frustration at a congregational level. They were also aware that due to the different points in a fabric project at which contact can be made with CARTA for advice and a lack of clarity as to what aspects of building works it advises on, congregations and Presbyteries were often confused as to the division of responsibility between the Trustees and CARTA. The Trustees were therefore pleased to contribute to the review and there have been harmonious and positive discussions.

3.7.3 The Trustees welcome the terms of the Report which will be presented to the Assembly and in particular the proposal that CARTA remain under the aegis of Mission & Discipleship Council. The Trustees also endorse the proposal to simplify the administrative process so that the Trustees' Secretary's Department becomes the gateway through which CARTA's advice is communicated to congregations. When implemented this will remove much of the confusion and will complement the Trustees' efforts to simplify their own forms, etc. The Trustees would hope to start the revised process shortly and anticipate that, once bedded in, revised Regulations will be brought to a future Assembly.

3.8 Water Charges

Since 2001, the vast majority of congregations have benefitted from an exemption from payment for water

charges for churches and halls. The current Exemption Scheme is being reviewed by the Scottish Government. Through the Scottish Churches Committee, the Trustees have submitted a strong and detailed response to the Consultation Paper which proposes some significant changes which will almost certainly result in a large number of congregations losing their exemption. One of the main reasons for exempting what were described as "small voluntary organisations" from charges was the recognition of the contribution which such bodies made to the social capital of their communities. Given the increasing role which many congregations have in providing facilities at reasonable cost to a huge variety of community groups, welfare bodies and individuals, it is incomprehensible that they might be penalised by having to meet charges which are based not just on level of usage but also comprise a large Standing Charge element. The Trustees urge congregations and Presbyteries to raise the profile of the matter through contact with MSPs.

3.9 Energy

3.9.1 Energy Conservation Advice

Through Mr Andrew W MacOwan, the Trustees' Heating Consultant, congregations can receive assistance in conservation of energy and reduction in carbon use. Mr MacOwan carries out independent surveys of heating systems giving advice on improving standards of comfort and efficiency and saving energy costs. Approximately one-third of the cost of such surveys is covered by way of a grant from the Trustees. During 2013, Mr MacOwan carried out 46 surveys comprising 12 initial and 30 repeat surveys of churches and/or halls as well as 4 manse surveys which compares to a total of 41 surveys in 2012 comprising 11 initial and 26 repeat church and/or hall surveys and 4 manse surveys.

3.9.2 Renewable Energy Sources

During 2013, the Trustees made available grants from the Central Fabric Fund to four congregations towards the cost of installing solar panels. A condition of receiving such grants is that the congregations must monitor the energy use and performance of the building after installation.

3.9.3 Procurement of Gas, Electricity and Heating Oil

At the time of the writing of this Report, 887 congregations are members of the Gas and Electricity Purchasing Group who between them account for 1,356 electricity sites and 708 gas sites covering churches and halls. The Trustees' Energy Consultants, Argyle Energy, went to the market with a view to negotiating new contracts for the non-domestic supply of electricity and gas from 1 April 2014 after the existing supply contract with Scottish Hydro was due to come to a close. After a competitive tendering process, Scottish Hydro emerged as the front-runner by either bettering or matching the other bids. The Trustees therefore authorised Argyle Energy to secure a two-year contract for the supply of electricity and a three-year contract for the supply of gas. A feature of both contracts is that standing charges and unit prices are fixed for the term of each contract. The Trustees are satisfied that the contracts offer a good deal for congregations and will assist Financial Boards as they prepare their budgets. New members to the Group are always welcome. Any enquiries about how the Scheme operates and whether it would benefit any particular congregation should be directed in the first instance to the Secretary's Department. A Heating Oil Group also operates and, again, enquiries should be made to the Secretary's Department.

3.10 Strategic Review of Buildings

3.10.1 The 2010 Assembly instructed Ministries Council to engage with the Trustees and with Presbyteries to develop a strategic plan for church buildings and to report to the 2012 Assembly. At the time, Presbytery Plans were largely incomplete and both the Council and the Trustees agreed that it would be sensible to delay submission of a report until Plans had been largely finalised. Since then, all but a couple of Plans have been completed and submitted.

3.10.2 The Trustees welcomed the opportunity of contributing to the report and agree with its terms which can be read in detail in the Report of the Ministries Council. The Trustees are happy to endorse the nine principles set out in the report and recognise that it is the appropriate

application of these which will be needed to ensure any strategy remains flexible. The Trustees envisage that over the months ahead they will be engaging with Presbyteries particularly in relation to buildings which have been placed in Categories A and D to ensure that their resources are properly directed.

4. Stipend Matters

4.1 Consolidated Stipend Fund

The capital of the fund is derived largely from the sale of glebeland but also from transfers out of the Consolidated Fabric Fund and from the investment of new monies by individual congregations. Around 1,400 congregations have holdings in the Fund and it is the second-largest Fund under the Trustees' administration. In recent years the General Assembly and the Ministries Council have agreed that the Fund should be administered by the General Trustees as a permanent endowment for investment purposes. From time to time, the Trustees have obtained independent professional advice which has indicated that the Fund should be invested primarily in equities which, over the long term, have generated both capital growth and income yield. For some time the equity investment has been placed through the Growth Fund of the Church of Scotland Investors Trust. At the time of their Report to last year's Assembly, the Trustees through their Finance Committee were considering the terms of the most recent independent review of their investment strategy for the Fund following which the Committee met with representatives of the Board of the Investors Trust. It emerged that in future years the Growth Fund was unlikely to continue to offer both capital growth and income yield in real terms – *ie* after accounting for the effects of inflation. The Trustees have considered whether the Stipend Fund might be invested through an alternative vehicle but have concluded that in the current market conditions and bearing in mind the Assembly's ethical investment requirements, it would be appropriate to remain with the Growth Fund for the meantime. Nonetheless, the Trustees would wish to bring to the Assembly's attention the possibility that in future years the dividend rate may reduce or that capital might require to

be used if the rate is to be maintained at the current level. The Trustees therefore bring the matter to the Assembly's attention and with the support of the Ministries Council seek its affirmation that the Stipend Fund should continue to be invested for the very long term.

4.2 At the end of 2013, the Stipend Fund had a capital value of £73,566,000 (2012 – £62,402,000). With the concurrence of the Ministries Council, the Trustees have agreed a dividend rate of 0.188 for 2014 which represents a fractional increase on the dividend rate of 0.1861 for 2013. 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.

5. Glebes

5.1 Historically, glebeland formed part of a minister's living. General Assembly legislation reflects this by directing that income from glebe rents as well as capital receipts upon sale are credited to the benefit of congregation's holdings in the Consolidated Stipend Fund. Income on the Fund helps congregations to meet their parish ministry costs. Net rental income in 2013 was £361,000 (2012 – £354,000). At the time of the preparation of this Report, the Trustees are involved in two disposals of glebeland for housing. Although these are encouraging, the state of the housing development market remains very poor and is reflected in glebe receipts totalling £93,000 during 2013 compared with £172,000 in 2012.

5.2 The Trustees wish to remind congregations that upon the recommendation of Presbytery and with the concurrence of the Ministries Council surplus stipend capital can be reallocated for fabric purposes in appropriate circumstances.

5.3 The Trustees recognise the potentially adverse impact of the Land Reform Review currently being conducted by the Scottish Government and its implications for heritable assets, particularly glebeland, held by the Trustees for the benefit of congregations. The Trustees are monitoring

the Land Reform process and will make appropriate representations, in particular in relation to any proposals which may be put forward giving agricultural tenants an absolute right to buy or extending the community right-to-buy.

6. Insurance Matters

6.1 The Church of Scotland Insurance Company Ltd

6.1.1 The Company is wholly owned by the General Trustees and is authorised by the Prudential Regulation Authority and regulated by the Financial Conduct Authority and the Prudential Regulation Authority. The Company can arrange cover for most classes of insurance and continues to insure Church of Scotland congregations as well as the congregations of other denominations.

6.1.2 2013 has been a year of major transition for the Company in which it largely completed the change to an intermediary business model. As part of this transition all congregations have received the benefit of the substantially enhanced policy cover and improved insurance premium rating. The Directors propose to distribute a total of £1,832,756 under Gift Aid to the General Trustees. While this is a very welcome contribution to the work of the Trustees, this level of receipt may not be available in future years.

6.1.3 The Trustees again wish to record their appreciation of the significant financial contribution made by the Company towards the Trustees' work. None of the General Trustees who are Directors of the Company receive any remuneration for their services.

6.1.4 In accordance with current accounting requirements, the 2013 Annual Accounts of the Company have been consolidated with those of the Trustees.

7. Determinations under Act VII 1995

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 62 Determinations as set out in Appendix 6.

8. Finance**8.1 Accounts**

The General Trustees' Accounts for the year 2013 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 Trustees intend that the firm of registered Auditors appointed to audit the Accounts of the Unincorporated Councils and Committees for 2014 should also be appointed to audit their Accounts for that year.

On behalf of the General Trustees

JAMES A P JACK, *Chairman*
 IAIN C DOUGLAS, *Vice-Chairman*
 DAVID D ROBERTSON, *Secretary and Clerk*

ADDENDUM**Rev Dr James A P Jack**

Having served as Vice-Chairman for the previous three years, James Jack was appointed Chairman of the Trustees by the Assembly of 2010 following the sad and untimely death of Mr W Findlay Turner a few weeks before. After qualifying in 1985 James practised as a Chartered Architect before entering the parish ministry serving first in a triple-linkage outside Dundee from 1989 to 2001 and then in Duddingston, Edinburgh. As well as playing a full

part in the life of both Presbyteries as Fabric Convener in Dundee and as a member of Edinburgh's Property Committee, he also contributed to the wider work of the Church through prison chaplaincy and as a member for eight years on the Board of Practice & Procedure. When appointed to the General Trustees in 1995, James was the youngest ever General Trustee and he brought his skills and experience to bear in this work and in particular to the Fabric Committee of which he became Convener in 2005. With his warm and cheerful disposition, James has built on the work of his predecessor, Findlay, guiding the Trustees through some major challenges and seeking to ensure that they are well-placed to meet the future. His fellow Trustees regret that he has decided not to seek re-appointment at this Assembly. James has often referred to his work with the General Trustees as being both a privilege and a huge pleasure. True to his architectural training he has brought to his role as Chairman a charming blend of "commodity, firmness and delight". The Trustees' Board will miss the funny stories with which he has regaled them prior to the start of Board meetings but they are delighted that he will continue to serve as a Trustee.

On behalf of the General Trustees

IAIN C DOUGLAS, *Vice-Chairman*
 DAVID D ROBERTSON, *Secretary & Clerk*

APPENDIX 1
SYNOPSIS OF CENTRAL FABRIC FUND GRANTS AND LOANS VOTED IN 2013

		Churches/Halls		Manse		Total	
		no	amount	no	amount	no	amount
Grants	Priority	22	£390,000	4	£43,000	26	£433,000
	Standard	134	£1,206,000	24	£212,000	158	£1,418,000
							<u>£1,851,000</u>
Loans	5%	31	£1,447,000	3	£105,000	34	£1,552,000
	3%	3	£55,000	0	£0	3	£55,000
	Interest free	5	£102,000	9	£690,000	14	£792,000
							<u>£2,399,000</u>
Bridging Loans				1	£370,000	1	<u>£370,000</u>

APPENDIX 2
CENTRAL FABRIC FUND

Comparative figures for loans and grants voted over the past three years:

	2011 £	2012 £	2013 £
Interest-bearing Loans	2,358,000	1,920,000	1,607,000
Interest-free Loans	205,000	1,318,000	792,000
Bridging Loans	280,000	307,000	370,000
Standard Grants	1,193,000	1,827,000	1,418,000
Priority Grants	513,000	420,000	433,000

APPENDIX 3
VALUE OF HERITABLE ASSETS VESTED IN THE
AGENERAL TRUSTEES

	2013	2012
	£	£
Glebeland (12,559 acres):	45,262,00	32,556,000
Churches including integral halls (1,390):	189,613,000	155,579,000
Halls (206):	22,408,000	20,148,000
Manses (855):	<u>248,605,000</u>	<u>244,967,000</u>
	<u>505,888,000</u>	<u>453,250,000</u>

APPENDIX 4
SAMPLE OF MATTERS DEALT WITH BY THE TRUSTEES'
FABRIC COMMITTEE DURING 2013

Aberdeen: Garthdee – The Trustees made available a grant of £10,000 towards the cost of replacement windows at the hall and a grant of £1,000 towards the cost of a Feasibility Study into the congregation's suite of buildings.

Ballantrae – two Trustees have worked with officebearers to look at options for the provision of much-needed modern hall facilities to ensure that the congregation can extend its work and witness. It is envisaged that instead of a separate hall on part of the glebe, the facilities can be made available by way of an extension to the church.

Dundee: Coldside – This congregation came forward with proposals for a major refurbishment of its church and attached halls. The plans included substantial fabric works including the installation of a new heating system. The Trustees were delighted to make available a grant of £20,000 and loan of £30,000 towards the cost of the works.

Durness and Kinlochbervie – A grant of £5,000 and loan of £4,000 towards the costs of re-harling and re-painting the

exterior of the churches at Durness and at Kinlochbervie were made available from one of the Bequest Funds under the Trustees' administration to help make the buildings wind-and-watertight.

Edinburgh: St Martin's – This was an exciting project in which the congregation made over the bulk of the church and hall site to Cruden Homes in return for the construction of a new church centre for the benefit of the congregation. Crudens then built affordable housing in partnership with Port of Leith Housing Association. The construction of the new church centre was completed before that of the surrounding houses, allowing early use by the congregation with the contract being finished within budget and on time. The Trustees made available grants totalling £60,000 towards the cost of the fitting out of the new centre and various ancillary items such as window shutters. The construction of the church centre and the new housing has vastly improved the aesthetic quality of the site on Magdalene Drive.

Edzell Lethnot Glenesk – The Trustees gave a grant of £4,000 towards professional fees for a Feasibility Study by J F Stephen Architects into the church and hall building which will enable the office-bearers and congregation to identify how best to modernise the sanctuary including the provision of new heating, lighting and windows. Simultaneously, the Trustees made available a grant of £1,000 towards the cost of ceiling repairs above the gallery in the sanctuary.

Glasgow: Drumchapel St Mark's – This Priority Area congregation had been selected for the Chance To Thrive Project. The church and halls complex was in a poor state of repair with works required both internally and externally. A first phase of works included the replacement of the flat roofed area, asbestos removal, new flooring, renewal of heating and re-decoration and professional fees was funded in part by Central Fabric Fund grants of almost £100,000.

Kilmuir and Stenscholl – This congregation had sought assistance towards the cost of works including replacing windows and doors and improving insulation at Kilmuir church and hall and inserting insulation to the church and manse at Staffin. The Trustees made available a grant of £6,000 and a loan of £5,000 from the Central Fabric Fund towards the cost of the works.

Lochbroom & Ullapool – Following a major plaster failure in the church in Ullapool the building was unavailable for use leading to the congregation and other users moving temporarily to other buildings. Substantial repair work was required and the Trustees made available a grant of £20,000 and a loan of £15,000 towards the cost of this important work so that the church was back in full use within a short period of time.

APPENDIX 5 CONSOLIDATED STIPEND FUND

Capital	Total Value	Value of Share
31 December 2009	£58,962,655	£3.8557
31 December 2010	£64,498,524	£4.1706
31 December 2011	£59,206,116	£3.8220
31 December 2012	£62,402,389	£4.0482
31 December 2013	£73,565,935	£4.7268

Revenue	Income	Shares Issued at 31 December	Rate of Dividend
2009	£2,891,692	15,292,347	£0.2173
2010	£2,882,992	15,323,115	£0.1871
2011	£2,854,521	15,349,101	£0.1852
2012	£2,899,637	15,414,898	£0.1881
2013	£2,930,183	15,563,546	£0.1861

During 2013 the sum of £556,249 was admitted to the Fund in exchange for 134,634 shares.

APPENDIX 6 DETERMINATIONS MADE UNDER ACT VII 1995

1. 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 to the benefit of the congregation in the Consolidated Fabric Fund: Aberdeen: Mastrick – ground at church and hall site; Airdrie: Broomknoll – manse; Alloa: Ludgate – manse; Banton – manse; Birsay Harray and Sandwick – St Michael's church; Harray; Buckhaven and Wemyss – East Wemyss church; Carnwath – Auchengray church and hall; Cleish – manse; Clydebank: Abbotsford – manse; Coldingham St Abb's – hall; Cruden – West church, Hatton; Cullen and Deskford – manse; Cumbernauld: St Mungo – manse; Cumbrae – manse; Delting – Mossbank church; Dundee: Craigiebank – manse; Dysart: St Clair – (1) former Dysart manse and (2) former Viewforth manse; Edinburgh: Greyfriars – former Kirk O'Field manse; Edinburgh: Holy Trinity – manse; Edinburgh: Inverleith St Serf's – Inverleith church and manse; Edinburgh: Portobello Old – manse; Glasgow: Partick Trinity – ground at Kensington Road, Glasgow; Glasgow: St Nicholas Cardonald – manse; Glasgow: Springburn – manse; Glenmuick (Ballater) – Glengairn church; Hamilton: Gilmour and Whitehill – manse; Hamilton: Old – former North church and hall; Hawick: St Mary's and Old – manse; Isla Parishes – church at Kirkton of Airlie; Killin and Ardeonaig – church hall; Ladykirk and Whitsome – Whitsome church; Lasswade and Rosewell – church hall; Lecropt – cottage at Bridge of Allan; Monikie & Newbigging and Murroes & Tealing – (1) manse at Monikie and (2) house in Balgray; Motherwell: St Margaret's – manse; Nairn: Old – manse; Newbattle – stable building at church; Renton Trinity – manse; Rhu and Shandon – manse; Roslin – part of manse garden; Sandwick Cunningburgh and Quarff – manse; Slamannan – (1) hall and (2) manse; Stepps – manse; Stonehaven: South – manse; Tarbert (Harris) – (1) mission hall at Scalpay and (2) Marig mission hall; Upper Clyde – Lowther church.

2. 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 congregation in the Consolidated Stipend Fund: Ashkirk; Edinburgh: Ratho; Guthrie and Rescobie; Kilmaronock Gartocharn; Kilmuir and Logie Easter; Meldrum and Bourtie; Monigaff.

3. Miscellaneous: The General Trustees made the following miscellaneous determination: Crieff: South and Monzievaird – sale of retirement house; Culter – sale of church and transfer of balances to Central Fabric Fund; Dundee: Trinity – sale of house and transfer of funds to Ministries Council; Livingston Ecumenical Parish – sale of manse and transfer of funds to Ministries Council; Maud and Savoch – sale of beadle's cottage and transfer of balance to Maud church Fabric Fund.

CHURCH OF SCOTLAND GUILD

May 2014

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the report.
2. Commend the work of the Guild and its theme for 2014-15 "A World to Serve" (1).
3. Approve the revised constitution (2 and Appendix 1).
4. Thank the many thousands of members of the Guild for the contribution to the life and work of the Church, locally, regionally and nationally (3).
5. Urge congregations where there is no Guild to liaise with the Guild Office regarding the advantages of forming one and of the option of individual membership (3).
6. Pray for the continued success of the Partnership Projects for 2012-15 (6).
7. Encourage the Guild as it selects its new strategy, themes and Project Partners for 2015-18 (6.6).
8. Welcome the resources which have emerged from the Guild's Golden Age Project and encourage their use across the whole Church and beyond (7).
9. Commend the on-going work of the Guild on the issue of Domestic Abuse and Human Trafficking (8.2).
10. Commend the on-going involvement of the Guild on the Prison Visitors' Centres Group (8.2).
11. Commend the on-going work of the Guild with the Scottish Women's Convention (8.2).
12. Commend the on-going work of the Guild with Jubilee Scotland (8.2).
13. Commend the on-going work of the Guild with the World Day of Prayer (8.2).
14. Welcome the on-going and developing work done in co-operation with other Councils and Committees of the Church of Scotland (8.3).
15. Note the Guild's work with the Priority Areas Committee and its continuing commitment to the ongoing delivery of the Priority Areas Action Plan (8).

REPORT

1. A World to Serve

The essence of the Guild is serving the world ... it was formed as the Woman's Guild in 1887, to provide a structure through which the talents and insights women of the Church of Scotland could be released to the benefit of the whole Church.

1.1 The 2014-15 session of the Guild will be built around the theme, "A World to Serve", the third and final theme in our strategy for 2012-15, "Whose we are and Whom we Serve".

1.2 It is fitting that we complete the strategy with a theme that so fully reflects the work and the history of the Guild.

A World to serve ... Since the earliest days of the Woman's Guild in 1888, when the organisation raised funds to build a Girls' School in Kalimpong in India; through work in every continent (except Antarctica, but we remain open to suggestions!); through work with and for people at the margins of society who have benefited from Guild Projects and through the on-going pastoral and community-based work at local level, the Guild has served its world.

1.3 So, this theme is really a re-statement of what has gone before, a re-affirmation of the very essence of the Guild at its best.

1.4 Over the coming year, we intend to take this theme to heart and to develop it in a wide variety of ways.

1.5 Serving the world can mean social service. It can mean looking after the environment and creation. It can mean sharing gifts and insights. It can touch every area of our lives because we are called to serve, not as a duty but as a privilege.

1.6 The three pillars of the Guild's work are worship, prayer and action and this new theme sits comfortably with each of these, so we look forward to yet another year of inspiration and thanksgiving!

1.7 For 127 years, the Guild has told a great human and Christian story for its members and for those whom it serves. It is a rich and colourful thread that has woven itself into the wider tapestry that is the church. It is a story of care and of insight; of challenge and courage; of determination and celebration.

1.8 Clearly, the Guild faces real obstacles as it seeks to continue to serve God and the world, but in this Commonwealth Games year, we need to hold on to the belief that those have gone before us have passed on the baton to us and it is an honour to be asked to continue the Guild story.

1.9 This coming year, we hope, or rather, we *intend* to write another exciting chapter in that story and would invite the whole church to back us fully in our endeavours.

A World to serve ... In 1904, the Guild addressed the problem of "intemperance" amongst women by opening "Guild Cottage" in Lasswade.

2. Looking Ahead

2.1 In each of the last two years, we reported the progress of a pilot project which allows all of our national representatives to be part of the National Executive as well as members of our constituent committees.

2.2 It has been the strong feeling of the National Executive that this has been a positive move and that national representatives feel more involved in the whole range of the Guild's work, becoming more able to convey back to their local members what is happening in their name at the national level.

2.3 This year, we bring to the Assembly a revised constitution which seeks to reflect the success of this pilot project and which allows us to extend further some principles which we hold as important as the Guild goes forwards.

2.4 Following our internal discussions, we bring to the General Assembly a revised constitution, for which we seek approval. This document is the result of a wide consultation within the Guild and with other parties, including the Law Department of the Church of Scotland.

2.5 Systems and structures don't create the spirit of an organisation, though. We are clear that a legal document like this cannot of itself offer solutions to the many challenges of numbers, finance, demographics and so on that we face, but it is important that we have a way of operating that allows us to face those challenges with imagination and a variety of strategies. We hope that the revised constitution will help us in that.

2.6 To help Guilds work within the spirit and the framework of the Constitution, a booklet containing notes and guidance will be published.

2.7 In addition to the revision of the constitution, the Guild also established a Focus Group of people from within and outside the organisation to consider what the future shape of the Guild might be. The outcomes from this group will form the basis of much discussion over the coming session.

A World to serve ... In 1939, the members of the Guild were given special vouchers to allow them to knit for troops without using their own ration coupons.

3. The Local Guild

3.1 The work of the Guild is centred on the local groups, with hundreds of these meeting regularly all over the country, continuing the presence of the organisation within a significant majority of our Church of Scotland congregations.

3.2 This work is often unseen and usually unsung, but plays a central part in the life of the Church.

3.3 Looking ahead, we hope that we can find more and better ways of letting people who are not part of the Guild see just what a mark can be made when skills and energies are brought together with commitment and purpose to serve God in the local situation.

3.4 We hope also to re-invigorate the sense of the benefits that these individual groups can bring to the wider contexts of Presbyterian Councils and the National Guild.

3.5 It is, of course, good to be told how positive the Guild is in the experience of the church and we do hear that often. However, we also want to get beyond the kind comments to let people see that the Guild continues to be a place where many challenges are met and where risks are taken.

3.6 We live in a time when the whole church needs to rethink its place in society, how it meets spiritual, social and personal needs, how it expresses itself. The Guild can bring so much to that discussion and can offer a place where folk can find purpose and opportunity for service.

3.7 Perhaps the Guild has been a victim of its own success to an extent and the sheer energy and enthusiasm that its work reflects may have become a little taken for granted?

3.8 It would be good to rediscover some of the radical spirit that brought it about and to use that to attract people to join us and to look beyond any stereotypes that they may associate with the Guild.

A World to serve ... For many decades the Guild has run a rolling programme of Partnership Projects which have addressed hunger, post-natal depression, teenage runaways, reconciliation, ageing, homelessness, poverty, youth work, drug abuse, ministry training, special needs, elderly care, domestic abuse, health issues, inter-faith work ... all of these have been embraced and explored.

4. Events

4.1 At the National level, we see the Guild as being greater than the sum of its parts. This is often the result of the encouragement and support that people get from meeting others with the same challenges and opportunities. Coming together in conference instils confidence and reassurance as well as affording the chance to develop new initiatives and build on existing work.

4.2 Annual Meeting 2013

4.2.1 As has been our custom in recent years, the Guild Annual meeting took place in the Caird Hall in Dundee on 5 September.

4.2.2 Our speakers and other contributors were truly inspiring. The Moderator led the way with an address that opened with a series of humorous tales about her experience as a young female minister, but led on to a passionate exhortation to the Guild and the Church to look at the way in which it used the talents of women to enhance and encourage; to reflect an inclusive and rich community of the people of God.

4.2.3 We heard also from Olivia Giles, director of the charity "500 miles". We heard of the work that was being done to provide prosthetic and orthotic services in Malawi, Zambia and Zanzibar.

4.2.4 The power of Olivia's own story and the tales of her work in Africa were extremely moving and have since allowed the Guild to explore ways in which we can help with her work, including sharing contacts with our friends in the Central Church of Africa Presbyterian, Synod of Livingstonia.

4.2.5 In the afternoon we learned of the work of “More than Gold”, with Lorimer Gray speaking eloquently about the ways in which the churches might serve the Commonwealth Games in Glasgow in July of this year.

4.2.6 Our own Linda Young, of Kirkcaldy Presbyterial Council, spoke of the work of the Prayer Shawl Ministry, a form of witness that offers comfort to those in dark times in their lives through providing shawls and knitted squares accompanied by prayers.

4.2.7 Music was provided by the Celtic Carillon, whose gentle sounds and remarkable musicianship gave balance and beauty to the day.

4.2.8 We look forward now to the 2014 meeting on 6 September, again in the Caird Hall.

4.3 Educational Representatives’ Conference

4.3.1 The “Ed Reps” met at Stirling Baptist Centre in May and had a very profitable day looking at the task of promoting learning and development in the Guild in the context of the theme for the year, “A Fellowship to Build”.

A World to serve ... In 1947, members of the Guild made and sent 3000 layettes to young mothers in Germany as an act of reconciliation.

5. Heart and Soul

5.1 Once again, the Guild took part in the Heart and Soul event in Princes Street Gardens and welcomed members from across the country to its stall. It was really good to see the interest that people showed in the event in general and in the Guild stall in particular.

A World to serve ... In 1956, the Guild built a Church in Barlanark to serve the new communities in the east end of Glasgow.

6. Partnership Projects

6.1 The Partnership Project Scheme is one of the most important parts of the work of the Guild. It is important on many levels.

6.2 The scheme allows the Guild membership to be involved with and learn about the work of charities at home and abroad that are dealing with some of the most challenging situations in which people find themselves. Through that process, we can find opportunities to develop a faithful, theological understanding of these issues and play a part in supporting the incredible work that is being done by our partners.

6.3 Over the period 2012-2015, we are working with:

- ***A Heart for Art***, with Crossreach and looking at the use of art therapy in the care of those with dementia.
- ***A Passage from India***, in partnership with the Priority Areas Committee and dealing with micro-financing of enterprises within Urban Priority Areas in Scotland.
- ***Mary's Meals***, working in Liberia, one of the poorest countries in the world, to provide food and resources for school children.
- ***Out of Africa into Malta***, run by the Presbytery of Europe in co-operation with the World Mission Council and addressing issues faced by refugees escaping from a range of tragic circumstances and coming to Malta to seek hope.
- ***Comfort Rwanda***, whose work is to extend a project in which those who were responsible for the terrors of genocide in that country are building new homes for their victims.
- ***The Julius Project***, an initiative of Scottish Churches’ Housing Action recognising the problems faced and support required by people entering social housing tenancies following a period of homelessness.

6.4 Each of these demonstrates a different outworking of mission and service, but together they represent the core of the Guild, working in worship, prayer and action; being alongside those in need and challenging the wider church to live out its faith amongst the poor and the disadvantaged.

6.5 In Liberia, Rwanda, Malta and Scotland, the projects touch the lives of many and it is a privilege for the Guild to be able to share in the tasks that our funds support.

Later in this report, we record the funds raised already for these six projects.

6.6 While we look forward to continuing to work with the current six projects over the next year, we also look forward to the process of selecting the partners with whom we will work in the period from 2015-18 and ask that the church will pray for us as we go through the process of selection later in the year. These will be chosen with the new strategy and themes for the same period very much in mind.

A World to serve ... In 1969, the Guild began its programme of Guild Projects in response to a visit by its President to a meeting of the WCC in Sweden, where she had been deeply moved by the needs of people in other lands.

7. The Golden Age Project

7.1 In the last two years, we reported that we would be embarking on this piece of work, intended to look at the place of older people in the church.

7.2 The intention was to look at how we work *with* older people rather than seeing them as people *for whom* and *to whom* we do things.

7.3 Over this past year, we have continued to work with the Charity, Faith in Older People (FiOP) and the University of Aberdeen, along with our colleagues in the Church and Society Council.

7.4 Particular thanks go to Dr Harriet Mowat, who has lead the research work, to Maureen O'Neill of FiOP and Professor John Swinton from the University for their support.

7.5 Central to the success of the project have been the congregations and local groups who have taken the task of working out the project in practical ways in their own places.

Thanks go to the congregations of the Church of Scotland involved:

- St Kentigern's, New Laigh, St Aidan's & St Marnock's, in Kilmarnock.
- Mannofield, New Stockethill and Westhill Skene, in Aberdeen
- Balerno, Granton and Mayfield Salisbury in Edinburgh

Thanks also go to the congregations of the Scottish Episcopal Church's Diocese of Moray, Ross and Caithness who have taken part and offered an ecumenical dimension that adds value to the project:

- St Andrew's Cathedral, Inverness
- St Catherine's, Grantown on Spey
- St Ninian's, Invergordon

7.6 We are delighted to be launching the resources that have emerged from the work of the project at this Assembly and look forward to sharing these with the wider church. Indeed, we hope that the thinking behind the project can form the basis of any planning within the local and national church in terms of asking questions about who our people are, how we serve, how we include.

7.7 Looking forward, we will be thinking about how the experience of the Golden Age Project might help us work more closely with others, including the Social Care Council and the Priority Areas Committee.

A World to serve ... In 1982, the Guild supported a boycott of South African oranges in protest at the evils of apartheid.

8. On-going work

8.1 The Guild is often about new ideas and new areas of work, but we are also very conscious of the need to continue to support and be involved with work that has been on-going.

8.2 In this vein, we continue to play an important role in a number of groups.

These include:

- Inter-faith Group on Domestic Abuse
- ACTS Anti-Human Trafficking Group

- Prison Visitors' Centres Group
- Scottish Women's Convention
- Jubilee Scotland
- World Day of Prayer

8.3 Church of Scotland

8.3.1 The Guild has constitutional representation on the Church and Society Council and the Mission and Discipleship Council. We have also accepted invitations to send representatives to attend the Social Care and World Mission Councils, both of whom have been regular partners with the Guild on Projects over many years and who deal with issues and relationships close to the work of the Guild.

8.3.2 Indeed, in the past two years, we have sent delegates to conferences in Taiwan, Malawi and Ghana. These visits took place with the great help and co-operation of the World Mission Council.

8.3.3 The Guild also sends representatives to the Priority Areas Forum and looks forward to working more closely with the Forum as it seeks to serve the most disadvantaged parts of our society.

8.3.4 One of our closest partnerships has been the one with the National Youth Assembly, with the Guild taking part in the 2013 event and in the planning for the 2014 one. The Guild particularly wants to thank the Youth Assembly for the donation of over £ 2400 towards the work of the Projects, raised at its charity dinner in 2013.

A World to Serve ... In 1996, the Guild worked in partnership with the Board of Parish Education on the project "Bridging the Gap", which funded the Youth Assembly and set it on the way to becoming a fixture in the Church of Scotland calendar and led to the presence of Youth Representatives at the General Assembly.

8.3.5 Furthermore, the Guild welcomes the National Youth Assembly as its first Honorary Group, strengthening still further the bond between the two organisations.

8.3.6 We value all of these contacts greatly and look forward to continuing to develop our work with other Church of Scotland Councils and Departments in the future.

8.4 The Inter-faith Group on Domestic Abuse

8.4.1 The Guild joins with those from many Christian denominations, the Jewish community and Islamic groups to promote awareness of domestic abuse and to help those in faith communities address the matter.

8.4.2 We are also part of the Scottish Women's Aid Interfaith Network and were well-represented at their "Stop It" conference in February of this year.

8.5 Human Trafficking

8.5.1 The Guild continues to be represented on the ACTS anti-human trafficking group and has contributed to that group's work both internally and in its relationship with the Scottish Parliament, as it responds to and encourages those in the Parliament looking to offer legislative backing to victims of trafficking and abuse.

A World to serve ... In 2007, the Guild took a leading role in raising the issue of Human Trafficking, leading to action by the Government and by the Churches. A similar role has been played in the area of domestic abuse.

9. Leadership within the Guild

9.1 As with all Councils and Departments, the work of the Guild depends enormously on the contribution of elected office-bearers.

9.2 Over this past session, the Guild has greatly appreciated the part played by the National Convener, Marjorie Paton. We also thank Kay Keith, National Vice-Convener for all she has done in support of the Convener and, notably, her work with regard to the planning of the 2014 Annual Meeting.

9.3 Two of our National Committees see their Conveners complete their terms of office this year, and we thank

Margaret Dundas (Projects and Topics) and May Moffat (Programmes and Resources) for all that they have done within their own areas and across the wider work of the Guild.

We also record our thanks to Rosemary Johnston (Finance and General Purposes) and Marge Paterson (Marketing and Publicity) for their energetic work as Conveners of National Committees.

9.4 The Guild also records its good wishes to Kay Keith of Dumfries Presbyterial Council and Linda Young of Kirkcaldy Presbyterial Council, who have been elected as National Convener and Vice-Convener respectively for the 2014-15 session. We wish them well as they undertake these important roles.

A World to serve ... Since 1997, the Guild has operated the Partnership Project Scheme, raising funds for and awareness of six Christian Charities at home and abroad on a three-year cycle.

Well over £2 million pounds have been raised to date, founded on theological reflection of the needs and issues being addressed.

10. Guild Office

10.1 The Guild records its thanks to the work of its staff in Guild office for their willingness to support and facilitate the work of the organisation.

10.2 Without the flexibility and commitment of all of our staff, we would not be able to offer the levels of support and service to the membership that they rightly expect.

A World to Serve ... Croatia, Egypt, England, Gambia, Guatemala, Hungary, India, Liberia, Malawi, Malta, Nigeria, Papua New Guinea, Philippines, Rwanda, Scotland, Siberia, South Africa, Thailand. All of these countries have been touched by the work of Guild Partnership Projects down the years.

11. In Conclusion

11.1 The Guild is an integral part of the Church of Scotland. It is an asset to the Church of Scotland.

11.2 The Church as a whole and the Guild within it have maybe lost some confidence in the face of scepticism and increasing secularism in society.

11.3 There is no place for pride when it is used for self-promotion, but there is a place for reflection that allows us to acknowledge the value of what do and what we have done. From that beginning, the way ahead is less daunting. The sense of purpose is clearer.

11.4 If we are told often enough that we are irrelevant and anachronistic we can easily begin to believe it. Of course, we need to have self-awareness and to recognise the transformed world in which the contemporary Guild finds itself.

11.5 But! ... The Guild has always done that and has evolved to find ways to serve its world that are relevant and effective.

11.6 We pray that, by God's Grace we can meet the future as we have met the past...committing afresh to Him, "Whose we are and whom we serve".

In the name of the Guild

MARJORIE PATON, *National Convener*
IAIN WHYTE, *General Secretary*

APPENDIX I GUILD CONSTITUTION 2014

1. Aim

The Church of Scotland Guild is a movement within the Church of Scotland which invites and encourages both women and men to commit their lives to Jesus Christ and enables them to express their faith in worship, prayer and action.

2. Membership

Membership of the Guild is open to all who accept the aim.

3. Structure

The Guild is organised as follows:

3.1 Congregational Groups

3.1.1 Congregational Groups are formed within the family of a local congregation (or congregations in the case of linkage) with the agreement of the Kirk Session and are subject to the jurisdiction of the Session and in receipt of its care and support. Where there is a linkage, the group should agree with the relevant Kirk Sessions as to which will hold this jurisdiction.

3.1.2 Each group elects its own leadership team to run the group in a way that is appropriate to the group's own circumstances. However, it is a requirement that there is a majority of Church of Scotland members or adherents on this team.

3.1.3 Short periods of leadership are acceptable and no-one should be expected to remain on the team for more than three years.

3.1.4 Each group is registered with the National Office, which will hold records of office-bearers. It is a requirement that office-bearers include a contact person and a treasurer.

3.1.5 Groups are required to maintain their own finances within the current legislation of both the Church of Scotland and the civil frameworks and in accordance with the guidance published by the National Executive in support of the constitution.

3.1.6 Groups are responsible for ensuring that annual capitation fees, set by the National Executive, are paid timeously to the National Office.

3.1.7 Groups may wish to adopt a project or projects nominated by the Guild.

3.2 Other forms of membership

3.2.1 Individual membership is available, subject to the payment of an annual fee. Contact details for Individual Members are held by both the National Office and the relevant Presbyterial Council.

3.2.2 Other forms of membership may be established from time to time by the National Executive.

3.3 Presbyterial Councils

3.3.1 Presbyterial Councils unite groups within a Presbytery area or part thereof.

3.3.2 Each council elects its own leadership team to run the council in a way that is appropriate to the council's own circumstances. No-one should be expected to remain on the team for more than three years.

3.3.3 Presbyterial Councils elect representatives to the National Executive, one from each council.

3.3.4 Each council is registered with the National Office, which will hold records of office –bearers, to include a contact person and a treasurer.

3.3.5 Councils are required to maintain their own finances within the current legislation of both the Church of Scotland and the civil frameworks and in accordance with the guidance published by the National Executive in support of the constitution.

3.3.6 All Presbyterial Council meetings are open meetings.

3.3.7 Should the Council be required to take a vote on any issue, each local group appoints up to two voting members.

3.4 National Executive

3.4.1 The National Executive is responsible for policy and final decision-making, subject to Section six of the Constitution.

3.4.2 Presbyterial Council representatives are elected to serve on the National Executive for three years.

3.4.3 The National Executive can co-opt members for a period of up to one year. Such members will be non-voting and will be limited to five at any given time.

3.4.4 The National Executive operates a system of constituent committees and task groups, these being established and varied according to the operational requirements of the organisation.

3.4.5 The National Executive elects both a National Convener and Vice-Convenor, each of whom should normally serve for one year.

3.4.6 Any current member of the National Executive, including those about to retire, is eligible to be elected as National Vice-Convenor.

3.4.7 The National Vice-Convenor and Conveners of the National Committees are eligible to be elected as National Convenor.

3.4.8 These appointments and other elected positions within the Guild take effect immediately after the General Assembly in any year.

3.4.9 The National Executive must present an annual report, which is presented to the General Assembly, to whose jurisdiction the Guild is ultimately subject. The report is presented to the General Assembly by the National Convenor.

4. Administration

4.1 The National Executive appoints a General Secretary to administer its affairs, along with other staff as agreed by the National Executive. Staff will be employed by the relevant employing agency of the Church of Scotland.

The General Secretary is a member of the National Executive, *ex-officio*.

4.2 The Guild shall continue and shall assume the whole responsibilities and the whole rights and assets previously exercised and enjoyed by the Woman's Guild, whose work and functions are incorporated into the work and functions of the Guild. Existing trusts funds and all future donations and legacies received in connection with the Woman's Guild or any such work and functions shall be held and applied by the Guild, all according to the terms and conditions applying to them.

5. Statement Of Accounts

5.1 A statement of accounts of the National Executive of the Guild prepared as at 31 December each year, must be included within the audited accounts of the Councils and Committees of the General Assembly.

The General Treasurer of the Church of Scotland will be the Treasurer of the Guild, *ex officio*.

6. Amendments To The Constitution

6.1 The Constitution may be amended by the General Assembly following consultation with the membership of the Guild and on the recommendation of the National Executive.

6.2 Proposed changes must be intimated in writing to all voting members at National Level at least one week in advance of a meeting at which they will be considered.

6.3 Changes may be considered only if two thirds of those eligible to vote are present at the meeting and such changes are agreed by two thirds of those present.

**APPENDIX II
MEMBERSHIP**

The membership numbers for the Guild at the time of writing were:

Members	23,830, of whom 420 are men
Groups	917

APPENDIX III FINANCE

General Fund Income	£	General Fund Expenditure	£
Members' contributions	216,130	Management and admin	222,330
Sales of goods	6,165	Objects expenditure	60,152
Donations and grants	12,138	Cost of sales	6,516
Project support	17,919		
Other	30,865		
Total	283,225	Total	288,998

APPENDIX IV DONATIONS TO THE WORK OF THE CHURCH

Sums given by Guilds in 2012 were as follows:

To Ministries and Mission funds via congregations	£91,484.80
To Congregational funds	£379,076.49
To work of the Church (including projects)	£281,357.96
To work outwith the Church	£107,596.31
Total	£859,515.56

APPENDIX V PROJECT DONATIONS TO 20 FEBRUARY 2014

Comfort Rwanda: Building a Better Rwanda	£57,380.63
Crossreach: Heart for Art	£87,079.99
Mary's Meals: Making a difference in Liberia	£65,157.29
Ministries Council (Priority Areas): Passage from India	£34,767.86
Scottish Churches Housing Action: Julius Project	£51,837.79
World Mission Council: Out of Africa into Malta	£51,772.50
Total	£348,296.06

ADDENDUM

Marjorie Paton, National Convener

The Guild wishes to record its thanks to Marjorie for her year in office as National Convener. Marjorie has led the organisation with a gentle approach that has encouraged and guided us as we look to the future of the movement. She has travelled far within Scotland and beyond, visiting both Malawi and Malta to represent us and to develop direct contact with partners and friends who share our vision for the work of the Church and of sister organisations. Through our stakeholders' Focus Group, the first meetings of an Inter-denominational group of similar organisations and the re-establishment of the Bield Group of former Conveners, Marjorie has shown a real enthusiasm and a capacity for forward thinking that will inform the Guild's agenda in the coming years.

We wish her every blessing for the future.

In the name of the Guild

KAY KEITH, *National Vice-Convener*
IAIN WHYTE, *General Secretary*

TRUSTEES OF THE CHURCH OF SCOTLAND HOUSING AND LOAN FUND FOR RETIRED MINISTERS AND WIDOWS AND WIDOWERS OF MINISTERS

May 2014

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report and thank the Trustees and Staff.
2. Appoint Rev MaryAnn R Rennie 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, and separated or divorced spouses 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 £115,500 for Shared Appreciation Loans.

2. Housing Transactions: 2013

2.1 Assistance provided during 2013 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 257 houses at the end of 2013. 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 2013, seven houses were still being marketed for sale.

2.3 Apart from leases granted prior to 1989 (where rents continue at unchanged rates of 70 per cent of fair rents for ministers and 35 per cent for widows or widowers of ministers), rents charged for houses provided by the Fund are at a level of 50 per cent of market rent for ministers, and 25 per cent for widows and widowers of ministers.

3. Rents

3.1 The Trustees considered carefully the level of annual rent increase, in the light of an inflation figure of 3.09% (as at 31st December 2012). 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.

3.2 The Trustees therefore decided that rents should be increased by only 2.0%.

3.3 Whilst the Trustees will, of course, continue to implement their obligations of general maintenance and repair, attendance to such items may have to be restricted to matters which are urgent and necessary. Tenants have been advised of this in writing.

4. Loan Transactions: 2013

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 £115,500. 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 H M Revenue & Customs without liability for benefit-in-kind taxation. At the time of writing this was four per cent.

4.5 Details of each of the three types of loan outstanding as at 31st December 2013 are given in Appendix 3.

5. Donations, Bequests etc.

5.1 The Trustees are gratified to report that during 2013 they received a total sum of £132,695 by way of donations, bequests and gifts.

6 Funds

6.1 The net income from house sales less house purchases during 2013 was £924,372. The net increase in long-term loans during 2013 was £195,500.

6.2 Investments at market value, and cash deposits, at 31st December 2013 amounted to £5,239,544.

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 31st December 2013, 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 31st December 2013 and whose names have been placed on the Preliminary Applications List for assistance can also be found at Appendix 4.

7.2 In December 2013 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 ministry 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 parameters for 2014 be maintained at the 2013 levels so that the **maximum** price for a house to rent remains at £165,000 and the **maximum** price, or value, of a house in respect of which a loan would be given, remains similarly at £165,000. The Trustees remain 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 £165,000 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.

9. Congregational Contributions

9.1 During the course of 2013, a sub-committee of the Trustees met with representatives of the Ministries Council to discuss the amount of Congregational Contributions received annually by the Housing and Loan Fund.

9.2 The Ministries Council was concerned that at a time of financial austerity it was not sustainable for the Housing and Loan Fund to continue to receive the level of Congregational Contributions that have been provided historically. This had originally been set at a figure not to exceed 2% of National Stipend Fund, but in recent years the amount collected by the Housing and Loan Fund had been fixed at £500,000 per annum which worked out as being considerably below 2%.

9.3 Being mindful of the many financial challenges facing different parts of the Church, and having monitored closely the developing trend of Ministers deferring retirement, the Trustees of the Housing and Loan Fund took the decision to return to the Ministries Council the sum of £2 million of Congregational Contributions unrequired at this time. Details of how this money will be used will be found in the Report of the Ministries Council.

9.4 In addition the Trustees of the Housing and Loan Fund agreed to accept a reduction in the annual amount received in Congregational Contributions by 20%, during each of the next five years. This will result in the annual amount received being £400,000.

9.5 Furthermore the Trustees of the Housing and Loan Fund and the Ministries Council agreed to a review during the course of 2017 to assess the impact of the foregoing

and to consider future requirements beyond 2018.

9.6 The Trustees of the Housing and Loan Fund, having considered the results of the survey carried out amongst serving Parish Ministers in the early part of 2013, are aware that demand for assistance with retirement housing from the Fund is not likely to diminish over the next 10 years, and indeed in some years there may be a significant increase in those who may require help. Financial projections indicate that the Housing and Loan Fund should be able to meet all its present and likely future commitments over the course of the next 10 years, after taking into account the financial arrangements with Ministries Council set out at paras 9.3 and 9.4, provided that the crucial continuing assistance in the form of Congregational Contributions is maintained.

10. Staff

10.1 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.

In the name of the Trustees

J G Grahame Lees, *Chairman*
Ian Taylor, *Deputy Chairman*
Lin J Macmillan, *Secretary*

APPENDIX 1

Assistance provided	2013	2012
Number of Ministers retiring (and eligible to apply to the Fund)	50	47
Percentage assisted with a house to rent	6%	8.5%
Percentage assisted with a house purchase loan	10%	8.5%
Total percentage assisted	16%	17.0%
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	7
Ministers already retired	1	3
Widow(er)s & Civil Partners	3	3
Spouses	0	3
Total	15	16

* Assistance may be provided in a different calendar year to that in which the Minister actually retires

<i>Tenants as at 31st December</i>	2013	2012
Ministers	160	163
Widow(er)s & Civil Partners	74	76
Spouses	10	11
Commercial rental	3	4
Vacant	10	12
<i>Borrowers as at 31st December</i>		
Ministers **	85	91
Widow(er)s & Civil Partners	49	50
Spouses	0	0

** Three Ministers have dual loans

APPENDIX 2

Rental Housing				
	2013		2012	
Total number of houses owned at 1st January	266		265	
Houses purchased during year	4		10	
Total cost of purchases		£553,507		£1,290,279
Average house price		£138,377		£129,028
Houses sold during year	14		9	
Total amount realised		£1,477,879		£1,179,194
Average proceeds		£105,563		£131,022
Houses bequeathed/gifted during year	1		0	
House relinquished during the year	0		0	
Houses relet during year	2		2	
Total number of houses owned at 31st December	257		266	
Average market rent of property purchased during year	£6,075		£6,540	
Average rent of new tenancies - Ministers/Spouses	£3,075		£3,192	
Average rent of new tenancies - Widow(er)s	£1,500		£1,510	

APPENDIX 3

Housing Loans				
	2013		2012	
<i>Long term loans outstanding at 1st January</i>	138		141	
Value of loans outstanding		£5,994,200		£5,874,200
New loans granted during year	6		4	
Additional loans granted during year	0		0	
Value of loans granted		£540,500		£265,500
Loans fully repaid during year	10		7	
Loans partially repaid during year	4		1	
Value of loans repaid		£345,000		£145,500
Long term loans outstanding at 31st December	134		138	
Value of long term loans outstanding		£6,189,700		£5,994,200
<i>Short term Bridging Loans outstanding at 1st January</i>	0		3	
Value of Bridging Loans outstanding		£0		£353,000
Bridging loans granted during year	6		2	
Value of Bridging Loans granted		£375,000		£44,000
Bridging loans repaid during year	3		5	
Value of Bridging Loans repaid		£220,000		£397,000
Short term Bridging Loans outstanding at 31st December	3		0	
Value of Bridging Loans outstanding at 31st December		£155,000		£0

APPENDIX 4

Outstanding Commitments at year end				
	2013	2012		
For next 5 years				
Houses to rent	27	27		
Housing Loans	13	15		
Value of outstanding commitments	£5,163,000		£5,428,000	
Preliminary Applications				
	2013	2012		
For those retiring between 5 - 10 years	1	4		

THE CHURCH OF SCOTLAND INVESTORS TRUST

May 2014

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Approve the re-appointments of Mr B J Duffin, Mr R H Nisbet and Mr G R Young as members of the Investors Trust from 1 June 2014.
3. Receive the Annual Report and Financial Statements of the Investors Trust for 2013.

REPORT

The Church of Scotland Investors Trust, which was established by the Church of Scotland (Properties and Investments) Order Confirmation Act 1994, submits its twentieth Report to the General Assembly.

1. Introduction

The function of the Investors Trust is to provide investment services to the Church of Scotland and to bodies and trusts within or connected with the Church. The Investors Trust offers simple and economical facilities for investment in its three Funds: Growth Fund; Income Fund; Deposit Fund. Investors receive the benefits of professional management, regular portfolio supervision, spread of investment risk and economies of scale.

The bulk of the Church of Scotland's investments are held on a long term basis, for the purpose of generating growth in capital and recurring income 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.

Ethical considerations form an integral part of the investment management process and the Trustees have given guidance 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 whose management practices 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 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.

2. Investment Performance and Outlook

The total value of funds invested through the Church of Scotland Investors Trust increased from £323.7 million at 31 December 2012 to £354.2 million at 31 December 2013. The main factor contributing to this increase was a strong performance from equities.

All investment classes, with the exception of UK Government Bonds, showed positive returns in 2013. The major markets for the Growth Fund, UK and Overseas equities, grew by 28.65% and 23.81% respectively. Total Return for the Growth Fund in 2013 was 22.25% against the composite benchmark of 16.65% (adjusted to mirror the ethical guidelines of this fund).

The Income Fund is now invested in pooled funds with Managers, Royal London Asset Management. The Income Fund achieved a total return for 2013 of 5.17% against a benchmark of 1.16% in the first full year under their management.

3. Income Distributions

Contrary to initial expectations, the Managers managed to maintain the current level of distribution on the Growth Fund for 2013. A strong performance coupled with some companies distributing 'special' dividend payments, so called for their one off nature, saw the Growth Fund exceed its 15.5p per unit target and earn a little more than the 16.50p per unit we intended to distribute. We are pleased to report a modest increase in the level of distribution for 2013 (2013 – 16.75p per unit 2012 – 16.5p per unit). This represents a yield of 4.06 % on the unit price as at 31 December 2013. The Managers have assured the Trustees that they are comfortable with a 16.5p per unit income target for 2014 and the Trustees hope to be able to at least maintain the distribution at 16.75p per unit.

The level of income earned on the Income Fund was higher than forecast. With reserves being depleted in 2012, this has allowed the fund to meet the target of 50.0p per unit distribution while building on reserves. This represents a yield of 4.54% on the unit price as at 31 December 2013.

The average rate for 2013 declared by the Deposit Fund was 0.70% whilst base rate remained at 0.5%. The fund

Managers, within investment parameters set by the Trustees, followed a strategy of placing funds out for longer periods to take advantage of the marginally higher yields available. The average rate payable in 2014 will, as usual, depend on money market rates but there are again no expectations that official interest rates will increase in 2014.

4. Membership

In accordance with the terms of the Constitution, the following three members retire by rotation at 31 May 2014: Mr B J Duffin, Mr R H Nisbet and Mr G R Young, all three having indicated they seek re-election. It is recommended to the General Assembly that Mr B J Duffin, Mr R H Nisbet and Mr G R Young be re-appointed members for 3 years as from 1 June 2014.

5. Annual Report and Financial Statements for 2013

Copies of the 2013 Annual Review and the Annual Report and Financial Statements for the year to 31 December 2013 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*

A W T GIBB, *Chairman*
C Y ALEXANDER, *Vice-Chairman*
N ROBERTSON, *Secretary*

THE IONA COMMUNITY BOARD

May 2014

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the report and thank the Board.
2. Congratulate the Iona Community on the success of the year of anniversary celebrations.
3. Commend the use of the Iona Community Access Fund to enable people living in poverty to enjoy the Iona and Camas experience.
4. Commend the work of the *Closing the Gap* project highlighting the poverty premium – the additional cost of being poor.
5. Congratulate Revd John L Bell on being awarded the 20th Community of Christ International Peace Award for his passionate promotion of justice and peacemaking through congregational song and worship.

REPORT

1. General

The Board is pleased to report on a year of celebration for the Iona Community, and thanks members and staff who contributed to the Pentecost celebrations marking the 1450th anniversary of Columba's arrival on Iona, the Community's 75th anniversary events in Govan and the visit to Iona of the President of Ireland, Michael D Higgins – such significant occasions.

The two main aims of the Pentecost event were fulfilled. The first was to ensure that the occasion was planned and celebrated by the people of Iona. Islanders prepared and led the service of thanksgiving along with our Centres Director, Joanna Anderson. Children from Iona Primary School greeted guests arriving at the jetty with Gaelic songs, took part in the service and decorated the large marquee, erected in the school grounds, where refreshments were served. The island community turned out in force for the service in the Abbey and the buffet in the marquee. They were joined by hundreds of invited guests and dignitaries.

A second aim was to strengthen our partnership working with Historic Scotland. The Pentecost weekend also

marked the official opening of Historic Scotland's new interpretation facilities at the Abbey. This was conducted by Michael Russell, the local MSP and Cabinet Secretary for Education in the Scottish Government. All parties involved declared the celebrations a success and John MacLean, Convener of the island's Community Council, sent a message to say that we had 'done Iona proud'.

Three weeks later Iona Community members, associate members and friends gathered in Govan to celebrate the Community's 75th anniversary. The weekend included a shared meal and storytelling session about the early years, the inaugural George MacLeod Lecture with contributions by Douglas Alexander MP and Dr Bernard Sabella from Palestine, and a performance of the play by Alistair Rutherford *An Island between Heaven and Earth*, which had also been performed on Iona at Pentecost. We were blessed with glorious summer weather for St Columba's Day (Sunday 9 June) – ideal for our picnic in the grounds of Govan Old Church following the service of thanksgiving and the welcoming of new members.

Throughout the year members and associate members continued to gather in local groups and to be active in

their local churches and communities. This witness takes many forms from advocacy on behalf of asylum seekers, volunteering at food banks, serving as street pastors and protesting against social injustice and the possession of nuclear weapons.

Members gathered on Iona in October to discuss the issues in the forthcoming referendum on Scottish independence. We made use of the *Imagining Scotland's Future* material devised by the Church and Society Council. The session were excellently led by Simon Barrow and Carla Roth who enabled us to discuss the issues with both passion and sensitivity. The Iona Community will not be taking a formal position on the referendum but members will be engaged campaigning for a more just and equal society.

Rev Joanna Anderson, Centres Director, reports from Iona:

While the 75th anniversary celebrations were underway in Glasgow, on Iona we marked St Columba's Day. A special ecumenical service was held that morning using an order written by one of our members resident on Mull, Jan Sutch Pickard.

Vivid memories include Sister Jean, of the Roman Catholic House of Prayer, walking boldly up the aisle of the Abbey clanging a very loud, ancient sounding bell, the Moderator Revd Dr Lorna Hood dressed in her finery among us, and an excellent sermon from Revd Dr Ian Bradley.

We look back on a season of celebration and hospitality, welcoming guests from all over the world to our usual programme. The guest experience has on the whole been of a very high order in all our centres underpinned and enabled by excellent teams, both of Resident and Voluntary Staff.

The Iona Community Shop had a good year supplying Wild Goose publications, local crafts and fairtrade goods to guests and visitors.

As we celebrated the 25th anniversary of the MacLeod Centre this year, we began planning for the future of our Centres. We will seek to ensure that the way we staff and

run our centres continues to honour the great legacy and privilege we have of being in this place.

I end this season optimistic about the future, grateful to the wonderful Resident Group Team of 2013 for all their gifts and willingness to go the extra mile, and with confidence in the future.

Jon Lloyd, Camas Centre Co-ordinator, reports from Mull:

2013 was a busy year! We had one of our largest groups ever – a combined group from Washington, USA and Macclesfield which meant we were cooking for over fifty guests. That's fine – it's just the washing up goes on forever. We also welcomed new groups from the Gorbals in Glasgow, Young Carers from Oban and local children from Lochdon Primary school.

There were three new developments during the season. The Garden project involved acquiring a new polytunnel, building a fruit cage, creating an orchard and planting 400 new trees around the garden.

Six young people from the GK Experience in Blackhill, a Church of Scotland Priority Areas group, climbed across the mountains to Lochbuie, camped in the rain, walked along the beautiful coast route to Carsaig and then sailed in a traditional Baltic workboat to camp at Knockvologan, then on to Ulva and Fionnphort, then back on the bus. The event was transformational for the young people. They learnt how to look after themselves and one another in the environment, and also that where a boat can take you is not limited to a destination. It was hugely successful and the young people who had multiple deprivation issues then joined us for a residential stay at Camas which we had previously thought was untenable. They continue to meet up for cooking classes at St Paul's Church, Provanmill, Glasgow.

The third development saw several young adults joining us on three separate occasions during the season. They came with their youth groups, returned for our open enrolment personal development course "Sustain Yourself"

and then again for the end of season Garden week. It is so rewarding to see young people develop in confidence, hoping to volunteer at either Camas or Iona next summer.

As always it has been a privilege to welcome staff, young people and visitors down the track to one of the most beautiful spots in the world, and we are looking forward to the 2014 season.

2. Access to our Islands Centres

The Iona Community has two restricted funds which can only be used to assist our work with people living in poverty in the UK. The Access Fund has been built up through donations from many people over many years, and is strictly for subsidising people staying at our Island Centres. The Alastair Crerar Fund was formed from a one-off donation in 2011 and has the purposes:

- to enable greater numbers of single poor people to access our Centres on Iona and Mull or similar residential facilities as appropriate, by meeting travel and accommodation costs;
- to support social care and outreach initiatives in Glasgow
- to encourage partnerships with other agencies working with the single poor in Glasgow and elsewhere.

In 2013 we utilised £11,444 of the Access Fund and spent an additional £26,370 of our general funds offering subsidised stays on Iona and at Camas. The Crerar Fund was not used in 2013. This is a total of £37,814.

In 2012 the total subsidy was £45,115. Considerable support was given to the Church of Scotland Urban Priority Areas holiday week which utilised all three of our centres. The holiday week will run again in 2014, and the Iona Community will make a substantial contribution from our access funds.

3. Work with Young People

Chris Long and Ben Raw, Youth Resource Workers, report from Glasgow:

It is satisfying when things connect as straightforwardly as Lego bricks. Or when a story weaves together in a book

when characters and interactions make connections you wouldn't have imagined. It is even more satisfying when this happens in our work with young people, where the different bits of our work connect with each other and with the wider work of the Community.

The work may look the same as in previous years but we have consciously tried to do things differently. For example there was still work with schools but we prioritised work that would create ongoing relationship rather than one-off workshops. Though we didn't visit as many schools as in past years, we have initiated relationships with schools; with pupils and staff alike that will result in more long lasting outcomes. This year was a year to celebrate, but almost overlooked was the annual visit of Bellahouston Academy to the MacLeod Centre – over twenty five years of groups from the school. It was fitting that their visit in May marked the beginning of the 25th anniversary celebrations.

The Youth Festivals on Iona continue to develop. Young people from the Community's youth network, from Sweden and the USA, were joined by young people who attend the youth clubs and church youth groups we work with through the year in Glasgow. It was a special pleasure to welcome the guys and girls we work with on winter evenings to summer weeks on Iona, and to see how much their contributions were appreciated by those from other countries. Yes, the workshops were great and of course we had fun playing games on the beach – but the best outcome is to see friendships blossom and grow. Young people meet who otherwise would not and in the process grow to value themselves and others.

Some of the groups we work with year round also stayed at Camas. The way of life there really impacts on the young people who visit. As Jon Lloyd has reported above, a few young people who had gone to Camas initially within the comfort of their own group then signed up for other weeks were surprised by new found passions that lay dormant, just waiting for the challenge and adventure of Camas to wake them.

We continue to work with the Scottish Government in responding to sectarianism around Scotland and we were able to gather 30 young people in Glasgow in October as part of this work. The participants from Glasgow and Dunoon, Edinburgh and Perth had been involved in parts of our summer programme and came together to explore the perception and reality of sectarianism in their lives.

What we have accomplished might not be big or new but it fits; it meets young people where they are and offers them opportunities to explore what gives life meaning, to connect with others and to know they have worth, that they fit.

4. The Wild Goose Resource Group

The Resource Group and members of the Wild Goose Collective led the singing at Govan Old Parish Church on St. Columba's Day, at the service of thanksgiving and commitment celebrating the 75th anniversary of the founding of the Iona Community. Particularly apt was the new song by John Bell, Gathered for God. This and one other of John's new songs are included in the collection of the same name, by composers from our North American publisher, GIA.

For as long as the Macleod Centre has been open, the Wild Goose Resource Group has worked in the areas of worship, music and social justice on Iona and throughout Britain and the wider world. So the Centre's 25th anniversary was a kind of anniversary for us too! WGRG led a week on Iona in July – 'At the Doors of the Promised Land' – to celebrate some of the waymarks and discoveries of the last 25 years. One of our evening liturgies was "Ps" a multi-media, multi-sensory experience of the Book of Psalms, first created for the "Different Voices" national music event in Edinburgh in March by Graham Maule.

In September we were back at the Macleod Centre to lead 'Rough Guides for Curious Pilgrims'. The week's programme drew on insights from our monthly Glasgow event, Holy City, where our 2012-2013 theme 'Promising Lands' explored the journey of life as a pilgrimage

encompassing social, political, ecological, economic and spiritual aspects of our travels.

The new season of Holy City began with a three-month theme from October to December – BODY – exploring and celebrating ways that flesh, bone, spirit, senses, head and heart are understood in historical and contemporary, biblical and church experience.

Among other adventures, Jo Love continued commitments to school-based locum assistance for a local priority area parish, to chaplaincy with Greater Glasgow Girls' Brigade, as one of the writing team for the 'Spill the Beans' resource, and keeping the Holy City corner of the vestry in check.

The Greenbelt Festival 2013 also celebrated an anniversary – 40 years of witness to justice. WGRG were responsible for the main communion service, attended by 8,000+ people. We were reminded how far our musical repertoires have come by singing worship songs typical of each of the last four decades!

Our Northern Lights tent was shared by friends from Fischey Music, the Corrymeela Community, Church Action on Poverty and, of course, the Iona Community.

On October 18th, John Bell received the 20th Community of Christ International Peace Award during the Peace Colloquy in Independence, Missouri, for his passionate promotion of justice and peacemaking through congregational song and worship. The October 18th –20th Colloquy, "Peace, Justice, and Song," focused on justice and peacemaking through worship and music and celebrated the launch of the hymnal, *Community of Christ Sings*, which includes a dozen or more WGRG songs.

As well as completing three North American itineraries, John has been working throughout the UK, and in Sweden, Finland, Spain and Germany.

In 2013, John and the team have been writing a new incarnation of A Wee Worship Book, and the Collective have recorded a CD of songs from the collection Enemy of Apathy.

Sandra Kramer, Manager, reports on Wild Goose Publications:

During 2013 Wild Goose Publications continued its work of publishing books, e-books and downloads relating to the Iona Community's concerns and its stance on issues of faith, justice and peace.

A total of seven new books were published including *Saying Goodbye*, by Ruth Burgess, a resource for anyone planning a funeral, and *Hope Was Heard Singing*, a collection of prayers, poems and readings for Advent, by Sally Foster-Fulton.

A number of new digital downloads on various subjects and for specific occasions were made available and continued to publish e-book versions of our books, both new and backlist titles.

The Community's magazine, **Coracle**, is published four times a year. An online bulletin, eCoracle, and social media such as facebook and Twitter are also used to provide up-to-date news and topical views. Both publications are circulated worldwide keeping readers informed of the life and work of the Community, offering resources for reflection and worship and providing a platform for the sharing of provocative and diverse perspectives on global and local issues of social justice.

Publishing within the current economic environment continues to be difficult, and as a result we are trying to do more with fewer staff than ever. However, we do seem to have a large and expanding group of dedicated customers who appreciate having access to material that comes out of the Iona Community ethos. Long may we continue to produce these unique resources for the wider Church.

5. Prayer Circle

Polly Burns, Prayer Circle Co-ordinator, reports

The Iona Prayer Circle is part of the healing ministry of the Iona Community. Its roots are firmly based in the beginnings of the Community, from when people first

began to send in requests for prayers for healing to the fledgling Community in 1939. Prayers have continued ever since. These prayers are brought together during a simple service held on a Tuesday night in the Abbey. Intercession is made for people and places where there is need of healing of any sort. Prayer requests come from people visiting the Island and from those further afield contacting the Abbey by email or letter. People and places needing longer term prayer are placed on lists which are sent out to the many intercessors worldwide.

An important part of the Prayer Circle is the contact that is maintained through letter and email to the Co-ordinator. These communications are often in response to the theme explored in the bi-monthly prayer letter.

The Prayer Circle has continued to explore the theme of more earth based spirituality throughout the last year. This included a week on Camas where participants engaged in gardening, woodland clearing and dancing as expressions of contemplative prayer. There has been a flood of interest in these different ways of praying and seeking God, especially in the realm of healing. The vision continues to be one of "finding new ways to touch the hearts of all" within the healing ministry, something the planned week "Earthing Prayer" at the Mac in September will explore through engagement with nature, the arts and our bodies.

6. Closing The Gap Project

Kenny McBride, Poverty Resource Worker reports on the Closing The Gap Project

Closing the Gap is a joint venture with Church Action on Poverty and Christian Aid and is supported by the Church of Scotland and the Scottish Episcopal Church. This one year project was established by the partner organisations by a concern to highlight the poverty premium – the additional cost of being poor. The poverty premium includes lack of choice and quality coupled with the high price of food in poorer areas, the expense of pre-payment meters for gas and electricity, and the usurious interest rates charged when many living in poverty try

to access financial services. According to research by Save The Children, poverty premiums may reach a total of up to £1500 per year for a family, primarily as a result of major market failures. The project has been designed to examine and challenge these problems by consulting with various groups living in poverty, to hear their stories and suggested solutions. Representatives are invited to share their experiences with key decision makers in those industries at a series of roundtable events. We hope that the outcome of these meetings will be a shared understanding of the issues, some clear ideas on how to solve them and a willingness to work together to make the changes that are necessary.

The project has divided into the three most substantial fields where poverty premiums affect people – food, fuel and finance – and these are being addressed in three distinct phases of the project. The first, on food, ran from September to December. We began with a series of focus groups which highlighted a range of problems including the distance people have to travel, the steep rise in food prices and the problems of lack of storage and cooking facilities experienced especially by people living in temporary accommodation. Several interesting ideas emerged from those groups and centred around community initiatives such as growing food locally and community bulk buying.

In December, we brought these ideas to our roundtable event. This event was attended by representatives from Glasgow City Council, Nourish Scotland, the NHS, the Co-Op Group and others. This event led to broad agreement about the value of community bulk buying and we are now exploring the logistics of various potential schemes.

An internet forum is being established to enable the many interested parties – from poverty campaigners and activists to community gardeners and foodbank operators – to discuss ideas, share learning and plan collaborations.

There was also a strong feeling that more needs to be done at government level to develop food policy.

The poverty premium is most apparent with fuel costs. People living in poverty are more likely to be on expensive pre-payment meters and less likely to have access to the internet to enable easy comparison shopping, more resistant to change even if a better tariff is available, more likely to be without a bank account and so not eligible for discounted payment by direct debit, and vulnerable groups, such as retired people and people with long-term health problems, are more likely to be at home during the day and therefore using more energy.

Current policies to address fuel poverty are highly technical and are often not designed around the needs of the person or family living in poverty, but to suit landlords and other vested interests. Moreover, many existing schemes exhibit a bias against Scottish housing stocks and are not able to adapt to those differences, nor to Scotland's different climate which impacts particularly on people living in rural areas and in island communities. We aim to bring these concerns to the attention of politicians and to discuss with energy suppliers the potential to rewrite energy tariffs to the advantage of those living in poverty and explore other emerging ideas that may lower people's bills.

Work on the finance premium will include examining alternatives such as community savings schemes, credit unions and micro-finance. We hope to identify opportunities where relatively small investments from individuals, investors, philanthropists or government can enable not just financial inclusion for people living in poverty, but real financial empowerment.

There will also be a final event in August to celebrate, evaluate and to discuss future plans.

7. Commemorating St Columba, celebrating love, peace and unity

President Michael D Higgins – like his predecessors Eamon de Valera in 1963, and Mary Robinson in 1997 – came to Iona to honour the significance and legacy of Colm Cille, the Irish prince and monk whose story of exile and mission,

of faith, culture and political influence has so profoundly shaped and linked the histories of Ireland and Scotland.

In his eloquent address, 'Of Migrants and Migration', President Higgins recalled the story of ColmCille, noting that Iona was a fitting place to reflect on the experience of exile, and the patterns of migration, cross-fertilisation and return which are at the heart of Scottish and Irish experience. He cautioned:

'The past holds many lessons, not just of what is fine and good in our heritage, but also it can be ransacked and abused to facilitate the development of stereotypes which obstruct us, which hurt us and deplete or even poison our future. The positioning or sourcing of that poison in competing religious interpretations is a serious abuse, a contradiction of what ColmCille and monasticism stands for.'

Urging an alternative choice which acknowledges but is not confined by past conflict, he called for *'Openness to the experiences and views of others, and willingness to interrogate our own preconceptions, transcend divisions, and understand our neighbours and ourselves more.'*

The President was joined by Culture Secretary Fiona Hyslop MSP, representing the Scottish Government, in praising the Iona Community and its commitment to peacemaking and social justice.

The ecumenical service in the Abbey featured music and poetry by leading artists of the Scots and Irish Gaeltachts, including Flora MacNeil, Ciarán Carson, and Aonghas MacNeacail. The singing of the late Sean O'Riada's famous village male voice choir, Cor Cuil Aodha from county Cork, and the Scots Gaelic psalm singers 'lining out' in the

Hebridean tradition, were particularly powerful.

For the island community of Iona, and wider Argyll, this year of special events to celebrate the 1450th anniversary of Columba's arrival and settlement on Iona has been an opportunity to build closer links and working relationships among the councils, organisations and agencies which are so vital to the wellbeing, prosperity and sense of community on Iona and Mull.

From an Irish perspective, the significance of ColmCille as a potentially unifying symbol has inspired and energised a range of initiatives, including a spectacular homecoming pageant in Derry/Londonderry. A 40 foot curragh sailed back from Iona to the city, carrying a specially created 'Book of Iona' from the island children.

And for the Iona Community, the President's visit was one of the highlights of our own 75th anniversary, along with Pentecost celebrations on Iona and a memorable weekend at Govan Old Parish Church. We see it not in isolation, but in the wider political, cultural and religious contexts which continue to challenge and engage us all, wherever we live our lives. In words heard during the service on Iona that afternoon,

'May Christ be to us as he was to ColmCille himself: a source of love and peace and unity. And may we see each other in that place where there is no longer Irish or Scottish, Gael or Planter, Protestant or Catholic, but one great company of one great good heart together.'

In the name of the Board

ALLAN GORDON, *Convener*
PETER MACDONALD, *Leader*

NOMINATION COMMITTEE

May 2014

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Encourage Presbyteries and Congregations to consider prayerfully the talents of those known to them and to nominate those who may be able to contribute helpfully to the work of the Church.
3. Appoint the Rev Iain D Cunningham, Minister of Carluke: Kirkton as Convener of the World Mission Council. (Section 4.3)
4. Make alterations to Standing Committees and Councils as set forth in the Report. (Section 6)

REPORT

1. Background

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 names of those identified are recommended to the General Assembly and we are pleased that all of the available positions will be filled. It remains encouraging that the people whose names appear in Section 6 are prepared to serve the Church in this way and we commend their willingness to place their time and their talents at the Church's disposal.

2. Committee

2.1 The Committee has worked hard in the last year to encourage the wider Church to submit names for consideration rather than relying heavily on Councils and Committees themselves to do so.

2.2 At the 2013 Assembly, the Committee issued a blank nomination form to every commissioner in the hope of attracting some early submissions for the 2014 process. Whilst the immediate response rate was low, it is possible that this step contributed to an increased awareness of the process and offered commissioners more time to reflect on the matter. It is therefore planned that nomination forms will be distributed at this Assembly also.

2.3 Another step was to encourage individuals to self-nominate, whilst maintaining the requirement that every submission should come supported by a minister, Kirk Session, Presbytery or Council/Committee of the Church.

2.4 Perhaps the most notable move was the Committee's commissioning of a short film about membership of Councils and Committees which was made available on the Church of Scotland's website. Ministers and Kirk Sessions were encouraged to show the film to their members, and feedback suggests that this was well received. The Committee wishes to record its thanks to the Rev Dr Grant Barclay, Mrs Amanda Philip and Mrs Pauline Weibye, the Committee's Secretary, who braved the cameras and spoke so enthusiastically about their experiences of Church committees.

2.5 The Committee is pleased to report that its efforts have resulted in an increase in the response rate from the wider church, though the overall numbers are similar to recent years. The statistics are provided in Section 3. The Committee continues to be concerned about widening access to the Church's committees, particularly to younger people who are not generally free to attend day-time meetings.

3. Statistical Information

3.1 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.

3.2 Approximately 3,000 letters inviting nominations were sent out. These went to Ministers, Session Clerks, Presbytery Clerks, the National Office of the Guild, members of the Nomination Committee and Secretaries of Assembly Councils and Committees.

3.3 These letters produced a total of 175 proposed nominations in advance of the meeting, broken down as follows (some individuals were proposed for more than one committee, and some forms were supported by more than one category *eg* Minister and Kirk Session):

- 40 nominations from 37 Ministers (compared with 31 from 25 last year and 30 from 26 in 2012), with 26 being approached;
- 22 nominations from 12 Kirk Sessions (compared with 3 from 3 last year and 15 from 15 in 2012), with 6 being approached;
- 31 nominations from 10 Presbyteries (compared with 20 from 14 last year and 12 from 6 in 2012), with 14 being approached;
- 3 nominations from the Guild (compared with 6 last year and 2 in 2012), with 2 being approached;
- 10 nominations from Nomination Committee members (compared with 2 last year and 3 in 2012), with 7 being approached;
- 78 nominations from Councils and Committees (compared with 112 last year and 61 in 2012), with 67 being approached.

3.4 A total of 138 vacancies required to be filled this year. Around 30 nominations were put forward during the course of the January meeting, these names coming from members of the Nomination Committee and from Councils and Committees in order to fill particular gaps where specific skills and experience were required. In particular, there was a shortage of nominations in advance

of the meeting relating to those bodies dealing with the judicial processes of the Church.

3.5 The Committee will continue to monitor the response rate but would wish to thank all those who have taken the time to consider the matter.

4. Charity Governance

4.1 The General Assembly decided in 2010 to designate the voting members of the Council of Assembly as charity trustees for the Unincorporated Councils and Committees (The Church of Scotland, Scottish Charity Number SC011353). The Nomination Committee was charged by the Assembly with implementing an open recruitment process for new Trustees. The Special Committee on the Review of Charity Governance set out the process to be followed and identified the basic skills required; a skills audit of existing trustees, conducted by the Council itself in 2010, highlighted the skills gaps which the recruitment process would attempt to fill.

4.2 The Nomination Committee arranged for advertisements to be placed in *Life and Work*, *Ministers' Forum* and on the Church's website. Interviews for shortlisted candidates were held in December. The Nomination Committee provided the chairman and members of the interview panel and the Convener and Secretary of the Council of Assembly attended as observers. The nominations for two new members of the Council of Assembly brought in this report are those of the successful candidates from that process. The Nomination Committee wishes to thank the applicants for Council of Assembly membership, who so willingly submitted themselves to a rigorous recruitment exercise.

4.3 The Committee also noted that the Convener of the World Mission Council was due to retire this year and that his successor would become a member of the Council of Assembly and charity trustee for the Unincorporated Councils and Committees. It therefore engaged with the Council to ensure that its process for identifying nominations for a Convener was robust and transparent

and that due account was taken of the skills and qualities needed for charity trusteeship as well as for convening a major Council. The Committee wishes to draw the Assembly's attention to the nomination as Convener of the World Mission Council of the Rev Iain D Cunningham, minister of Carluke: Kirkton and a former Vice-Convener of the Council. The Committee is pleased to commend Mr Cunningham to the Assembly.

5. Convener

5.1 The Committee's Convener, the Rev Jim Dewar, comes to the end of his term at this Assembly. The Committee gave consideration to the role at its January meeting and invited nominations from among the membership. The Committee then considered the nominations and voted unanimously to recommend that Rev Kenneth Stott, Minister at Dundee: Chalmers Ardler, be recommended to the Assembly for appointment as Convener for the usual term of three years.

6. Nominations for Appointment to Councils and Committees

The Committee recommends the following appointments:

Arbitration Panel

Minister Appointed Iain Paton (Auchterarder retired)

Assembly Arrangements Committee

Convener Retiring Janet Mathieson

Convener Appointed Derek Browning (Edinburgh: Morningside)

Vice-Convener Appointed Judith Pearson (Aberdeen: Queen's Cross)

Ministers Retiring William Hogg, Shaw Paterson

Ministers Appointed Scott Brown (Chaplain of the Fleet, Royal Navy), Kristina Herbold Ross (Cockenzie and Port Seton: Chalmers Memorial), Donald McCorkindale (Ardgour I/w Morvern I/w Strontian)

Member Resigned Simon Bolam

Member Retiring Ron Steel

Member Appointed Robin Arnott (Dalgety)

Derek Browning, *Convener*
Judith Pearson, *Vice-Convener*

Audit Committee

Convener Retiring David Watt

Convener Appointed Grant Macrae

Grant Macrae, *Convener*

Central Services Committee (if not discharged)

Convener Retiring Angus Macpherson

Convener Appointed Bill Steele (Alvie and Insh)

Vice-Convener Retiring Philip Craig

Vice-Convener Appointed David Brackenridge (Peebles: St Andrew's Leckie)

Minister Retiring Iain Paton

Members Retiring Allan Dearing, Mary Sweetland

Members Appointed Violet Service (Tarff and Twynholm), Mary Sweetland* (Alexandria)

Bill Steele, *Convener*
David Brackenridge, *Vice-Convener*

Chaplains to HM Forces Committee

Convener Retiring Neil Gardner

Convener Appointed Gordon Craig (Chaplain to the UK Oil and Gas Industry)

Vice-Convener Retiring Jackie Petrie

Vice-Convener Appointed John Murdoch (Largo and Newburn I/w Largo: St David's)

Ministers Retiring David Almond, Colin Brockie, Alex Forsyth, Graham Smith

Ministers Appointed Colin Brockie* (Kilmarnock: New Laigh Kirk retired), David Gemmell (Ayr: Auld Kirk of Ayr (St John the Baptist)), Donald Prentice (Dallas I/w Forres: St Leonard's I/w Rafford), Graham Smith* (Livingston: Old), Steven Thomson (Elgin: St Giles' and St Columba's South)

Members Retiring Richard Campbell-Doughty, John Craw DCS

Members Appointed David Anderson (The United Church of Bute), Stuart Bridges (Edinburgh: Colinton), Richard Campbell-Doughty* (West Kilbride), Carolyn MacLeod (Edinburgh: Canongate)

Gordon Craig, *Convener*
John Murdoch, *Vice-Convener*

Church Art and Architecture Committee

Ministers Retiring William Hogg, Alison Mehigan
Ministers Appointed William Hogg* (Sanquhar: St Bride's),
 Alison Mehigan* (Bellie l/w Speymouth)
Members Resigned Kenneth Field, Raymond Young
Member Removed Michael Taitt
Member Retiring Brian Robertson
Members Appointed Alasdair Donaldson (Prestwick:
 St Nicholas') (2 yrs), Caroline Lewis (Bearsden: New
 Kilpatrick) (2 yrs), William Riddick (Dumfries: Maxwelltown
 West), Alistair Smith (Orwell and Portmoak) (1yr)

Graeme Roberts, *Convener*
 David Logan, *Vice-Convener*

Church and Society Council

Vice-Convener Reappointed Christopher Wigglesworth*
 (Edinburgh: High (St Giles')) (1 yr)
Minister Resigned William Burnside
Ministers Retiring Ruth Halley, Elaine MacRae, Alan Miller,
 Iain Murdoch, Jayne Scott
Ministers Appointed Ruth Halley* (Penicuik: North), John
 Nugent (Wick: St Fergus), Bruce Sinclair (Overtown)
Member Resigned Jason Lingiah
Members Retiring Hazel Watson, Rhoda Wright
Members Appointed Dan Gunn (Dunblane: St Blane's),
 David Johnson (Dumfries: Maxwelltown West), Marjorie
 Paton (Auchterarder), Charles Smith (Banff), Hazel
 Watson* (Glasgow: Jordanhill), Rhoda Wright* (Aberdeen:
 Mannofield)

Sally Foster-Fulton, *Convener*
 Christopher Wigglesworth, *Vice-Convener*

Council of Assembly

Members Retiring Stephen Brown, Donald Carmichael
Members Appointed John Corrigan (Newmilns: Loudoun),
 David Watt (Airdrie: New Wellwynd)

Grant Barclay, *Convener*
 Iain Johnston, *Vice-Convener*

Ecumenical Relations Committee

Minister Resigned Matthew Ross
Minister Appointed Stephen Fulcher (Saddell and Carradale
 l/w Southend)
Member Resigned Lilly Stevenson
Member Appointed Marjorie Paton (Auchterarder)

Alison McDonald, *Convener*
 Peter Donald, *Vice-Convener*

Iona Community Board

Minister Retiring James Black
Minister Appointed David McLachlan (Glasgow: Langside)
Member Retiring Fiona Cunningham
Member Appointed Fiona Cunningham* (Kirkcaldy:
 Torbain)

Allan Gordon, *Convener*

Judicial Commission

Vice-Convener Resigning Marjory MacLean
Vice-Convener Appointed Colin Renwick (Dunblane:
 Cathedral)
Ministers Retiring Robert Allan, David Arnott, John
 Chambers, George Cowie, Jeremy Middleton, Val Ott,
 Wilma Pearson, Andrea Price, Lindsay Schlüter, Laurence
 Whitley
Ministers Appointed Richard Baxter (Kennoway, Windygates
 and Balgonie: St Kenneth's), Alan Dunnnett (Cowie and
 Plean l/w Fallin), Kenneth Elliott (Prestwick: South), Neil
 Gardner (Edinburgh: Canongate), Alan Greig (Wishaw:
 Cragneuk and Belhaven l/w Wishaw: Old), William Hewitt
 (Clerk to the Presbytery of Glasgow), Alexander Horsburgh
 (Dalkeith: St Nicholas Buccleuch), Douglas Irving
 (Kirkcudbright), Victoria Linford (Stow: St Mary of Wedale
 and Heriot), Ian McLean (Montrose: Old and St Andrew's)
Members Retiring Andrew Bell, Christopher Macrae, Dennis
 Malcolm, Struan Robertson, Alan Thomson
Members Appointed Catherine Coull (Dundee: Chalmers
 Ardler), David Laing (Edinburgh: Bristo Memorial Craigmillar),

Helen MacKenzie (Kirkcaldy: Linktown), Hugh Mackintosh (Pitlochry), Susan Pym (London: St Columba's), James White (Avonbridge)

Robert Brodie, Morag Mylne, *Conveners*
David Lunan, Colin Renwick, *Vice-Conveners*

Legal Questions Committee

Vice-Convener Retiring Sheila Kirk

Vice-Convener Appointed George Cowie (Aberdeen: South Holburn)

Member Retiring Robert Hynd

Members Appointed Barbara Finlayson (Edinburgh: St Andrew's and St George's West), Robert Hynd (Glasgow: Hyndland)

Alan Hamilton, *Convener*
George Cowie, *Vice-Convener*

Life and Work Advisory Group

Member Retiring Lorna Finley

Members Appointed Lorna Finley* (Edinburgh: Murrayfield), Stuart Wilson (Kilmacoll: Old)

David Denniston, *Convener*

Ministries Council

Vice-Conveners Retiring Neil Glover, Anne Paton, David Stewart

Vice-Conveners Appointed Colin Brough (Dundee: Fintry), Neil Glover* (Cambuslang: Flemington Hallside) (1yr), Marjory MacLean (Abernyte l/w Inchtute and Kinnaird l/w Longforgan)

Minister Resigned Jill Clancy

Ministers Retiring Alison Meikle, Andrea Price, Jim Reid, Graham Taylor

Ministers Appointed Sarah Brown (Glasgow: Castlemilk), Jonathan Fleming (Erskine), Robert Mallinson (Dundee: Menzieshill) (2 yrs), Alison Meikle* (Lanark: St Nicholas'), Andrew Morrice (Dunfermline: East), Andrea Price* (London: St Columba's l/w Newcastle (Associate)), Mhairi Wallace (Presbytery of Dumfries and Kirkcudbright (OLM))

Members Retiring Marion Buchanan DCS, Richard Campbell

Members Appointed David Alexander (Uddingston: Viewpark), James White (Avonbridge)

Neil Dougall, *Convener*
Colin Brough, Neil Glover, Marjory MacLean, Derek Pope, *Vice-Conveners*

Mission and Discipleship Council

Vice-Convener Retiring Roderick Hamilton

Vice-Convener Appointed Daniel Carmichael (Lenzie Union)

Minister Resigned Fiona Maxwell

Ministers Retiring Gary Caldwell, Mairi Lovett

Ministers Appointed Stephen Fulcher (Saddell and Carradale l/w Southend), Mandy Hickman (Presbytery of Ayr, Mission Development Officer) (2 yrs), Sandi McGill (Avonbridge l/w Torphichen), John Orr (Kirriemuir: St Andrew's l/w Oathlaw Tannadice)

Member Retiring Pamela Mitchell

Members Appointed Andrew Morrison (East Kilbride: Claremont), Pauline Watt (Old Cumnock: Old)

Colin Sinclair, *Convener*
Daniel Carmichael, John Hawthorn, Norman Smith, *Vice-Conveners*

Nomination Committee

Convener Retiring James Dewar

Convener Appointed Kenneth Stott (Dundee: Chalmers Ardler)

Vice-Convener Appointed Ann Lyall DCS (Edinburgh: Muirhouse St Andrew's)

Minister Resigned Euan Glen

Ministers Retiring Christine Clark, Iain Goring

Ministers Appointed Robert Craig (Paisley: Stow Brae Kirk), Charles Finnie (Hawick: Burnfoot), George Shand (The Tinto Parishes)

Members Retiring Duncan Alexander, Janet Cameron, Janette Henderson, Violet Service

Members Appointed Ann Bowie (Bellie), John Cunningham (Stornoway: St Columba's), David Lloyd (Brussels), Alasdair MacLean (Cawdor)

Kenneth Stott, *Convener*
Ann Lyall DCS, *Vice-Convener*

Panel on Review and Reform*Vice-Convener Retiring* Jack Holt*Vice-Convener Appointed* David Cameron (Dalmeny I/w Queensferry)*Ministers Retiring* John Ferguson, Bryan Kerr*Minister Appointed* Keith Mack (Dalkeith: St John's and King's Park)*Member Appointed* Merlyn Ball (Largo: St David's)Donald Campbell, *Convener*
David Cameron, *Vice-Convener***Presbyterial Commission***Convener Appointed* Ian Miller (Edinburgh: Corstorphine St Ninian's)**Safeguarding Committee***Convener Retiring* Randal Mair*Convener Appointed* Karen Campbell (Edinburgh: Marchmont St Giles')*Vice-Convener Appointed* Sheila Ritchie (Glasgow: Maryhill)*Minister Appointed* [Douglas Irving (Kirkcudbright) subject to the General Assembly increasing the Committee's membership by two]*Member Retiring* Elizabeth Garrity*Members Appointed* Caroline Deerin (Biggar), Elizabeth Garrity* (Dunlop), [John Pears (Kirkintilloch: St Mary's) subject to the General Assembly increasing the Committee's membership by two]Karen Campbell, *Convener*
Sheila Ritchie, *Vice-Convener***Social Care Council***Vice-Convener Retiring* Ian Huggan*Vice-Convener Appointed* Richard Begg (Strathblane)*Minister Retiring* Douglas Irving*Ministers Appointed* Sheila Moir (Maxton and Mertoun I/w Newtown I/w St Boswells), Arrick Wilkinson (Ballantrae retired) (1 yr)*Members Resigned* David Brough, Eric Young*Members Retiring* Kay Keith, Mary Landels, Susan Pym, Hazel Scott, Bill Steele, William Wallace*Members Appointed* Jo Elliot (Edinburgh: Greyfriars Tolbooth and Highland Kirk), Alasdair MacRae (Deer) (1 yr), David Matheson (Dumfries: St Mary's-Greyfriars'), Grant Petrie (St Andrews-Lhanbryd and Urquhart), Susan Pym* (London: St Columba's), Bill Steele* (Alvie and Insh), William Wallace* (Balerno), William Wishart DCS (Edinburgh: Portobello Old)Sally Bonnar, *Convener*
Richard Begg, Richard Frazer, *Vice-Conveners***Theological Forum***Minister Resigned* Robin Sydserff*Ministers Appointed* Kenneth Jeffrey (Aberdeen University Centre for Ministry), Mark Malcolm (Chryston)*Member Resigned* Jamie GrantIain Torrance, *Convener***World Mission Council***Convener Retiring* Andrew McLellan*Convener Appointed* Iain Cunningham (Carluke: Kirkton)*Vice-Convener Appointed* Valerie Brown (Williamwood)*Minister Resigned* Catherine Buchan*Ministers Appointed* Dougal Edwards (Barry I/w Carnoustie), Graham McGeoch (Edinburgh: Broughton St Mary's), Miller Milloy (Peebles: St Andrew's Leckie *retired*), Francis Murphy (Greenock: Mount Kirk)*Member Resigned* Christopher Hoskins*Members Retiring* John Crispin, Grahame Henderson, Campbell Jackson, Gillian MacPherson, Roy Nelson, Eileen Robertson*Members Appointed* Maureen Jack (St Andrew's: St Leonard's) (1 yr), Gillian MacPherson* (Edinburgh: St Andrew's and St George's West), Charles Munn (Dalgety), Roy Nelson* (Montrose: Melville South), Miriam Weibye (Edinburgh: Craigmillar Park)Iain Cunningham, *Convener*
Valerie Brown, Christine Sime, *Vice-Conveners*

* denotes second term

In the name of the Committee

JAMES DEWAR, *Convener*
KENNETH STOTT, *Vice-Convener*
PAULINE WEIBYE, *Secretary*

ADDENDUM

Rev James Dewar, Convener

Rev James Dewar comes to the end of his term as Convener of the Nomination Committee in 2014. Mr Dewar brought to the Committee his deep knowledge of the Church gained from his 31 years in ministry in Caithness and in Edinburgh and terms in the past on the Board of Ministry and Ministries Council, on the latter of which he served as Vice-Convener. Jim also brought an appetite for new ways of doing things and the Committee has benefited from his innovations. It has halved in size but meets more often, engendering a better sense of

collegiality and shared purpose under his friendly, efficient and firm convenership. He has encouraged Councils and Committees to devise open and fair recruitment processes for nominating Conveners and Vice-Conveners and has given generously of his time and advice in support of these processes. He enthusiastically supported the idea of a short film to encourage members and ministers to consider nomination to Councils and Committees and it is rewarding that this seems to have increased the number of nominations, a fine legacy to leave the Committee. Jim returns to his parish in Edinburgh: Juniper Green with a little more time at his disposal and may perhaps use some of that, with his wife Jean, to spend time caring for their beloved grandson.

In the name of the Committee

KENNETH STOTT, *Vice-Convener*
PAULINE WEIBYE, *Secretary*

CHURCH OF SCOTLAND PENSION TRUSTEES

May 2014

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report
2. Approve the appointment Douglas Millar as a Trustee
3. Approve the reappointment Robert Coulter as a Trustee

REPORT

1. Background

As has been reported elsewhere, the Employing Agencies of the Church took the decision to cease future service accrual under the Church's Defined Benefits Schemes. This fundamental change to the Schemes was effective from 8 August 2013 in the case of CrossReach and 31 December 2013 for the other Schemes. The Pension Trustees have reacted to this change and taken the appropriate steps in consultation with the Employing Agencies. The successor pension arrangements fall outwith the scope of the Church of Scotland Pension Trustees.

As at 31 December 2013, the Schemes under Trust covered some 5,500 members, with total assets of £385m.

2. Increases to Pensions in Payment

As has been reported in previous years, increases to pensions in payment fall into three separate categories: pensions earned in respect of service accrued between April 1997 – April 2005 and pension earned in respect of post April 2005 service are subject to statutory increases, whilst pensions in respect of service accrued prior to April 1997 are increased at the discretion of the Trustees and are not protected by any statutory increases. The exception to this is the Scheme for Presbytery & Parish Workers [PPW] where pre-97 increases are prescribed by the Rules. With effect from 1 January 2014, the statutory increase to all pensions earned pre-97 in the PPW Scheme and, all

pensions earned 1997-2005 in all schemes was 2.7% whilst the post 2005 statutory increase was 2.5%.

Because additional funding was made available by the Ministries Council it was possible to increase pensions earned before 1997 by 2.1% across the board. Until further funding becomes available this must be regarded as a "one off" increase.

The Widows' and Orphans' Fund is a separate ring-fenced Scheme and the conditions were such that Trustees were able to use their discretionary powers to apply a 10% increase to the benefits.

3. Investment

During 2013 the Trustees of the participating schemes acted to improve security of members' accrued benefits by reducing the volatility of the funding position. This was achieved by significantly reducing the investment risk within the funds. Weightings in 'risk assets', equities and property, were reduced, while bond 'matching assets' were increased. This reduced reliance on asset market performance and on the Employer to make good any deficits. Within the bond fund an investment was made into a new strategy of Absolute Return Bonds. This strategy diversified existing bond holdings as the weighting in bonds increased over the year. This restructuring of the investment portfolio was conducted in three tranches over the course of the year, spreading the market risk involved.

As part of the process, the Trustees took advice from the Investment Consultant on investment strategy and investment manager research and monitoring. The Actuary was consulted on the improvement in member security, including the increase in matching assets. The Trustees also consulted with the Employing Agencies to understand the appetite for volatility in the scheme's funding levels and engaged KPMG to complete an independent covenant assessment.

4. Trustees

General Assembly appointed Trustees

The Trustees appointed Mr Douglas Millar as a Trustee during the year and the General Assembly is asked to approve his appointment. Douglas is joint session clerk at the Abbey Church of Dunfermline and he has been a pension trustee in the past for Scottish Television and for Caledonian Press (Glasgow Herald and Evening Times). His experience has already proved useful and he is a good addition to the Trustee Board.

John Brindle will retire with effect from the General Assembly and it is hoped to name a successor by the General Assembly. John was an investment manager with a major insurer prior to his retirement and he has provided the benefit of his experience and wisdom over his term of office. He feels that it is time to pass the baton and we thank him for his time with us and the guidance he offered whilst a Trustee.

Robert Coulter reaches the end of his initial term of office at the General Assembly and has indicated his willingness to carry on. We propose his re-appointment and ask the General Assembly to approve his continuation as a Trustee.

Member Nominated Trustees

Ministers and Overseas Missionaries Scheme – Following the resignations of Revs Matthew Rodger and Karen Campbell, the Rev Douglas Cranston was nominated and elected as a Trustee. Rev Colin Brockie's term of office came to an end in May 2013 and he was re-nominated and re-elected. At the time of writing a vacancy still exists for a third Trustee and nominations are being sought for this position.

Presbytery and Parish Workers (Mission Development Staff) – For many years there have only been two member nominated Trustees where three are required. Nominations are being sought for the third Trustee.

Staff Scheme (CSC and Crossreach) – Mrs Corrine Luca and Rev John Chalmers both resigned during the year and the Trustees formally thank them for their work. Replacements for these two Trustees are being sought.

5. Funding Bases

Following the closure of the schemes suitable funding arrangements were agreed with the employing agencies on a prudent funding basis as is appropriate for closed schemes. A funding guarantee was obtained from the Council of Assembly and a further guarantee will be sought from the General Assembly to ensure that members' benefits will always be secure.

In the name of the Trustees

W JOHN McCAFFERTY, *Chairman*
GRAEME R CAUGHEY, *Vice-Chairman*
STEVEN D KANEY, *Secretary*

THEOLOGICAL FORUM

May 2014

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PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report and commend it for study throughout the Church.

REPORT

1. Introduction

1.1 The Theological Forum was established by the General Assembly of 2013 'to resource, express and challenge the theology that informs the life and work of the Church'. Its remit is:

- a) To articulate and develop the doctrinal understanding of the Church in accordance with Holy Scripture and with reference to the confessional standards of the Church of Scotland
- b) To express the theological vision of the Church in its worship, fellowship, witness and mission in and beyond contemporary Scotland
- c) To respond to particular theological requests as and when these arise from the General Assembly, the Council of Assembly and the ecumenical partners of the Church
- d) To draw to the attention of the General Assembly theological matters which the Theological Forum considers to be of pressing contemporary relevance
- e) To stimulate wider theological reflection throughout the Church on key doctrinal, ethical and apologetic matters through the provision of appropriate materials and other activities.

1.2 This is a wide-ranging and challenging remit. In its first year of operation, the Forum chose to concentrate on the issues remitted to it by the 2013 General Assembly and on responding to requests for comment from Councils and Committees on aspects of their work. Even so, the Forum had to meet monthly and there was also extensive email communication between meetings. I am grateful

to the members of the Forum for their diligence and commitment and also for the grace and good humour with which all of the Forum's discussions were conducted.

2. Ecclesiological issues

2.1 Introduction

2.1.1 The subject which dominated the Forum's work in the course of the year was the instruction from the 2013 General Assembly to explore the relevant ecclesiological issues informing the principles of the 'mixed economy' as set out in the Report of the Theological Commission. The instruction flowed from an unexpected but successful motion which emerged in the course of a long debate. The motion offered the Assembly a mediating solution but one in which the Traditionalist perspective is clearly affirmed as the Church's historic and current doctrine and practice. The General Assembly voted to:

1. Receive the Report of the Theological Commission and the Legal Appendix.
2. In the event of the General Assembly agreeing to transmit to Presbyteries either of the Overtures referred to in the Deliverance of the Theological Commission or any other Overture, agree:
 - (i) to instruct the Principal Clerk, the Procurator and the Solicitor of the Church to prepare a modified version of the Legal Appendix explaining the implications of approval or disapproval of the successful Overture, such background information to accompany the Overture in the 'Remits to Presbyteries';

- (ii) In line with the procedure used by the Special Commission in consulting with Presbyteries and in keeping with the voting procedure used by the General Assembly, instruct that a ballot paper be produced to accompany the Overture in the 'Remits to Presbyteries' and instruct every Presbytery to establish their response to the successful Overture by use of such a ballot paper.

***Note:** Section 2 of the Deliverance was agreed to before section 3 of the Deliverance was considered. When section 3 came to be considered, it was determined that no Overture would be sent to Presbyteries this year, and therefore section 2 of the Deliverance is not applicable this year. In terms, however, of section 3 of the Deliverance, the Legal Questions Committee, in bringing the Overture to next year's Assembly, will take account of the principles agreed in section 2.*

- 3. (i) Affirm the Church's historic and current doctrine and practice in relation to human sexuality; nonetheless permit those Kirk Sessions who wish to depart from that doctrine and practice to do so.
- (ii) Instruct the Legal Questions Committee to bring an Overture to the General Assembly of 2014 which enacts the following principles of section 3(i) above:

Principles of the Overture:

- 1. Would not require the Church to abandon its traditional position.
- 2. But would allow individual congregations – by decisions of their Kirk Sessions – to depart from the Church's traditional position.
- 3. Would allow ministers and deacons (current and prospective) who are in civil partnerships to be selected for training and to be trained. Would also allow them to be ordained/inducted into a Charge the Kirk Session of which had decided to depart from the Church's traditional position.

- 4. Would cover inducted ministers **and** ministers and deacons working in other roles in congregations.
- 5. Would not enable one congregation to depart from traditional position where others in a linking do not wish to do so.
- 6. Would enable a Kirk Session to change its mind. But a minister or deacon who had been appointed to a congregation whose Kirk Session had decided to depart from the traditional position would not be prejudiced by a change of mind by the Kirk Session.
- 7. Would preserve liberty of opinion and responsible expression. Would not permit harassing or bullying.
- 8. Preserves right of members of presbyteries – whatever views – to engage or not in ordinations/inductions.

- (iii) Instruct the Theological Forum to explore the relevant ecclesiological issues informing the principles of the 'mixed economy' as set out in the Report of the Theological Commission and report to the General Assembly of 2014.
- (iv) Instruct all Courts, Councils and Committees of the Church not to make decisions in accordance with section 3.(i) above until the position in relation to the proposed Overture has been finally determined by a future General Assembly.

2.1.2 In consequence, the Legal Questions Committee has drafted an Overture which *inter alia* states in Section 2.1 that 'The historic and current doctrine and practice of the Church in relation to human sexuality and their application to the ministers and deacons of the Church are hereby affirmed'. Section 2.2 notes that 'the historic and current doctrine and practice of the Church in relation to human sexuality, their application to the ministers and deacons of the Church and the provisions of this Act are points on which there is liberty of opinion in accordance with Declaratory Article V'. Section 2.3 notes

that 'In recognition of the diversity of views within the Church about the historic and current doctrine and practice of the Church in relation to human sexuality and their application to the ministers and deacons of the Church and in the interests of the peace and unity of the Church, departure from the practice of the Church shall be permitted to Kirk Sessions in terms of sections 3, 4 and 5 of this Act only'. The full text of the proposed Overture can be found in the Report of the Committee.

2.1.3 Section 2 of the proposed Overture both affirms the historic and current doctrine and practice of the Church and permits limited departure from current practice following procedures specified in sections 3, 4 and 5. The Forum has not concentrated on the procedures outlined in sections 3, 4 and 5, but has confined itself to reflecting on the 'mixed economy' embedded in section 2, whereby the historic doctrine and practice are affirmed and constrained departure from practice is permitted.

2.1.4 Living in a situation of such a kind is what the Assembly of 2013 called 'a mixed economy'. The phrase 'mixed economy' (coined by Rowan Williams as an ecclesiastical metaphor) is used differently in the Anglican Communion, where it refers to 'fresh expressions' and 'inherited' forms of church existing alongside each other within the same denomination in relationships of mutual respect and support.

2.1.5 The Forum has used the phrase in a different context, with the intention of considering how two elements within the Church of Scotland may continue to work together despite their difference of approach and emphasis.

2.1.6 The report of the Forum draws upon the history of the Church and its theology in an attempt to provide a context in which even if church people disagree, they may remain together in good conscience.

2.1.7 The Forum was initially reluctant to re-engage with the now familiar arguments rehearsed by the Theological Commission, especially arguments about the interpretation of Scripture which have been brought to the Assembly on

many earlier occasions. However, reflection within the Forum convinced it that thinking in the wider Church had evolved and that there is a view that the underlying issue is a deep anxiety that the Church is prepared to set aside the apparently clear teachings of Scripture, thereby denying its authority. Consequently, the Forum offers a short introductory section which summarises thinking about different approaches to Scripture.

2.1.8 The Forum is aware that in the minds of some, this report is 'an advocacy for the mixed economy'. The report of the Forum is just that, because that is what the General Assembly instructed it to produce. It has tried – in the limited time available to it – to produce a balanced and fair-minded report which can help people to understand that those with differing views, even on such an apparently polarising issue, may respect and work with each other. In so doing, they are no different from our predecessors in Scottish church history who were often unable to reach a single mind on many issues which taxed the Church.

2.2 Perspectives on the interpretation of Scripture

2.2.1 The Church of Scotland is a child of the European Reformation in the 16th century. The Reformation, in many ways a contest for authority, attempted to prioritise the teaching of Scripture over the traditions of the Roman Catholic Church of the day. In revolutionary steps, the Bible was translated from Latin into the graphic everyday languages of the people. Once the Bible was available, it was read avidly with a deliberately democratic presupposition, that the Scriptures are best interpreted by Scripture. This fresh thinking went hand in hand with a conviction that the activity and institutional form of the church required constant correction in each generation. This imparted particular dynamism to the Reformed Churches.

2.2.2 The differing churches that evolved out of the Reformation did not find life easy or uncontentious. Though they were all Bible-based, they had fierce disagreements over predestination, over how Christ is present at the Lord's Supper, on the validity of infant

baptism, on the use of a prayer book, on observation of the Sabbath, on forms of church government (Presbyterian, Episcopalian or Congregational), and on the authority of the civil magistrate. And perhaps unsurprisingly, these disagreements are still with us today, but we are now more used to them. The disagreements after the Reformation in fact gradually contributed to an emerging religious toleration – in 1689 John Locke urged that ‘Neither pagan nor Mahometan nor Jew ought to be excluded from the civil rights of the commonwealth because of his religion’¹.

2.2.3 Some particular Reformation and 17th, 18th and 19th century readings of Scripture did more than produce competing understandings of predestination, baptism and church government. Some particular interpretations also legitimised the persecution and death of heretics, accusations of witchcraft and the judicial murder of ‘witches’, and the transatlantic slave trade. Some instances of Biblical interpretation, seen as normative, authorised what we now understand as racist understandings which led to discrimination in many places in the world and to institutionalised apartheid in South Africa. Particular theories of Biblical interpretation undoubtedly fostered the subordination of women. All of this is undeniable, and it is equally undeniable that such wrongful practices were combatted by others who also drew their inspiration from the Bible. Our inheritance of how we have used and misused Scripture cannot be forgotten and should make us wary today of claiming that any particular view is beyond dispute.

2.2.4 Reflection on our history tells us that ways of reading Scripture undergo change. Today, we live in a world far removed from the assumptions of the late British Empire only one hundred years ago. We have seen one British colony after another achieve independence and claim its own history and identity. Inevitably, this means that today we read the Hebrew Scriptures with post-colonial eyes, and so with a greater awareness of, for instance, the plight of peoples displaced from their

land. In light of the genocide of the European Jews under the Nazi regime, today we read with greater nuance the references to the Jewish people in the Fourth Gospel. Such re-readings – and there are many today – do nothing to undermine our belief that the Word of God is living and active and continues to instruct and challenge us. Such re-awakenings do nothing to undermine our conviction that God still speaks to us through Scripture.

2.2.5 As we reflect on our history, we are inescapably aware that the interpretation of Scripture has always been contested. Indeed, this process of argument is partly how the community of the people of God has grown and organised itself. There are traces of such argument in Scripture itself, for example in the varying accounts of the worth of kingship in the Hebrew Scriptures, in Jesus’ re-reading of Sabbath regulations and their purpose, and in his comments on divorce. We see a further stage in the growing confidence of early Christians that – contrary to the customary readings of Judaism – they could see Jesus prophesied in Isaiah.

2.2.6 It is helpful to reflect that we have four gospels, not one. Together they tell us the story of Jesus, and we are used to navigating this plurality, understanding it as an enrichment in which each affirms the other, adding new dimensions, and that together they form a constrained or structured pluralism. Rather than pitting one against the other, we learn from the four to take account of the entire text.

2.2.7 We recognise that there are at least two broad customary ways of reading Scripture in the Church today. One way is to try to apply Scripture as far as possible to the very different world we live in today. We have many continuing human realities which Scripture addresses – human greed, lack of faith, lack of kindness to others, selfishness, misplaced values, competing loyalties. We are also confronted by a number of ‘new realities’: one example is the presence of nuclear weapons whose horrific capacity for destruction and contamination did not exist in the world of the Bible. Biblically minded

¹ *A Letter concerning Toleration* (1689)

followers of Jesus Christ have tried to argue analogically from issues referred to explicitly in the Bible. Some have upheld nuclear deterrence as a way of restraining aggression. Others, perhaps in increasing numbers today, believe that any collusion with nuclear threat is deeply immoral. Today, arguably, we see a new phenomenon in the recognition of a given homosexual orientation, and we have new legal institutions (first civil partnership and now marriage) which embody the expression of homosexual love and encourage practices of faithfulness, commitment and permanence.

2.2.8 Another way of reading Scripture today is associated with the Reformer Martin Luther. Luther so emphasised the 'good news' of the unconditional forgiveness offered by God as opposed to the anxiety and burden of reliance on our own good works that he effectively created a canon within the canon of Scripture. This meant that he read Scripture not in terms of an earlier medieval view that it was dictated word-by-word by the Holy Spirit, but in terms of its ability to bear witness to the glory of God in Jesus Christ. It meant that he had favourite passages which embodied the heart of the gospel and other passages – like the Epistle of James – which he found less central. On this view a portion of text draws its authority from its ability to bear witness to Christ as we encounter him today. William Robertson Smith drew upon the perspective of Martin Luther when he found himself placed on trial by the courts of the Free Church of Scotland in 1878-80.

2.2.9 Few people use either of these methods or perspectives consistently. Most of us borrow strands from each and all of us have favourite passages of the Bible which seem to speak to us in particular ways. All of these ways of reading the Bible have legitimacy and have a long history behind them. The Forum notes that the Church of Scotland has for centuries affirmed that there are different interpretations of Scripture. The situation of deep disagreement that we find ourselves in today is not fundamentally different from disputes we have weathered and grown through in the past. In Scotland

disputes about predestination were especially bitter, and in the report we illustrate some more recent examples of living in a 'mixed economy'.

2.2.10 The Forum is aware of the passion with which differing views are held today. It is aware of the argument that the issue is primarily about Scripture (a fundamental matter of the faith) rather than about sexuality. The view of the Forum is both to agree and disagree: Scripture is a fundamental element of our faith, but Christians believe in the Word of God Incarnate, and owe allegiance to Jesus our Saviour and Mediator rather than to a particular mode of textual interpretation. The Forum reminds members of the Church of Scotland of our fourfold gospel and our learned habit of integrating differing accounts of the story of Jesus. *That learned skill in holding together a constrained plurality* can serve us in other ways, and the Forum advises that the terms of the draft Overture, which affirms the Traditionalist perspective but permits limited departure from it (limited because it insists that practising homosexuals be in civil partnerships) is another example of constrained (or limited) plurality which is not unfaithful to at least some interpretations of Scripture and may be commended to the consciences of those who differ as a difference which can be tolerated.

2.2.11 The Forum is aware of the divisive nature of the proposed Overture and the motion in the name of the Very Rev Albert Bogle that was accepted by the Assembly in 2013. In its reflection on how it can imaginatively help people to envisage accepting that kind of pluralism, the Forum took account of a practice called 'Scriptural Reasoning' which is a successful methodology for dialogue between Christians, Jews and Muslims. Scriptural Reasoning grew out of intense scriptural study between David Ford (a Christian at Cambridge University) and Peter Ochs (a Jew at the University of Virginia). Well aware of the fragility of human constructions, Peter Ochs referred to the institutions of Christianity and Judaism as 'tents'. He described their dialogue as being willing to step outside one's own tent, and "standing within sight of the tent's door" to converse with the other. There is no successful

inter-faith dialogue between people who are not 'committed' or 'have roots' in their own faith. No one gains from a careless blurring of the boundaries. But stepping outside of one's tent and conversing is to acknowledge the committed nature of others and to open oneself to the possibility of being stretched. It may be that today we could benefit from a 'Scriptural Reasoning' approach within our Church as well as outside it. That would be an approach that permits an open space between those who disagree, a space which neither privileges the contribution of one to the extent of excluding all others, nor a space which so flattens all texts that it erodes the particular understanding each text has to its adherents.

2.3 Some contextualising observations on the proposed Overture

2.3.1 In 1879 the Synod of the United Presbyterian Church, against the background of controversy over the interpretation of Scripture and the authority of the Westminster Confession, passed a Declaratory Act² the purpose of which was 'to set forth more clearly the view which the Synod takes of the teaching of Holy Scripture.' The Act addressed various themes, such as the doctrines of redemption and divine decrees, salvation through Christ alone, the role of the civil magistrate and the interpretation of the six days of creation. The intent was to enlarge the sense in which particular doctrines might be understood. For example, while declaring that 'none are saved except through the mediation of Christ' the Act also stated that 'it is not required to be held ... that God may not extend His grace to any who are without the pale of the ordinary means, as it may seem good in His sight'.

2.3.2 In 1892 the Free Church adopted the same approach, broadly covering the same themes. In this case, however, the adoption of the Act prompted a secession resulting in the formation of the Free Presbyterian Church. Seeking to limit further haemorrhaging the Free Church Assembly of 1894 returned to the matter, adopting a further

Declaratory Act. This declared that while the 1892 Act had been passed 'to remove difficulties and scruples which had been felt by some ... the statements contained in the said Act are not thereby imposed upon any of the Church's office bearers as part of the Standards of the Church.' In other words, a relaxing of the rules of interpretation was aimed at providing *more living space* for those who were beginning to see things differently (re-visionists). At the same time it was made clear that those who adhered to traditional ways of thinking and acting could continue to do so and were not being forced out.

2.3.3 In 1959 the General Assembly of the Church of Scotland approved legislation permitting the re-marriage of divorced persons in Church. The Act declared its revisionist credentials from the start with the phrase: 'Notwithstanding anything contained in the Act of 27th August 1647 approving of the Confession of Faith or in any other enactment of the General Assembly...' It then went on to provide for a minister to solemnise such marriages, subject to certain safeguards and conditions. It also specifically declared that no minister would be required to conduct such marriages contrary to conscience. Again we see room being made for new thinking, with safeguards for those of a traditionalist mind-set. This is another example of a constrained pluralism. It is not a free for all, but involves a stepping outside of a particular tent.

2.3.4 In 1966 and 1968, respectively, the General Assembly approved legislation allowing for the ordination of women to the eldership and the ministry. Here the new regime was introduced by a simple declaration that women were eligible on the same terms and conditions as men. No specific provision was made for those opposed.

2.3.5 At the 2013 General Assembly an enabling option was brought forward by the Theological Commission which allowed for the ordination and induction of ministers in civil partnerships. Following the precedents outlined above this sought to *create space* for those who sensed a moving of the Spirit in this direction. At the same time conditions, such as the insistence on a civil

² The Declaratory Acts may be found in Cox's *Practice and Procedure in the Church of Scotland*, Sixth Edition, pages 435-437.

partnership if in a sexual relationship and protections, such as freedom to Kirk Sessions not to consider candidates in a civil partnership, were also in place. In the course of the debate, a counter-proposal was brought forward. This reversed the order of the model offered by the Theological Commission in first affirming the Traditionalist position and then proceeding to allow constrained departure from it by those who wished. It was this counter-proposal from prominent individuals on the Traditionalist wing of the argument, significantly accepting the prospect of ministers in civil partnerships, which found favour with the Assembly and the Legal Questions Committee was charged with fleshing out a set of principles into a new Overture. It may be noted that the successful counter-proposal did more than simply reverse the order of the model offered by the Theological Commission. It envisioned a more restrained regime overall in which Kirk Sessions would have to make a deliberate decision to opt out.

2.4 The unity of the Church often needs to withstand deep disagreement: the teaching of Calvin on Church Unity

2.4.1 On 13 March 1554, Calvin wrote a letter to the French Reformed believers in exile in the Rhineland town of Wesel³. This town allowed the refugees to maintain their own church, but also obliged them to celebrate communion in the town's Lutheran churches. The problem for the Reformed believers was not only that the Lutheran communion rites looked 'popish', but that they also insisted upon the real localised presence of Christ in the bread and wine: a doctrinal position which had been rejected by the Reformers. The church had therefore written to Calvin, asking whether they should stand by their doctrine and

refuse to participate, and in so doing, invite persecution and expulsion. The Polish Reformer, John à Lasco, had already counselled, *No compromise!* Calvin's moderate letter therefore came as a surprise.⁴

2.4.2 Calvin agreed that the doctrine of a localised 'real presence' is not an option for the Reformed faith. However, balancing this was an even more vital principle: the desirability of unity between the Lutheran and Reformed Protestants. Calvin saw clearly the danger of further fragmentation inherent in Protestantism's own self-justification, that it had split from Rome on the grounds of doctrinal purity. He spent much energy combating the Anabaptist 'purity' tradition, arguing in *Institutes IV.15* and in his *Refutation of the Schleithem Confession*⁶ that when, 'under the colour of a zeal of perfection, we can bear no imperfection, either in the body, or in the members of the church, it is the devil which puffs us up with pride'⁷. Hence Calvin's insistence on the 'two marks' of the church: 'the word of God sincerely preached and heard' and 'the sacraments administered according to the institution of Christ'. The simple objectivity of the 'marks' was designed to bypass any over-zealous requirements for church purity, so that 'we are never to discard [the church] so long as these remain, though it may otherwise teem with numerous faults' (4.1.12).

2.4.3 When it comes to the issue of doctrinal purity, Calvin therefore makes a vital distinction: it is not a sin to separate from a church over a matter of fundamental

³ John Calvin, 'To the Brethren at Wesel: Entreaty not to break the unity of the Church because of some diversity in the ceremonies', Geneva, 13th March 1554. In Dr Jules Bonnet, ed., *Letters of John Calvin: Compiled from the Original Manuscripts & Edited with Historical Notes, Volume III*, (New York: Burt Franklin Reprints, 1972), Letter CCCXLVI, 29-32. For a detailed commentary on this letter, see Dr R. Faber, 'Preserving Church Unity: Calvin and the Believers at Wesel', *Clarion* Vol. 44, May 5, (1995). The full text of this article can be found here: <http://www.spindleworks.com/library/rfaber/wesel.htm>

⁴ See Bruce Gordon, *Calvin*, New Haven & London: Yale University Press, 2009; 240-1. Also Herman J. Selderhuis, (ed.), *The Calvin Handbook* (Grand Rapids: William B. Eerdmans Publishing Company, 2009), 149.

⁵ John Calvin, *Institutes of the Christian Religion*, trans. Henry Beveridge (London: James Clarke & Co., Ltd), 1962. All book, chapter, and section references in parentheses.

⁶ John Calvin, *A Refutation of the Schleithem Confession of the Anabaptists*. (Language modernised). Full unmodernised text here: http://www.truecovenant.com/calvin/calvin_against_anabaptists.html#calvin_against_anabaptists_2_second_article_excommunication

⁷ Calvin, *Refutation*, 25B.

doctrine; but it is most decidedly a sin to separate over a matter of secondary doctrine. Indeed, to separate for such a reason is even more sinful than whatever was the original fault, for separation is an act of violence, a tearing of the body of Christ, or a violation of the marriage of Christ and his bride (4.1.3).

2.4.4 The question as to what is 'fundamental doctrine' Calvin clarifies as follows: 'For all the heads of true doctrine are not in the same position. Some are so necessary to be known, that all must hold them to be fixed ...: for instance, that God is one, that Christ is God, and the Son of God, that our salvation depends on the mercy of God, and the like'. In other words, the fundamental doctrines are by-and-large creedal. By contrast, secondary doctrines, disagree about them as we might, are those which do not destroy the essential 'unity of the faith' (4.1.12). After all, as Calvin points out, the churches in Corinth and Galatia were thoroughly corrupt both in morals *and* in doctrine, and yet Paul never seeks separation nor breaks communion with them. Quite the contrary: he 'acknowledges and heralds them as a Church of Christ and a society of saints' (4.1.14)⁸.

2.4.5 Accordingly, it is mistaken and destructive for a Church to split over a non-fundamental matter of doctrine. It is destructive to raise a non-fundamental matter of doctrine to the status of a fundamental one, for this is precisely the act that causes the split in the first place. Therefore, unless a church can be deemed 'false' in some absolute sense (as Calvin deems the Roman Catholic Church in *Institutes* 4.2), then visible unity is a doctrinal imperative. For all its 'faults' of doctrine and practice, Calvin never judged the Lutheran tradition as a 'false church'.

2.4.6 For the sake of the unity and survival of the church at Wesel, Calvin counselled that the exiles ought to 'support and suffer such abuses as it is not in your power to correct'⁹. They are not to go the way of the Anabaptist purists who, with their 'excessive rigour or moroseness'¹⁰

and 'immoderate severity' (4.1.13) set their judgement above God's, and omit the mercy that God requires. Rather, Calvin advises that it is 'perfectly lawful for the children of God to submit to many things of which they do not approve'¹¹, particularly if by so doing, they protect the tender consciences of their 'weaker' Lutheran brethren. They need have no bad conscience themselves about this, for the administration of the Lord's Supper, and even the rival doctrines of 'localised' and 'spiritual' presence, are ultimately non-fundamental matters which do not affect the substance of the faith. Besides, the Reformed worshippers do not have to assent intellectually to the Lutheran doctrine of the Lord's Supper, even while for the sake of unity participating in the same rite.

2.4.7 Besides, it is surely better to have a Reformed church in Wesel, even in slightly compromised form, than to have it driven out altogether by the Lutherans, or split apart by internal purists. As Calvin warns in his *Institutes*, while purity is always our goal, we must acknowledge that this is both a work in progress, and a work of Christ. Meanwhile, in our legitimate longing for that eschatological purity, we must be careful not to uproot the wheat with the tares, 'lest, by refusing to acknowledge any church, save one that is completely perfect, we leave no church at all.' (4.1.17) Conciliation is not merely a coherent doctrinal position, but is also an eminently practical one.

2.4.8 While absolute unity in doctrine is a desired end, it is not a prerequisite to co-existence. Calvin admits that 'the best thing, indeed, is to be perfectly agreed,' but given that 'there is no man who is not involved in some mist of ignorance, we must either have no church at all, or pardon delusion in those things of which one may be ignorant, without violating the substance of religion and forfeiting salvation.' (4.1.12) For Calvin, the unity of the Church is more important even than unanimity of doctrine, and it should reassure us that the two are not absolutely dependent upon one another.

⁸ See also Calvin, *Refutation*, 20B ff.

⁹ Calvin, 'To the Brethren', 30.

¹⁰ *Ibid.*, 31.

¹¹ *Ibid.*

2.5 Examples of Mixed Economies

2.5.1 Examples of mixed economies are not hard to find in the contemporary Church of Scotland. At one level, there is a wide and increasing diversity in church music, worship styles, preaching styles, liturgical formality, ministerial vestments, and use of art and architecture. Fresh expressions of church alongside more traditional models will only further this divergence. Moreover, there remains a variety of forms of church government. A Kirk Session may co-exist with a Congregational Board, a Deacons' Court or a Board of Management, or may manage all the congregation's affairs itself. However, there are also central issues of doctrine and practice in which a mixed economy obtains: baptism, Holy Communion and re-marriage of divorced persons.

2.5.1.1 Baptism

There is a wide divergence of opinion and practice in baptism within the present-day Church of Scotland. There are ministers and Kirk Sessions who adhere closely to the Church's law found in Act V 2000 as amended by Act IX 2003, in particular in the administration of baptism to a child. In short, the law of the church allows baptism of a child where at least one parent or other family member (with parental consent) is baptised and is a member or adherent or expresses the desire to join the Church, and promises to undertake the Christian upbringing of the child. There are other ministers and Kirk Sessions who will make exceptions to this law, and will conduct baptisms of children where no parent or family member is baptised, or is a member or adherent or who has expressed the desire to join the Church.

The Act of 2003 effectively moves us in the direction of dual practice of believer's baptism and infant baptism. Provision is now made for those who, like Jürgen Moltmann and Karl Barth, believe that believer's baptism is the fundamental form.

Such differences in practice co-exist in the Church nationally, within Presbyteries, and in neighbouring parishes. There can be local friction, as when people

approach a neighbouring minister when their own parish minister, in applying the Act, has declined to baptise their child. The Act specifies the proper course of action in such a case: the neighbouring minister may only baptise the child with the family's parish minister's permission, which failing the consent of Presbytery must be sought.

2.5.1.2 Holy Communion

There is undoubtedly a mixed economy in the practice of Holy Communion. Act V 2000 as amended by Act IX 2003 states that the Lord's Table is open to any baptised person who loves the Lord and responds in faith to the invitation 'Take, eat'. This response is to be tested by the Kirk Session before authorising admission to the Lord's Table. In other words, the Church allows only members to receive communion. In practice, however, many ministers and Kirk Sessions will freely offer the sacrament to someone who is not baptised, and/or who has not, as the Act states, 'received instruction in the faith and order of the Church, is of Christian character and is ready to make public profession of faith'. This may be through a different theological understanding of the nature of sacraments generally, or a response to contemporary patterns of faith and church belonging. Furthermore, Kirk Sessions are permitted though not obliged to allow children to receive communion: this is to be decided by 'the free discretion of the Kirk Session' according to the Act. And indeed, while many churches do encourage children to receive communion, many do not permit it, and some disapprove of the practice.

2.5.1.3 Re-marriage of Divorced Persons

The Year Book of the Church states: 'By virtue of Act XXVI 1959, a minister of the Church of Scotland may lawfully solemnise the marriage of a person whose former marriage has been dissolved by divorce and whose former spouse is still alive.' Indeed, many such weddings, conducted by Church of Scotland ministers, do take place. But while ministers are permitted, they are not obliged to do so, if it would be against their conscience. And there are ministers who will not conduct services of re-marriage of divorced persons.

This, then, is an issue where a mixed economy obtains. The Act of 1959 was the fruit of about twenty years debate within the Church, with sharp divisions expressed. (See report to the General Assembly 2012, 'Believing in Marriage', 4.14, 7.14) The conscience clause recognised that, while a settlement in favour of permission was the will of the Church, there was a significant minority upon whom such a settlement could not be imposed. Indeed, the Special Commission on Same-Sex Relationships and the Ministry believed this to be such an intriguing parallel in some ways to the questions they were charged to address that they included material and a question on the parallel in their consultation process (Special Commission on Same-Sex Relationships and the Ministry, 2009 Consultation Paper, pp. 2, 7), and discussed it further in their report, concluding that 'the 1959 Act is relevant to our deliberations as it may provide a model by which the Church, if so minded, can agree to disagree on an issue of theology and morals, and protect the views of each side of the debate through a freedom of conscience provision which is not merely a temporary expedient.' (Special Commission on Same-Sex Relationships and the Ministry Report 2011, pp. 6-7, 12-13, quote at 3.7)

2.6 'Constrained difference' in historical context

2.6.1 This report is arguing that it is theologically legitimate, and possible in good conscience to allow space for what we are calling 'constrained difference'. 'Constrained difference' may be a new and slightly awkward term, but it is intended to describe a 'constrained' or limited departure from a norm based on well-founded scriptural reasoning and not a 'free for all' state of relativism. It is not the belief of the Forum that tolerance of such difference necessitates division or is a fundamental offence to either Scripture or to Christian history. The Forum offers two examples from the ancient Church.

2.6.1.1 The vibrant and improvisational Church of the first three centuries

Writing, as we are, about 'constrained difference' implies that difference of any kind is an oddity or a threat to good order. We would suggest that this is a relatively modern

idea. The Church of Scotland of the nineteenth century showed far greater local difference than the Church of today. And nothing could be further from the case in the first three centuries – arguably the time of Christianity's most spectacular growth and most vibrant mission.

The first thing we know with any certainty about early Christianity is the sheer variety it showed in its missionary endeavours.

This is not entirely surprising. The earliest Christians met in houses – there were no institutional Christian meeting places for hundreds of years. In cities like Rome, houses meant flats, squeezed into tenement buildings to make the most of limited urban real estate. A growing religious community would quickly have had to splinter even while it was still in the one city. If even communities founded by the Apostle Paul could so quickly operate so differently, we should expect it all the more for a faith whose communities had been founded by disparate missionaries, and which had become Christian in diverse ways and with varying interests and priorities.

Putting earliest Christianity back into its proper Roman context gives us the picture of a vibrant new religion as a multitude of scattered cells, founded independently and in only spasmodic contact. These local communities were forged in different circumstances, grown in different environments and, like Darwin's finches, came to reflect their environments in their appearance. The shivering Roman soldier on the Empire's Scottish front had different spiritual and social needs from the wealthy intellectual in Alexandria.

The constructive improvisation of the earliest Christian communities would be startling to today's Church, but their activities were not 'unconstrained'. They understood that successful mission (like that of Paul to the ship workers of Corinth) had to be *indigenous* (that is, it had to be alongside the people where they really were) and it had to be *charitable* (in the sense that it was offered in love and for their benefit). Being indigenous was different from 'selling out to culture' but culture was something of

which the earliest Christian leaders were acutely aware. Paul rethought the Christian gospel in Greek rather than in Aramaic terms and found that this allowed him to speak even more constructively about Jesus.

The earliest Christian communities, in all their vibrant diversity, were also 'constrained' by what Irenaeus¹² called 'the canon of truth', an informal sense of the underlying structures of the Faith and a witness to Jesus as Lord, 'the deposit [of faith] which by the Spirit of God always rejuvenates itself and rejuvenates the vessel in which it is lodged'¹³.

The point is that Christianity's variety and its being indigenous were as much its strength as its problem.

2.6.1.2 Augustine's understanding of 'constrained difference'

In 313 there was the Edict of Milan, enacted by the Emperor Constantine, which effectively disestablished paganism from the Roman Empire. It followed that the church entered a season of massive transition. By the time of Augustine in the late 300s and early 400s, the triumph of Christianity over the pagan world seemed complete. Augustine himself wrote of the church having grown from the blood of the victims of persecution and having triumphed at last. Yet Augustine, as he re-read St Paul at the turn of the century, was unable to remain complacent for long.

Augustine was not alone. Other Christian groups *mourned* for the valiant spirit of the persecuted church and felt ill at ease with an establishment which made Christianity seem comfortable. *In a time of transition*, Christianity struggled to find its place on the trajectory. From hindsight, we see that the fourth and fifth century church, as forms of nostalgia, developed increased interest in Christian history and a renewed cult of the martyrs, and that shrines were venerated, miracles celebrated. Most of all, there was the rise of Christian asceticism. All of these actions were

intended to reassure the church that establishment was not betrayal, that the church was still distinct from the world, even if it was no longer a stranger to it.

The chief critic of establishment was Pelagius. Pelagius was a British ascetic who summoned a pleasure-loving Roman world to strive for perfection and a kind of salvation by works. This *yearning* for acts of perfection had roots traceable to the teaching of Jesus himself. But Augustine, who was the greatest critic of Christian *ideology*, turned away from it. In place of the universal summons to perfection, he indicated our universal need for grace.

As part of his argument, Augustine did something which is easily forgotten but critically important today in our own attempts to remain on a trajectory which is as inclusive as possible. Augustine invented the notion of the 'secular'. The ancient world understood very well the distinction between the sacred and the profane. The sacred was the realm which belonged to the deity. The profane – the *pro fanum* – was the area outside the sanctuary and represents what is often called 'secular' today. That created the dichotomous polarisations with which we are so familiar, and which today do such damage in every area of public life. Augustine's invention of the 'religious secular' was, as the historian Robert Markus puts it, the identification of the 'religious adiaphora', the 'shared overlap between insider and outsider groups'¹⁴. Alongside his insistence on the need we all have for grace, Augustine *struggled* to preserve the notion of such a middle ground, the realm of the religious secular, without which he feared Western Christendom would close in on itself, with nothing to learn, no future hope, and the creation of a world in which it was simply safe¹⁵. That was the fifth century, but the issue still confronts us. Augustine would argue that *nothing threatens our future more than the current liking for easy polarisation and demonisation*

¹⁴ Robert Markus: *Christianity and the Secular* (University of Notre Dame Press, Notre Dame, Indiana, 2006), p.6.

¹⁵ In this dense summary, we owe much to Robert Markus's two books, *The End of Ancient Christianity* (Cambridge University Press, 1990) and *Christianity and the Secular* (op. cit.).

¹² The bishop of a fragile community in second century Lyons.

¹³ Irenaeus, *Adv. Haer.* 3.38.1: *depositum juvenescens et juvenescere faciens*.

of whatever we disagree with. To survive and progress in our complex and changing world, we need to be able to hold on to a sense of the big picture and remain friendly towards those with whom we differ.

2.7 Conclusion

2.7.1 The 2013 General Assembly expressed its wish to move to a version of the 'mixed economy' model which, while maintaining the traditional position on marriage and sexuality, was willing to accommodate a constrained diversity on the appointment of gay ministers in a civil partnership. Parallels can be drawn here with previous accommodations on divergent belief and practice in relation to *inter alia* the Westminster Confession, the presence of Christ at Holy Communion, the re-marriage of divorced persons and the practice of baptism. In each case, the Church of Scotland opted to maintain a traditional 'default' position but nevertheless to accommodate a greater diversity in belief and practice. These concessions could be criticised as introducing an admixture that was vapid if not incoherent; yet their worth in coping with theological and practical divisions is evident. The justification for now permitting a further mixed economy in relation to the ordination of gay ministers, in accordance with the terms of the decision of the 2013 Assembly, might be offered along the following lines.

2.7.2 The Church has wrestled with the issue of gay relationships since at least the 1960s. Successive reports and votes in the General Assembly have revealed a deep division which has not proved capable of resolution over two or three generations. Any settled consensus within the Church is unlikely to be achieved in the foreseeable future. At the same time, each side is able to recognise the other (assuming that there are only two sides) as sincere, and as offering Scriptural and theological arguments for its position. Moreover, each has rightly sought to avoid labelling the other as either 'apostate' or 'homophobic'.

2.7.3 For at least three centuries, the Kirk has been a broad national church able to accommodate significant differences in worship, theology and practice.

This has often led to diversity across and even within congregations. Notwithstanding some notable secessions and the Disruption, most of the time the Kirk has been able to embrace this diversity or at least to tolerate it, while recognising that the effects of splits and divisions are often harmful and require a disproportionate expenditure of time and energy to heal. The process of separation and subsequent union has often produced a surfeit of church buildings and diminished the wider mission of the Church to Scottish society.

2.7.4 The successful overture at the last General Assembly may be viewed as the latest expression of the modern church's breadth, at a time when further division would be particularly damaging to its wider work. Despite claims to the contrary, there is an honesty and integrity in this position in its recognition that the Church, whether national or worldwide, has never held the same position across time and space on all matters of faith and doctrine. *The unity of the Church often needs to withstand deep disagreement* and to provide safe space for honest and sometimes painful exchanges. All churches need on occasion to find ways of maintaining the loyalty of dissenting groups and opinions. Indeed, one may reasonably argue that the proposed Overture merely formalises a diversity that already holds *de facto* across our congregations and their ministers. In doing so, the Overture offers greater transparency and legal security than an uncomfortable 'don't ask, don't tell' policy.

2.7.5 The mixed economy in this form is admittedly an unstable position. We should recognise it as a temporary holding measure, although it is none the worse for that. In the light of experience and further discussion, the Church may wish to maintain a more unequivocal affirmation of its traditional position, seeing the proposed concession as an unwise yielding to secularist forces, as ethically unfruitful, and as lacking a mandate in the clear teaching of Scripture. Alternatively, the Church may be led to modify further its historic teaching on marriage and sexuality to recognise the validity of committed gay relationships, the contribution of gay couples to

the life of our congregations and the calling of women and men to the ordained ministry irrespective of their sexual orientation and commitments. In the meantime, the provisions of the Overture will facilitate differing convictions, while constraining the departure from traditional teaching and practice, during an extended period of reflection and deliberation which can allow the wisdom and insight of a younger generation to emerge.

3. Asexuality

3.1 The General Assembly in 2012 instructed that a report on the issue of asexuality should be prepared. A short definition of asexuality was included in the report of the Mission and Discipleship Council to the General Assembly of 2013. The Theological Forum now has the responsibility of presenting some reflections.

3.2 From the outset it should be noted that the study of 'asexuality' is in its infancy. There is not a corpus of mature reflection on asexuality which is remotely comparable to that on heterosexuality or homosexuality. To the best of our knowledge, no church has prepared a report in this area.

3.3 There appears to be a number of people in the population as a whole who regard themselves as asexual. Such people might maintain that they are not sexually attracted to anyone either of the opposite or of their own gender. Some surveys would suggest that around 1% of the population may consider themselves to be asexual. Most believe that they were born asexual and it is not, therefore, related to a lifestyle choice. While many might not engage in sexual relations, asexuality is not the same as celibacy which is a deliberate and conscious choice. Asexual people have the same emotional needs as others and are able to form intimate relationships. It is also evident that some people who consider themselves to be asexual do enter into long term relationships and marriage.

3.4 Some commentators from an asexual perspective might argue that St Paul in I Corinthians 7 is supportive of an 'asexual practice' as a way of life. Other commentators might read St Paul as advocating celibacy. Probably the

Church should be cautious about entering uncritically into any affirmation of a condition or state or orientation which has yet to be recognised fully, given the early stage of the investigation of this dimension of human personality. Instead, the Church, guided by the Gospel imperatives of love, care and concern in the message of Jesus, is called to extend respect and dignity to all who are made in the image and likeness of God. The Church therefore must affirm that God's love is extended and God's grace is offered to all men and women regardless of their sexual orientation (as in the report to the General Assembly of 2007, 'A Challenge to Unity: Same-sex relationships as an issue in theology and human relationships', pages 4/9 – 4/39). Similarly there can be no negative judgment of those who are single and who do not enter into partnership with others (General Assembly Reports of 2019, 'Being Single in Church and Society', Appendix 1, pages 4/58 – 4/102).

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In the name of the Forum

IAIN TORRANCE, *Convener*
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PAULINE WEIBYE, *Acting Secretary*

MINUTES OF THE PROCEEDINGS OF THE NATIONAL YOUTH ASSEMBLY OF THE CHURCH OF SCOTLAND 2013

The National Youth Assembly (NYA) took place on the 16 -19 August 2013 in the West Park Centre, Dundee. There were 111 delegates aged between 17 - 25 years old, all with some connection to the Church.

The NYA is a residential weekend which exists primarily to give young people in the Church of Scotland a voice in decision making at a national level. Alongside this, the weekend allows delegates to gather with other young Christians, build community with each other, learn and worship. The theme for the weekend was "Identity – Who do you say that I am?". The Assembly considered this theme in different contexts; in relation to the Church of Scotland, in relation to Scotland's national identity, and in relation to ourselves as individuals. The Assembly used this theme as the basis for our daily discussions, in worship, in workshops and for reflection.

The NYA is an event which has evolved throughout the years and is continuing to evolve, striving to best serve the young people who attend and explores ways (including supporting existing ways) in which young people have a voice in the Church of Scotland at a national level. Following a consultation and planning weekend with young people in 2012, it was decided that the NYA would move away from its traditional debate format and move toward a more consensual, open forum discussion model. Delegates met daily in their small groups of 8-10 people to discuss issues relating to the theme of Identity and then came together as one big group to share ideas, challenge other points of view and learn from each other. As a result, the NYA did not agree a set of statements as usual. Instead, a summary of the discussions has been prepared which hopefully shows the breadth of opinion within the youth of the Church and shows the depth of our conversations, valuing all of the voices at the Assembly and not simply the majority.

Identity of the Church of Scotland

The first of the daily discussions focussed on the Identity of the Church of Scotland. The catalyst for this discussion came from the consultation weekend where many young people expressed an interest in knowing more about the history of the Church and its structures; to know more about what makes the Church unique. The hope for this discussion was to learn more about the Church of Scotland and to use this knowledge to engage in ecumenical work more effectively with a greater sense of our own identity. The NYA was introduced to this topic by two of its own young people, Nicola Whyte and Andrew Kimmitt, who guided us through some of the Kirk's history, theology and organisational structures. This was an engaging introduction to what may have initially seemed like a daunting topic for some and the NYA was led through this by way of facts, quizzes and even dance! Following this introduction, delegates gathered in small groups to discuss what they thought makes the Church of Scotland unique.

Some aspects of the Kirk that were particularly commented on in the small group discussions were:

- Delegates were positive about the responsibility the Church takes for **caring** for all of the people of Scotland, both through **territorial ministry** and through **CrossReach**.
- The **breadth of worship, theology and people** within the Church was acknowledged. Some delegates had positive experiences where breadth and diversity were welcomed. Conversely some delegates talked of people in Church holding stereotypical views and not being open to other ideas.
- It was acknowledged that the Church can **bring people together**; through community work, outreach, fellowship and mutual encouragement. Some delegates however, felt that some people felt excluded from church communities and that this may be a result of

poor communication and a lack of support.

- Some delegates commented on the strength of the **structures of the Church**; some felt that being part of national events educated them about structures and gave them an appreciation of the work of the wider Church. Others felt that there is a **disconnect** between the local church and the national Church and that local congregations don't know how the national Church works which can often lead to negativity.
- Delegates appreciated the care that the Church shows for its young people; through creating safe spaces to learn, worship and meet people. Delegates appreciated the NYA and local youth projects whilst others worried that NYA was the **only national event for young people under 25** and that not all local churches could provide youth work.
- A striking number of delegates felt that **flexibility** and **diversity** are important broad characteristics of the Kirk and things that set us apart from other denominations.
- Although there was not unanimity in the experiences that delegates recounted, one thing was clear in the discussion: some of the most important parts of our identity are those that we share with all Christians: **following Jesus** and being part of the **body of Christ**.

Many of the young people valued having a space to have this discussion and saw it as an opportunity to learn more about the Kirk from others around them and enjoyed the chance to reflect on the positives of the Church on a local, regional and national level.

Ecumenical Human Library

Following on from the NYA's discussions in relation to the Kirk's identity, an "Ecumenical Human Library" took place where members from other denominations were invited to attend the NYA for the afternoon. Delegates were given the opportunity to learn about other denominations in a relaxed setting through storytelling, question and answer and through sharing. It proved to be the highlight of the weekend for many of the delegates. The NYA is grateful to the members of the Baptist Church, the Salvation Army, the Methodist Church, the Roman Catholic Church, Gate

Christian Fellowship, Vineyard, the Iona Community, the United Reformed Church and Livingston Ecumenical Parish who joined us for the afternoon and shared so openly.

Identity of Scotland

The second daily discussion for the weekend focussed on the Identity of Scotland. We were led through this topic by the Church and Society Council who facilitated their participative discussion process "Imagining Scotland's Future". The outcomes from this event were used together with the outcomes from other events around Scotland run by the Church and Society Council to form part of the "Imagining Scotland's Future" report which was launched in February.

The focus for the discussion was determining what the delegates of the NYA wanted the future of Scotland to look like. Conversation focussed on delegates' values, experiences and visions. As a large and diverse group of people, a broad range of different responses were gathered and the discussions were exciting and varied. There were several main themes which came out of the discussion and these give some indication of what is important to the NYA when thinking about the future of Scotland, whatever the outcome of the Scottish independence referendum.

In the past, the NYA has continually spoken out in favour of campaigns which seek to end discrimination and it is therefore of little surprise that at this year's Assembly, a common theme for the NYA was seeing a Scotland that is **free from discrimination**. Delegates discussed how important it is that Scotland is a welcoming country to all particularly in a continually developing and increasingly multi-cultural society. One of the small groups stated: *"We believe that Scotland should be free from fear and discrimination and should celebrate diversity through community, education, the arts and sport."*

One word which continually appeared throughout the discussion of the Assembly was **equality**. This word was particularly prominent in discussions surrounding **education**. Delegates of the Assembly were particularly

keen to see a fair, ethical and lifelong education system in Scotland's future. There was broad agreement that one of the best means of supporting diversity, immigration, tolerance and positive attitudes that challenges stigma is through comprehensive education which is **accessible to all**.

Some of our delegates got creative, using poetry to summarise their thoughts:

"New relationships, forged together, Striving towards a community goal. All are included, all religions and races, Making a difference all as a whole. Including the elderly, including the young, Breaking barriers to start life anew. With mutual respect, all an open mind, We can be better than ever we knew."

Other aspects which were key for the NYA in discussing Scotland's future were living in a country which was **free from sectarianism**, which has a **strong, just and inspiring judiciary system** and which has a **democratic political system**.

Personal Identity

The final daily discussion for the weekend focussed on personal identity. Delegates discussed aspects of personal identity in relation to their own identity within the Church at various levels and also in relation to other aspects of life. This broad topic allowed delegates to explore the idea of call, their call, and what barriers exist to allowing them to live these calls.

The first point in the discussion was looking at what barriers there were for **young people coming to church for the first time**. Some examples of responses from the discussion were:

- "the aspect of social pressure from your peers"
- "young people have an idea that church is boring and old fashioned"
- "people don't get welcomed; people say 'that's my seat'"
- "you don't necessarily know what to do and when to do it"
- "it's difficult to find a church that suits you"

There was a general sense that for some people there was a **fear of the unfamiliar** and a **fear of not being welcomed**.

The NYA broadly felt that, in some cases, local churches could and should be more welcoming. Similarly they felt that more focus should go into making all churches a welcoming place of worship which welcomes people regardless of knowledge and experience of Church.

The second point for this discussion was looking at **barriers to staying in the church past the age of 14**. Delegates often come to NYA as the "only young person" in their church and coming to the NYA makes them feel part of the wider Church helping them feel less alone in it. Some examples of the responses from the discussion were:

- "if young people have a role, they are more likely to stay"
- "there is lack of support and opportunity available for young people at this stage in life"
- "there is a lack of challenge"
- "suddenly you're in the big bad wide church – there is no junior church to attend and not enough people for a youth group"
- "people at this stage have a lack of Christian friends and struggle to grow"

Many young people feel that if they were given **responsibility** in church, they would be more likely to regularly attend. In light of this we discussed **what the barriers are to being given responsibility in church**. Some responses included:

- "you're a young person, so you can only deal with the things relating to young people"
- "young people have too many commitments and cannot fully commit to roles"
- "at what age do we stop being 'the future of the Church?'"
- "young people fear that they are being given responsibility out of tokenism"
- "sometimes when you have grown up in a church, you're always going to be viewed as a child"

Many delegates of the NYA, past and present, have developed a sense of call to different roles in the Church through finding time and space to reflect in a safe environment with likeminded people. Many find these

roles take the form of ministry and therefore the NYA discussed what **barriers exist for entering ministry**. Some examples included:

- “people don’t have enough knowledge of what the different forms of ministry are”
- “there is no space for younger people to explore a call to ministry”
- “there is a lack of support available in relation to training; cost can be restrictive, there is a lack of flexibility and it takes a long time”
- “quite often young people aren’t taken seriously”
- “people are told that they are too young and that they should go and get some ‘life experience’”

Many delegates felt like they **did not know** about the various forms of ministry and **wanted to know more**. There was a general sense from the delegates that the main barrier to entering ministry in any of its forms related to lack of flexibility and struggles with fitting in training with university and careers. Many delegates also felt that ministry was probably something that they were too young for and not experienced enough for and they were unsure of what stage of life was best to take on this commitment.

After discussing the various barriers, the delegates spent some time reflecting on what they felt called to do in life. Every delegate wrote a response and the collated responses have been used to form a document called **“COSY voices”**.¹ The broad spectrum of responses reflects what a broad range of delegates exist within the Assembly. Some responses simply said that **they didn’t know** at this point what they were called to do. Others explored roles relating to their university experiences, church experiences, or something new that they hadn’t tried yet. It is clear that the NYA continually promotes a **safe space for young people to explore and identify their call** whether it be specifically in relation to the church or outwith the church. The delegates continually appreciate this space and the Church continues to see the fruit from this.

¹ The COSY voices document can be downloaded from www.resourcingmission.org.uk

Youth Reps

Every year the NYA elects youth representatives who carry on the work of the NYA throughout the year. At NYA 2013, 18 youth reps from a broad range of presbyteries were elected who, along with the Moderator and Clerk, meet together on a roughly quarterly basis and utilise social media to share ideas and progress work in-between meetings. This year, the youth reps have worked together to collate the feedback from NYA to produce this report and a fuller supplementary report.² The reps also adopt a theme for the year which for 2013/2014 is **intergenerational work and ministry**. The reps have so far spent time exploring the theme and researching. This is an ongoing piece of work and the hope is to continue this in a more practical way with other groups in the future.

In February 2013 the COSY guide to ethical living³ was published and also released for download following an instruction from the NYA 2012.⁴ This guide was the product of the work of the elected youth reps from NYA 2012 together with other young people associated with the NYA. The Guide has been used by various people and churches since its release and is proving to be a useful resource for discussing ethical living. There are plans to produce similar guides on different topics in the future.

As well as the elected youth reps, the NYA 2013 elected two Members of the Scottish Youth Parliament (MSYPs), Rachel Walker and Hannah Mary Goodlad. The NYA 2010⁵ instructed its youth reps to explore different ways of working with the SYP and the product of this instruction can now be seen following work towards this over the last few years. The MSYPs attend the SYP sittings and contribute to debate, providing links between the NYA and the SYP and building a fruitful relationship for both groups.

² The supplementary report can be downloaded from www.resourcingmission.org.uk

³ The guide is available for free download and a printed copy can be purchased for £3, both from www.resourcingmission.org.uk

⁴ The NYA report to the GA 2011 http://www.churchofscotland.org.uk/_data/assets/pdf_file/0018/5751/ga11_nya.pdf

⁵ The NYA report to the GA 2013 http://www.churchofscotland.org.uk/_data/assets/pdf_file/0017/13814/23_YOUTH_ASSEMBLY_2013.pdf

Guild

2013 marked the start of an encouraging partnership for the NYA and the Guild. The NYA was joined for the weekend by Marjorie Paton, National Convener of the Guild. Marjorie participated in our discussions and also led a talk and workshop focussing on the work of the Guild. Our annual gala dinner was held on the Sunday night of the Assembly and this raised £2470.67 for the current Guild projects. During the dinner Marjorie presented the NYA with a certificate making the NYA the first honorary group of the Guild.

Since the NYA gathering, the moderator, clerk and 18 elected youth reps have met with members of the national Guild. At this meeting, the NYA reps and the Guild spent time getting to know each other and sharing ideas of what the two groups could do together. A working group made up of members of the national Guild committee and NYA reps has been formed and the group is working towards practical things that the two groups might do together. The NYA reps have been exploring **intergenerational work and ministry** in their regular meetings throughout the year. As two groups in the Kirk who are often broadly defined by their age, this new partnership sees the start of these groups working together to promote and encourage **meaningful intergenerational work within the Church**.

Conclusion

The NYA is something that the Church can remain proud of. Young people continue to come to this event, either as a veteran or as a first time delegate. The delegates are quick to form community; a community that loves and cares for its members, a community that constantly evolves according to its needs, a community that is passionate about God, and a community that exists to give young people a voice in the Church.

Next year, the NYA will move to Gartmore House in Stirlingshire and will take place on 15 – 18 August 2014 with the theme 'My Father's House'. It is open to all 17-25 year olds with a connection to the Church of Scotland with 135 places available on a first come first served basis.⁶

LYNSEY MARTIN, *Moderator*
ESTHER NISBET, *Clerk*

⁶ For more information and online booking see www.resourcingmission.org.uk/nya

RETURNS TO OVERTURES

May 2014

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Convert into a Standing Law of the Church the Overture regarding the Appeals Act as amended, as printed in Appendix B (section 3 and Appendix B).
3. Instruct the Ministries Council in consultation with the Legal Questions Committee to consider the development of a bespoke process for Presbytery planning appeals under the Appraisal and Adjustment Act (Act VII 2003) (sections 2.7 and 2.8).

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REPORT

1. Introduction

The Overture was passed as an Interim Act by last year's Assembly. As will be seen from the Returns detailed in Appendix A, the Overture received sufficient support from Presbyteries to be presented to this year's Assembly for permanent enactment.

2. Comments

2.1 The response to this Overture was overwhelmingly positive. The majority of Presbyteries approved the Overture with no remarks.

2.2 Two Presbyteries felt that the size of the Commissions was now too small, and there was a suggestion from one Presbytery that the Act constitutes a move away from the basic precepts of Presbyterianism. However the vast majority of Presbyteries affirmed what was said in the 2012 Report of the Legal Questions Committee to the General Assembly as to the desirability of reducing the size of the Commissions¹.

2.3 There was a suggestion that the length of time allowed to intimate an appeal should be increased from

fourteen to twenty eight days. However the Committee felt that fourteen days is sufficient and that twenty eight days would prolong uncertainty.

2.4 One Presbytery queried the definition of "personal case", suggesting that as presently drawn it may be too wide. This has not so far given rise to any problems but this is something which can be monitored.

2.5 There was a suggestion that the phrase "principles of natural justice" should be defined. However the Committee is strongly of the view that to do so may be counterproductive as the term is a legal one with a recognised meaning.

2.6 Another Presbytery suggested that there should be induction training for all those called to serve on Commissions. The Committee agrees that this would be useful and will look at ways in which this can be achieved, subject to the usual constraints of time and resource. Options may include producing an informative DVD for participants to view in advance, or asking participants to arrive early for a Commission so that a briefing can be given to them before proceedings commence.

2.7 At present, an appeal about a presbytery planning matter under the Appraisal and Adjustment Act (Act

¹ Para 4.1.5 of the Report of the Legal Questions Committee to the General Assembly of 2012, at 7.4/4.

VII 2003) falls within the jurisdiction of the Appeals Committee of the Commission of Assembly. The Committee believes that in future the Church would benefit from the development of an appropriate bespoke appeal process for planning appeals. In practice, both cases which have arisen for the Appeals Committee of the Commission of Assembly during the course of the last year have involved Presbytery planning issues. Dealing with these cases has shown that they might be better addressed by a process which is more tailored to the particular issues which arise in such matters, for example knowledge of local geography and local circumstances.

2.8 The Committee therefore recommends that this matter should be remitted to the Ministries Council and the Legal Questions Committee for their joint consideration.

3. Adjustments to text

3.1 Certain minor amendments to the text of the Interim Act are proposed. These have been informed by (1) remarks from Presbyteries in responding to the Overture, and (2) practical experience in operating cases under the Act over the past year.

3.2 The proposed amendments are:

- In section 1, in the definition of “appeal”, for the purposes of clarity there has been added reference to a “petition”.
- In section 9(3) and in section 16(3), the Act provides that where both the Convener and the Vice-Convener are unable to act in any particular hearing or sitting, an acting convener shall be chosen from the members of that Commission. An additional sentence has been added to provide, as is the case with Conveners and Vice-Conveners, that any person chosen to act as convener shall either be a person qualified to practise as a lawyer or shall be a person experienced in the law and practice of the Church.
- In section 14(2), the words “comprise forty” have been deleted and the words “be forty people comprising” have been substituted.

- Section 24 requires all decisions of Church courts where there is a right of appeal to be intimated to the parties. One Presbytery highlighted this as creating an unnecessarily onerous administrative burden on Clerks and so section 24 has been amended as follows:

- (i) by adding the following words at the start: “Save where a decision is of an administrative non-controversial nature and was made without a vote requiring to be taken,” and
- (ii) by deleting the phrase “the parties” and substituting “all parties having a legitimate interest with regard to the decision”.

- In the Rules of Procedure in Schedule 2:

- (i) Experience has shown that it is useful, before the first Appeal Management Hearing, to have received the Respondent’s response to the Appellant’s Grounds of Appeal. This might also apply in reverse where the Respondent submits Grounds of Appeal. Therefore a new Rule 5.3 has been added as follows: “At least seven days before the date of the Appeal Management Hearing, the Respondent shall lodge a written response to the Grounds of Appeal (and in the event that the Respondent has lodged any Grounds of Appeal in terms of Rule 3, the Appellant shall lodge a written response to such Grounds of Appeal within the same timescale).”
- (ii) The Rules of Procedure are not entirely consistent in stating that the Convener and the Vice-Convener of a Commission should always act together. Some minor adjustments have been made to the existing Rules 5.5, 5.6, 5.7 and 7.7, to delete the words “the Convener or Vice-Convener” where they appear and substitute “the Convener and the Vice-Convener”.
- (iii) In practice, cases heard over the past year have proceeded with the use of more than one Appeal Management Hearing. For clarity, at the end of the existing Rule 5.7, there has been added: “Such order or determination may include in the interests of justice a continuation to a continued Appeal Management Hearing (and this on one or more occasions).”

3.3 The opportunity has also been taken to tidy up the references to other Acts as they appear within the text of the Appeals Act, now that the word “anent” is no longer used.

3.4 The text of the Appeals Act, as presented in Appendix B, incorporates these proposed changes.

In the name and by the authority of the Committee

JOHN P CHALMERS, *Convener*

APPENDICES

APPENDIX A

APPEALS ACT OVERTURE

No of Presbyteries		Members voting for	
Approving	Disapproving	Approving	Disapproving
43	2	2,115	45

APPENDIX B

APPEALS ACT (ACT [I] 2014) (formerly Interim Act II 2013)
Edinburgh, [17] May 2014, Session I

The General Assembly hereby enact and ordain as follows:–

PART 1: GENERAL

1. Definitions & Interpretation

In this Act:

“appeal” includes “dissent and complaint” and a petition as referred to in section 4(2)(iii) of this Act, unless otherwise provided, and “Appellant” includes “complainer”;
“Appeals Committee” means the committee established from time to time from the members of the Commission of Assembly in accordance with Part 2 of this Act;
“Clerks of Assembly” means the Principal Clerk and the Depute Clerk;

“Commission” means the Appeals Committee of the Commission of Assembly or the Judicial Commission, as appropriate in the context;

“Commission of Assembly” means the Commission of Assembly which was established in terms of the Commission of Assembly Act (Act VI 1997);

“Court” does not include the General Assembly nor the Commission of Assembly but shall include any other body, including a Presbyterial Commission, against whose decision an appeal is being taken;

“Judicial Commission” means the Judicial Commission which is re-established in terms of this Act;

“Jurisdiction Committee” means a committee of three persons consisting of (i) a Convener or Vice-Convener of the Appeals Committee of the Commission of Assembly, (ii) a Convener or Vice-Convener of the Judicial Commission, and (iii) the Procurator;

“Personal Case” means a case which involves the consideration of allegations against an individual which, if established, could adversely affect that individual’s holding of an office in the Church or otherwise lower him or her in the estimation of other members of the Church;

“Parties” means the Appellant and the Respondent (as later defined) and “Party” means either one of them;

“Schedule” means the schedule of 2 parts attached to this Act.

2. Right to appeal from decisions

(1) As from the date of this Act, and subject to the exclusions and qualifications in sections 2(3) and 2(4) below, a person with a legitimate interest who is aggrieved by a decision of a Court (“the Appellant”) may within fourteen days of the decision intimate an appeal against that decision.

(2) Such an appeal shall be intimated in accordance with the Rules of Procedure set out in Schedule 2 to this Act.

(3) Such an appeal may be taken only upon one or more of the following legal grounds: (a) an error in Church law; (b) breach of the principles of natural justice or material irregularity of process; (c) decision influenced by incorrect material fact; and (d) the severity of any sanction imposed.

(4) The right of appeal conferred in section 2(1) does not apply where the Acts and Regulations of the General Assembly specifically provide another appeal procedure.

(5) The Court against whose decision an appeal is being taken under this Act shall have power, on its own initiative or on the application of an interested person, to regulate matters relating to the decision, including giving interim effect to the decision, pending the determination of the appeal.

3. Establishment of the Appeals Committee of the Commission of Assembly and the Judicial Commission

(1) The Appeals Committee of the Commission of Assembly is hereby established and the Judicial Commission is hereby re-established and both are authorised, to act for and on behalf of the General Assembly in the hearing of certain appeals, and adjudicating finally on such appeals, all as specified in this Act.

(2) For this purpose the General Assembly delegate to the said Commissions all powers necessary to act in such cases as if the General Assembly themselves were acting, including *inter alia* power, where necessary, to require the attendance of witnesses, to examine witnesses on oath or affirmation, and to call for the production of all documents and productions connected with or relevant to the appeal.

(3) It is declared that this delegation of all powers to act and to adjudicate finally is in accordance with the Articles Declaratory of the Constitution of the Church of Scotland in Matters Spiritual, as interpreted by the Church in this Act.

(4) Nothing in this Act shall affect the ongoing establishment of the Commission of Assembly in terms of Act VI 1997 and in particular the right of the Commission of Assembly to exercise its powers in terms of section 5(1) of that Act, provided always that in relation to cases and appeals, the whole provisions of this Act, which have the effect of constituting an Appeals Committee of the Commission of Assembly to hear such cases and appeals, shall prevail.

4. Jurisdiction of the Appeals Committee of the Commission of Assembly and the Judicial Commission

(1) As from the date of this Act, sittings of the Appeals Committee of the Commission of Assembly and of the Judicial Commission shall be arranged to hear cases as set out in this section.

(2) The Appeals Committee of the Commission of Assembly shall hear the following cases:

- (i) all appeals, apart from those delegated to the Judicial Commission in accordance with section 4(3) below or to the Ministries Appeal Panel in accordance with Act VI 2007;
- (ii) all references in terms of the Appraisal and Adjustment Act (Act VII 2003);
- (iii) all petitions which seek review of judgements of Presbyteries on the grounds that the Petitioners could not have come by appeal or have been obstructed in so doing by the Presbytery concerned, apart from those delegated to the Judicial Commission in accordance with section 4(3) below or to the Ministries Appeal Panel in accordance with Act VI 2007; and
- (iv) all other appeals except for those mentioned in sub-sections (i), (ii) and (iii) above.
- (v) For the avoidance of any doubt, the Appeals Committee of the Commission of Assembly shall not hear any appeal in a Personal Case.

(3) The Judicial Commission shall hear the following cases:

- (i) Appeals under the Discipline of Ministry Act (Act III 2001), being appeals against the decisions of Presbyterial Commissions in cases relating to discipline of Ministers, Licentiates, Graduate Candidates & Deacons, except in matters of doctrine;
- (ii) Appeals in all cases arising under the Congregations in an Unsatisfactory State Act (Act I 1988);
- (iii) Appeals in all cases arising under 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); and

- (iv) Appeals in Personal Cases.
- (v) For the avoidance of doubt, the Judicial Commission shall not hear appeals to the Ministries Appeal Panel in accordance with Act VI 2007.

(4) If there is (i) any uncertainty or dispute as to which Commission shall hear a case or appeal, or (ii) any dispute as to whether a case or appeal to be heard before the Commission of Assembly is one which should be referred to its Appeals Committee or to the full Commission of Assembly, the Principal Clerk shall refer the matter to the Jurisdiction Committee and that Committee shall decide, in alternative (i), by which Commission the case or appeal shall be heard, and in alternative (ii), whether the case or appeal should be referred to the Appeals Committee or to the full Commission of Assembly, its decision in all such matters being final.

(5) Save for the provisions of this section, nothing in this Act affects the terms of the Ministries Appeal Panel Act (Act VI, 2007).

(6) All cases in which an appeal was intimated to and received by the Principal Clerk prior to the date of this Act coming into force shall continue to be dealt with in accordance with the terms of the Commission of Assembly Act (Act VI 1997) or the Judicial Commission Act (Act II 1988), as appropriate.

(7) Decisions of the Appeals Committee of the Commission of Assembly and of the Judicial Commission shall be final and there shall be no appeal from a decision of either the Appeals Committee of the Commission of Assembly or the Judicial Commission.

5. Reference to General Assembly

It is declared that the General Assembly themselves shall not hear or dispose of any appeals save for appeals in matters of doctrine as referred to in section 4(3)(i) nor shall the decisions of the Appeals Committee of the Commission of Assembly or the Judicial Commission be subject to review by the General Assembly; provided that any case or appeal in which, in the opinion of the relevant Commission, an important issue of principle is at stake may be referred by that Commission to the General Assembly.

6. Rules of Procedure

All appeals intimated under this Act shall follow the rules of procedure set out in Schedule 2.

PART 2: THE COMMISSION OF ASSEMBLY AND THE APPEALS COMMITTEE OF THE COMMISSION OF ASSEMBLY

7. Appointment of Commissioners for the Commission of Assembly

(1) At their closing session each year, the General Assembly shall appoint Commissioners for the Commission of Assembly comprising the following persons:

- (i) one tenth of the ministers and elders commissioned by Presbyteries to the General Assembly in that year, such Commissioners to be designated by the appointing Presbyteries in accordance with the rules set out in Schedule 1 to this Act; and
- (ii) one in ten or part of ten of the members of the Diaconate commissioned by Presbyteries to the General Assembly in that year, such members to be selected at random by the Clerks of Assembly.

(2) From the Commissioners appointed to the Commission of Assembly there shall be selected the members to serve on the Appeals Committee of the Commission of Assembly, in terms of section 8 below.

(3) Act VI 1997 shall from the date of this Act be amended so that the Commissioners appointed to the Commission of Assembly shall be appointed in accordance with the provisions of this section 7 and Schedule 1 to this Act.

8. Constitution of the Appeals Committee of the Commission of Assembly

(1) Throughout the year following each General Assembly, in order that cases or appeals falling within its jurisdiction may be heard, an Appeals Committee of the Commission of Assembly shall be constituted as required. Whenever a sitting of the Appeals Committee of the Commission of Assembly is required, the Clerks of Assembly shall select the following persons from the Commissioners appointed in accordance with section 7, to

be members of that Appeals Committee:

- (i) Subject to the provisions of section 23(1), ten ministers, ten elders and one deacon, all selected at random from the Commissioners appointed to the Commission of Assembly; and
- (ii) A Convener and a Vice-Convener, from those appointed under section 9 below.

(2) In addition, the following members *ex officio* of the General Assembly in that year, shall hold the same offices in the Appeals Committee of the Commission of Assembly as they did in the General Assembly: the Clerks of Assembly, the Procurator and the Law Agent.

9. Convener and Vice-Convener of the Appeals Committee of the Commission of Assembly

(1) The General Assembly, on the nomination of the Nomination Committee, and in accordance with the Standing Orders of the General Assembly, shall appoint a Convener and a Vice-Convener of the Appeals Committee of the Commission of Assembly and an alternate Convener and Vice-Convener, all of whom shall be qualified to practise as lawyers or shall be persons experienced in the law and practice of the Church.

(2) Subject to section 9(3) below, each sitting of the Appeals Committee of the Commission of Assembly shall be moderated by either a Convener or a Vice-Convener so appointed.

(3) In the event that (i) neither the Convener nor the Vice-Convener nor their alternates is able to attend a sitting of the Appeals Committee of the Commission of Assembly, or (ii) both the Convener and Vice-Convener disqualify themselves from the hearing of a particular appeal, the Appeals Committee of the Commission of Assembly may choose their own convener from their own number to moderate that sitting (or the hearing of a particular appeal within that sitting, as the case may be), provided always that the same person shall continue to act as convener throughout the hearing of any given appeal. Any such person chosen to act as convener shall either be a person qualified to practise as a lawyer or shall be a person experienced in the law and practice of the Church.

(4) The person who moderates a sitting (or hearing) of

the Appeals Committee of the Commission of Assembly shall have a casting vote.

10. Quorum

The quorum of the Appeals Committee of the Commission of Assembly shall be fifteen persons.

11. Sittings

Sittings of the Appeals Committee of the Commission of Assembly shall be arranged as follows:

- (a) Sittings shall take place as required, during the months of June, August, October, December, February and April.
- (b) Sittings shall be called by the Principal Clerk.

12. Report to the General Assembly

The Minutes of all sittings of the Appeals Committee of the Commission of Assembly shall be submitted to the General Assembly in the Volume of Reports, or in the Order of Proceedings, or in the Daily Papers, and laid on the table, without discussion, provided that the General Assembly may consider and deal with any allegation that the Appeals Committee of the Commission of Assembly has acted in excess of the powers conferred by this Act.

13. Relation to Legislation

(1) The Appeals Committee of the Commission of Assembly 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.

(2) The Appeals Committee of the Commission of Assembly shall not have power to review any decision of the General Assembly, except for a decision made under the Appraisal and Adjustment Act (Act VII 2003) where the Appeals Committee of the Commission of Assembly is satisfied that the relevant circumstances have significantly changed.

(3) The Appeals Committee of the Commission of Assembly shall be accountable to the General Assembly, which may quash any decision made by the Appeals Committee of the Commission of Assembly which exceeds the powers conferred by this Act.

PART 3: THE JUDICIAL COMMISSION

14. Appointment of a pool of Persons for Sittings of the Judicial Commission

- (1) There shall be a pool of persons, from which there shall be drawn the members to serve on the Judicial Commission.
- (2) The pool shall be forty people comprising ministers, elders and deacons nominated by the Nomination Committee and appointed by the General Assembly.
- (3) The persons in the pool to serve on the Judicial Commission shall not remain in the pool for more than four years, and no person who has formerly been in the pool, shall be eligible for reappointment until after the lapse of one year, except upon special cause shown.
- (4) In the event of a person in the pool to serve on the Judicial Commission who is due to retire being then engaged in the hearing of an appeal, he or she shall continue in office, but only until the Judicial Commission has recorded its decision in the appeal in question.
- (5) The Procurator of the Church shall not be eligible for inclusion in the pool for the Judicial Commission but may be requested to attend a sitting of the Judicial Commission if it is so determined at the Appeal Management Hearing referred to in Schedule 2.

15. Constitution of the Judicial Commission

Whenever a sitting of the Judicial Commission is required, the Clerks of Assembly shall select the following persons:

- (i) Subject to the provisions of section 23(1), thirteen persons, seven of whom shall be ministers or deacons and six of whom shall be elders, all selected at random from the pool; and
- (ii) A Convener and a Vice-Convener, from those appointed under section 16 below.

16. Conveners & Vice-Conveners of the Judicial Commission

- (1) The General Assembly, on the nomination of the Nomination Committee, and in accordance with the Standing Orders of the General Assembly, shall appoint two persons to be Conveners and two persons to be Vice-Conveners of the Judicial Commission, all of whom shall

be qualified to practise as lawyers or shall be persons experienced in the law and practice of the Church.

- (2) Subject to section 16(3) below, each sitting of the Judicial Commission shall be chaired by either a Convener or a Vice-Convener so appointed.

- (3) In the event that (i) none of the Conveners or Vice-Conveners is able to attend a sitting of the Judicial Commission, or (ii) both the Convener and Vice-Convener disqualify themselves from the hearing of a particular appeal, the Judicial Commission may choose their own convener from their own number to chair that sitting (or the hearing of a particular appeal within that sitting, as the case may be), provided always that the same person shall continue to act as convener throughout the hearing of any given appeal. Any such person chosen to act as convener shall either be a person qualified to practise as a lawyer or shall be a person experienced in the law and practice of the Church.

- (4) The person who chairs a sitting (or hearing) of the Judicial Commission shall have a casting vote.

17. Quorum

The quorum of the Judicial Commission shall be ten persons.

18. Sittings

Sittings of the Judicial Commission shall be arranged as follows:

- (a) Sittings shall take place as required, during the months of June, August, October, December, February and April.
- (b) Sittings shall be called by the Principal Clerk.

19. Report to the General Assembly

A Minute of proceedings of the Judicial Commission shall be incorporated in a written report to the General Assembly, but shall not be subject to review by the General Assembly.

20. Relation to Legislation

The Judicial Commission 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.

PART 4: PROVISIONS APPLICABLE TO BOTH COMMISSIONS

21. Clerks

(1) The Clerks of Assembly shall act as Clerks to the Commissions, but the duties may be carried out by one of them.

(2) If neither of them is present at a sitting, the Commission shall appoint a substitute, whether or not a member of that sitting of the Commission, to act as Clerk of the Commission during that sitting, and the oath de fideli shall be administered to him or her and recorded.

22. Priority of meetings

(1) When a sitting of a Commission coincides with an ordinary meeting of a Presbytery or Kirk Session of which any member attending a Commission is a member, such Presbytery or Kirk Session has permission to meet, but the priority for such member is to attend the Commission in question, and the Presbytery or Kirk Session shall not in the absence of such member transact any business which might be prejudicial to his or her interests.

(2) Decisions of the Commissions shall be complied with as if they were decisions of the General Assembly.

23. Other provisions as to membership of Commissions

(1) No member of any Court whose decision is under appeal, nor any person who has taken part in the cause at any stage, nor any person with an interest in the outcome of the cause, shall act as a member of a Commission when an appeal in such a cause is being heard.

(2) No member of a Commission who has not been present during the whole proceedings in the appeal shall vote or take any part in the decision of the Commission in question or be consulted for the purposes of production of written reasons for the decision.

PART 5: GENERAL

24. Intimation of decisions

Save where a decision is of an administrative non-controversial nature and was made without a vote requiring to be taken, intimation of all decisions of courts of the Church in relation to which there is a right to appeal shall be

made to all parties having a legitimate interest with regard to the decision by sending to them forthwith (1) a copy of the decision (2) an extract minute in respect of the decision and (3) a copy of the section or sections of the relevant legislation in terms of which an appeal may be intimated.

25. Amendments

The Discipline of Ministry Act (Act III 2001) is amended as follows:

Delete sections 19 (1) to (6) and substitute the following as section 19(1); also consequentially renumber section 19 (7) as section 19 (2):

"If either the Special Committee of Presbytery or the Respondent is dissatisfied with any decision of the Presbyterial Commission, they may appeal to the Judicial Commission in terms of the Appeals Act 2013. No right of appeal or dissent-and-complaint shall be allowed in respect of any act or decision done or taken in terms of this Act, otherwise than in accordance with the provisions of this Act or the Appeals Act 2013."

26. Repeal and Amendment

(1) The Judicial Commission Act (Act II 1988) is hereby repealed but where an appeal in a case to be heard by the Judicial Commission was intimated to and received by the Principal Clerk before the date of this Act, such proceedings shall continue until final disposal in accordance with the law in force immediately before the date of this Act.

(2) The Commission of Assembly Act (Act VI 1997) is from the date of this Act to be interpreted so as to apply only to matters brought to it not comprising cases or appeals, all cases and appeals falling within its jurisdiction being from the date of this Act heard by the Appeals Committee of the Commission of Assembly and governed by the terms of this Act. Where an appeal in a case to be heard by the Appeals Committee of the Commission of Assembly was intimated to and received by the Principal Clerk before the date of this Act, such proceedings shall continue until final disposal in accordance with the law in force immediately before the date of this Act.

SCHEDULE 1

Rules for Presbyteries appointing Commissioners to the Commission of Assembly

1. To ascertain the number of appointees for each Presbytery, the number of ministers and elders commissioned to the General Assembly shall be divided by ten and taken up or down to the nearest whole number, provided that every Presbytery shall appoint at least one minister and one elder.
2. When the formula produces an even number, the Presbytery shall appoint ministers and elders in equal numbers.
3. When the formula produces an odd number:
 - (a) in odd years (*ie* 2013, 2015 *etc*) Presbyteries with odd numbers (*ie* Presbyteries 1, 3, *etc*) shall appoint a number of ministers exceeding the number of elders by one and Presbyteries with even numbers shall appoint a number of elders exceeding the number of ministers by one; and
 - (b) in even years (*ie* 2014, 2016 *etc*) Presbyteries with even numbers shall appoint a number of ministers exceeding the number of elders by one, and Presbyteries with odd numbers shall appoint a number of elders exceeding the number of ministers by one.

SCHEDULE 2

Rules of Procedure

1. Intimation of Appeal

1.1 The Appellant shall intimate the appeal to both the clerk of the Court against whose decision the appeal is being taken and to the Principal Clerk.

1.2 The Principal Clerk shall forthwith notify (i) the other person or persons involved in the appeal ("the Respondent") of the fact that an appeal has been intimated and (ii) both the Appellant and the Respondent of the date by which Grounds of Appeal (as specified in Rule 2 below) must be lodged.

2. Lodging of Grounds of Appeal by Appellant

2.1 Within four weeks of the date upon which the appeal

was intimated in terms of Rule 1 above, the Appellant shall lodge Grounds of Appeal with the Principal Clerk, and intimate a copy of those Grounds to (i) the Clerk of the Court or the Secretary of the Presbyterial Commission, as the case may be, against whose decision the appeal is being taken, and (ii) the Respondent in the Appeal.

2.2 The Grounds of Appeal shall consist of brief specific numbered propositions stating the grounds on which it is argued that the appeal should be allowed, and identifying for each ground the relevant subsection of section 2(3) of this Act.

3. Lodging of Grounds of Appeal by Respondent

3.1 A Respondent who wishes a review of any part of the decision may also, within four weeks of the date upon which the appeal was intimated in terms of Rule 1, lodge with the Principal Clerk Grounds of Appeal against any part of the decision which has been appealed, those Grounds also to comply with the requirements of Rule 2.2 above.

3.2 The Respondent shall forthwith send a copy of any such Grounds of Appeal to the Appellant and intimate a copy of those Grounds to the Clerk of the Court or the Secretary of the Presbyterial Commission, as the case may be, against whose decision the appeal is being taken.

4. Documents from previous proceedings

4.1 The Clerk of the Court or the Secretary of the Presbyterial Commission, as the case may be, against whose decision is being taken shall transmit to the Principal Clerk all documents relative to the proceedings being appealed against as shall be required for the hearing of the appeal.

5. Appeal Management Hearings

5.1 In any appeal, once the Appellant's Grounds of Appeal have been lodged, and save where the Convener and the Vice-Convener with the agreement of the Parties decide to dispense with an Appeal Management Hearing, the Principal Clerk shall fix a date for an Appeal Management Hearing.

5.2 The date of the Appeal Management Hearing shall be at least 28 days after the date upon which the Appellant's Grounds of Appeal were lodged. The Principal Clerk shall intimate the date of the Appeal Management Hearing to both Parties, giving at least 14 days' prior written notice of the date.

5.3 At least seven days before the date of the Appeal Management Hearing, the Respondent shall lodge its written response to the Grounds of Appeal (and in the event that the Respondent has lodged any Grounds of Appeal in terms of Rule 3, the Appellant shall lodge its written response to such Grounds of Appeal within the same timescale).

5.4 The purpose of the Appeal Management Hearing shall be to determine whether the Parties are ready to proceed to a hearing of the appeal, and to consider other procedural and practical matters in respect of the appeal.

5.5 The Appeal Management Hearing shall be conducted by the Convener and the Vice-Convener of the Commission which is to hear the appeal. The Clerks of Assembly shall act as clerks to the Appeal Management Hearing.

5.6 An Appeal Management Hearing shall consider the following matters:

- (a) the Parties' state of preparation for the Appeal Hearing;
- (b) setting of a date and duration for the Appeal Hearing;
- (c) productions required, with the presumption that the productions at the Appeal Hearing shall be those which were before the Court against whose decision the appeal is being taken, unless a Party is allowed to lodge additional material on cause shown;
- (d) whether the Parties may agree certain productions and evidence, and whether a Joint Minute agreeing any facts may be lodged;
- (e) whether the timetable for the lodging of the Written Arguments (as defined below) is apt, or requires to be varied in any way, for example to

provide that Parties will exchange drafts of their Written Arguments by a certain date;

- (f) whether or not the Appeal Hearing should be held in private;
- (g) whether or not a factual investigation of any points is necessary or appropriate, in which case a committee or reporter may be appointed by the Principal Clerk for this purpose;
- (h) whether there should be evidence led at the Appeal Hearing, the presumption being that this will not occur;
- (i) whether the Procurator should attend the Appeal Hearing;
- (j) whether any Party has any objection to any person in the pool for the Commission sitting when the appeal is being heard, which objection may only be made on cause shown and, if sustained, shall disqualify the person or persons objected to from sitting in that appeal;
- (k) whether either Party wishes to raise any issue of competency or relevancy which might require to be discussed at the outset of the Appeal Hearing; and
- (l) any other matter concerning the Appeal Hearing, the decision of the Convener and the Vice-Convener as to what should be considered being final.

5.7 The Parties or their representatives shall wherever possible attend the Appeal Management Hearing in person, provided that if the Convener and the Vice-Convener so agree, the Appeal Management Hearing may take place by conference call or other appropriate medium.

5.8 At the Appeal Management Hearing the Convener and the Vice-Convener shall have power to make any order or determination which is just and reasonable and/or which they think appropriate to secure the expeditious disposal of the appeal, which order or determination shall be final. Such order or determination may include in the interests of justice a continuation to a continued Appeal Management Hearing (and this on one or more occasions).

6. Date of Appeal Hearing

6.1 If the date of the Appeal Hearing has not been fixed at an Appeal Management Hearing, the Principal Clerk shall give to the Parties at least 42 days' notice (or such shorter period as may be agreed by the Parties) of the date fixed for the Appeal Hearing.

6.2 The Principal Clerk shall also give notice of the date fixed for the Appeal Hearing to the members of the Commission for that Appeal Hearing, along with copies of all appropriate papers.

7. Written Arguments prior to Appeal Hearing

7.1 At least 14 days prior to the date of the Appeal Hearing, both the Appellant and the Respondent(s) shall lodge with the Principal Clerk and intimate to the other Party a document comprising their written argument for the purposes of the appeal ("Written Argument").

7.2 The Written Argument submitted by the Appellant is to be an expansion of the Grounds of Appeal already submitted and is to set out for each ground of appeal, a succinct and articulate statement of the facts founded upon and the propositions of law being advanced.

7.3 The Written Argument submitted by the Respondent shall set out the basis upon which the Respondent is challenging the appeal. It shall set out, in respect of the challenge to each ground of appeal, a succinct and articulate statement of the facts founded upon and the propositions of law being advanced.

7.4 Each Written Argument shall also (i) specify what disposal of the matter is sought by that Party, and (ii) be signed by or on behalf of the Party submitting it.

7.5 Each Written Argument when lodged shall be accompanied by (i) all documents referred to or founded upon in the Written Argument, (ii) subject always to any order or determination made at the Appeal Management Hearing in terms of Rule 5.6 c) above, all productions, or copies thereof, referred to or founded upon in the Written Argument, and (iii) all legal authorities, or copies thereof, listed in the Written Argument.

7.6 Each Party shall, when lodging its Written Argument and accompanying papers, send copies to the other Party.

7.7 No new grounds of appeal may be raised either in Written Argument or at the Appeal Hearing itself, save that on application to the Convener and the Vice-Convener at the Appeal Hearing itself, the Convener and the Vice-Convener shall have sole discretion to allow consideration of any additional grounds of appeal on cause shown.

8. Appeal Hearings

8.1 At the Appeal Hearing the following shall apply:

- (a) Each Written Argument and supporting documents shall constitute the principal submissions of each Party;
- (b) Unless it otherwise directs, the Commission will expect each Party to rely upon its Written Argument without reading it over to the Commission;
- (c) Each Party may, subject to control of the Convener, Vice-Convener or acting convener of the Commission, make comment supplementary to the Written Argument;
- (d) Each Party may respond to any Written Argument lodged by the other Party; and
- (e) Each Party shall answer any points raised by any member of the Commission.

8.2 The rules of civil evidence in Scots law shall apply and the standard of proof in any examination of evidence shall be the balance of probabilities. Any witnesses who are called shall be required by the Convener, Vice-Convener or acting convener to take the oath or affirm before giving evidence.

9. Timing at Appeal Hearings

9.1 The Appellant and the Respondent have a duty to co-operate with each other and with the Commission to ensure the completion of the Appeal Hearing within the time allocated by the Commission.

9.2 The Commission may, at any point during the Appeal Hearing, set a timetable for completion by a Party of any submissions permitted in terms of Rule 8.1 above.

10. New information at Appeal Hearings

10.1 On cause shown, the Commission may permit either Party to introduce at the Appeal Hearing new information that has come to light in the period since their Written Argument was lodged.

10.2 Where the Commission permits the introduction of new information, it may at its discretion permit the lodging of new documents in support of the new information.

10.3 A Party who wishes to introduce new information and lodge additional documents shall send a copy of the information and documents to the Principal Clerk and to the other Party as soon as the documents and information come into that Party's possession.

10.4 A Party who has sent new information and documents to the Principal Clerk shall apply at the Appeal Hearing to allow it to be introduced or lodged, as the case may be.

11. Miscellaneous provisions as to running of Appeal Hearings

11.1 An Appeal Hearing shall proceed from day to day until concluded, provided always that it shall be in the power of the Commission, if in its opinion the justice of the case demands it, or for any other reason which may appear to be sufficient, to adjourn the Appeal Hearing either on its own motion, or at the request of either Party on cause shown, and subject to such conditions as it may think proper to impose.

11.2 The Commission may decide at any stage of the Appeal Hearing that all or part of the proceedings shall be taken in private, provided that if a decision on this matter was taken at the Appeal Management Hearing, a different decision shall be reached at the Appeal Hearing only on cause shown.

11.3 In appeals where it was deemed necessary at the Appeal Management Hearing to hear evidence, witnesses shall be cited in ordinary form by the Clerk of the Commission to appear at the Appeal Hearing. Such witnesses shall be examined on oath or affirmation,

as the Commission shall direct, by the Party calling them. Thereafter the witness may be cross-examined by the other Party and the Party calling the witness may thereafter re-examine the witness on any new matter brought out in cross-examination. On the conclusion of the Parties' examination of a witness, any member of the Commission may put questions to the witness on his or her own behalf, or on the suggestion of either Party.

12. Recording of Appeal Hearings

12.1 All Appeal Hearings (including for the avoidance of any doubt, the evidence of any witnesses called to appear) shall be audio recorded and the recordings retained by the Clerks of Assembly for at least ten years.

13. Decision of the Commission

13.1 Upon completion of all submissions by both Appellant and Respondent, and once all supplementary comment has been made, responses given, answers stated, and evidence led (if any), the Commission shall retire to consider its decision.

13.2 Upon conclusion of the Commission's deliberations, the decision of the Commission shall be committed to writing, read over to the Commission, and signed by the Convener, Vice-Convener or acting convener. The Convener, Vice-Convener or acting convener shall then read over the decision of the Commission in the presence of both Parties. Also in the presence of the Parties, the Convener, Vice-Convener or acting convener shall give a brief oral summary of the main reasons for that decision and shall confirm whether the decision was taken unanimously or by majority vote.

13.3 Any decision of the Commission may include instructions issued to a Court or to the Parties.

13.4 Within fourteen days after the end of an Appeal Hearing, the Convener, Vice-Convener or acting convener of the Commission, in consultation through the Principal Clerk with all Commissioners present throughout the Appeal Hearing, shall produce written reasons for the decision of the Commission. The Principal Clerk shall

within twenty one days of the end of the Appeal Hearing send a copy of the written reasons to the Parties.

13.5 The written reasons for the decision of the Commission shall be held by the Principal Clerk who upon request shall make them available for public inspection.

14. No further appeal

14.1 The decision of the Commission and any instructions issued by the Commission shall be final and binding on the Parties and no further appeal shall be available.

15. Dispensing etc powers of the Commission

15.1 On application to it during an Appeal Hearing, the Commission may relieve a Party from the consequences of failure to comply with the provisions of this Act shown to be due to mistake, oversight or some other excusable cause and that on such conditions as the Commission thinks fit.

15.2 On application to it during an Appeal Hearing, the Commission may also allow a Party to amend its grounds of appeal or Written Argument where the need for amendment is shown to be due to mistake, oversight or some other excusable cause and that on such conditions as the Commission thinks fit.

15.3 At any time during the appeal process, the Commission may determine, either on its own motion or following motion of a Party, that it would be in the interests of the justice for the appeal proceedings to be sisted, whether to allow for mediation or otherwise.

16. Expenses

16.1 Subject to the provisions of the Discipline of Ministry Act (Act III 2001) as to expenses, the Parties at their own cost may employ Counsel or Solicitors to act on their behalf, or may conduct their case themselves or delegate one of their number to do so.

16.2 A Presbytery whose decision is appealed against shall be entitled, if it so desires, to have the assistance of an Assessor or Assessors appointed by the Legal Questions Committee.

16.3 The expenses of the Commission members and of the proceedings of the Commission shall be defrayed out of the General Purposes Fund of the Church unless and until the General Assembly shall determine otherwise.

17. Intimations/sending of information

17.1 Where any document or other information requires to be intimated or sent to any person, that intimation or sending may take place by email.

SPECIAL COMMISSION ANENT MINISTERIAL TENURE AND THE LEADERSHIP OF THE LOCAL CONGREGATION

May 2014

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the report.
2. Affirm
 - a. that the principles of mission-in-context and tenure-in-context provide the foundational understanding of the future for parish ministry and the role of the ruling elder.
 - b. the necessity and urgency of an integrated approach to delivering the Commission's recommendations on:
 - Local Church Review
 - Vacancy (or Transition) Process including Parish Profile
 - Ministry Development Review
 - Continuing Ministry Development
 - Capability Procedure
 - Good governance through effective local, regional and national structures
 - Budget Priority
3. Instruct the Council of Assembly, Ministries Council, Mission and Discipleship Council, Legal Questions Committee and the Panel on Review and Reform to bring a Joint Interim Report to the General Assembly of 2015, and a Joint Final Report to the General Assembly of 2016 to deliver:
 - i. a national template for Local Church Review training and implementation, a modelling good practice and consistency of approach.
 - ii. a review of vacancy processes, including a revision of the 2003 Vacancy Act, to provide resources for Nominating Committees and appropriate training of Interim Moderators and Advisory Committees so that there may be some consistency of approach.
 - iii. a contextual training and resourcing programme for ruling elders.
 - iv. a fully costed scheme of Ministry Development Review and Continuing Ministry Development.
 - v. a Capability Procedure for inducted parish ministers.
 - vi. a legislative framework which enables Presbytery, Regional and National structures to cooperate on the training, administration and delivery of Local Church Review, Ministry Development Review, Continuing Ministry Development, and Capability Procedure.
4. Instruct the Commission to make available all research material, papers and resources to the Council of Assembly, Ministries Council, Mission and Discipleship Council, Legal Questions Committee and Panel on Review and Reform.
5. Thank and discharge the Special Commission.

REPORT

The Special Commission anent Ministerial Tenure and the Leadership of the Local Church was established by the General Assembly of 2011 with this remit:

- explore the theological, historical and legal issues surrounding current patterns of ministerial tenure, how these patterns underpin the mission of the local church and what changes to them might render that mission more effective;
- explore the corresponding issues concerning congregations' right of call, how this serves the mission of the local church and what aspects of that right may best be emphasised to render that mission more effective;
- examine the work in other denominations in these areas, including the Church of England's "Common Tenure";
- explore the broader questions of leadership for the local church including that offered by Kirk Sessions, financial courts and the Presbytery and the formal participation of young people in these courts and report to the General Assembly of 2013¹.
- bring forward to the General Assembly of 2013 initial recommendations regarding future patterns of leadership for local congregations which would facilitate mission including:
 - forms of ministerial tenure which would best serve the mission of the local church and which would reflect:
 - the balancing of ministers' rights and responsibilities, including the provision of a capability policy for office holders;
 - the balance between freedom to exercise an individual approach to ministry and the need within a Presbyterian ecclesiology to be accountable for that ministry.
 - the basis on which a congregation is given the right to call and retain a minister;

- the role and nature of the Kirk Session in terms of shared leadership;
- such other matters relating to the broad task which the Commission may deem to be appropriate.

We began where we were asked to begin but it soon became clear that any discussion of tenure and leadership needs to be grounded in the business of being the Church.

Therefore, we offer this final report as part of an ongoing discussion about how we are to be Christ's people in these challenging times.

Our approach has been:

- **theological** – the way we order the life of the Church should be an expression of what we believe.
- **contextual** – taking seriously time and place in understanding that the eternal truths of the Gospel must be proclaimed and practised in the particularities of the settings in which we find ourselves.
- **vocational** – the ways in which people are called by God into a particular form of Christian service as ministers and elders in the Church of Scotland.
- **relational** – leadership tasks set Minister and Elder in the context of the people whom they lead and in the parishes where the Christian community lives out its faith.

1. 2012 Interim Report – Ministers as Office-holders

Through a deliverance attached to our interim report the General Assembly affirmed that "office holding" was the appropriate lens through which we should view the work of inducted parish ministers. We pointed out that to give them contracted employee status would mean that there would need to be a "*master-servant relationship*" – in other words there would need to be a "*boss*". We argued that this would stifle the independence of action and initiative which is vital given the diversity of parish church life. More importantly it flew in the face of what we believe about the nature of the relationship between God, his people and those who are called to be pastors and teachers.

¹ This has been taken forward by other Councils

We accepted that office holding could bring problems where the freedom to act was not balanced with a sense of responsibility or an openness to accountability. Nevertheless we felt that this way of working was sound in both theology and practice.

2. 2013 Interim Report – Ministry-in-context

In 2013 we developed what we believed to be a more dynamic understanding of tenure and the leadership of the local church and the General Assembly of that year affirmed this approach. Our analysis rested on the conviction that the call to the whole church is mission-in-context and that each local congregation embodies the church universal but gives expression to the Gospel in ways that are distinctive to their location and their time. In other words we would expect to see the same components of church life wherever we went but they would take different forms in different places and in the same place at different stages on the road.

To hold office as Minister or Elder in a church caught up in the mission-in-context of Jesus Christ is to be engaged in something which is varied over time and distance.

For example, we highlighted in our 2013 report that the exercise of ministerial leadership is different in a small rural congregation from that which is needed in a large suburban church. It is also true that ministry in each of these settings is different after a period of years from that which was required in the first few months of settling in.

Eldership also changes with context. Some serve in a tight group of four or five tending the wellbeing of a small congregation in a scattered parish. Others “rule” in the company of fifty or sixty other elders on a Kirk Session with a complex structure of committees and teams.

3. 2014 Final Report – the work that needs to be done

As the Commission’s work comes to a close we are asking the Church to instruct and resource others to take forward into practice the principles which are set out here as a

matter of urgency for the wellbeing of the Church. It will not be accomplished overnight as it involves major cultural shifts, the reallocation of resources and a shift of influence of responsibility on to the regional governing bodies² of the Church. This is a big piece of work but we can all make a start now on changing attitudes and rethinking God’s Call as it applies to every member of the Christian community.

Much of what we have to say talks about Ministers of Word and Sacrament (Teaching Elders) but it is also true that the thrust of our report applies equally to those who hold office as Ruling Elders. There is no point in advocating a dynamic form of tenure for the Minister if the other members of the Kirk Session are not willing to think about their calling too.

Set out below are two concepts which the Commission used to shape its understanding of the issues surrounding the leadership of Ministers and Elders.

- **Mission-in-context** – There has been an institutional temptation to see the current form of the Church as an end in itself so that the perpetuating of structures and styles has been the taskmaster. The Commission invites the reaffirmation of the view that the Church has no ministry of its own – that it exists only to be caught up willingly and joyfully in the mission of Jesus Christ. In an age where the community of faith must contend with the sometimes antagonistically secular, not to mention the indifferent and the cynical, this sense of vocation is vital. We cannot be complacent when we are the Church of a nation where, in the 2011 census, 37% of the population said they have no religion.

Closely bound to the emphasis on mission – the “why?” – is the issue of context – the “how?”.

In many ways, this is a major change in culture for the Kirk which has sometimes approached the discussion of parish church life with an emphasis on similarity

² By this we mean either a Presbytery working alone or a group of Presbyteries cooperating to fulfil their responsibilities.

("the parish church does what parish church does" regardless of where it works) and, therefore, continuity (the Minister is called in a vacancy and their work then continues in a regular pattern for as long as they hold that office).

If Mission-in-context is to be the framework by which we reflect on the work of ministers and elders then we require a systematically thought-through understanding of each local congregation, its parish and the vocation of God's people in that place. This is the vital work of Local Church Review and its (hopefully) related exercise of creating a parish profile at a time of vacancy. There needs to be a rigour and thoroughness in these processes which reflects their intimate connection with the core calling of the Church.

- **Tenure-in-context** – When a minister accepts a Call to a specific Charge their original more general Call to the Ministry of Word and Sacrament is now expressed in a particular setting and at a distinctive time. The Commission believes that from the moment of their induction the Minister has joined a people whose vocation is to be on the move because they are a people sent by God to those around them. The "new" Minister starts as a stranger but in the ensuing years relationships are developed in the congregation and the community which it serves. As time passes and work is done the congregation (minister and people) moves on in terms of their witness and service.

To hold office in a changing world and in a community of developing relationships, to be together in a congregation which is continually reassessing what it does to further the Gospel cause, is to experience Tenure-in-context.

Just as the congregation is asked to think about its tasks and priorities (formally by Presbytery through Local Church Review but also by the on-going encounter with the wider community) so the Minister who wishes to be an office holder must surely accept that they too need to consider their work pattern, the well-being of their

faith, how their call to the charge is to be sustained and refreshed and, indeed, whether they are still in the place where God wants them to be.

A similar line of reasoning can be followed to help us understand the vocation of an elder. They are appointed by the Kirk Session because the Session sees work that needs to be done and believes that the person chosen has the gifts to fulfil that role. However, as time moves on and the congregation faces new challenges it is surely right that each elder asks what their contribution might be to the next stage of the journey.

The Commission believes that it is right for the Church to expect all office holders to continually reflect on their ministry. Consequently, it is right that the Church provides the means by which they can do so and the resources which would allow them to continue learning, growing and moving.

4. An Integrated Approach

Set out below are a set of processes the development of which, we believe, are integral to effective leadership of a mission-oriented Church. They are the means by which those who lead can understand the context in which they serve, reflect on how they work, develop their gifts for the benefit of all concerned and from time to time move on to a new task.

- **Local Church Review (LCR)** – The Commission believe that this gives the Church a valuable tool which can, on a regular and on-going basis, help us to understand the vocation of the local church. The emphasis on story, setting and mission-focused outcomes is exactly what is required as a basis of considering a whole host of questions not least of which is the task of leadership.

However, it is a tool which needs to be sharpened continuously and which must be used with care and skill. There is also a need for consistency of practice across the Church. This raises questions of formal training, the gaining of expertise through reflective practice and the requirement for some form of perspective for those who

lead the Presbytery Local Church Review teams. There needs to be provision of shared materials and good follow-up when the initial LCR is complete. Where these criteria are difficult for a numerically small Presbytery to achieve the pressing need for good LCR may be a driver for greater cooperation between Presbyteries.

The Commission is encouraged by the work of the Mission and Discipleship Council in making available on-line documents developed by Presbyteries along with the Council's encouragement of the sharing of insights as experience is gained in LCR work.

- **Vacancy Process** – The Vacancy Act insists on the writing of Parish Profiles and the involvement of the Presbytery's Advisory Committee. The Commission believes that these tasks have the potential to be highly effective in eliciting and describing the identity and calling of the local church. However, the fact that they do not always meet these aims underlines an urgent need for appropriate resourcing and training. The Vacancy – or should that be *"The Transition"*? – is a good point for the Kirk Session and other local congregational leaders to take stock of where the congregation stands and to express these things in such a way that those who are exploring a Call to minister there understand what the challenges and opportunities may be. Kirk Sessions often have little expertise in profiling the parish and so the input of Interim Moderators and Advisory Committees can be vital. However, it can also be the case that Interim Moderators and Advisory Committees have little preparation for the task. The Commission believes that the vacancy/transition is a pivotal moment and those who work on the process need to be supported in what they do by appropriate training and resources.
- **Ministry Development Review (MDR)** – MDR is the process whereby a Parish Minister reflects on his/her practice of ministry up until that point and considers what the next steps may be. The Commission believes that self-review needs to be assisted by appropriately

trained individuals who can bring an outside perspective and rigour. The normal emphasis of MDR would be on helping the Minister of a charge to reflect on how they might be equipped for the next stage of the journey with their people. It may be that they need new skills or the opportunity to refresh their academic studies. For some it may be appropriate to consider whether it is time to seek a Call to another setting. The review of the Minister's work must be against the backdrop of where they have been called to serve – it must be contextual in terms of time and place. This is why Local Church Review and Parish Profiling must be done well consistently. The "sitting" Minister working through his or her MDR needs these other documents to see something of what lies ahead. Those who are exploring a Call to another setting need an honest, focused Vacancy/Parish Profile process which would allow them to consider prayerfully whether they are called by God to serve in that vacant charge.

- **Continuing Ministry Development (CMD)** – There is no point in using MDR to identify needs if the needs cannot be addressed. It is the responsibility of the whole Church working together to ensure that the resources are found and shared. In their induction vows Ministers, in accepting the Call, are asked, *"Do you promise through grace to study to approve yourself a faithful minister of the Gospel among this people?"* One positive way to help ministers keep that promise is by the provision of a well-resourced CMD where they can gain new insights, develop their skills and find ways of renewing their faith and their vocation.
- **Capability Procedure (CP)** – It is the experience of other denominations that have both MDR and CMD, that a small minority of Ministers find themselves in circumstances in which they cannot function adequately and yet are not willing voluntarily to do anything about the situation. Such a predicament is bad for the Minister, their congregation and the morale of neighbouring colleagues who as a result of their colleague's predicament may have to carry an extra load. The

Commission has consulted with the Church of England and the United Reformed Church who each have such a CP. Their experience suggests that the formal part of their processes is rarely used but that there needs to be such a compulsory CP to underpin MDR. The Commission believes that the CP should be the responsibility of the Presbytery (or group of Presbyteries) but would also stress the need for a consistent and fair process across the Church nationally. The aim of a Capability Procedure is always improvement in what a minister does and how he or she does it.

- **Elder Training** – The Commission was pleased to hear of the Eldership Working Group's emphasis on the preparation and ongoing development of elders. Given that this work is being carried forward by the Mission and Discipleship Council the Commission would strongly encourage the Working Group to use the "contextual lens" which has been applied in its work on tenure so that the vocation and training of the elder is shaped for time and place. As for the Minister, elders also need to be equipped for future service in a changing church which is itself set in a changing world.
- **Regional and National Structures** – The Commission believes that the processes named above should be shaped and delivered by that level of church government which is as close to the parish as possible. We are aware that there are Presbyteries which do not have within their membership the range of skills, sufficient numbers of people nor the perspective provided by a little distance to take such a responsibility. As we suggested above, if the Church as a whole believes that the mission of the local church is the cutting edge of Christ's work then now is the time for Presbyteries to cooperate so that they can deliver the support and encouragement which ministers, elders and congregations need and deserve.

The Commission has argued that a regional church structure would be the best setting for the enabling of LCR, MDR, CMD and CP. However, in the exercise of

these powers and responsibilities there needs to be consistently good practice across the Church of Scotland. We believe that the Councils of the General Assembly can provide some of that consistency through training and accreditation as is currently applied in Safeguarding and in the Selection and Training of Ministers. Regional and National Church structures should understand themselves not as rivals but as partners with distinctive and appropriate contributions to make.

- **Budget Priority** – These are missionary times for the local church and the shaping of that mission is the most pressing Call of the age. Therefore, we invite the Church of Scotland to reflect that in its budget allocations.
- **Reviewing Progress** – If, over the coming two or three years, the Church implements these proposals it is the Commission's hope that there will be a regular assessment of how the scheme is working.

5. Conclusions

These bases or platforms are quickly named but their delivery will be a major challenge for the Church. While the deliverance attached to this Report asks the General Assembly to distribute the developmental tasks to Councils, Committees and Working Parties, the Commission also wants to underline its belief that these proposals are all of a piece – all the components need to be put in place if we are to have a good way of resourcing the leadership of the local church. We would also underline that we believe the introduction of this integrated package of measures is an urgent matter if the Church is to be well led in the future.

This is what we believe is necessary:

- Local Church Review
- Vacancy Process including Parish Profile
- Ministry Development Review
- Continuing Ministry Development
- Capability Procedure
- Good Governance
- Effective Regional and National structures

As the work which is now needing to be done does not lie exclusively within the remit of any one Council and because it will bring budget implications, the Commission believes that the driving forward of this package of ideas should be a task given to the Council of Assembly. The Council has the means to do this through its remit to coordinate action, to offer the Church new budget possibilities and the management of the senior staff.

The Commission has now taken these matters as far as it can and we now ask the General Assembly to discharge us. It has been our privilege to explore this facet of church life and to enjoy the willing cooperation of many others. We thank all those who have given us time and energy through many consultations.

We believe that we have identified some of the challenges and opportunities we face as the Church of Scotland. We have also suggested a framework within which we could work together to become an effective Church in a world of variety and constant change by ensuring that the leadership is challenged, rooted, and resourced.

Jesus said, "Follow me" and recruited the first disciples. His command is the same today in our very different

surroundings. The task of helping the local church to hear and to respond to his prompting is the work of leadership – a task which needs prayer, study, conversation, reflection and accountability.

We hope our proposals will help all our leaders fulfil their vocation.

APPENDIX

References and Acknowledgements

The Commission would like to thank the generous help and advice received from:

- The Church of England
- The Diocese of London
- The United Reformed Church
- The Scottish Episcopal Church
- Faith in Community Scotland
- 3-D Coaching
- Hospital Chaplaincy
- Director of Judicial Studies
- Ministry Training Providers
- Presbytery and Assembly Clerks' Forum
- Councils and Committees of the General Assembly

JOINT REPORT OF THE CHURCH AND SOCIETY COUNCIL, THE COMMITTEE ON ECUMENICAL RELATIONS AND THE LEGAL QUESTIONS COMMITTEE ON THE IMPLICATIONS FOR THE CHURCH OF SCOTLAND OF INDEPENDENCE FOR SCOTLAND

May 2014

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Note the outcomes of the seminar of inter faith leaders.
3. Reiterate the view of the 2013 General Assembly that, in recognition of the historic and continuing role of the Christian faith in Scottish society, any constitutional arrangements which may be made for an independent Scotland must continue to recognise the Claim of Right, should recognise that human realms are under the authority of God, and should also recognise the role of religion in general and the Church of Scotland in particular.
4. Whilst remaining impartial on the matter, urge congregations and members to inform themselves of the issues and to use their vote in the referendum.

REPORT

1. There have been several meetings, events and exchange of correspondence to follow up the report on this issue that was received by the 2013 General Assembly¹. In addition, the Church and Society Council embarked upon a conversation process called *Imagining Scotland's Future: community consultations*² which involved over 900 people across Scotland in 32 events using a "Civic Assembly" model. Full details of this work can be found in the Church and Society report.

2. Meetings have been held with the Scottish Government Constitutional Unit along with several of the party leaders to emphasise that any written constitution should be available in draft prior to the referendum. This was rejected by the leaders of the pro-independence parties who argued that a new constitution needed to

be written from scratch by a new nation. They made clear that there was a need to put a constitutional platform in place immediately after a yes vote. It is likely that the Government will publish what this will look like ahead of the referendum. This would simply be to cover the steps necessary to get a Parliament and Government in place. It would then be the role of the new Parliament to oversee the process of drawing up a written constitution.

3. The present Government will say what they would like to see in the written constitution and support the use of a participative process. They confirmed that there is no intention to change the role of the Church in future constitutional arrangements.

4. The Moderator spoke at a meeting of inter faith leaders at the Scottish Parliament where she reiterated the view of the 2013 General Assembly that, in recognition of the historic and continuing role of the Christian faith in Scottish society, any constitutional arrangements which

¹ http://www.churchofscotland.org.uk/_data/assets/pdf_file/0016/13813/22_INDEPENDENCE_2013.pdf

² <http://www.actsparl.org/latest-news.aspx>

may be made for an independent Scotland must continue to recognise the Claim of Right, should recognise that human realms are under the authority of God, and should also recognise the role of religion in general and the Church of Scotland in particular.

5. Following that event the Moderator hosted a seminar in March 2014 of inter faith leaders to draw up a common statement of how recognition of religion should be addressed in the constitutional arrangements for Scotland if there were a vote for independence. In particular the seminar focused on the need for the plurality of views and beliefs about religious matters to be addressed appropriately in any new constitutional settlement as opposed to reducing religious life to an equalities

framework where the life of faith is seen as being of only personal and not public significance. A report of that event and its outcomes can be found on the Church of Scotland website.

On behalf of the Church and Society Council, the Committee on Ecumenical Relations and the Legal Questions Committee

SALLY FOSTER-FULTON, *Convener*

EWAN AITKEN, *Secretary*

ALISON P MCDONALD, *Convener*

SHEILAGH M KESTING, *Secretary*

ALAN J HAMILTON, *Convener*

JOHN P CHALMERS, *Secretary*

REPORT OF THE JUDICIAL COMMISSION OCTOBER 2013

May 2014

At Edinburgh, and within the Church Offices, 121 George Street, the Twenty Fifth Day of October 2013 at 11.00 am, the Judicial Commission met and was duly constituted with prayer.

Sederunt: Mr Robert Brodie, Chairman, and 27 members as recorded in the Sederunt Book.

Apologies: Apologies for absence were noted.

Vice-Convener: The Rev Marjory MacLean having had a previous interest in the Presbytery of Orkney was unable to act in the capacity of Vice-Convener; the Commission accordingly resolved to invite the Rev George Cowie to act as Vice-Convener for this Hearing.

The Judicial Commission then took up consideration of the Appeal of Rev John McNab against the decision of the Presbytery of Orkney of 7 May 2013, to dissolve his Pastoral Tie in terms of Act I, 1988 anent Congregations in an Unsatisfactory State.

Parties were called.

Mr McNab appeared.

There appeared for the Presbytery of Orkney, Rev Stephen Manners, Rev Andrea Price and the Rev James Wishart.

Members of the Commission introduced themselves by name and the parties raised no objection to any member of the Commission.

The Judicial Commission moved into open session.

Parties were heard.

Questions/
Questions were asked.

Parties were removed.

Motions were called for

It was moved and seconded that:

The Judicial Commission dismiss the Appeal and uphold the decision of the Presbytery of Orkney to dissolve the Pastoral Tie of the Rev John McNab from the Charge of North Ronaldsay linked with Sanday and remit to the Ministries Council in terms of section 9 of Act VI, 1984 anent Congregations in Changed Circumstances the question of providing support for the Rev John McNab.

It was moved and seconded that:

The Judicial Commission uphold the Appeal and recall the decision of the Presbytery of Orkney to dissolve the Pastoral Tie of the Rev John McNab from the Charge of North Ronaldsay linked with Sanday and instruct that the Presbytery take further steps to resolve the situation in terms of section 2b of Act 1, 1988 anent Congregations in an Unsatisfactory State and only in the event of failure in this regard continue to a further investigation in terms of the Act.

On a vote being taken, there voted for the first motion 23 and for the second motion 4 and the Judicial Commission resolved accordingly.

In accordance with Act II, 1988 Rules of Procedure section 11, the findings and final judgement of the Judicial Commission were committed to writing and read over to the Commission. The Chairman intimated that in terms of Act II, 1988 Rules of Procedure section 12, he would produce written reasons for the findings of the

Judicial Commission, consulting with the members within fourteen days and sending a copy of the final reasons to the parties within twenty-one days.

Parties were recalled, and the Judicial Commission moved into open session.

The Judgement was delivered, and the Chairman expressed the concern of the Commission to the Appellant.

The meeting was closed with prayer.

Robert Brodie, *Chairman*
John P Chalmers, *Principal Clerk*

CHURCH OF SCOTLAND ASSEMBLY REPORTS

May 2014

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The Church of Scotland
General Assembly

2014



**Hands Across the
World**

**SUPPLEMENTARY REPORTS
– PART II**

GENERAL ASSEMBLY 2014

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SUPPLEMENTARY REPORT OF THE COUNCIL OF ASSEMBLY MAY 2014 PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Approve the total to be contributed by congregations in 2015 of £46,480,000, based on the projection of congregational income for 2015, and its disposition among local congregational expenditure, the Parish Ministries Fund and the Mission and Renewal Fund (*Sections 2-4 and Appendix I*).
3. Note the Council's proposal to increase the total available for Presbyteries to allocate to individual congregations from 3% to 4% of the total Ministries and Mission contributions (*Section 1.2*).
4. Note the indicative budget for 2015, the summary of operating results for 2013 and the five year rolling budget for 2015-2019 (*Section 5 and Appendices II, III and IV*).
5. Approve the granting by the General Assembly of a formal Guarantee in favour of the Pension Trustees with respect to the liabilities of the Church's Defined Benefit Pension Schemes and authorise the Moderator and Acting Principal Clerk to sign the Guarantee on behalf of the Assembly (*Section 7*).
6. Receive the 2013 Report and Accounts of the Unincorporated Councils and Committees of the General Assembly (*Section 8.2*).

REPORT

1. The Co-ordinated Budget

1.1 One of the Council's key budgetary objectives continues to be to maximise the resources available to congregations while ensuring that the ministry and mission of the Church as a whole are adequately resourced and are sustainable. For several years the Council was able to present budgets which significantly reduced the proportion of their ordinary annual income which most congregations were required to contribute, but in 2012 the scales used to calculate individual congregations' contributions were increased, principally to allow for an increase in ministry stipends and salaries after a two year 'freeze'. The same scales were used for 2013 and 2014, and in 2014 this did not allow for an increase in budgets for Councils and Committees. At

the same time the Council of Assembly has continued to monitor closely the finances of all Councils. Final projected deficits for 2014 are in line with the indicative figures given at the 2013 General Assembly, with the exception of CrossReach, which is investing in the reorganisation of its Children and Families services during 2014 and 2015, while benefiting from the cost savings implemented following their 2013 review. The Ministries Council's operating budget is now all but balanced, leaving the funding of the pension scheme deficit to be met from its reserves.

1.2 This year the Council presents a budget which reduces the total amount asked of congregations in 2015 by £500,000 from the 2014 total of £46,980,000. This is

possible because of the cumulative effect of the recent fall in the number of ministers. This fall has allowed the Ministries Council to prepare an operating budget for 2015 which breaks even with a lower level of funding required from Ministries and Mission contributions. This budget provides fully for the total projected number of Presbytery Plan posts which are likely to be filled during 2015. The Council proposes to use the funds released by this reduction to increase the total available for Presbyteries to allocate to individual congregations from 3% to 4% of the total Ministries and Mission contributions due from each Presbytery, using the flexibility set out in section 16 of the current Regulations for Ministries and Mission Contributions from Congregations. It is anticipated that this will not require a change in the scales used to calculate individual congregations' contributions. The extra funds will allow Presbyteries to support those congregations which have a particular need for extra financial support. The 3% 'rebate' was introduced in 2005 to allow Presbyteries to use their local knowledge to assist congregations with innovative mission initiatives as well as those facing acute financial issues, often related to unforeseen fabric repairs. With the emergence of new pressures on some congregations in recent years, the Council believes that providing an increase of one third in Presbyteries' capacity to target financial assistance to where it is most needed will be of significant benefit to some of the Church's flourishing or most fragile congregations. This was felt to be a better use of the funds available than making minor alterations to the Ministries and Mission scales for some or all congregations by the equivalent of 1%. The use of the same scales for 2015, however, does not mean that individual congregations' 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 The early indications are that congregational income increased by 0.3% in 2013, with marginally lower

offerings being more than offset by increases in Gift Aid tax recovered, with the introduction of the Gift Aid Small Donations Scheme in April 2013, and other income. The continued generous financial giving of members shows their deep commitment to the Church's work and mission across Scotland and beyond, and the Council remains grateful for this. It is increasingly clear that any growth in the aggregate income base is being held back by reductions in income when congregations are united or dissolved under Presbytery Plans, and the loss of some assessable income from the few congregations whose ministers, and some of whose members, have sadly left the Church. While the Church's finances will continue to be delicately balanced, the recent improvements in the financial position of the national Councils and Committees, and the increase in the proportion of congregations' income which is retained by them for local work, present a more sustainable picture. What remains evident is that the Church is only able to maintain the level of ministries and mission, both local and national, which its members are prepared to support through their offerings; careful stewardship of the Church's resources remains paramount.

1.4 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 2015, and the allocation of these, are to be found in Appendix I.

1.5 The Parish Ministries Fund will receive 86% of congregational contributions (including endowment income) and is used for the following work of the Church:

- the National Stipend Fund, which pays the stipends and other costs of parish ministers.
- support and development of ordained parish ministry.
- the salaries and other costs of ordained deacons, associate ministers, community ministers, interim ministers, the readership, parish assistants and specialist workers

employed or appointed by the Ministries Council in the context of Presbytery Plans. Parish staff employed locally by congregations are not paid from the Parish Ministries Fund.

- recruitment and education for ministers, including the employment of probationers.
- supporting chaplaincies and emerging ministries, including new charge development.

1.6 The Mission and Renewal Fund will receive 14% of congregational contributions and is used to support the work of the General Assembly's Councils and Committees, excluding the Ministries Council:

- **Mission and Discipleship Council:** promoting an overall focus for mission and developing resources for congregations.
- **Church and Society Council:** engaging in the national, political and social issues affecting Scotland and the world today.
- **Social Care Council:** offering services and specialist resources in Christ's name to further the caring work of the Church to people in need.
- **World Mission Council:** working internationally to share the gospel, support theological education and encourage holistic ministry.
- **Support and Services Departments:** includes the Departments of the General Assembly, Stewardship and Finance, Law, Safeguarding, Human Resources, Information Technology, Communications, Facilities and Central Properties.

1.7 After the General Assembly has approved the total amount of congregational contributions for 2015, and the proportionate sharing among Local Congregational Expenditure, Parish Ministries and the Mission and Renewal Fund, the Council of Assembly is required by its remit "to determine the allocation of the total budgets for the following financial year for the Parish Ministries Fund and the Mission and Renewal Fund amongst the relevant Agencies of the General Assembly and Ecumenical Bodies".

1.8 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 resulting deficit being met from the reserves of the individual Councils. This shows that, with the exception of CrossReach as mentioned above, all Councils are planning to break even in 2015 with their unrestricted funds. Since the 2009 General Assembly, Councils have been rigorously prioritising their work and developing financial plans to ensure that their annual expenditure is set at a level which is sustainable in the long term, bearing in mind the funds likely to be available from congregations and other sources of income. The projected operating deficits for 2014 for the five main Councils reported to last year's General Assembly totalled £3,020,000, but this figure was revised to £6,418,000 when detailed budgets for 2014 were prepared and approved by the Council of Assembly in December 2013. The main reason for the increase was CrossReach's decision to invest in the reorganisation of its Children and Families services during 2014, 2015 and 2016 which resulted in a projected deficit of £3,160,000 for 2014 compared with the original break-even budget. CrossReach implemented a range of cost-saving measures in 2013 and 2014 and the benefit of these is now being seen. The Council of Assembly has once again been greatly encouraged by the actions taken by Councils in managing budgets efficiently. The Finance Group will continue to monitor the finances of all Councils through the regular review of monthly management accounts and reserves. The final determination of detailed individual budgets for 2015 will not be approved by the Council of Assembly until the final quarter of 2014, using management accounts for the first three quarters of the year and forecasts for the final quarter. The preparation and management of budgets is now a key performance objective for senior staff with budgetary responsibility within Councils and Departments, and it is clear that this is contributing to an improvement in the culture of accountability, ensuring that there is more effective stewardship of the Church's resources.

1.9 Appendix III details the actual operating results for 2013 compared with these budgets. This shows a total operating deficit of £4,666,000 compared with the budgeted total of £5,445,000, a favourable variance of £779,000. Within these totals the main reasons for the variances were:

- **Ministries Council:** the continuing fall in the numbers of ministers and delays in the recruitment of additional Ministries Development Staff meant that employment costs were £1,471,000 less than budgeted. A number of congregations made additional contributions towards ministry costs and these are once again greatly appreciated.
- **Mission and Discipleship Council:** a delay in filling staff vacancies led to an underspend on salary costs with a knock-on effect on planned project costs.
- **World Mission Council:** lower spending in some areas, including the Middle East, was partly offset by the continuing distribution of accumulated restricted revenue funds.
- **Social Care Council:** operational difficulties at a few services continued to affect overall performance, but the results were close to the revised budget. There were increases in legacies and fundraising, but some of the costs associated with the changes in the Children and Families services were incurred in 2013 and had not been budgeted for, affecting the variance for the year.
- **Church and Society Council:** there was a small deficit, due to lower income and a £20,000 grant for work on the Credit Union project. There were savings in meeting costs.
- **Support and Services Departments:** the total deficit was well below budget, with favourable variances in most departments. The Department of the General Assembly and General Assembly expenses both produced unfavourable variances.

With the improved process for approving detailed annual budgets and the scrutiny of regular monthly management accounts, further progress in performance against more accurate and informed budgets should continue to be made.

2. Congregational Income

2.1 Details of provisional 2013 Congregational Income are contained in Appendix I. These show that there was a marginal increase of 0.3% in total Ordinary Income, with offerings down by 1.1%, while Gift Aid tax recovered increased by 1.1% with the introduction of the Gift Aid Small Donations Scheme in April 2013. Further increases should come through in future years as the full effect is seen. Thanks are due once again to the commitment and generosity of so many members and adherents in continuing to support the work of the Church through their offerings in the current financial climate.

2.2 Other Congregational Income increased again in 2013, with income from the use of church premises by outside organisations continuing to grow steadily. As the first £20,000 of such income each year is not assessed for Ministries and Mission Contributions, with only half of the balance being assessable, this is a valuable resource for congregations. Greater use of church premises benefits both the finances and the mission and outreach of congregations, as well as their local communities.

2.3 Other than the reduction in the sum required by Ministries Council, Ministries and Mission allocations for Councils and Departments have not changed for 2014, but a few minor adjustments have been made to 2014 budgets. As a result, Councils and Departments will require to prioritise their work and keep strict control of their spending in 2015, in spite of the continuing deployment of the limited reserves held in the Mission and Renewal Reserve Fund to support the budget.

3. National Stewardship Programme

The 2012 General Assembly decided that all Presbyteries “should report on the implementation of the National Stewardship Programme”. The Council now reports that 21 Presbyteries have supplied details of how the National Stewardship Programme is being implemented. A report of that data is included on the National Stewardship Programme pages of the Church of Scotland’s website.

4. 2014 Co-ordinated Budget

4.1 Analysis of 2012 Congregational Accounts

4.1.1 During 2013, as part of the annual analysis of all congregations' 2012 accounts to determine their assessable income for Ministries and Mission contributions, additional information was extracted on other aspects of congregational finance. This was compared with the figures for 2011 and a report on the results of this exercise has been considered by the Council of Assembly. The main findings were:

- 55% of congregations had increased income in 2012, while 45% had decreased income (Appendix V)
- 51% of congregations showed an increase in unrestricted funds in 2012, while 49% showed a decrease (Appendix VI)
- 85% of congregations held more than 3 months' income in unrestricted reserves, with 36% having more than 12 months' income (Appendix VII).

4.1.2 When these results were broken down by size of congregation and geographical location, there was no clearly identifiable pattern to indicate that any particular group of congregations was faring better or worse than any other. This would appear to show that the costs of maintaining the Church's local and national ministries and mission are being shared across all congregations in a reasonably equitable and sustainable way. The detailed results of this analysis are now being used by the Stewardship consultants in their work with Presbyteries to identify the comparative financial performance of their congregations as part of the National Stewardship Programme. This exercise will now be carried out each year and, as more information becomes available, it will be possible to identify and report on any clear trends or patterns which emerge, to improve decision-making and budgeting.

4.2 2014 Income Disposition

4.2.1 One of the key elements in the Co-ordinated Budget process is the determination of the "Income Disposition", which is the allocation of estimated congregational Ordinary Income among Local Congregational Expenditure,

the Parish Ministries Fund and the Mission and Renewal Fund. 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, fabric project receipts *etc*, which are assumed to be used exclusively to meet local congregational expenditure.

4.2.2 The Council of Assembly proposes that the amount of the Budget to be met by congregations in 2015 should be reduced by £500,000 from the 2014 total of £46,980,000 to £46,480,000. As a result, it will be seen in Appendix I that local congregational expenditure is projected to increase from 52.7% of total Ordinary Income in 2014 to 53.8% in 2015.

4.3 Parish Ministries Fund

From Appendix II it will be noted that the total budget for the Parish Ministries Fund and other Ministries Council costs for 2015 is £47,879,000 (2014 – £48,729,000). After deducting income from external sources of £3,942,000 and annual income from investments of £1,345,000 the amount to be met by congregations is £39,617,000, a decrease of 1.1% on 2014. As the number of ministers has continued to fall, this still gives a balanced operating budget for 2015 (2014 – deficit of £142,000), after many years of deficits. After deducting vacancy allowances, which increased in July 2013 to cover Sunday worship plus two days' pastoral cover, the amount to be met by congregations represents 39.0% of the Income Disposition compared with 40.0% in 2014. In addition, following the decision taken by the 2007 General Assembly, the Ministries Council is continuing to make annual direct contributions from its reserves towards the past service deficits of the Ministers and National Mission Pension Schemes which closed to future accrual at the end of 2013. Following the triennial actuarial valuation carried out at 31 December 2012 this contribution is estimated at £2,975,000 for 2015. It is anticipated that, following the next triennial valuation due as at 31 December 2015, this annual sum may be significantly reduced as the funding of the Schemes improves.

4.4 Mission and Renewal Fund

The Mission and Renewal Fund's share of the Income Disposition will fall from 7.3% in 2014 to 7.2% in 2015, after releasing £1,548,000 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. Other than CrossReach as detailed above, no Council is projecting a deficit for 2015, although World Mission will continue to distribute accumulated restricted funds. In Support and Services, there are budgeted deficits in General Assembly expenses, due to rising costs, the Department of the General Assembly, due to staffing pressures, the Safeguarding Office, due to the cost of implementation of the Protection of Vulnerable Groups legislation, and additional staffing costs in the Communications Department. Funding has been made available for extra staff in the Law Department and for essential maintenance in the Church Offices. The Reserve Fund provides substantial support for the budget and the Council of Assembly will continue to use this limited resource to benefit the work of the Church.

5. Five Year Rolling Budgets from 2015 to 2019

Five Year Rolling Budgets are indicative in nature and are intended to allow longer term strategies and planning of resources to be developed. The Rolling Budget from 2015 to 2019 is shown in Appendix IV. As the process for strategic planning continues to evolve, it will allow decisions on the future allocation of resources for the Church's ministry and witness in the longer term to be made within an agreed framework of core priorities and after proper evaluation of work.

6. Conclusion

6.1 The offerings of members have continued to show commendable resilience in the current financial climate and it is hoped that the National Stewardship Programme will continue to realise the potential for many congregations to increase their giving. All Councils have continued to take action to balance their planned expenditure with their current income, aware that

reserves cannot be used regularly to support budgets. As previously reported, Presbytery planning, investment returns and, to a lesser extent, the volatility of pensions costs, will continue to be major influences on the Church's finances.

6.2 The Council of Assembly's Budget proposals for 2015 recognise that the falling number of ministers has enabled Ministries Council to balance its operating budget utilising a lower level of Ministries and Mission contributions. The has allowed the 2015 budget to significantly increase the ability of Presbyteries to support the most imaginative as well as the most vulnerable congregations while providing stability for congregations to allow them to maintain their local work and plan their finances. Councils and Committees will require to continue to prioritise their spending to match their income as the Council makes further progress towards balancing the overall budget to ensure long-term sustainability both locally and nationally.

7. Pensions

7.1 As part of the process of carrying out the 2012 triennial actuarial valuation of the Church's Defined Benefit Pension Schemes, the Pension Trustees were required to assess the financial position of the employers of the Schemes' members. In the Church's case, this is the 'Employing Agencies': the Ministries Council, World Mission Council, Social Care Council (CrossReach) and the Central Services Committee, all of whom come under the auspices of the Council of Assembly as part of the Unincorporated Council and Committees of the General Assembly.

7.2 The Pension Trustees engaged KPMG to carry out this exercise, known as a covenant review, and the work on this was completed during 2013. It involved a detailed review of the accounts of the Unincorporated Councils and Committees, legal advice on the structure and relationships among the various Church of Scotland bodies and meetings with senior staff and the Church's pension advisers. The final report concluded that the Church's covenant was 'strong' based on the income and assets

available to the Unincorporated Councils and Committees, and, failing these, the other assets of the wider Church, which could be made available in extremis under the direction of the General Assembly.

7.3 The financial obligations of the Church's Pension Schemes have always been recognised in the Annual Report and Accounts of the Unincorporated Council and Committees which are laid on the table at each General Assembly, and the Pension Trustees have now requested a more formal affirmation that the Church will continue to honour its obligations to the members of the Pension Schemes.

7.4 A Guarantee was drafted and signed by the Council of Assembly in December 2013 which committed the Council to fund any deficits in the Schemes from the resources available to it in the event of any of the Employing Agencies being unable to meet its own liabilities in full. This Guarantee included a provision that the General Assembly would be asked to approve a similar Guarantee to make good any future shortfall should the combined assets of the Unincorporated Councils and Committees prove insufficient to fund the obligations to members of any of the Schemes.

7.5 As detailed in the Council's main Report, the closure of the Defined Benefit Schemes to future accrual and the Pension Trustees' actions in 'de-risking' the assets of the Schemes by substantially switching from equities to fixed interest investments during 2013 have greatly reduced the likelihood that substantial deficits will recur in the Schemes in future. The Employing Agencies will continue to make the agreed deficit repair contributions until the next triennial valuation of the Schemes at the end of 2015, when the position will be reassessed. The assets available to the Unincorporated Councils and Committees are sufficient to meet the current deficits several times over, and so the possibility that these will prove to be lacking at some point in the future is remote, particularly as the total value of the liabilities of the Schemes will now gradually reduce each year as no further benefits are being accrued.

7.6 The General Assembly is therefore invited to approve a Deliverance authorising the Moderator and the Acting Principal Clerk to sign the Guarantee on its behalf. Any decisions on how the Guarantee would be honoured, in the event of the assets of the Unincorporated Councils and Committees proving to be insufficient, would be at the discretion of a future General Assembly.

8. Audit Committee

8.1 Internal Audit

8.1.1 During 2013 Deloitte continued with their three year plan, begun in 2010, to review the adequacy and effectiveness of the main systems and internal controls operating within the Unincorporated Councils and Committees of the Church. Six reviews were completed, covering the following areas:

- World Mission Council governance and management
- IT effectiveness
- Travel and expenses controls
- Strategic Risks associated with property and estates management
- CrossReach banking arrangements
- CrossReach handling of residents' funds.

8.1.2 As a result of these reviews only one high priority recommendation was made, and this is being actively followed up to minimise the potential exposure to risk. Following discussions with senior staff and the Audit Committee, a number of other recommendations were made to improve systems and controls and these are now being implemented. These included the development and approval of policies in a number of areas as well as adherence to policies and procedures already in place.

8.1.3 Deloitte reported once again that generally there was an adequate framework of control over the systems which they examined. They noted that the system for monitoring outstanding recommendations from previous reports showed that more progress was being made in some areas than others and the Committee has agreed that this needs to be given continuing attention.

8.1.4 The Audit Committee undertook a competitive tendering exercise for the appointment of internal auditors to the Unincorporated Councils and Committees for the three year period 2014-2017. Deloitte were re-appointed in April for this further period. An audit plan for 2014 is now in the course of development.

8.2 Annual Accounts for 2013

8.2.1 As in previous years, separate sets of Accounts for 2013 have been produced for each of the following:

- The Unincorporated Councils and Committees
- The Church of Scotland Pension Trustees
- The Church of Scotland Investors Trust
- The Church of Scotland General Trustees
- The Church of Scotland Trust.

8.2.2 The Pension Trustees is an unincorporated body constituted by the General Assembly and the other three bodies are statutory corporations. These four bodies are responsible for producing and approving their own Accounts. 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, which comprise Ministries Funds, Mission and Renewal Funds, and Other Funds; approval was given at the Council meeting on 22 April 2014. The Assembly is invited to receive the 2013 Report and Accounts of the Unincorporated Councils and Committee.

In the name of the Council

GRANT BARCLAY, *Convener*
IAIN JOHNSTON, *Vice-Convener*
PAULINE WEIBYE, *Secretary*

APPENDIX I

CO-ORDINATED BUDGET STATISTICS 2012 TO 2015

	2012 Actual £'000	2012 Increase %	2013 Provisional £'000	2013 Increase %	2014 Projected £'000	2014 Increase %	2015 Projected £'000	2015 Increase %
CONGREGATIONAL INCOME								
Offerings	61,425	1.5	60,758	(1.1)	60,758	0.0	60,758	0.0
Tax Recovery on Offerings	10,510	(6.7)	10,624	1.1	10,890	2.5	11,110	2.0
Total Offerings	71,935	0.3	71,382	(0.7)	71,648	0.4	71,868	0.3
Other Ordinary Income	21,175	8.3	22,000	3.9	22,550	2.5	23,114	2.5
Total Ordinary Income	93,110	2.0	93,382	0.3	94,198	0.9	94,982	0.8
EXPENDITURE								
Available to Congregations	48,297	1.3	48,325	0.1	49,667	2.8	51,102	2.9
Parish Ministries Fund	39,390	3.2	39,957	1.4	40,077	0.3	39,617	(1.1)
Less: Vacancy Allowances	(1,527)		(1,923)		(2,449)		(2,600)	
	37,863	2.9	38,034	0.5	37,628	(1.1)	37,017	(1.6)
Mission and Renewal Fund	6,950	1.9	7,023	1.1	6,903	(1.7)	6,863	(0.6)
Total Expenditure	93,110	2.0	93,382	0.3	94,198	0.9	94,982	0.8
INCOME DISPOSITION								
	%		%		%		%	
Available to Congregations	51.9		51.8		52.7		53.8	
Parish Ministries Fund	40.7		40.7		40.0		39.0	
Mission and Renewal Fund	7.4		7.5		7.3		7.2	
	100.0		100.0		100.0		100.0	

APPENDIX II

2015 CO-ORDINATED BUDGET

Requirements for Parish Ministries Fund and Mission and Renewal Fund

	Projected Total Expenditure	=	To be met by Congregations	+	Income from External Sources	+	Annual Income from Councils' Investments	+	2015 Deficit to be met from Councils' Reserves	Final Budgeted 2014 Deficit
	£'000		£'000		£'000		£'000		£'000	£'000
Parish Ministries Fund (see Report para 4.3)	39,107	}	39,617		3,942		1,345		–	142
Other Ministries Council costs	5,797									
Past Service Pension Scheme Deficit 2012	2,975		–		–		–		2,975	2,970
Ministries Council Totals	47,879		39,617		3,942		1,345		2,975	3,112
Mission & Renewal Fund (see Report para 4.4)										
Mission & Discipleship Council	1,164		750		119		295		–	27
World Mission Council	3,028		1,159		578		1,189		102	96
Social Care Council	46,019		657		44,031		309		1,022	3,160
Church & Society Council	489		410		51		28		–	23
Support & Services Committees and Departments	6,214		4,806		1,214		–		194	225
Special Contributions:										
General Trustees – Central Fabric Fund	290		290		–		–		–	–
Christian Aid	85		85		–		–		–	–
Ecumenical Contributions	254		254		–		–		–	–

	Projected Total Expenditure	=	To be met by Congregations	+	Income from External Sources	+	Annual Income from Councils' Investments	+	2015 Deficit to be met from Councils' Reserves		Final Budgeted 2014 Deficit
	£'000		£'000		£'000		£'000		£'000		£'000
To be met from Mission & Renewal Fund Income/Reserves	18		(1,548)		828		48		690		485
Mission & Renewal Fund Totals	<u>57,561</u>		<u>6,863</u>		<u>46,821</u>		<u>1,869</u>		<u>2,008</u>		<u>4,016</u>
Grand Totals	<u>105,440</u>		<u>46,480</u>		<u>50,763</u>		<u>3,214</u>		<u>4,983</u>		<u>7,128</u>
Total to be met by Congregations (before deducting Vacancy Allowances)			<u>46,480</u>								

Notes: Income from external sources comes from the provision of services (eg CrossReach fees), legacies, donations, endowment income etc.

APPENDIX III

SUMMARY OF 2013 OPERATING RESULTS

	Total Budgeted Expenditure – £'000	Total Budgeted Income £'000	=	Budgeted Operating (Deficit)/ Surplus £'000	v	Actual Operating (Deficit)/ Surplus £'000	=	Favourable/ (Unfavourable) Variance from Budget £'000
Ministries Council	48,694	45,246		(3,448)		(2,068)		1,380
Mission & Discipleship Council	1,835	1,835		–		39		39
World Mission Council	3,255	3,271		16		214		198
Social Care Council	50,280	48,468		(1,812)		(2,696)		(884)
Church & Society Council	509	509		–		(19)		(19)
Support & Services Committees and Departments (including the General Assembly, Ecumenical Relations, Safeguarding Office and Support Departments)	6,038	5,837		(201)		(136)		65
	<u><u>110,611</u></u>	<u><u>105,166</u></u>		<u><u>(5,445)</u></u>		<u><u>(4,666)</u></u>		<u><u>779</u></u>

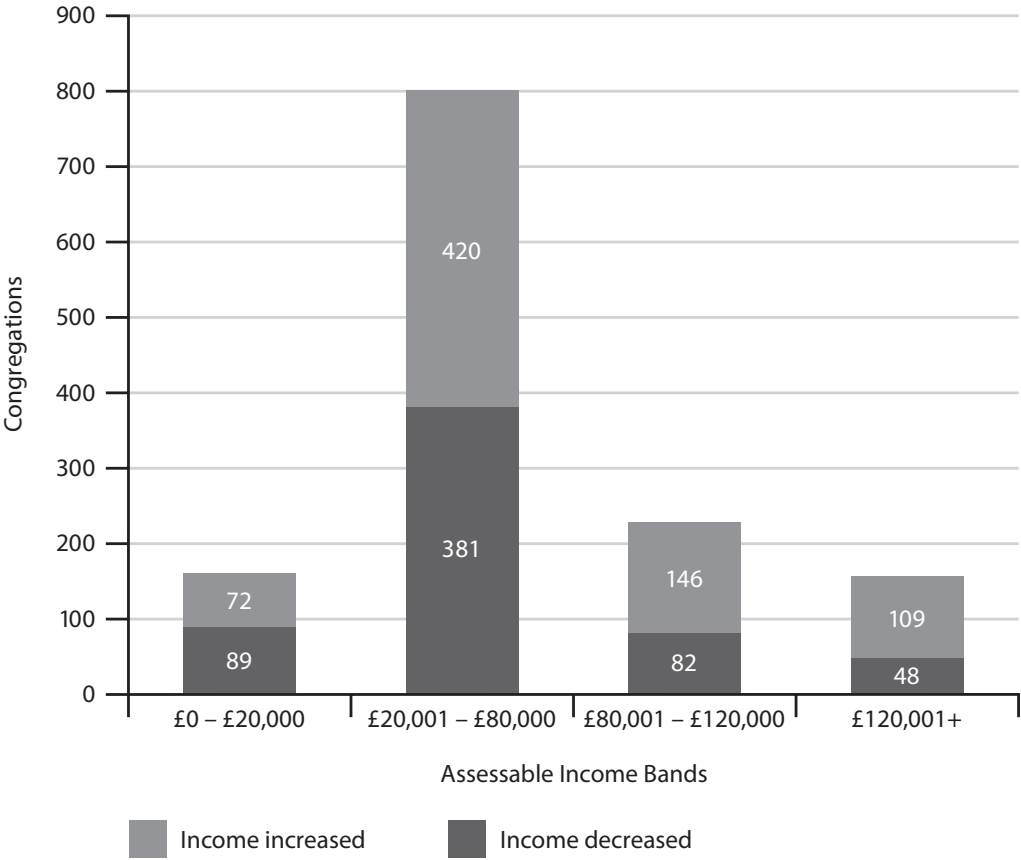
Note: These figures are taken from the 2013 management accounts and do not include any gains or losses on investments or property, property impairments and provisions, the effects of changes to the funding position of the pension schemes or the results of subsidiary companies.

APPENDIX IV
FIVE YEAR ROLLING BUDGET 2015 TO 2019
(based on congregational income increasing by
1% per annum from 2016 to 2019)

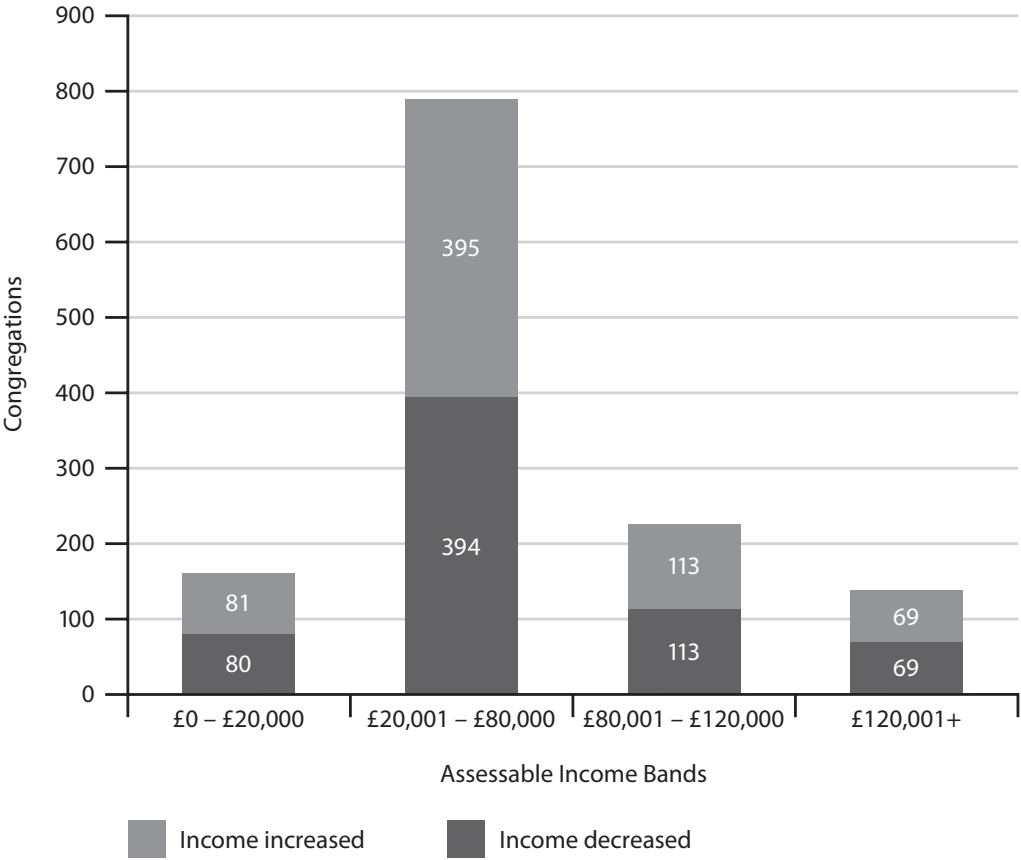
	2015 £'000	2016 £'000	2017 £'000	2018 £'000	2019 £'000
AVAILABLE TO CONGREGATIONS	<u>51,102</u>	<u>51,912</u>	<u>52,797</u>	<u>53,693</u>	<u>54,598</u>
PARISH MINISTRIES FUND	39,617	39,617	39,617	39,617	39,617
Less: Vacancy Allowances	<u>(2,600)</u>	<u>(2,626)</u>	<u>(2,652)</u>	<u>(2,679)</u>	<u>(2,706)</u>
	<u>37,017</u>	<u>36,991</u>	<u>36,965</u>	<u>36,938</u>	<u>36,911</u>
MISSION AND RENEWAL FUND	8,429	8,429	8,429	8,429	8,429
Less: To be met from M & R Fund Income/Reserves	<u>(1,566)</u>	<u>(1,400)</u>	<u>(1,300)</u>	<u>(1,200)</u>	<u>(1,100)</u>
	<u>6,863</u>	<u>7,029</u>	<u>7,129</u>	<u>7,229</u>	<u>7,329</u>
CONGREGATIONAL ORDINARY INCOME	<u>94,982</u>	<u>95,932</u>	<u>96,891</u>	<u>97,860</u>	<u>98,839</u>
INCOME DISPOSITION	%	%	%	%	%
Available to Congregations	53.8	54.1	54.5	54.9	55.2
Parish Ministries Fund	39.0	38.6	38.2	37.7	37.4
Mission & Renewal Fund	7.2	7.3	7.3	7.4	7.4
	<u><u>100.0</u></u>	<u><u>100.0</u></u>	<u><u>100.0</u></u>	<u><u>100.0</u></u>	<u><u>100.0</u></u>

Note: The budget figures for Congregational Income are for Ordinary Income only (eg offerings, tax recovered and other regular income). They exclude other sources of income (eg legacies, fabric fund project income and most income from the use of premises) which are available to be used solely for Congregational Expenditure.

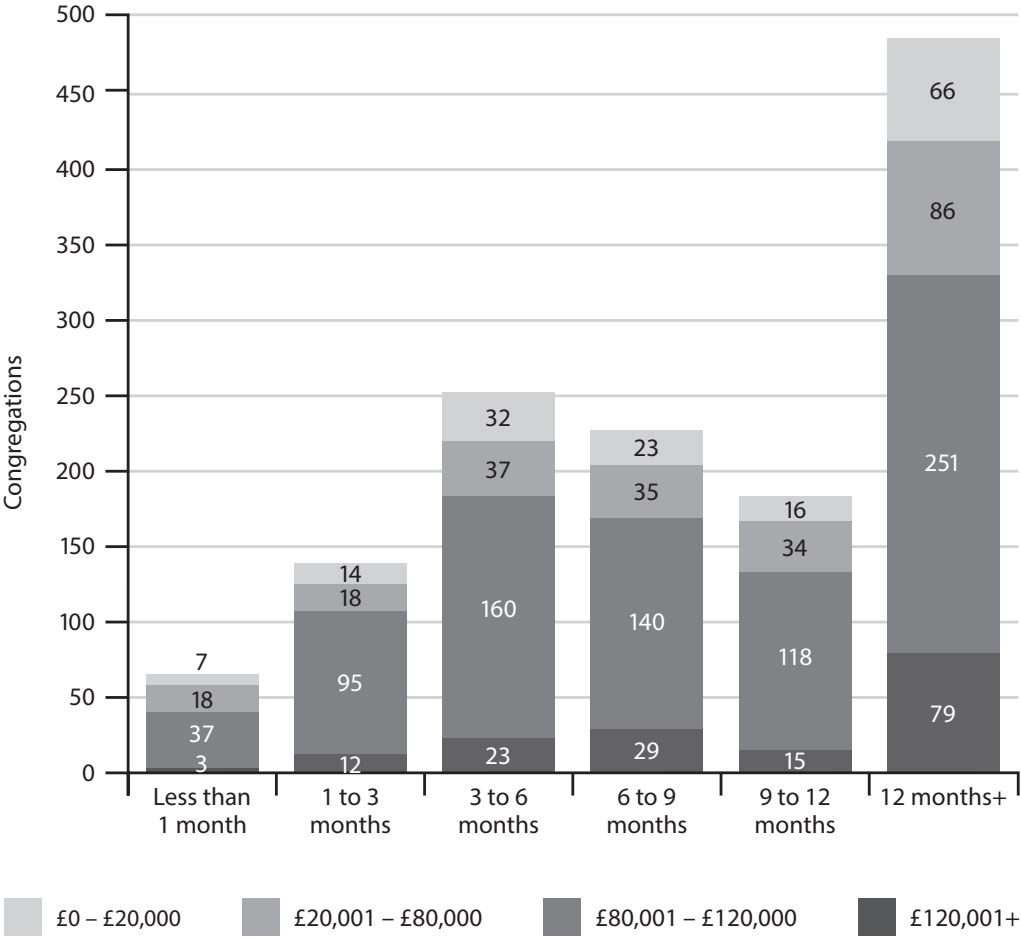
APPENDIX V
ASSESSABLE INCOME INCREASE/DECREASE
2011:2012
By Income Band



APPENDIX VI
UNRESTRICTED FUNDS INCREASE/DECREASE
2011:2012
By Income Band



APPENDIX VII
NUMBER OF MONTHS
UNRESTRICTED FUNDS:ASSESSABLE INCOME
2012
By Income Band



SUPPLEMENTARY REPORT OF THE MINISTRIES COUNCIL MAY 2014 PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Approve the revised list of Priority Area Parishes, and instruct the Ministries Council to work together with Presbyteries in considering the issues raised by it (*Section 1 and Appendix 1*).
3. Pass an Act amending the Selection and Training for the Full-Time Ministry Act (Act X 2004) as set out in Appendix 3.1 (*Section 2 and Appendix 3.1*).
4. Pass an Act amending the Readership Act (Act XVII 1992) as set out in Appendix 3.2 (*Section 2 and Appendix 3.2*).
5. Pass an Act amending the Ordained Local Ministry Act (Act IX 2011) as set out in Appendix 3.3 (*Section 2 and Appendix 3.3*).
6. Pass an Act amending the Protection of Vulnerable Groups Act (Act VII 2011) as set out in Appendix 4 (*Section 3 and Appendix 4*).
7. Congratulate the congregations of Greenock East End New Charge Development and Edinburgh Muirhouse St Andrew's Church Extension Charge on the significant milestone of being raised to full status on 1 April 2014 and 1 May 2014 respectively (*Section 4*).

REPORT

1. Priority Areas List

1.1 Introduction

1.1.1 The issue of poverty is prevalent in every parish and is sadly growing in many as illustrated by the rising numbers of people having to make use of food banks and falling into fuel poverty. As part of our living out of our Christian faith, it is the responsibility of every congregation and presbytery to consider what steps can be taken to address the causes and symptoms of poverty within its own area. The Priority Areas Action Plan commits the Church both to prioritise its support to Scotland's very poorest parishes, and to offer support to any parish (or presbytery) grappling with how to engage effectively with

the issues of poverty and the people who have to struggle against it.

1.1.2 In 2004, the General Assembly received a Priority Areas List identifying the 54 parishes with the highest levels of deprivation in Scotland, and a Supplementary List naming a further 28 parishes with the next highest levels of deprivation. In presenting the Interim Review of the Priority Areas Action Plan, the Ministries Council committed to the production of a new Priority Areas Parishes List. This list, based on data from the 2011 National Census and the 2013 Scottish Indicators of Multiple Deprivation (SIMD), is the 5% of parishes with the highest levels of poverty in Scotland. This new list is published in Appendix 1.

1.1.3 Work on compiling the Priority Areas List was carried out by the Rev Dr Fiona Tweedie, who has coordinated the Church of Scotland's Statistics for Mission Project. The methodology was checked and audited by Dr Bev Botting, Head of Research and Statistics for the Archbishop's Council of the Church of England. (Fuller details on the methodology are available on the Church of Scotland website).

1.2 About the List

1.2.1 Whilst the new list represents the parishes in Scotland with the highest levels of deprivation using the data from the SIMD, it is important to continue to point out that these are not the only places where poverty exists. There are people struggling against poverty in every part of Scotland, but these are the parishes in Scotland where it is most concentrated.

1.2.2 It is noteworthy that the concentration of poverty in Scotland remains relatively static. Of the 68 parishes on the new list there are 15 which did not appear on the original Priority Areas and Supplementary Priority Areas Lists. Even some of those areas where there has been wide-scale physical regeneration continue to have disproportionately high levels of poverty.

1.2.3 11 parishes which were on the original Priority Areas List do not appear on the new list. These are listed in Appendix 2. There are a number of reasons why this shift has occurred, of which the effective traditional regeneration of a neighbourhood is one. Other reasons include: [i] the demolition of a large part of the parish at the time when the data was gathered, meaning in effect that the poorest housing has disappeared; [ii] the uniting of a parish with a neighbouring parish which is not a priority area, resulting in a diluting of the overall level of poverty in the parish; and [iii] lower than average levels of return of census data. This final issue is likely to be particularly prevalent where there are people with low literacy levels, where English is not a first language or where individuals and families do not appear on official records (eg destitute asylum seekers).

1.2.4 The Ministries Council will continue for the next three years to support those parishes which were on the original Priority Areas List but which do not appear on the new list. It will also continue to monitor these parishes carefully in subsequent years.

1.3 Resourcing Priority Areas

1.3.1 At the heart of the Church's commitment to priority areas lie three inter-related ways of resourcing.

1.3.1.1 A geographical weighting for priority area parishes within the presbytery planning process whereby the population (excluding those who indicated an allegiance to another faith or denomination) for a priority area parish is doubled to enable an increased staffing resource for these parishes. For those parishes which are new to the Priority Areas List the Council anticipates working with Presbyteries as they consider how these can most effectively be supported when they engage in any revision of presbytery plans within their current allocation.

1.3.1.2 Additional support from the General Trustees to support and resource church buildings (and church halls) in priority areas. This will continue to be the case.

1.3.1.3 A framework of additional support for Priority Area Parishes, involving the major Councils and Committees of the General Assembly as laid out in the Priority Areas Action Plan and coordinated by the Ministries Council's Priority Areas Committee. This support will be available to all parishes on the Priority Areas List and, for the next three years, those previously on the list. A programme of visiting those parishes new to the list will commence in June 2014.

1.3.2 As well as offering dedicated assistance to Priority Area Parishes, the Priority Areas Action Plan also commits the Council to supporting any congregation seeking to engage with issues of poverty within their parish.

2. Enquiry and Assessment Review Group – Implementation

2.1 In its main report to this year's General Assembly, the Council highlighted work undertaken following the

2013 Review of the Enquiry and Assessment Scheme. The key points of this review were reported on in the Council's report to the General Assembly of 2013, and work done by the Council by way of a pilot scheme has led to an evaluation of the recommendations of that review, reported on at section 4.1 of the 2014 report.

2.2 Within that report the Council also stated that implementation of these changes would require the current appeals process to be refined, and for some changes to the relevant Acts of the General Assembly to reflect the new assessment process. These changes are detailed in Appendix 3 of the Supplementary Report. They relate in part to the findings of the Initial Screening Interview being final, with no provision for review or appeal. The Interview comes at a point prior to an individual becoming an applicant and its main purpose is to ensure that the person seeking to become an applicant is sufficiently mentally and emotionally robust to engage in the process. It is not anticipated that many would be unable to proceed beyond this point, in which case the report from Healthlink 360 will be used as part of the assessment process in lieu of the former Personal Development Interview reports and if the individual is then successful at assessment the report will provide useful pointers for training. As any review or appeal at this stage would be against the findings of a psychological assessment the person appealing would require to bring a counter psychological assessment and the Church would be in the difficult position of having to make a judgement between two divergent reports. The proposed alternative is therefore to allow anyone who has not been able to proceed to applicant status after the Initial Screening Interview to be able to return after a lapse of three years and to present for such an Interview on a maximum of three occasions.

2.3 The other changes to the Act relate to nomenclature, to reflect the move away from Enquiry followed by Local Field Assessment towards one "*period of discernment*".

3. Safeguarding

3.1 In 2012 the Council reported to the General Assembly on the implications of the introduction of the new Protection of Vulnerable Groups (PVG) scheme for all Ministries personnel. Having researched what other professions intended to do in relation to meeting the costs of PVG membership, including awareness that employees of CrossReach were to pay for their own membership, the Council recommended that it was appropriate for Ministries personnel (including Parish Ministers, Deacons, Ordained Local Ministers and Auxiliary Ministers) to pay their own costs of membership (£59). This was highlighted during the report of the Ministries Council and the General Assembly of 2012 agreed the appropriate sections of the Deliverance which reflected this.

3.2 Over the past year, this has begun to be implemented and in the course of that work, it became clear that section 8 of the Protection of Vulnerable Groups Act (Act VII 2011) still stated that the costs incurred in relation to Scheme membership applications should be met by the Ministries Council. Since no amendment of Act VII 2011 was made at the time, there is an obvious discrepancy between the decision of the 2012 Assembly and the Act itself. At the point of writing this report, some 130 Parish Ministers had already paid for their PVG membership.

3.3 Despite the discussion and clear decision made at the 2012 General Assembly, as the process of registration for the PVG Scheme has unfolded, a number of Presbyteries and individuals have expressed concern about the costs being passed on to Ministries personnel and have asked the Council to reconsider the situation. Accordingly, the Council has reviewed the matter, taking account of the representations made and also looking at the wider scene, including the decision of some Local Authorities to reverse their policy of asking employees to pay for their own membership. In the light of that review, the Council has agreed that it will bear the one-off cost of registration (around £60,000) and will refund those Ministries personnel who have already paid the £59 fee. For the avoidance of doubt, however, the Council will only

cover the Scheme-membership costs of those Deacons actively involved in the service of the Church (not those working with other agencies or retired) and those Readers undertaking regulated work. Amendments to Act VII 2011 reflecting this are set out in Appendix 4.

3.4 The Report from the Ministries Council of 2012 confirmed that the Council would continue to meet the ongoing costs of update checks and this remains the case. In reconsidering the whole picture, however, it would appear that the question of how costs should be met is a matter of implementation and should be one upon which the Ministries Council determines policy from time to time, reporting appropriately to the General Assembly. Accordingly an amendment to Act VII 2011 is set out in Appendix 4 to reflect this change.

3.5 In the course of correspondence about the matter of costs for PVG membership, some Presbyteries have sought clarification regarding which personnel need to obtain Scheme membership (*eg* Locums; Interim Moderators; *etc*). The Council is currently preparing such guidance and it will be distributed to Presbytery Clerks before the General Assembly 2014.

4. Raising Congregations to Full Status

4.1 It is with thanksgiving that the Council reports that the congregation of Greenock: East End was raised to full status on 1 April 2014, having been a New Charge Development Congregation since 2003; and in the same spirit of thanksgiving, that the congregation of Edinburgh: Muirhouse St Andrew's, being established as a Church Extension Charge in 1961, and having briefly assumed New Charge Development status for the purpose of being raised to full status, has also been raised to full status, on 1 May 2014.

In the name of the Ministries Council

NEIL DOUGALL, *Convener*
NEIL GLOVER, *Vice-Convener*
ANNE PATON, *Vice-Convener*
DEREK POPE, *Vice-Convener*
DAVID STEWART, *Vice-Convener*
MARTIN SCOTT, *Secretary*

APPENDIX 1

PRIORITY AREAS LIST

Edinburgh Edinburgh: Bristo Memorial Craigmillar Edinburgh: Holy Trinity Edinburgh: Muirhouse St Andrew's Edinburgh: Richmond Craigmillar	Ayr Ayr: Newton Wallacetown Ayr: St Quivox Dalmellington Patna Waterside
Kilmarnock Irvine: Fullarton Kilmarnock: New Laigh Kirk Kilmarnock: South	Ardrossan Ardrossan and Saltcoats Kirkgate Stevenston: Ardeer Stevenston: High
Greenock and Paisley Greenock: East End Greenock: Wellpark Mid Kirk Johnstone: St Paul's Paisley: St Ninian's Ferguslie NCD Paisley: St James' Port Glasgow: St Martin's	Hamilton Airdrie: St Columba's Hamilton: Gilmour and Whitehill Larkhall: Chalmers Wishaw: Craigneuk and Belhaven
Glasgow Fernhill and Cathkin Glasgow: Barlanark Greyfriars Glasgow: Bridgeton St Francis in the East Glasgow: Calton Parkhead Glasgow: Carnwadric Glasgow: Castlemilk Glasgow: Colston Milton Glasgow: Colston Wellpark Glasgow: Cranhill Glasgow: Drumchapel St Andrew's Glasgow: Drumchapel St Mark's Glasgow: Easterhouse St George's & St Peter's Glasgow: Gairbraid Glasgow: Gallowgate Glasgow: Garthamlock and Craigend East Glasgow: Gorbals Glasgow: Govan and Linthouse Glasgow: Govanhill Trinity Glasgow: High Carntyne Glasgow: Lochwood Glasgow: Possilpark Glasgow: Ruchazie Glasgow: St Andrew's East Glasgow: St James' (Pollok) Glasgow: St Margaret's Tollcross Park Glasgow: St Paul's Glasgow: Shettleston New Glasgow: South Carntyne Glasgow: Springburn Glasgow: Toryglen Glasgow: Trinity Possil and Henry Drummond Glasgow: Wallacewell NCD Rutherglen: West and Wardlawhill	

Dumbarton	Argyll
Clydebank: Faifley	Dunoon St John's
Stirling	Kirkcaldy
Stirling: St Mark's	Methil: Wellesley
Dundee	Aberdeen
Dundee: Camperdown Dundee: Douglas and Mid Craigie Dundee: Fintry Dundee: Lochee	Aberdeen: Middlefield Aberdeen: St George's Tillydrone
Inverness	
Inverness: Trinity	

APPENDIX 2

LIST OF CHARGES NO LONGER ON THE LIST OF PRIORITY AREA PARISHES

Glasgow	
Glasgow: Blawarthill Glasgow: Maryhill Glasgow: Penilee St Andrew's Glasgow: Pollokshaws	Glasgow: Ruchill Kelvinside Glasgow: St Christopher's Priesthill and Nitshill Glasgow: St Rollox Glasgow: Tron St Mary's
Hamilton	Dundee
Overtown	Dundee: Chalmers Ardler Dundee: Downfield Mains

APPENDIX 3.1

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

Edinburgh, [] May 2014, Session []

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

- In section 1:*
 - In the definition of the "The Vocation and Training Committee" delete the words "Vocation and Training".*
 - Delete definition (e) "Enquirers" but **do not** renumber the remaining definitions accordingly.*
- Delete the existing section 2 and insert a new section 2 as follows:*

“Initial Screening Interview

(1) A person wishing to apply for the Ministry of the Church of Scotland shall attend an Initial Screening Interview arranged by the Council.

(2) A person deemed ready to proceed after that interview shall be entitled to apply in terms of section 4 to be recognised as a Candidate for the Ministry. Any person who makes such an application shall be known as an applicant.

(3) A person who is not deemed ready to proceed after that interview must wait a period of three years before they may again attend an Initial Screening Interview. If at a second Initial Screening Interview a person is again deemed not ready to proceed, they must wait a further period of three years and may then attend a third Initial Screening Interview. If such person is still deemed not ready to proceed at the third Initial Screening Interview, then they shall not be entitled to attend any further Initial Screening Interview and their application for the Ministry of the Church of Scotland shall not proceed any further.

(4) The outcome of each Initial Screening Interview shall be final and not subject to any form of review or appeal.”

3. *Delete the second sentence of section 4, renumber the first sentence as section 4 (1) and add a new section 4(2) as follows:*

“The Council will inform Presbyteries of applicants within their bounds, the appropriate Presbytery being determined according to section 8 of this Act.”

4. *The existing section 5 shall be retitled “Period of Discernment”; the existing sections 5(1) to 5(4) shall be deleted and new sections 5(1) to 5(4) shall be inserted as follows:*

(1) “Following the Council’s receipt of their application, the applicant will enter a period of discernment with a Local Mentor. During the period of discernment, the applicant and the Local Mentor shall explore together the nature of the applicant’s call and gifting. The period of discernment shall last for at least three months but not longer than twelve months. The Local Mentor will

be chosen by the Committee and shall undertake such training as may from time to time be specified by the Committee. The Local Mentor shall be responsible for supervising the period of discernment according to the guidelines and standards established by the Committee, and shall produce assessment materials as required using such *Indicators for Assessment* document as may be from time to time in use by the Council. During the period of discernment the applicant shall also meet regularly with a representative (or representatives) of Presbytery.

(2) At the end of the period of discernment the applicant shall proceed to a Local Review. The Local Review will be undertaken by a group consisting of up to two assessors appointed by the Council, the Local Mentor and up to two representatives appointed by the Presbytery.

(3) Arising out of the Local Review, one of the following written decisions shall be reported by the Review to the Committee:

(i) That the applicant is ready to proceed to National Assessment in terms of section 6;

(ii) That the applicant should undergo a further period of discernment before a decision to proceed to National Assessment can be made;

(iii) That the applicant is not yet ready to proceed to National Assessment in terms of Section 6;

(iv) That the applicant is not suitable to proceed to National Assessment in terms of section 6.

(4) Applicants in respect of whom a decision is made in terms of paragraph 5(3)(iii) may apply to undertake up to two further periods of discernment.”

APPENDIX 3.2**ACT AMENDING THE READERSHIP
ACT (ACT XVII 1992)**

Edinburgh, [] May 2014, Session []

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

1. *In section 1(c)(ii), delete the existing wording and substitute:*

“That the applicant should undergo a further period of discernment before a decision in terms of sub-paragraph (i) can be made.”

2. *In section 1(d), delete the existing wording and substitute:*

“Any applicant in respect of whom a decision is made in terms of sub-paragraph (c)(iii) above may apply to undertake up to two further periods of discernment.”

3. *In section 7(b), delete the words “(ie enquiry, field assessment and Local Review)” and substitute “(ie period of discernment and Local Review)”.*

APPENDIX 3.3

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

Edinburgh, [] May 2014, 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. *In section 1, delete definition (d) “Enquirers” but **do not** renumber the remaining definitions accordingly.*

2. *Delete the existing section 4 and insert a new section 4 as follows:*

“Initial Screening Interview

(1) A person wishing to apply for the Ordained Local Ministry of the Church of Scotland shall attend an Initial Screening Interview arranged by the Council.

(2) A person deemed ready to proceed after that interview shall be entitled to apply in terms of section 4 to be recognised as a Candidate for the Ordained Local Ministry. Any person who makes such an application shall be known as an applicant.

(3) A person who is not deemed ready to proceed after

that interview must wait a period of three years before they may again attend an Initial Screening Interview. If at a second Initial Screening Interview a person is again deemed not ready to proceed, they must wait a further period of three years and may then attend a third Initial Screening Interview. If such person is still deemed not ready to proceed at the third Initial Screening Interview, then they shall not be entitled to attend any further Initial Screening Interview and their application for the Ministry of the Church of Scotland shall not proceed any further.

(4) The outcome of each Initial Screening Interview shall be final and not subject to any form of review or appeal.”

3. *The existing section 6 shall be retitled “Period of Discernment”, the existing sections 6(1) to 6(4) shall be deleted and new sections 6(1) to 6(4) shall be inserted as follows:*

“(1) Following the Council’s receipt of their application, the applicant will enter a period of discernment with a Local Mentor. During the period of discernment, the applicant and the Local Mentor shall explore together the nature of the applicant’s call and gifting. The period of discernment shall last for at least three months but not longer than twelve months. The Local Mentor will be chosen by the Committee and shall undertake such training as may from time to time be specified by the Committee. The Local Mentor shall be responsible for supervising the period of discernment according to the guidelines and standards established by the Committee, and shall produce assessment materials as required using such *Indicators for Assessment* document as may be from time to time in use by the Council. During the period of discernment the applicant shall also meet regularly with a representative (or representatives) of Presbytery.

(2) At the end of the period of discernment the applicant shall proceed to a Local Review. The Local Review will be undertaken by a group consisting of up to two assessors appointed by the Council, the Local Mentor and up to two representatives appointed by the Presbytery.

(3) Arising out of the Local Review, one of the following written decisions shall be reported by the Review to the

Committee:

- (i) That the applicant is ready to proceed to National Assessment in terms of section 7;
 - (ii) That the applicant should undergo a further period of discernment before a decision to proceed to National Assessment can be made;
 - (iii) That the applicant is not yet ready to proceed to National Assessment in terms of Section 7;
 - (iv) That the applicant is not suitable to proceed to National Assessment in terms of section 7.
- (4) Applicants in respect of whom a decision is made in terms of paragraph 6(3)(iii) may apply to undertake up to two further periods of discernment."

4. *In section 18, delete the words "period of Local Field Assessment" and substitute the words "period of discernment".*

APPENDIX 4

ACT AMENDING THE PROTECTION OF VULNERABLE GROUPS ACT (ACT VII 2011)

Edinburgh, [] May 2014, Session []

The General Assembly hereby enact and ordain that the Protection of Vulnerable Groups Act (Act VII 2011) shall be amended as follows:

1. *In section 1:*

- (i) In definition (d), *Deacon*, delete the words "refers to all Deacons who are members of Presbyteries or holders of Practising Certificates" and substitute "refers to Deacons in the service of the Church, and not those Deacons employed by other agencies,"
- (ii) In definition (e), *Reader*, after the words "(including attached Readers)", add the words "undertaking regulated work".

2. *Section 8 shall be deleted and the following shall be substituted:*

"The Ministries Council shall determine from time to time the way in which costs in relation to Scheme membership applications and Scheme Record Updates shall be met."

**SUPPLEMENTARY REPORT
OF THE
COMMITTEE ON ECUMENICAL RELATIONS
MAY 2014
PROPOSED DELIVERANCE**

The General Assembly:

1. Receive the Report.
2. With effect from the date upon which all of the participating denominations agree that the new constitution for Livingston: Ecumenical will be adopted, repeal Act VII, 1997 anent Livingston Ecumenical Parish.

REPORT

Livingston: Ecumenical

Following a period of consultation with the participating denominations, a new constitution has been submitted to the Office of the Scottish Charity Regulator (OSCR). The new constitution is based on the model constitution for Local Ecumenical Partnerships approved by the General Assembly in 2012. The new constitution has been long-awaited and enables changes to be made to the structure of the Ecumenical Parish which has proved increasingly cumbersome and unworkable. It also clarifies responsibilities and relationships with the parent denominations. Word was received from Livingston on 20 March that OSCR had given consent to the change of purposes in the amended Constitution.

Currently, the Ecumenical Parish is regulated for Church of Scotland purposes by Act VII, 1997. When the new constitution is adopted, this Act will fall into disuse and,

therefore, needs to be repealed. In order to facilitate a smooth transition of the Ecumenical Parish to its new Constitution, the Committee requests that Assembly repeal the Act, but only with effect from the date upon which all of the participating denominations agree that the new constitution will be adopted.

The current Act has a number of Annexes which provide Minutes of Agreement relating to the shared use of the property used by the congregation in Livingston. These Minutes of Agreement are free-standing legal documents and will continue in existence once the new constitution is adopted.

In the name of the Committee

ALISON P MCDONALD, *Convener*
PETER H DONALD, *Vice-Convener*
SHEILAGH M KESTING, *Secretary*

**REPORT
OF THE
COMMITTEE ON OVERTURES AND CASES
MAY 2014
PROPOSED DELIVERANCE**

The General Assembly:

1. Receive the Report.
2. Approve the actions of the Committee.

REPORT

In terms of Standing Order 70, the Committee has considered one Overture from the Presbytery of Argyll and has resolved to transmit it to the General Assembly. Standing

Order 73 does not apply in this case.

In the name and by the authority of the Committee

JOHN P CHALMERS, *Convener*

**SUPPLEMENTARY REPORT
OF THE
MINISTRIES COUNCIL
(LONG TERM ILLNESS OF MINISTERS)**

MAY 2014

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Pass an Act amending the Long Term Illness of Ministers Act (Act XV 2002), as set out in Appendix A.

REPORT

1. Long Term Illness of Ministers

1.1 With the introduction of the new Defined Contribution Pension Scheme from 1 January 2014, the Ministries Council has put in place arrangements to enable the continued covering of the eventuality that a Minister's health deteriorates to a point where s/he is no longer able to hold office. Cover is now provided through an insurance policy with Friends' Life for income protection where this unfortunate circumstance arises. The provisions of Act XV 2002 (as amended) are sufficient to enable the new arrangements to operate and provide a smooth transition from the arrangements which existed under the Defined Benefit scheme. The Council intends, however, to review the working of the Act over the coming year in the light of experience of implementing the new arrangements and will consider whether a revised Act should be presented to the General Assembly in 2015.

1.2 One small amendment, however, is required in order to ensure that Ministers are able to benefit from the new arrangements. It is essential that a medical certificate is provided to the Council within a defined period of time to

ensure that the start-date of any illness leading ultimately to income protection being provided is properly recorded. The current Act (Schedule A – Regulations relating to Illness of Ministers of Charges, section 1 (1-3)) does not offer clear timescales for Ministers to inform the Council of their absence from office through illness. The Council therefore invites the General Assembly to amend section 1 of the Regulations to ensure that Ministers inform the Council timeously when they are absent by submitting a medical certificate.

1.3 Since it is possible to self-certificate in the first instance for up to one week, Ministers should inform the Council of absence by e-mail or in writing during that period. Where absence continues beyond that initial period, Ministers should submit a medical certificate within the next seven days: in other words, a certificate needs to be presented to the Council no later than 14 days from the first day of absence. In order to maintain confidentiality, communications relating to absence should be marked for the attention of the Council Secretary, who will pass on information to any others who need to be aware.

APPENDIX A**ACT AMENDING THE LONG TERM ILLNESS OF
MINISTERS ACT (ACT XV 2002)**

Edinburgh, [] May 2014, Session []

The General Assembly hereby enact and ordain that the Long Term Illness of Ministers Act (Act XV 2002), as amended, shall be further amended as follows:

In Schedule A, delete Regulation 1 parts (1) to (3) and substitute the following:

- "1. (1) Whenever a minister is absent through illness, then such minister, or his or her appointed nominee, shall, within seven days of the first day of absence, notify the Secretary of the Council in writing.

- (2) Where an absence continues for more than seven days, the minister, or his or her appointed nominee, shall, within fourteen days of the first day of absence, provide a medical certificate to the Secretary of the Council.
- (3) The minister, or his or her appointed nominee, shall continue to provide medical certificates covering the whole period of absence, and a final certificate showing the date of return to work, throughout the whole period of absence, each such certificate to be sent to the Secretary of the Council within seven days of its date of issue."

In the name of the Council

NEIL DOUGALL, *Convener*
NEIL GLOVER, *Vice-Convener*
ANNE PATON, *Vice-Convener*
DEREK POPE, *Vice-Convener*
DAVID STEWART, *Vice-Convener*
MARTIN SCOTT, *Secretary*

**SUPPLEMENTARY REPORT
OF THE
CHURCH OF SCOTLAND
PENSION TRUSTEES
MAY 2014
PROPOSED DELIVERANCE**

The General Assembly:

1. Receive the Report.
2. Approve the appointment of Andrew Sutherland as a Trustee.

REPORT

1. Regulations of the Church of Scotland Pension Scheme for Ministers and Overseas Missionaries

The Trustees of the Pension Scheme for Ministers and Overseas Missionaries have made a number of alterations to the Regulations governing the Scheme in the last year. The Regulations of the Scheme require that the reasons for and consequences of those alterations are reported to the General Assembly. To allow greater flexibility in the provision of benefits, the Trustees amended the Regulations to allow lump sum benefits to be paid to members in serious ill health, and to allow partial transfers to be made from the Scheme. Following a request from the Church, the Trustees also amended the Regulations to end the future accrual of benefits with effect from 31 December 2013, to allow the Trustees to wind up the Scheme at any time thereafter, and to allow the Trustees to secure benefits in the name of the beneficiaries of the Scheme. The Trustees also amended the Scheme Regulations to close the Insured Pension Fund to new members after 31 December 2013, except that new

members may be admitted if invited to join by the Trustees and the Church.

2. General Assembly Appointed Trustees

In Section 4 of our main Report, we intimated that we hoped to name a successor Trustee to John Brindle in time for the General Assembly. We are pleased to report that Andrew Sutherland has agreed to be appointed as a Trustee. Andrew is a Fixed Interest Investment Manager recently retired from Standard Life Assurance Company. He is not quite 60 years of age and is a member (and Organist) in St Michael's Church, Linlithgow. His long experience in Fixed Interest and credit Markets will be particularly valuable in the future as we move the invested funds to 80% or a little more in the Fixed Interest arena.

In the name of the Trustees

W JOHN McCAFFERTY, Chairman
GRAEME R CAUGHEY, Vice-Chairman
STEVEN D KANEY, Secretary

AMENDMENTS TO VOLUME OF REPORTS

In section 7 of the Report of the **Legal Questions Committee** (Reports 7.4/9), delete references to 'Standing Order 93(i)' and substitute 'Standing Order 94 (i)'.

In Appendix I of the Report of the **Mission and Discipleship Council** (Statement of Purpose and Remit), the third bullet point on p5/16 should read:

To introduce policy on behalf of the Church in the following areas: adult education and elder training, congregational mission and development, church art and architecture, resourcing youth and children's work and worship.

NOTES

The Church of Scotland
General Assembly

2014



**Hands Across the
World**

DELIVERANCES

COUNCIL OF ASSEMBLY

The General Assembly:

1. Receive the Report and Supplementary Report.
2. Note the establishment of a joint working group to consider strategic funding and resource allocation issues including those which relate to congregations in vacancy and under Guardianship and to report to the General Assembly of 2015.
3. Instruct the joint working group to recognise and consider the urgent need for more action to strengthen local parish ministry and mission, including rural parishes, and actively consider how Councils, Committees and Presbyteries can be more sharply focussed in the resourcing of the church at a local level.
4. Commend those congregations and Presbyteries which have begun their engagement with the National Stewardship Programme.
5. Urge congregations and Presbyteries to fulfil the instruction to participate in the National Stewardship Programme and encourage congregations and Presbyteries to utilise the advice and expertise of the Stewardship Consultants.
6. Note the continuing commitment of the Council to the effective implementation of the Priority Areas Action Plan.
7. Invite the Council, in conjunction with the Ministries Council, Mission and Discipleship Council and other relevant parties, to investigate how they can follow the example of the Church and Society Council in contributing to the capitalisation of the Churches Mutual Credit Union thus enabling the Church of Scotland to proportionally match the Church of England's contribution. This would require something like a further £30,000 to be contributed by September 2014.
8. Note the suspension of the review of the Panel on Review and Reform and the intention to report to a future General Assembly.
9. Approve the revised remit of the Council set out in Appendix 2 with effect from 1 June 2014.
10. Declare that the Council of Assembly shall assume the whole properties, assets, rights and obligations of the Central Services Committee and that in particular it shall assume ownership of the Church Offices at 117-123 George Street, Edinburgh title to which shall be held by the Church of Scotland General Trustees for behoof of the Council, to be effective from 1 June 2014.
11. Discharge the Central Services Committee and thank its past and present members for their service to the Church.¹
12. Approve changes to the membership of the Safeguarding Committee set out in Appendix 3.
13. Approve the total to be contributed by congregations in 2015 of £46,480,000, based on the projection of congregational income for 2015, and its disposition among local congregational expenditure, the Parish Ministries Fund and the Mission and Renewal Fund.
14. Note the Council's proposal to increase the total available for Presbyteries to allocate to individual congregations from 3% to 4% of the total Ministries and Mission contributions.
15. Note the indicative budget for 2015, the summary of operating results for 2013 and the five year rolling budget for 2015-2019.
16. Approve the granting by the General Assembly of a formal Guarantee in favour of the Pension Trustees with respect to the liabilities of the Church's Defined Benefit Pension Schemes and authorise the Moderator and Acting Principal Clerk to sign the Guarantee on behalf of the Assembly.
17. Receive the 2013 Report and Accounts of the Unincorporated Councils and Committees of the General Assembly.

GEORGE J WHYTE
Cl Eccl Scot

¹ Sections 9 to 11 of the Deliverance of the Council of Assembly (numbered 7 to 9 in the original print) were amended by Section 2 of the Deliverance of the Central Services Committee, in terms of which the references to the date of 1st June 2014 were deleted from those sections and there was delegated to the Council of Assembly powers to determine the date on which Sections 9 to 11 of the Deliverance (numbered 7 to 9 in the original print) shall take effect.

PANEL ON REVIEW AND REFORM

The General Assembly:

1. Receive the Report.
2. Instruct the Panel to present a clear vision which articulates the continuing commitment of the Church of Scotland to be a national church with a distinctive evangelical and pastoral concern for the people of Scotland in terms of geography and generations and report to the General Assembly of 2015.
3. Affirm the desire of rural congregations to see local leadership developed in new ways which maintain and develop the work of congregations in those communities.
4. Instruct the Panel, in partnership with the Ministries Council and Presbyteries, to consider how to consult with congregations in urban and city areas about the pattern of ministry required to sustain and grow the Church in those areas and report to the General Assembly of 2015.
5. Instruct the Panel, working in collaboration with Ministries and Mission and Discipleship Councils, the Joint Emerging Church Group, Presbyteries and Kirk Sessions, to consider the shape of new local church leadership roles which might be developed to sustain and build the Church in the future.

GEORGE J WHYTE
Cl Eccl Scot

CHURCH AND SOCIETY COUNCIL

The General Assembly:

1. Receive the Report.

Local involvement

2. Encourage congregations and Presbyteries to take advantage of the opportunities for involvement in social, ethical and political issues through the resources and support provided by the Council, and commend local congregational Church and Society contacts and members of relevant Committees in Presbyteries for their work; note that the Council provides discussion resources, monthly news bulletins and runs regional and national events for the whole Church.
3. Enjoin the Council to consider the perceived detrimental effect of the trend towards centralisation which is creating a democratic deficit in many areas of public policy.
4. Encourage the relevant Committees in Presbyteries to work with other Presbyteries in the same Local Authority and with ecumenical partners to engage with debates and decisions about poverty and justice in local government and instruct the Council to facilitate and support the development of positive relationships and fruitful encounter.

Responding to climate change

5. Note with grave concern the Fifth Assessment Report on the science of climate change published by the Intergovernmental Panel on Climate Change in 2013 and call upon the Scottish and UK Governments and the European Union to take decisive action to reduce carbon emissions swiftly.
6. Instruct the Council to investigate, with the Church of Scotland Investors Trust and Pension Trustees, the arguments for and against disinvestment from fossil fuel companies and to report to a future General Assembly.

7. Congratulate Eco-Congregation Scotland on its 300th church registration and encourage all congregations who are not yet members to consider becoming members.
8. Note with appreciation and thanks the appointment by the United Reformed Church of the Rev Trevor Jamison as a special category minister in the role of Environmental Chaplain with Eco-Congregation Scotland, and wish Trevor every success in this role.

Science and ethics

9. Commend the SRT Week of Prayer (8-14 June 2014) and encourage all parts of the Church to participate.
10. Encourage congregations to think and act creatively about how they can bridge the Digital Divide in their parish, especially in the context of changes in access to welfare benefits.
11. Note the potential for future changes with regard to organ donation choices and instruct the Council to report on the issue of consent for organ donation to the General Assembly of 2015.

Striving together: celebrating competitiveness in sport

12. Urge that all involved in competitive sport play fairly, ethically, within the rules and within the spirit of the rules.
13. Encourage churches to ensure equality of opportunity of participation of all, for all of their activities, including those which involve sport and competition.
14. Commend to the Mission and Discipleship Council, Presbyteries and congregations the positive potential role that "striving together in sports" can play in fostering community, nurturing life-skills, increasing holistic health, Gospel sharing, mentoring and discipleship in today's world.
15. Commend the expansion of sports chaplaincy to sports other than football and encourage it in a wide variety of endeavours.
16. Welcome the commitment of the Commonwealth Games Organising Committee to promote fair play by all competitors.
17. Commend the Commonwealth Games Organising Committee for valuing equality and encourage it further in fulfilling its aim for equality for all.
18. Commend the Scottish Government to involve all in ensuring a lasting legacy from the Glasgow 2014 Commonwealth Games, particularly in deprived areas.
19. Urge the Olympics Organising Committee to implement values of equality and ensure ways of giving minority groups a voice.
20. Encourage action to overcome sectarianism, bigotry and discrimination in sport and in the community in Scotland, and urge the Scottish Government to continue to monitor developments towards a level playing field in sport and to fund projects which are successful in changing attitudes and behaviours at a local level.
21. Urge the Scottish and UK Governments and sporting bodies to implement measures designed to reduce hazardous and harmful gambling and to impose a ban on advertising gambling in the context of sport.
22. Instruct the Council to work with the Social Care Council, Presbyteries and congregations to assist those affected by gambling addiction.
23. Urge the Scottish and UK Governments and sporting bodies to impose a ban on advertising short-term ('payday') loan companies who charge exorbitant rates.

Families and the Church in the 21st century: the meaning of kinship bonds

24. Encourage congregations to be sensitive to the new developments in fertility medicine and the implications these have for congregational and family life.

25. Instruct the Society, Religion and Technology Project to continue engagement with developments in research and legislation concerned with assisted reproduction, and encourage church members to use the resources of the Society, Religion and Technology Project to learn more.
26. Instruct the Council to distribute to all congregations the contact details of support organisations for people affected by issues around assisted reproduction and adoption.
27. Instruct the Council to prepare study/discussion materials based on the report Families and the Church, to facilitate open and honest discussion about families.
28. Encourage all congregations to support and promote adoption and fostering in association with the appropriate local authorities and services.
29. Affirm the bonds that we share in Christ, and encourage congregations to show the love and welcome to all that we are called to offer in God's name.

Poverty and economics – welfare reform

30. Affirm that the primary aim of the welfare system is to enhance human dignity for all, so that every citizen may live life in all its fullness, and urge all consideration of welfare policy to be characterised by the principles of fairness and compassion.
31. Urge the UK Government to help those in most need, by increasing benefits by at least the rate of inflation, by ceasing to penalise social housing tenants who may have a spare room, by increasing the minimum wage to a living wage, and by prioritising reductions in inequality.
32. Strongly urge the UK Government to avoid denigrating and blaming people for their poverty.
33. Note the importance of involving people who are affected most by the decisions in the planning and implementation of welfare policies.
34. Urge the UK Government to devolve responsibility for welfare and benefits to the Scottish Parliament.

Priority Areas Action Plan

35. Approve the Priority Areas Action Plan Interim Review and commit the Council to its ongoing delivery.

Food security

36. Note the important role that churches play in their local communities in responding to need; commend and congratulate congregations and individuals that are involved in the provision of emergency food aid and encourage all congregations to consider if they can support local community food projects.
37. Believe that the Church's response to food poverty and insecurity should go beyond charity; it is primarily a justice issue.
38. Express severe concern that there continues to be increasing reliance on foodbanks across Scotland and urge the UK and Scottish Governments to prioritise the eradication of food insecurity in this country.
39. Urge congregations and Presbyteries to commit to a campaign of prayer, awareness-raising and political action on the issues of poverty in Scotland today, and instruct the Council, in co-operation with the Mission and Discipleship Council and other partners, to assist and empower local groups in the church to this end.

Tax, giving and wealth sharing

40. Instruct the Council to report on the issue of tax, giving and wealth sharing to the General Assembly of 2015, including consideration of the impending changes related to the Scottish Rate of Income Tax or Scottish Independence, the merits of proposals for a Citizens Income, and other issues related to the use of money in church and society.

Funeral poverty

41. Urge the Scottish Government to address issues surrounding funeral poverty in their forthcoming review of legislation relating to burials and cremations.
42. Urge local authorities, and other operators, to ensure that charges levied on bereaved families are fair, just and compassionate and to keep the issue of funeral poverty in mind when setting future charges for burials and cremations.
43. Instruct the Council to continue to work in collaboration with other agencies such as the Scottish Grief and Bereavement Hub, to address issues of funeral poverty and call on all involved in dealing with bereaved families to ensure that a fair pricing structure is in place for the services provided.
44. Noting the increases in the costs of funerals, in particular the large increases in charges for burial or cremation, encourage parish ministers to read and take into account the guidance produced by the Ministries Council, and urge congregations to consider how they can help reduce the cost of funerals.

Payday lending

45. Welcome the decision by the UK Government to put a legal cap on the cost of consumer credit; note the High Cost Credit Charter and instruct the Council to continue to pursue action to tackle extortionate lending and promote alternative and affordable sources of credit.

Homelessness in Scotland

46. Commend Scottish Churches Housing Action and look forward to marking 20 years of ecumenical service in establishing local initiatives to tackle homelessness and contributing to public debate about housing issues, and to supporting its ongoing work.

Credit unions

47. Note and welcome the development of the Churches Mutual Credit Union and encourage all members of the church to save with a credit union and, when borrowing, to consider a credit union.

Ethical investment

48. Commend National Ethical Investment Week (19-25 October 2014) and encourage all parts of the Church to participate.

Joint Faiths Advisory Board on Criminal Justice/Community Justice

49. Note the new name for the Joint Faiths Advisory Board on Community Justice and approve the revised constitution.
50. Instruct the Council to consider the implications of the ending of corroboration in criminal trials and to report to the General Assembly of 2016.

Prison visitor centres

51. Welcome the work of the National Prison Visitor Centres Steering Group and continue to support the cross-agency work to create a visitor centre in each of Scotland's 17 prisons.

End of life issues

52. Continue to oppose any change to the legal position with regard to assisted suicide because of concerns about the effect any such change would have on the way society views its weakest and most vulnerable members, whilst recognising that many individuals and families face difficult decisions at the end of life, and urge the provision of better resources for palliative care.

53. Instruct the Council to reflect theologically, in co-operation with the Theological Forum, on the issues surrounding assisted dying, paying attention to recent attempts to change the law and to Christian voices supporting and opposing change and report to a future General Assembly.

Infant ashes inquiries

54. Express sympathy and share concern with all those affected by the issues raised by the recent revelations about infant cremation and welcome both the Mortonhall Investigation under Dame Elish Angiolini and the Infant Cremation Commission under Lord Bonomy.

Racial justice, asylum and refugees

55. Note that the United Kingdom has a long tradition of being a country of sanctuary for those fleeing persecution and the words of Jesus to love our neighbour; urge the UK Government not to repeat offensive publicity campaigns such as 'Go Home' either on the streets or in Home Office centres such as the one in Brand Street in Glasgow.
56. Urge the UK government to redress those policies, such as the Azure Card and refusal of permission to work, which force so many asylum seekers and their children seeking safety in the UK into severe poverty, and many into destitution, often for years.

Human trafficking

57. Thank the Scottish Churches Anti-Human Trafficking Group for its ongoing work on the issue of human trafficking and welcome the group's engagement with the Proposed Human Trafficking (Scotland) Bill in the Scottish Parliament and the Draft Modern Slavery Bill in the UK Parliament.

Corporal punishment and children's rights

58. Instruct the Council to reflect theologically on corporal punishment of children in the context of the discourse on international human rights, and to report on this subject to a future General Assembly.

The Church and 21st century health care

59. Endorse the partnership-based community asset development approach to spiritual care by faith communities and health and social care chaplaincy; recognise that this approach will require a significant shift in understanding of what is meant by health and social care chaplaincy; and support the work of the Spiritual Care Strategic Development Group in taking this work forward.
60. Instruct the Council and the Ministries Council to investigate ways of promoting the new approaches to 21st Century Health Care outlined in the report in collaboration with the Chaplaincy Training and Development Unit of NHS Education Scotland.
61. Recognise the human rights implications of forced treatment under current mental health legislation, and instruct the Council to reflect these in contributing to public debate as appropriate.
62. Urge the Scottish Government to set specific targets for Health Boards to reduce the rate of early mortality in people with severe and enduring mental health problems.

Living a theology to counter violence against women

63. Call on members of the Church to affirm that violence against women is a sin and urge all men and women to renew efforts to live and work for gender justice.

64. Recognise that there is much more to be done in our churches to make it clear that women and men are equally made in the image of God, through care taken in the language used for worship, through sensitive preaching, use of the Bible, and in our relationships with each other.
65. Urge Councils and Committees, Presbyteries and Kirk Sessions to consider how they can live and promote a theology which counters violence and discrimination against women.
66. Commend partnership working between Councils and Committees, Presbyteries and Kirk Sessions, other agencies and ecumenical partners to challenge and eliminate violence against women in all its forms.
67. Welcome the continuing work of the Scottish Government on the issue of challenging violence against women.
68. Instruct the Council to work with other partners to develop a national process to promote appropriate responses by the Church to the issues identified in the report.
69. Commend the resource from the World Council of Churches and the World Communion of Reformed Churches *Created in God's Image* for study and action by local churches and Kirk Sessions and instruct the Council, the Mission and Discipleship Council and others to publicise and promote related resources and issues.
70. Note with deep concern the abduction of 230 school girls from their school in northern Nigeria on 15 April 2014, and their continued captivity.

Violence Against Women Advisory Group

71. Commend the Church of Scotland's Violence Against Women Advisory Group for its work and urge it to continue to consider emerging issues and to bring concerns to the attention of the General Assembly in the future.
72. Note that the Violence Against Women Advisory Group is able and willing to offer advice and information to anyone in the Church who would like to think about how they and their work can contribute to the eradication of violence against women in Scotland.

Politics and Government

73. Express appreciation to the Scottish Churches Parliamentary Office for the work it has co-ordinated with regard to the churches' preparation for the referendum and encourage congregations to find out more about the work of the office and its resources in the run up to the referendum and the UK General Election in May 2015.

Education

74. Urge the Scottish Government to change the name of Religious Observance (RO) to Time for Reflection to better reflect current practice in schools following its 2005 guidelines and 2011 letter which encouraged the use of that or other appropriate titles to increase a sense of inclusivity in Religious Observance events.
75. Affirm and give thanks for the contribution that the Church of Scotland appointed representatives to Local Authority Education Committees make to the education experience in Scotland's schools, and affirm the belief that the Church appointed representatives provide a model for an expanded understanding of what is meant by democratic decision making that is truly participatory and rooted in communities.
76. Instruct the Council, through its Education Committee, to continue to review the provision of core Religious and Moral Education and to offer appropriate support to teachers, local authorities and young people.
77. Note that the Curriculum Impact Review into Religious and Moral Education produced by Education Scotland highlights that "in most secondary schools, young people are not receiving their entitlement to religious and moral education in the senior phase" and instruct the Council, through its Education Committee, to meet with Education Scotland to urge that action be taken to ensure that pupils across Scotland receive their entitlement to high quality RME.

78. Urge the Council, through its Education Committee, to emphasise the provision of financial preparation and other relevant life skills, as outlined in the Curriculum for Excellence, as a matter of importance.

Middle East

79. Encourage all parts of the Church to pray for the success of peace talks in Syria and Israel/occupied Palestinian territories.
80. Note the UK Parliament's vote not to intervene with British military force in Syria and consider this to be an important and welcome step forward in the power of the legislature over the executive in matters of war.

Europe

81. Note that 2014 is the 100th anniversary of the outbreak of World War One and the 80th anniversary of the Barmen Declaration; express sorrow and regret for the terror and loss of life caused by war and totalitarianism and instruct the Council to continue to work for peace and justice.
82. Commend the Conference of European Churches, and especially its Church and Society Commission, for working to represent the churches at a European level, and urge that in European Union policy-making the Gospel priority for the poor is considered first, especially in matters relating to the economy, employment, trade, security and sustainability.
83. Note and reaffirm the deliverances agreed by the General Assembly of 1996 which give thanks for the work of the European Union in promoting peace, security and reconciliation amongst European nations, note that Scotland has been part of the European Union since 1973 and believe that Scotland should continue to be a member; affirm that, whether as an independent nation state or as a part of the United Kingdom it is better for Scotland, Britain and Europe for the United Kingdom to remain in the EU.

Nuclear weapons

84. Urge the UK Government to abandon its nuclear weapons; welcome the statement by the World Council of Churches General Assembly encouraging the total global elimination of nuclear weapons and encourage members of the Church to participate in, or pray for, the Faslane Easter Witness for Peace to be held on Saturday 28 March 2015.

Age of army recruitment

85. Note that the UK is the only country in the EU to recruit 16 and 17 year olds into the armed forces; urge the UK Government to adhere to the United Nations Convention of the Rights of the Child by ceasing to recruit below the age of 18.

International development

86. Note and give thanks for the successes of the Enough Food For Everyone ... IF campaign, instruct the Council and the World Mission Council working with Christian Aid to raise awareness of related issues, especially around tax and financial transparency, and to report concerns to future Assemblies, and congratulate the UK Government for meeting its commitment for spending 0.7% of Gross National Income in Overseas Development Assistance.

Thanks and distribution

87. Thank all those who assisted the Council in the preparation of the report and instruct the Council to write to Members of Parliament representing Scottish constituencies, Members of the Scottish Parliament, Members of the European Parliament representing Scotland, relevant Scottish and UK Government Ministers and others involved in the issues raised in the report.

GEORGE J WHYTE
CI Eccl Scot

MINISTRIES COUNCIL

The General Assembly:

1. Receive the Report and Supplementary Reports.
2. Noting with regret and concern that, on present trends, the Church will be short of over 200 Parish Ministers by the early 2020s, a) instruct the Council to continue exploring ways in which those in ministry can flourish in such a context; b) instruct all Presbyteries, while continuing to implement approved Presbytery Plans, to consider how they can best fulfil the commitments of the Third Article Declaratory; c) encourage all Kirk Sessions to consider how they can best serve their community and bear witness to Jesus Christ in it, whether or not they have a minister.
3. Instruct the Council to develop further its work on vocations and recruitment.
4. Instruct the Council, in consultation with the Mission and Discipleship Council, to call the whole church to engage through prayer and planning with 'a decade for ministry' from 2015 to 2025.
5. Instruct the Council, in consultation with the Mission and Discipleship Council to make two of the aims of the Decade for Ministry:
 - a) the education/training of no fewer than 30 candidates for the ministry of word and sacrament each year
 - b) the training of no fewer than 100 members per year in the theology and practice of mission either through the Mission Shaped Ministry course or similar, these to be delivered by presbyteries or groups of presbyteries in cooperation with Fresh Expressions and ecumenical partners wherever possible.
6. Instruct the Council to bring proposals to the 2015 General Assembly for a new Pioneer stream of education and training for the Ministry of Word and Sacrament (informed by the example and experience of the Church of England and the Methodist Church in the UK), which will offer a distinctive pattern of recruitment/vocation, assessment and training alongside current patterns, with the aim of supporting and enabling the mission of the Church of Scotland through the development of Fresh Expressions of Church.
7. Instruct the Council, in consultation with the Mission and Discipleship Council and the Legal Questions Committee, to bring proposals to the 2015 General Assembly for legislation which will allow presbyteries to authorise church plants, new charge developments or Fresh Expressions to be developed under presbytery supervision, both across multiple existing parishes and within existing parishes; where presbytery believes these will be complementary to the mission of the existing parish churches within those areas.
8. Urge the Council to review its Enquiry and Assessment processes in relation to those not accepted for OLM training but who may choose to pursue training for the Readership.
9. Encourage the Council and congregations to see Lent as one of the opportunities to prayerfully make Church members and adherents aware of the different vocations available within the Church.
10. Affirm that age is no barrier to entry into the recognised ministries of the Church and encourage the Council to continue to challenge the myth that one must gain "experience outside of the Church" or "life experience" before entering one of the recognised ministries.
11. Instruct the Council to bring forward proposals for training opportunities to meet the needs of those unable to undertake full-time study ensuring that they liaise fully with the Church's present academic providers regarding any provision they may already be making at various levels and in various modes.
12. Instruct the Council to examine factors that made TLS successful that could lead to an increase in future candidates for the Ministry.
13. Instruct the Council to test the "Ministers in Training" option and report progress in 2015.

14. Instruct the Council to consider how to simplify and shorten the process from enquiry to ordination and report to the Assembly of 2015.
15. Instruct the Council to bring forward proposals for enhanced financial support for candidates for the ministry
16. Note the Priority Areas Action Plan Interim Review and instruct the Ministries Council to continue implementing the Action Plan.
17. Note the work of the Enquiry and Assessment Review Implementation Group and instruct the Council to implement the changes immediately.
18. Approve the changes to the training of Deacons set out in section 4.2 of the Report, and instruct the Council to implement them immediately.
19. Note the report on continuing ministerial development for Ordained Local Ministers and commend the annual review template and related resources for use by presbyteries.
20. Welcome the feedback from the pastoral support initiatives that have been tested over the past year, thank all those who have participated, and instruct the Council to continue with its research in this area and report to a future General Assembly.
21. Replace Regulations IV 1965 re the Ministries Car Loan Fund with re-drafted Regulations I 2014 as set out in Appendix 4.1 including the following amendment of section 5 of the Regulations: *after* 'current rate of 6%' *insert* 'or at a rate to be determined by the Council from time to time'."
22. Celebrate and affirm the imaginative work undertaken by projects across Scotland which with the help of the *Go For It* fund are meeting identified needs in their communities and are nurturing Christian faith within and beyond the church and encourage local congregations to develop creative approaches to local mission and seek the support of *Go For It*.
23. Pass a Regulation amending Regulation IV, 2012, for the *Go For It* Fund, as set out in Appendix 5.1.
24. Regret that the Presbyteries of St Andrews and Buchan are still to agree Presbytery Plans.
25. Pass an Act amending Act VII, 2003, as set out in Appendix 5.2.
26. Pass an Act amending Act II, 2000, as set out in Appendix 5.3.
27. Pass an Act amending Act XIII, 2000, as set out in Appendix 5.4.
28. Pass an Act amending Act VIII, 2003, as set out in Appendix 5.5.
29. Approve the strategic principles for church buildings, instruct Presbyteries to use them to shape all discussions about buildings and urge Presbyteries to review expected future expenditure on buildings categorised 'a', in consultation with the General Trustees.
30. Congratulate the congregations of Aberdeen: Stockhill New Charge Development and Glasgow: Easterhouse St George's and St Peter's Church Extension Charge on the significant milestone of being raised to full status on 1 July 2013 and 1 January 2014 respectively.
31. Authorise the Council to set a rate for the pastoral cover fee.
32. Invite the Ministries Council to consider the following change to Listed Expenses: "A minister is entitled to six Sundays' pulpit supply in respect of holidays, one Sunday's pulpit supply when fulfilling duties as a commissioner to the General Assembly and one further Sunday each year."
33. Approve the revised list of Priority Area Parishes, and instruct the Ministries Council to work together with Presbyteries in considering the issues raised by it.
34. Instruct the Council to work closely with the eleven parishes due to come off the Priority Areas List (Appendix 2) and to report on any further developments to the 2015 General Assembly.
35. Pass an Act amending the Selection and Training for the Full-Time Ministry Act (Act X 2004) as set out in Appendix 3.1.
36. Pass an Act amending the Readership Act (Act XVII 1992) as set out in Appendix 3.2.

37. Pass an Act amending the Ordained Local Ministry Act (Act IX 2011) as set out in Appendix 3.3.
38. Pass an Act amending the Protection of Vulnerable Groups Act (Act VII 2011) as set out in Appendix 4.
39. Congratulate the congregations of Greenock East End New Charge Development and Edinburgh Muirhouse St Andrew's Church Extension Charge on the significant milestone of being raised to full status on 1 April 2014 and 1 May 2014 respectively.
40. Pass an Act amending the Long Term Illness of Ministers Act (Act XV 2002), as set out in Appendix A.

GEORGE J WHYTE
CI Eccl Scot

MISSION AND DISCIPLESHIP COUNCIL

The General Assembly:

1. Receive the Report.
2. Encourage Presbyteries and congregations to raise awareness of online mission resources and have www.resourcingmission.org.uk as a link on their Presbytery and congregational websites.
3. Instruct the Council to explore as soon as possible producing an appropriate resource, which congregations may use to inform people exploring the Christian faith and becoming members of the Church of Scotland, to follow on from the series 'A Faith for 2000'.
4. Affirm the revised Statement of Purpose and Remit of the Mission and Discipleship Council at Appendix I.
5. Strongly encourage Kirk Sessions to engage with the Mission Forum Report and use it for study and reflection.
6. Instruct CARTA, in support of the General Trustees, to take on a more pro-active role with Presbyteries in stimulating and supporting congregations to think creatively about how their buildings might be adapted for worship and witness in the 21st century.
7. Encourage CARTA and the General Trustees to give further consideration to improving the service they provide to Presbyteries and congregations through enhanced communication and collaboration.
8. Instruct the CARTA Review Group to resolve the question of the terms of service of members of the Committee with the Council of Assembly and to bring a revised remit to the 2015 General Assembly.
9. Welcome the new liturgical services for Ordination and Induction to Ministry of Word and Sacrament.
10. Encourage all congregations and musicians to make use of the weekly music and worship resources being created by the Church of Scotland Music Group.
11. Commend the Café Church DVD and relevant Quick Guides for use by Kirk Sessions.
12. Welcome the partnership with Fresh Expressions and the appointment of a Fresh Expressions Development Worker, and encourage the development of fresh expressions of church across Scotland.
13. Encourage the Joint Emerging Church Group (JECG) to develop a wider emerging church network in Scotland, together with ecumenical and other partners.
14. Urge Presbyteries and congregations to continue engagement with *Reformed, Reforming, Emerging and Experimenting* and *A Time to Grow* documents through discussion starters.
15. Commend the development and launch of *Life and Work's* new website www.lifeandwork.org and encourage its use, alongside a subscription to the printed magazine, as a valuable source of news, information and resources for all involved or interested in the life of the Church of Scotland.

16. Note the important theological work on Christian mission, including Christian witness in a multi-faith world, recently completed by Edinburgh 2010, the Lausanne Movement, the World Council of Churches, the World Evangelical Alliance and the Pontifical Council for Interreligious Dialogue, and commend their work to the Church for study and reflection.
17. Encourage 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.
18. Urge congregations to make use of the Interfaith and Mission Report for discussion and action, and thank and discharge the working group.
19. Instruct the Council, in collaboration with other councils, committees and agencies of the Church, to build on the work of the Statistics for Mission group in order to ensure that the most up to date statistics are always available and well presented for the use of the whole Church.
20. Recognise the hard work, effort and generous investment of time by the members of the Statistics for Mission group in fulfilling their remit to make the information from the 2011 Scottish Census available and accessible to the Church, and thank and discharge the working group.
21. Urge Presbyteries and congregations to use the parish profiles and welcome the resource *Who Is My Neighbour?*
22. Encourage congregations to be involved in the opportunities created by the Commonwealth Games.
23. Urge Presbyteries to collaborate with the Council and Kirk Sessions in supporting and stimulating learning in congregations.
24. Commend those Kirk Sessions who participated in the Eldership consultations for the high level of enthusiasm and commitment shown by their engagement in this process, as well as their desire to enhance the effectiveness of the office of the Elder.
25. Urge support for the Learning Disabilities Working Group in its task of auditing the needs of the Church in this area and in resourcing and supporting congregations.
26. Instruct the Council to review current resources on the Eldership and produce appropriate resources both for training prospective Elders and for the continuing development of all Elders.
27. Encourage Presbyteries and congregations to collaborate with the Council to do further work on the wider issue of young people in decision making.
28. Urge all Presbyteries to ensure their youth representative place at the General Assembly is filled each year.
29. Encourage Presbyteries and congregations to promote the *COSY Guide to Ethical Living*.
30.
 - i) Affirm the importance of the National Youth Assembly in the life of the Church and in particular in fulfilling the strategic priorities of empowering young people and developing leadership.
 - ii) Instruct the Council, in consultation with the Council of Assembly and young people, to review the way in which the National Youth Assembly is funded, to further explore partnerships with other councils of the Church and to bring a report to the General Assembly 2015 with a view to securing sufficient budget for its ongoing development and to securing its place as an integral part of the national Church.
31. Encourage Presbyteries and congregations to promote attendance at the 'My Father's House' National Youth Assembly at Gartmore House, Stirlingshire, from 15 to 18 August 2014.
32. Encourage Presbyteries to use the Local Church Review guidelines to identify and share effective practice with one another in this area.
33. Encourage Presbyteries and Kirk Sessions to explore the significance of the research contained in *Investigating the Invisible Church*.
34. Note the continuing commitment of the Council to the effective implementation of the Priority Areas Plan for Action.

GEORGE J WHYTE
Cl Eccl Scot

SOCIAL CARE COUNCIL

The General Assembly:

1. Receive the Report.
2. Welcome and commend the initiative of the Council to play its part in the missional work of the Church and urge congregations to consider how they can be involved in any of the four tiers of engagement; Prayer, CrossReach Local, CrossReach National, and Getting Alongside.
3. Urge congregations to support CrossReach and Social Care Sunday, make use of the worship resources and distribute CrossReach materials such as CrossReach News and the Prayer Diary.
4. Note with concern the challenging financial environment in which CrossReach is operating and endorse the exploration of income generation as a means to achieving long term financial sustainability.
5. Give thanks for the commitment of staff despite the changes to their conditions of service over the past year and note the evidence of their passion and enthusiasm through the positive results from the Service User Survey.
6. Congratulate the staff on awards received and acknowledge the high regard they have been shown through national awards.
7. Support the reconfiguration of Geilsland and Ballikinrain and the provision of a single care and education service to boys and girls and encourage local authorities to recognise the professional services offered through ongoing referrals.
8. Support the plan to seek funding for a national co-ordinator to explore the concept of CrossReach Local as an exciting expression of the mission of the church.
9. Note the Council's commitment to work cooperatively with the Priority Areas Forum towards the ongoing delivery of the action plan outlined in the Ministries Council report, Hope and Pain in an Age of Fragility.

GEORGE J WHYTE
Cl Eccl Scot

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 edit 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. Note that the Committee will be conducting a review of the continuation of Heart and Soul beyond 2015.
6. Note that the Committee intends to continue its review of the shape, size and frequency of the General Assembly and instruct the Committee, in consultation with the Council of Assembly, to consider within the review the possibility that the General Assembly might meet every two years in order to release time, energy and other resources for deployment at Presbytery level; to consult with Presbyteries; and to report to the General Assembly of 2016.
7. Encourage commissioners intending to move amendments and counter-motions to arrange to have these printed in the Assembly papers.

8. Encourage commissioners to participate in the election of the Committee to Nominate the Moderator.
9. Invite the Committee to Nominate the Moderator, in the first instance and not later than 31st August, to make suitable arrangements to consult with the Rev Dr Angus Morrison as to his being available and willing to be considered for nomination as Moderator Designate for the General Assembly of 2015.

SCOTTISH BIBLE SOCIETY

10. Urge the Scottish Bible Society to pursue its current efforts highlighting the Bible's key role in Church and community.
11. Support the Society in its desire to work in partnership with congregations to improve Biblical literacy.
12. Endorse the Society in its efforts to encourage confidence in the gospel and in providing Scripture resources for mission purposes.
13. Commend the Society's global outreach to the generosity of congregations and members.
14. Appoint Rev Sandy Gunn and Rev Dr Norman Maciver to the Society's Council of Church Representatives and invite nominations for additional representatives to be sent to SBS.

GEORGE J WHYTE
Cl Eccl Scot

CENTRAL SERVICES COMMITTEE

The General Assembly:

1. Receive the Report.
2.
 - a) Amend Section 7 (9 in the Collated Deliverance) of the Deliverance of the Council of Assembly, as approved on Saturday 17 May by deleting the words "with effect from 1 June 2014";
 - b) Amend Section 8 (10 in the Collated Deliverance) of the said Deliverance by deleting the words "to be effective from 1 June 2014" and delegate powers to the Council of Assembly to determine the date on which Sections 7-9 (9-11 in the Collated Deliverance) of the said Deliverance shall take effect.

GEORGE J WHYTE
Cl Eccl Scot

COMMITTEE ON ECUMENICAL RELATIONS

The General Assembly:

1. Receive the Report and Supplementary Report.
2. Encourage all congregations to study the Unity Statement and Message adopted by the World Council of Churches' Assembly, together with the suggested questions from the Scottish delegates.
3. Thank Brother Stephen Smyth for the leadership he gave to Action of Churches Together in Scotland during a difficult period in its history and wish him well in his retirement.
4. Note the formation of a Single Congregation Ecumenical Partnership at St Ninian's, Stonehouse under the provisions of Act XI, 2012.

5. Receive the report on the Third Article Declaratory as fulfilling the remit of the General Assembly of 2010 and thank Rev Dr Fiona Tweedie for the assistance she gave in gathering and analysing the statistics.
6. Commend the report of the survey to Presbyteries as they engage in regular review of their Presbytery Plans.
7. Encourage the use of existing processes for legally recognised ecumenical partnerships wherever relationships on the ground make this possible.
8. Approve the Priority Areas Action Plan Interim Review, reaffirm the commitment of the Committee to support those working in priority areas, witnessing to the Gospel priority for the poor and working for the eradication of poverty through joint ecumenical work, wherever possible.
9. Approve the delegates to Assemblies, Synods and Conferences of the other churches as detailed in Appendix II.
10. Note the appointment of representation to ecumenical bodies as detailed in Appendix III.
11. With effect from the date upon which all of the participating denominations agree that the new constitution for Livingston: Ecumenical will be adopted, repeal Act VII, 1997 anent Livingston Ecumenical Parish (see Act XVI 2014).

GEORGE J WHYTE
CI Ecc/ Scot

LEGAL QUESTIONS COMMITTEE

The General Assembly:

1. Receive the Report.
2. Instruct the Committee in consultation with the Ministries Council to continue the review of Ministerial Practising Certificates with a view to bringing a report to a future General Assembly.
3. Approve the Ministers and Deacons in Civil Partnerships Overture as set out in Appendix B and transmit the same to Presbyteries under the Barrier Act, directing that returns be sent to the Principal Clerk by 31 December 2014.
4. In line with the decisions made in principle at the General Assembly of 2013, in the event of the General Assembly agreeing to transmit to Presbyteries the Ministers and Deacons in Civil Partnerships Overture or any other related Overture, agree to:
 - (i) instruct the Principal Clerk, the Procurator and the Solicitor of the Church to prepare a Legal Advisory Note explaining the implications of approval or disapproval of the Overture, such Note to accompany the Overture in the "Remits to Presbyteries";
 - (ii) instruct that a ballot paper be produced to accompany the Overture in the "Remits to Presbyteries" and further instruct every Presbytery to establish their response to the Overture by a vote using such a ballot paper.
5. (i) Instruct all Courts, Councils and Committees of the Church not to make decisions in relation to contentious matters of same sex relationships, accept for training, allow to transfer from another denomination, ordain or induct any person in a same sex relationship until the position in relation to the proposed or any other related Overture has been finally determined by a future General Assembly.
 - (ii) Notwithstanding the foregoing, allow the induction into pastoral charges of ministers and deacons ordained before 31st May 2009 who are in a same sex relationship.
 - (iii) During the moratorium set out in section 5(i) above, instruct all Courts, Councils and Committees of the Church not to issue press statements or otherwise talk to the media in relation to contentious matters of human sexuality.
6. In the event of the Overture being approved by a majority of presbyteries and before it is presented for consideration at the General Assembly of 2015:

- (i) Recognising that same sex marriage laws may by May 2015 have been enacted and brought into force, instruct the Theological Forum in consultation with the Legal Questions Committee to prepare a report for the Committee on Returns to Overtures on whether or not same sex marriage should be recognised as equivalent to civil partnership in terms of the Overture;
 - (ii) Instruct the Committee on Returns to Overtures, on receipt of the joint report from the Theological Forum and the Legal Questions Committee, to include in their Report, either (1) commentary on the question raised in (i) above, or (2) amendments to the Overture (as appropriate) which reflect the conclusions reached by the Theological Forum and the Legal Questions Committee.
7. Pass an Act amending the Discipline of Ministry Act (Act III 2001) as set out in Appendix C.
 8. Pass an Act amending the Protection against Bullying Act (Act IV 2007) as set out in Appendix D.
 9. Pass an Act amending the Protection against Discrimination Act (Act V 2007) as set out in Appendix E.
 10. Pass an Act amending the Discipline of Elders, Readers and Office Bearers Act (Act I 2010) as set out in Appendix F.
 11. Instruct 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.
 12. Approve the Complaints Procedure as set out in Appendix G.
 13. Pass the Alternative Dispute Resolution Processes Act as set out in Appendix H.
 14. Amend Standing Order 94(i) as set out in the Report.
 15. Note the terms of the report on the Keeping of Records in Digital Formats and confirm that the traditional form of written record keeping for such important documents as membership records and minutes of courts and Councils should be maintained.
 16. Instruct the Council of Assembly to consider whether a national records management policy should be developed, what shape that policy might take and whether such a policy should be enshrined in the law of the Church.

GEORGE J WHYTE
CI Eccl Scot

SAFEGUARDING COMMITTEE

The General Assembly:

1. Receive the Report.
2. Instruct Presbyteries to ensure that Kirk Sessions and Safeguarding Panels use the *Safeguarding Self-Assessment Checklist for Congregations* to review and evaluate their safeguarding arrangements.
3. Instruct Kirk Sessions to support Safeguarding Coordinators with their task of ensuring that all necessary PVG Scheme applications are processed as required and completed accurately, drawing on the relevant guidance.
4. Instruct Presbyteries to ensure that they maintain a sufficient number of Safeguarding Trainers and a Presbytery Safeguarding Contact.
5. Instruct the Safeguarding Service to work with other relevant councils on the development of materials and approaches to assist children and young people to protect themselves from harm and abuse, particularly in relation to the use of social media, online games and internet communication.
6. Ask Kirk Sessions and Presbyteries to note the Safeguarding Handbook update in relation to reports of historical abuse and the development of the Church's provision for survivors.

GEORGE J WHYTE
CI Eccl Scott

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 congregations to read and study the report, use the worship service and learn more about the life of the churches in other parts of Europe and the links with the Church of Scotland.
4. Encourage congregations and presbyteries to develop links, particularly Twinings, with congregations and Presbyteries of other Churches, especially in Europe.
5. Instruct the Council to share in appropriate events with other churches to mark and commemorate the centenary of World War I.
6. Encourage the Council to engage with and support movements for justice, both in Europe and with partners around the world.
7. Seek to support churches and organisations in influencing European policy-makers to ensure that global expansion benefits all countries and continents and not just the wealthy.
8. Instruct the Council to work with the Church and Society Council on advocacy issues which are of concern to our partners, especially human trafficking, migration, climate change, poverty and the purpose of economic activity.
9. Give thanks for the work of Christian Aid, rooted in costly reconciliation, and encourage all in the Church to support its work.
10. Challenge congregations to engage with, support, and welcome visitors or new residents from other parts of Europe (and beyond) through offering facilities, support, and fellowship.
11. Encourage Councils, Committees, Congregations and Presbyteries to consider how they might build and develop cooperation with partners internationally in supporting those trafficked.
12. Encourage the Council to engage with the Church and Society Council and the Scottish Churches Anti-Trafficking Group, in cooperation with other churches and Agencies in Europe, in reviewing how the European Union is contributing to demand being created for trafficked persons.
13. Encourage congregations to remember the service and sacrifice of Jane Haining through prayer, commemorative events and interfaith cooperation.
14. Instruct the Council to engage with the Church and Society Council, the Guild, the Scottish Churches Anti-Trafficking Group and international partners to develop strategies that aim to reduce human trafficking.
15. Instruct the Council to work with partners to enhance participation of women in leadership; seek to educate on violence against women and girls; and engage with the Church and Society Council, Christian Aid, and others, in supporting the aims of the 'Living a theology to counter violence against women' report.
16. Thank congregations for their support of the Stamp Project and encourage more people to collect stamps, which will support the Greek Evangelical Church's Dorcas safe house for abused woman.
17. Encourage women in the church to consider getting involved in the Ecumenical Forum of European Christian Women and its 2015 Pop-up Monastery.
18. Encourage young people to consider attending one of the international youth meetings "Towards a New Solidarity" sponsored by the Taizé Community.

19. Encourage the Council to work with other Councils, Committees and congregations to develop occasional face to face forums ('Academies'), in co-operation with other European partners and experts, to engage in debate and discussion about issues of common interest.
20. Welcome the Council's continued commitment to the HIV Programme and encourage the whole church to be active in efforts to eliminate stigma and in offering support to those living with HIV.
21. Thank all congregations which have participated in 'Souper Sunday' services and encourage the whole church to use the worship material produced by the HIV Programme.
22. Instruct the Council to continue its engagement with the Priority Areas Committee and support the delivery of its Action Plan.
23. Thank all in the Church for the generous outpouring of love for 'A Place at the Table,' supporting the National Evangelical Synod of Syria and Lebanon's work with refugees and displaced people, and encourage continued prayer and practical support.
24. Urge all members and friends to pray for the situation in Syria, and instruct the Council to continue to be in touch with Christian partners there and, in association with the Church and Society Council, help amplify the issues and support opportunities for a just and peaceable end to the conflict.
25. Give thanks for the solidarity offered with those suffering under the Israel occupation of the Palestinian territory; encourage the Council to continue its prayer and information events on the 24th of each month; and urge all congregations to hold prayer meetings on the 24th to pray for a just and enduring peace which offers fullness of life to all in both Israel and the occupied Palestinian territory.
26. Condemn the outrageous destruction of over 1,500 trees by the Israeli authorities at the Tent of Nations; offer the love and prayers of the Church of Scotland to the Nassar family; and instruct the Council to participate with other partners and the Tent of Nations in a coordinated response in which the whole Church can engage.
27. Instruct the Council, through cooperation with the National Christian Council of Sri Lanka (NCCSL), to continue to share information with Scottish congregations on the complex issues facing Sri Lankan society and church, and to demonstrate fellowship and solidarity with the churches in Sri Lanka.
28. Note the support already given by the Council to the Presbyterian Church of South Sudan (PCOSS), and urge the whole church to pray for and support the PCOSS and their leaders during this time of conflict and uncertainty.
29. Urge the Council to use its influence and contacts with the Sudanese authorities to annul the sentence of flogging and execution on Meriam Ibrahim.
30. Noting that January 2015 marks the centenary of Scottish missionary Mary Slessor, encourage congregations to participate in the anniversary events being planned, and instruct the Council to provide appropriate information and worship material.

GEORGE J WHYTE
CI 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. In anticipation of the withdrawal of the majority of troops from Helmand Province by the end of this year, acknowledge with particular gratitude the dedicated service of Chaplains on operations in Afghanistan 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. Congratulate the Rev Scott Brown QHC, Chaplain of the Fleet, on the award of CBE in the New Year Honours List; and the Rev Dr David Coulter QHC, a minister of the Church of Scotland, on his appointment as Chaplain General to HM Land Forces with effect from September 2014.

GEORGE J WHYTE
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. Appoint Mr John M Hodge as Chairman from 1 June 2014.
3. Re-appoint Messrs Robert Brodie and Thomas C Watson as members of the Trust from 1 June 2014.
4. Appoint the Rev Iain D Cunningham as a member of the Trust from 1 June 2014.

GEORGE J WHYTE
Cl Eccl Scot

CHURCH HYMNARY TRUSTEES

The General Assembly:

1. Receive the Report.
2. Appoint Mr Michael Gibson as a Trustee of the Church Hymnary Trust.

GEORGE J WHYTE
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 and the Depute Clerk of the General Assembly to be Vice-Chairman.

GEORGE J WHYTE
Cl Eccl Scot

GENERAL TRUSTEES

The General Assembly:

1. Receive the Report and Accounts of the General Trustees.
2. (a) Appoint Mr Michael J P Cunliffe BSc MSc MCIWEM, Mr Douglas Kerr BSc (Agriculture), Rev Neil I M MacGregor BD, Mr Arthur S McDonald FRICS, Mr W Iain Munro BArch FRIAS, Mr Neil A Price BSc CA CertPFS FMAAT, Mr Robin M Stimpson WS and Mr Ian T Townsend FRICS as General Trustees.
(b) Appoint Mr Iain C Douglas as Chairman and Mr Roger G G Dodd as Vice-Chairman for the ensuing year and authorise the payment of remuneration of £1,620 to each of Rev Dr James A P Jack as Chairman and Mr Douglas as Vice-Chairman for the past year.
3. Approve the Priority Areas Action Plan Interim Review in relation to buildings issues and commit the General Trustees to its ongoing delivery.
4. Urge congregations and Presbyteries to raise with MSPs their concerns about the likely adverse impact of proposed changes to the current water charges exemption scheme.
5. In light of the General Assembly's decision to embark on a 'decade of ministry' and the invitation to the General Trustees to be part of the joint working group considering strategic funding, encourage the General Trustees to review the policy to continue to regard the Consolidated Stipend Fund only as a permanent endowment for investment purposes.
6. Instruct the General Trustees to review the restrictions on the use that can be made of funds held on behalf of congregations arising from the sale or rental of manses with a view to ensuring that such funds are more readily available for the purposes of ministry within those congregations and report to the General Assembly in 2015.

GEORGE J WHYTE
Cl Eccl Scot

CHURCH OF SCOTLAND GUILD

The General Assembly:

1. Receive the Report.
2. Commend the work of the Guild and its theme for 2014-15 “A World to Serve”.
3. Approve the revised constitution.
4. Instruct the Church of Scotland Guild to create a strategy underpinned by an action plan, using the insights of the Focus Group recommendations, to provide a positive future for the Church of Scotland Guild and Report to the General Assembly of 2015.
5. Thank the many thousands of members of the Guild for the contribution to the life and work of the Church, locally, regionally and nationally.
6. Urge congregations where there is no Guild to liaise with the Guild Office regarding the advantages of forming one and of the option of individual membership.
7. Pray for the continued success of the Partnership Projects for 2012-15.
8. Encourage the Guild as it selects its new strategy, themes and Project Partners for 2015-18.
9. Welcome the resources which have emerged from the Guild’s Golden Age Project and encourage their use across the whole Church and beyond.
10. Commend the on-going work of the Guild on the issue of Domestic Abuse and Human Trafficking.
11. Commend the on-going involvement of the Guild on the Prison Visitors’ Centres Group.
12. Commend the on-going work of the Guild with the Scottish Women’s Convention.
13. Commend the on-going work of the Guild with Jubilee Scotland.
14. Commend the on-going work of the Guild with the World Day of Prayer.
15. Welcome the on-going and developing work done in co-operation with other Councils and Committees of the Church of Scotland.
16. 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.
17. Note the Guild’s work with the Priority Areas Committee and its continuing commitment to the ongoing delivery of the Priority Areas Action Plan.

GEORGE J WHYTE
CI Ecc/ 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 Rev MaryAnn R Rennie as a Trustee of the Fund.

GEORGE J WHYTE
CI Eccl Scot

THE CHURCH OF SCOTLAND INVESTORS TRUST

The General Assembly:

1. Receive the Report.
2. Approve the re-appointments of Mr B J Duffin, Mr R H Nisbet and Mr G R Young as members of the Investors Trust from 1 June 2014.
3. Receive the Annual Report and Financial Statements of the Investors Trust for 2013.

GEORGE J WHYTE
CI Eccl Scot

THE IONA COMMUNITY BOARD

The General Assembly:

1. Receive the Report and thank the Board.
2. Congratulate the Iona Community on the success of the year of anniversary celebrations.
3. Commend the use of the Iona Community Access Fund to enable people living in poverty to enjoy the Iona and Camas experience.
4. Commend the work of the *Closing the Gap* project highlighting the poverty premium – the additional cost of being poor.
5. Congratulate Rev John L Bell on being awarded the 20th Community of Christ International Peace Award for his passionate promotion of justice and peacemaking through congregational song and worship.

GEORGE J WHYTE
CI Eccl Scot

NOMINATION COMMITTEE

The General Assembly:

1. Receive the Report.
2. Encourage presbyteries and congregations to consider prayerfully the talents of those known to them and to nominate those who may be able to contribute helpfully to the work of the Church.
3. Appoint the Rev Iain D Cunningham, Minister of Carluke: Kirkton as Convener of the World Mission Council.
4. Make alterations to Standing Committees and Councils as set forth in the Report, subject to the following alterations:

Add:

Judicial Proceedings Panel

Ministers Appointed (3 year terms) Alan Hamilton (Bearsden: Killermont), Alistair May (Rutherglen: Stonelaw), Val Ott (Gatehouse of Fleet I/w Borgue), Sally Russell (Corsock and Kirkpatrick Durham I/w Crossmichael and Parton), Lindsay Schlüter (Larkhall: Trinity), David Sutherland (Glasgow: Balshagray Victoria Park), Alison Swindells (Edinburgh: Greenbank)

Members Appointed (3 year terms) Veronica Crerar (Edinburgh: St Andrew's and St George's West)

Ministries Council

Member Resigned Sandra Palmer

Social Care Council

Member Resigned Jan Raitt

Member Appointed Sheila Robertson

Amend:

Chaplains to HM Forces Committee

Member Appointed Carolyn MacLeod (Bracadale and Duirinish)

GEORGE J WHYTE
Cl Eccl Scot

CHURCH OF SCOTLAND PENSION TRUSTEES

The General Assembly:

1. Receive the Report and the Supplementary Report.
2. Approve the appointment of Douglas Millar as a Trustee.
3. Approve the reappointment of Robert Coulter as a Trustee.
4. Approve the appointment of Andrew Sutherland as a Trustee.

GEORGE J WHYTE
Cl Eccl Scot

THEOLOGICAL FORUM

The General Assembly:

1. Receive the Report and commend it for study throughout the Church.

GEORGE J WHYTE
Cl Eccl Scot

RETURNS TO OVERTURES

The General Assembly:

1. Receive the Report.
2. Convert into a Standing Law of the Church the Overture regarding the Appeals Act as amended, as printed in Appendix B.
3. Instruct the Ministries Council in consultation with the Legal Questions Committee to consider the development of a bespoke process for Presbytery planning appeals under the Appraisal and Adjustment Act (Act VII 2003).

GEORGE J WHYTE
Cl Eccl Scot

SPECIAL COMMISSION ANENT MINISTERIAL TENURE AND THE LEADERSHIP OF THE LOCAL CONGREGATION

The General Assembly:

1. Receive the Report.
2. Affirm
 - a. that the principles of mission-in-context and tenure-in-context provide the foundational understanding of the future for parish ministry and the role of the ruling elder.
 - b. the necessity and urgency of an integrated approach to delivering the Commission's recommendations on:
 - Local Church Review
 - Vacancy (or Transition) Process including Parish Profile
 - Ministry Development Review
 - Continuing Ministry Development
 - Capability Procedure
 - Good governance through effective local, regional and national structures
 - Budget Priority
3. Instruct the Council of Assembly, Ministries Council, Mission and Discipleship Council, Legal Questions Committee and the Panel on Review and Reform to bring a Joint Interim Report to the General Assembly of 2015, and a Joint Final Report to the General Assembly of 2016 to deliver:
 - i. a national template for Local Church Review training and implementation, modelling good practice and consistency of approach.
 - ii. a review of vacancy processes, including a revision of the Vacancy Procedure Act (Act VIII 2003), to provide resources for Nominating Committees and appropriate training of Interim Moderators and Advisory Committees so that there may be some consistency of approach.
 - iii. a contextual training and resourcing programme for ruling elders.
 - iv. a fully costed scheme of Ministry Development Review and Continuing Ministry Development.
 - v. a Capability Procedure for inducted parish ministers.
 - vi. a legislative framework which enables Presbytery, Regional and National structures to cooperate on the training, administration and delivery of Local Church Review, Ministry Development Review, Continuing Ministry Development, and Capability Procedure.
4. Instruct the Commission to make available all research material, papers and resources to the Council of Assembly, Ministries Council, Mission and Discipleship Council, Legal Questions Committee and Panel on Review and Reform.
5. Thank and discharge the Special Commission.

GEORGE J WHYTE
Cl Eccl Scot

JOINT REPORT ON THE IMPLICATIONS FOR THE CHURCH OF SCOTLAND OF INDEPENDENCE FOR SCOTLAND

The General Assembly:

1. Receive the Report.
2. Note the outcomes of the seminar of inter faith leaders.
3. Reiterate the view of the 2013 General Assembly that, in recognition of the historic and continuing role of the Christian faith in Scottish society, any constitutional arrangements which may be made for an independent Scotland must continue to recognise the Claim of Right, should recognise that human realms are under the authority of God, and should also recognise the role of religion in general and the Church of Scotland in particular.
4. Noting that the General Assembly has decided to remain impartial with regard to the outcome of the referendum, a) note the report *Imagining Scotland's Future: Community Consultations* and instruct the Church and Society Council to publicise the themes identified in the report ahead of the referendum on Scottish independence and during public discussions about Scotland's constitutional future following the referendum; b) urge congregations and members to inform themselves of the issues and members to use their vote in the referendum and pray.
5. Commend the Church of Scotland's commitment to targeting poverty and instruct the Church and Society Council to ensure the Church presents the place of the poor and marginalised in our society as central to the debate.

GEORGE J WHYTE
Cl Eccl Scot

COMMITTEE ON OVERTURES AND CASES

The General Assembly:

1. Receive the Report.
2. Approve the actions of the Committee.

GEORGE J WHYTE
Cl Eccl Scot

– A –

LEGISLATIVE ACTS OF THE GENERAL ASSEMBLY 2014

I APPEALS ACT (ACT I 2014) (superseding Interim Act II 2013)

Edinburgh, 17 May 2014, Session I

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

Part 1: General

1. Definitions & Interpretation

In this Act:

“appeal” includes “dissent and complaint” and a petition as referred to in section 4(2)(iii) of this Act, unless otherwise provided, and “Appellant” includes “complainer”;

“Appeals Committee” means the committee established from time to time from the members of the Commission of Assembly in accordance with Part 2 of this Act;

“Clerks of Assembly” means the Principal Clerk and the Depute Clerk;

“Commission” means the Appeals Committee of the Commission of Assembly or the Judicial Commission, as appropriate in the context;

“Commission of Assembly” means the Commission of Assembly which was established in terms of the Commission of Assembly Act (Act VI 1997);

“Court” does not include the General Assembly nor the Commission of Assembly but shall include any other body, including a Presbyterial Commission, against whose decision an appeal is being taken;

“Judicial Commission” means the Judicial Commission which is re-established in terms of this Act;

“Jurisdiction Committee” means a committee of three persons consisting of (i) a Convener or Vice-Convener of the Appeals Committee of the Commission of Assembly, (ii) a Convener or Vice-Convener of the Judicial Commission, and (iii) the Procurator;

“Personal Case” means a case which involves the consideration of allegations against an individual which, if established, could adversely affect that individual’s holding of an office in the Church or otherwise lower him or her in the estimation of other members of the Church;

“Parties” means the Appellant and the Respondent (as later defined) and “Party” means either one of them;

“Schedule” means the schedule of 2 parts attached to this Act.

2. Right to appeal from decisions

- (1) As from the date of this Act, and subject to the exclusions and qualifications in sections 2(3) and 2(4) below, a person with a legitimate interest who is aggrieved by a decision of a Court (“the Appellant”) may within fourteen days of the decision intimate an appeal against that decision.
- (2) Such an appeal shall be intimated in accordance with the Rules of Procedure set out in Schedule 2 to this Act.
- (3) Such an appeal may be taken only upon one or more of the following legal grounds: (a) an error in Church law; (b) breach of the principles of natural justice or material irregularity of process; (c) decision influenced by incorrect material fact; and (d) the severity of any sanction imposed.

- (4) The right of appeal conferred in section 2(1) does not apply where the Acts and Regulations of the General Assembly specifically provide another appeal procedure.
- (5) The Court against whose decision an appeal is being taken under this Act shall have power, on its own initiative or on the application of an interested person, to regulate matters relating to the decision, including giving interim effect to the decision, pending the determination of the appeal.

3. Establishment of the Appeals Committee of the Commission of Assembly and the Judicial Commission

- (1) The Appeals Committee of the Commission of Assembly is hereby established and the Judicial Commission is hereby re-established and both are authorised, to act for and on behalf of the General Assembly in the hearing of certain appeals, and adjudicating finally on such appeals, all as specified in this Act.
- (2) For this purpose the General Assembly delegate to the said Commissions all powers necessary to act in such cases as if the General Assembly themselves were acting, including *inter alia* power, where necessary, to require the attendance of witnesses, to examine witnesses on oath or affirmation, and to call for the production of all documents and productions connected with or relevant to the appeal.
- (3) It is declared that this delegation of all powers to act and to adjudicate finally is in accordance with the Articles Declaratory of the Constitution of the Church of Scotland in Matters Spiritual, as interpreted by the Church in this Act.
- (4) Nothing in this Act shall affect the ongoing establishment of the Commission of Assembly in terms of Act VI 1997 and in particular the right of the Commission of Assembly to exercise its powers in terms of section 5(1) of that Act, provided always that in relation to cases and appeals, the whole provisions of this Act, which have the effect of constituting an Appeals Committee of the Commission of Assembly to hear such cases and appeals, shall prevail.

4. Jurisdiction of the Appeals Committee of the Commission of Assembly and the Judicial Commission

- (1) As from the date of this Act, sittings of the Appeals Committee of the Commission of Assembly and of the Judicial Commission shall be arranged to hear cases as set out in this section.
- (2) The Appeals Committee of the Commission of Assembly shall hear the following cases:
 - (i) all appeals, apart from those delegated to the Judicial Commission in accordance with section 4(3) below or to the Ministries Appeal Panel in accordance with Act VI 2007;
 - (ii) all references in terms of the Appraisal and Adjustment Act (Act VII 2003);
 - (iii) all petitions which seek review of judgements of Presbyteries on the grounds that the Petitioners could not have come by appeal or have been obstructed in so doing by the Presbytery concerned, apart from those delegated to the Judicial Commission in accordance with section 4(3) below or to the Ministries Appeal Panel in accordance with Act VI 2007; and
 - (iv) all other appeals except for those mentioned in sub-sections (i), (ii) and (iii) above.
 - (v) For the avoidance of any doubt, the Appeals Committee of the Commission of Assembly shall not hear any appeal in a Personal Case.
- (3) The Judicial Commission shall hear the following cases:
 - (i) Appeals under the Discipline of Ministry Act (Act III 2001), being appeals against the decisions of Presbyterial Commissions in cases relating to discipline of Ministers, Licentiates, Graduate Candidates & Deacons, except in matters of doctrine;
 - (ii) Appeals in all cases arising under the Congregations in an Unsatisfactory State Act (Act I 1988);
 - (iii) Appeals in all cases arising under 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); and

- (iv) Appeals in Personal Cases.
 - (v) For the avoidance of doubt, the Judicial Commission shall not hear appeals to the Ministries Appeal Panel in accordance with Act VI 2007.
- (4) If there is (i) any uncertainty or dispute as to which Commission shall hear a case or appeal, or (ii) any dispute as to whether a case or appeal to be heard before the Commission of Assembly is one which should be referred to its Appeals Committee or to the full Commission of Assembly, the Principal Clerk shall refer the matter to the Jurisdiction Committee and that Committee shall decide, in alternative (i), by which Commission the case or appeal shall be heard, and in alternative (ii), whether the case or appeal should be referred to the Appeals Committee or to the full Commission of Assembly, its decision in all such matters being final.
 - (5) Save for the provisions of this section, nothing in this Act affects the terms of the Ministries Appeal Panel Act (Act VI, 2007).
 - (6) All cases in which an appeal was intimated to and received by the Principal Clerk prior to the date of this Act coming into force shall continue to be dealt with in accordance with the terms of the Commission of Assembly Act (Act VI 1997) or the Judicial Commission Act (Act II 1988), as appropriate.
 - (7) Decisions of the Appeals Committee of the Commission of Assembly and of the Judicial Commission shall be final and there shall be no appeal from a decision of either the Appeals Committee of the Commission of Assembly or the Judicial Commission.

5. Reference to General Assembly

It is declared that the General Assembly themselves shall not hear or dispose of any appeals save for appeals in matters of doctrine as referred to in section 4(3)(i) nor shall the decisions of the Appeals Committee of the Commission of Assembly or the Judicial Commission be subject to review by the General Assembly; provided that any case or appeal in which, in the opinion of the relevant Commission, an important issue of principle is at stake may be referred by that Commission to the General Assembly.

6. Rules of Procedure

All appeals intimated under this Act shall follow the rules of procedure set out in Schedule 2.

Part 2: The Commission of Assembly and the Appeals Committee of the Commission of Assembly

7. Appointment of Commissioners for the Commission of Assembly

- (1) At their closing session each year, the General Assembly shall appoint Commissioners for the Commission of Assembly comprising the following persons:
 - (i) one tenth of the ministers and elders commissioned by Presbyteries to the General Assembly in that year, such Commissioners to be designated by the appointing Presbyteries in accordance with the rules set out in Schedule 1 to this Act; and
 - (ii) one in ten or part of ten of the members of the Diaconate commissioned by Presbyteries to the General Assembly in that year, such members to be selected at random by the Clerks of Assembly.
- (2) From the Commissioners appointed to the Commission of Assembly there shall be selected the members to serve on the Appeals Committee of the Commission of Assembly, in terms of section 8 below.
- (3) Act VI 1997 shall from the date of this Act be amended so that the Commissioners appointed to the Commission of Assembly shall be appointed in accordance with the provisions of this section 7 and Schedule 1 to this Act.

8. Constitution of the Appeals Committee of the Commission of Assembly

- (1) Throughout the year following each General Assembly, in order that cases or appeals falling within its jurisdiction may be heard, an Appeals Committee of the Commission of Assembly shall be constituted as required. Whenever a sitting of the Appeals Committee of the Commission of Assembly is required, the Clerks of Assembly shall select the following persons from the Commissioners appointed in accordance with section 7, to be members of that Appeals Committee:
 - (i) Subject to the provisions of section 23(1), ten ministers, ten elders and one deacon, all selected at random from the Commissioners appointed to the Commission of Assembly; and
 - (ii) A Convener and a Vice-Convener, from those appointed under section 9 below.
- (2) In addition, the following members *ex officio* of the General Assembly in that year, shall hold the same offices in the Appeals Committee of the Commission of Assembly as they did in the General Assembly: the Clerks of Assembly, the Procurator and the Law Agent.

9. Convener and Vice-Convener of the Appeals Committee of the Commission of Assembly

- (1) The General Assembly, on the nomination of the Nomination Committee, and in accordance with the Standing Orders of the General Assembly, shall appoint a Convener and a Vice-Convener of the Appeals Committee of the Commission of Assembly and an alternate Convener and Vice-Convener, all of whom shall be qualified to practise as lawyers or shall be persons experienced in the law and practice of the Church.
- (2) Subject to section 9(3) below, each sitting of the Appeals Committee of the Commission of Assembly shall be moderated by either a Convener or a Vice-Convener so appointed.
- (3) In the event that (i) neither the Convener nor the Vice-Convener nor their alternates is able to attend a sitting of the Appeals Committee of the Commission of Assembly, or (ii) both the Convener and Vice-Convener disqualify themselves from the hearing of a particular appeal, the Appeals Committee of the Commission of Assembly may choose their own convener from their own number to moderate that sitting (or the hearing of a particular appeal within that sitting, as the case may be), provided always that the same person shall continue to act as convener throughout the hearing of any given appeal. Any such person chosen to act as convener shall either be a person qualified to practise as a lawyer or shall be a person experienced in the law and practice of the Church.
- (4) The person who moderates a sitting (or hearing) of the Appeals Committee of the Commission of Assembly shall have a casting vote.

10. Quorum

The quorum of the Appeals Committee of the Commission of Assembly shall be fifteen persons.

11. Sittings

Sittings of the Appeals Committee of the Commission of Assembly shall be arranged as follows:

- (a) Sittings shall take place as required, during the months of June, August, October, December, February and April.
- (b) Sittings shall be called by the Principal Clerk.

12. Report to the General Assembly

The Minutes of all sittings of the Appeals Committee of the Commission of Assembly shall be submitted to the General Assembly in the Volume of Reports, or in the Order of Proceedings, or in the Daily Papers, and laid on the table, without discussion, provided that the General Assembly may consider and deal with any allegation that the Appeals Committee of the Commission of Assembly has acted in excess of the powers conferred by this Act.

13. Relation to Legislation

- (1) The Appeals Committee of the Commission of Assembly 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.
- (2) The Appeals Committee of the Commission of Assembly shall not have power to review any decision of the General Assembly, except for a decision made under the Appraisal and Adjustment Act (Act VII 2003) where the Appeals Committee of the Commission of Assembly is satisfied that the relevant circumstances have significantly changed.
- (3) The Appeals Committee of the Commission of Assembly shall be accountable to the General Assembly, which may quash any decision made by the Appeals Committee of the Commission of Assembly which exceeds the powers conferred by this Act.

Part 3: The Judicial Commission**14. Appointment of a pool of Persons for Sitzings of the Judicial Commission**

- (1) There shall be a pool of persons, from which there shall be drawn the members to serve on the Judicial Commission.
- (2) The pool shall be forty people comprising ministers, elders and deacons nominated by the Nomination Committee and appointed by the General Assembly.
- (3) The persons in the pool to serve on the Judicial Commission shall not remain in the pool for more than four years, and no person who has formerly been in the pool, shall be eligible for reappointment until after the lapse of one year, except upon special cause shown.
- (4) In the event of a person in the pool to serve on the Judicial Commission who is due to retire being then engaged in the hearing of an appeal, he or she shall continue in office, but only until the Judicial Commission has recorded its decision in the appeal in question.
- (5) The Procurator of the Church shall not be eligible for inclusion in the pool for the Judicial Commission but may be requested to attend a sitting of the Judicial Commission if it is so determined at the Appeal Management Hearing referred to in Schedule 2.

15. Constitution of the Judicial Commission

Whenever a sitting of the Judicial Commission is required, the Clerks of Assembly shall select the following persons:

- (i) Subject to the provisions of section 23(1), thirteen persons, seven of whom shall be ministers or deacons and six of whom shall be elders, all selected at random from the pool; and
- (ii) A Convener and a Vice-Convener, from those appointed under section 16 below.

16. Conveners & Vice-Conveners of the Judicial Commission

- (1) The General Assembly, on the nomination of the Nomination Committee, and in accordance with the Standing Orders of the General Assembly, shall appoint two persons to be Conveners and two persons to be Vice-Conveners of the Judicial Commission, all of whom shall be qualified to practise as lawyers or shall be persons experienced in the law and practice of the Church.
- (2) Subject to section 16(3) below, each sitting of the Judicial Commission shall be chaired by either a Convener or a Vice-Convener so appointed.
- (3) In the event that (i) none of the Conveners or Vice-Conveners is able to attend a sitting of the Judicial Commission, or (ii) both the Convener and Vice-Convener disqualify themselves from the hearing of a particular appeal, the Judicial Commission may choose their own convener from their own number to chair that sitting (or the hearing of a particular appeal within that sitting, as the case may be), provided always that the same person shall continue to act as convener throughout the hearing of any given appeal. Any such person chosen to act as convener shall either be a person

qualified to practise as a lawyer or shall be a person experienced in the law and practice of the Church.

- (4) The person who chairs a sitting (or hearing) of the Judicial Commission shall have a casting vote.

17. Quorum

The quorum of the Judicial Commission shall be ten persons.

18. Sittings

Sittings of the Judicial Commission shall be arranged as follows:

- (a) Sittings shall take place as required, during the months of June, August, October, December, February and April.
- (b) Sittings shall be called by the Principal Clerk.

19. Report to the General Assembly

A Minute of proceedings of the Judicial Commission shall be incorporated in a written report to the General Assembly, but shall not be subject to review by the General Assembly.

20. Relation to Legislation

The Judicial Commission 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.

Part 4: Provisions Applicable to both Commissions

21. Clerks

- (1) The Clerks of Assembly shall act as Clerks to the Commissions, but the duties may be carried out by one of them.
- (2) If neither of them is present at a sitting, the Commission shall appoint a substitute, whether or not a member of that sitting of the Commission, to act as Clerk of the Commission during that sitting, and the oath *de fide* shall be administered to him or her and recorded.

22. Priority of meetings

- (1) When a sitting of a Commission coincides with an ordinary meeting of a Presbytery or Kirk Session of which any member attending a Commission is a member, such Presbytery or Kirk Session has permission to meet, but the priority for such member is to attend the Commission in question, and the Presbytery or Kirk Session shall not in the absence of such member transact any business which might be prejudicial to his or her interests.
- (2) Decisions of the Commissions shall be complied with as if they were decisions of the General Assembly.

23. Other provisions as to membership of Commissions

- (1) No member of any Court whose decision is under appeal, nor any person who has taken part in the cause at any stage, nor any person with an interest in the outcome of the cause, shall act as a member of a Commission when an appeal in such a cause is being heard.
- (2) No member of a Commission who has not been present during the whole proceedings in the appeal shall vote or take any part in the decision of the Commission in question or be consulted for the purposes of production of written reasons for the decision.

Part 5: General

24. Intimation of decisions

Save where a decision is of an administrative non-controversial nature and was made without a vote requiring to be taken, intimation of all decisions of courts of the Church in relation to which there is a right to appeal shall be made to all parties having a legitimate interest with regard to the decision by sending to them forthwith (1) a copy of the decision (2) an extract minute in respect of the decision and (3) a copy of the section or sections of the relevant legislation in terms of which an appeal may be intimated.

25. Amendments

The Discipline of Ministry Act (Act III 2001) is amended as follows:

Delete sections 19 (1) to (6) and substitute the following as section 19(1); also consequentially renumber section 19 (7) as section 19 (2):

"If either the Special Committee of Presbytery or the Respondent is dissatisfied with any decision of the Presbyterial Commission, they may appeal to the Judicial Commission in terms of the Appeals Act 2013. No right of appeal or dissent-and-complaint shall be allowed in respect of any act or decision done or taken in terms of this Act, otherwise than in accordance with the provisions of this Act or the Appeals Act 2013."

26. Repeal and Amendment

- (1) The Judicial Commission Act (Act II 1988) is hereby repealed but where an appeal in a case to be heard by the Judicial Commission was intimated to and received by the Principal Clerk before the date of this Act, such proceedings shall continue until final disposal in accordance with the law in force immediately before the date of this Act.
- (2) The Commission of Assembly Act (Act VI 1997) is from the date of this Act to be interpreted so as to apply only to matters brought to it not comprising cases or appeals, all cases and appeals falling within its jurisdiction being from the date of this Act heard by the Appeals Committee of the Commission of Assembly and governed by the terms of this Act. Where an appeal in a case to be heard by the Appeals Committee of the Commission of Assembly was intimated to and received by the Principal Clerk before the date of this Act, such proceedings shall continue until final disposal in accordance with the law in force immediately before the date of this Act.

Schedule 1

Rules for Presbyteries appointing Commissioners to the Commission of Assembly

1. To ascertain the number of appointees for each Presbytery, the number of ministers and elders commissioned to the General Assembly shall be divided by ten and taken up or down to the nearest whole number, provided that every Presbytery shall appoint at least one minister and one elder.
2. When the formula produces an even number, the Presbytery shall appoint ministers and elders in equal numbers.
3. When the formula produces an odd number:
 - (a) in odd years (*ie* 2013, 2015 *etc*) Presbyteries with odd numbers (*ie* Presbyteries 1, 3, *etc*) shall appoint a number of ministers exceeding the number of elders by one and Presbyteries with even numbers shall appoint a number of elders exceeding the number of ministers by one; and
 - (b) in even years (*ie* 2014, 2016 *etc*) Presbyteries with even numbers shall appoint a number of ministers exceeding the number of elders by one, and Presbyteries with odd numbers shall appoint a number of elders exceeding the number of ministers by one.

Schedule 2

Rules of Procedure

1. Intimation of Appeal

- 1.1 The Appellant shall intimate the appeal to both the clerk of the Court against whose decision the appeal is being taken and to the Principal Clerk.
- 1.2 The Principal Clerk shall forthwith notify (i) the other person or persons involved in the appeal (“the Respondent”) of the fact that an appeal has been intimated and (ii) both the Appellant and the Respondent of the date by which Grounds of Appeal (as specified in Rule 2 below) must be lodged.

2. Lodging of Grounds of Appeal by Appellant

- 2.1 Within four weeks of the date upon which the appeal was intimated in terms of Rule 1 above, the Appellant shall lodge Grounds of Appeal with the Principal Clerk, and intimate a copy of those Grounds to (i) the Clerk of the Court or the Secretary of the Presbyterian Commission, as the case may be, against whose decision the appeal is being taken, and (ii) the Respondent in the Appeal.
- 2.2 The Grounds of Appeal shall consist of brief specific numbered propositions stating the grounds on which it is argued that the appeal should be allowed, and identifying for each ground the relevant subsection of section 2(3) of this Act.

3. Lodging of Grounds of Appeal by Respondent

- 3.1 A Respondent who wishes a review of any part of the decision may also, within four weeks of the date upon which the appeal was intimated in terms of Rule 1, lodge with the Principal Clerk Grounds of Appeal against any part of the decision which has been appealed, those Grounds also to comply with the requirements of Rule 2.2 above.
- 3.2 The Respondent shall forthwith send a copy of any such Grounds of Appeal to the Appellant and intimate a copy of those Grounds to the Clerk of the Court or the Secretary of the Presbyterian Commission, as the case may be, against whose decision the appeal is being taken.

4. Documents from previous proceedings

- 4.1 The Clerk of the Court or the Secretary of the Presbyterian Commission, as the case may be, against whose decision is being taken shall transmit to the Principal Clerk all documents relative to the proceedings being appealed against as shall be required for the hearing of the appeal.

5. Appeal Management Hearings

- 5.1 In any appeal, once the Appellant’s Grounds of Appeal have been lodged, and save where the Convener and the Vice-Convener with the agreement of the Parties decide to dispense with an Appeal Management Hearing, the Principal Clerk shall fix a date for an Appeal Management Hearing.
- 5.2 The date of the Appeal Management Hearing shall be at least 28 days after the date upon which the Appellant’s Grounds of Appeal were lodged. The Principal Clerk shall intimate the date of the Appeal Management Hearing to both Parties, giving at least 14 days’ prior written notice of the date.
- 5.3 At least seven days before the date of the Appeal Management Hearing, the Respondent shall lodge its written response to the Grounds of Appeal (and in the event that the Respondent has lodged any Grounds of Appeal in terms of Rule 3, the Appellant shall lodge its written response to such Grounds of Appeal within the same timescale).
- 5.4 The purpose of the Appeal Management Hearing shall be to determine whether the Parties are ready to proceed to a hearing of the appeal, and to consider other procedural and practical matters in respect of the appeal.
- 5.5 The Appeal Management Hearing shall be conducted by the Convener and the Vice-Convener of the Commission which is to hear the appeal. The Clerks of Assembly shall act as clerks to the Appeal Management Hearing.

- 5.6 An Appeal Management Hearing shall consider the following matters:
- a) the Parties' state of preparation for the Appeal Hearing;
 - b) setting of a date and duration for the Appeal Hearing;
 - c) productions required, with the presumption that the productions at the Appeal Hearing shall be those which were before the Court against whose decision the appeal is being taken, unless a Party is allowed to lodge additional material on cause shown;
 - d) whether the Parties may agree certain productions and evidence, and whether a Joint Minute agreeing any facts may be lodged;
 - e) whether the timetable for the lodging of the Written Arguments (as defined below) is apt, or requires to be varied in any way, for example to provide that Parties will exchange drafts of their Written Arguments by a certain date;
 - f) whether or not the Appeal Hearing should be held in private;
 - g) whether or not a factual investigation of any points is necessary or appropriate, in which case a committee or reporter may be appointed by the Principal Clerk for this purpose;
 - h) whether there should be evidence led at the Appeal Hearing, the presumption being that this will not occur;
 - i) whether the Procurator should attend the Appeal Hearing;
 - j) whether any Party has any objection to any person in the pool for the Commission sitting when the appeal is being heard, which objection may only be made on cause shown and, if sustained, shall disqualify the person or persons objected to from sitting in that appeal;
 - k) whether either Party wishes to raise any issue of competency or relevancy which might require to be discussed at the outset of the Appeal Hearing; and
 - l) any other matter concerning the Appeal Hearing, the decision of the Convener and the Vice-Convener as to what should be considered being final.
- 5.7 The Parties or their representatives shall wherever possible attend the Appeal Management Hearing in person, provided that if the Convener and the Vice-Convener so agree, the Appeal Management Hearing may take place by conference call or other appropriate medium.
- 5.8 At the Appeal Management Hearing the Convener and the Vice-Convener shall have power to make any order or determination which is just and reasonable and/or which they think appropriate to secure the expeditious disposal of the appeal, which order or determination shall be final. Such order or determination may include in the interests of justice a continuation to a continued Appeal Management Hearing (and this on one or more occasions).
- 6. Date of Appeal Hearing**
- 6.1 If the date of the Appeal Hearing has not been fixed at an Appeal Management Hearing, the Principal Clerk shall give to the Parties at least 42 days' notice (or such shorter period as may be agreed by the Parties) of the date fixed for the Appeal Hearing.
- 6.2 The Principal Clerk shall also give notice of the date fixed for the Appeal Hearing to the members of the Commission for that Appeal Hearing, along with copies of all appropriate papers.
- 7. Written Arguments prior to Appeal Hearing**
- 7.1 At least 14 days prior to the date of the Appeal Hearing, both the Appellant and the Respondent(s) shall lodge with the Principal Clerk and intimate to the other Party a document comprising their written argument for the purposes of the appeal ("Written Argument").
- 7.2 The Written Argument submitted by the Appellant is to be an expansion of the Grounds of Appeal already submitted and is to set out for each ground of appeal, a succinct and articulate statement of the facts founded upon and the propositions of law being advanced.

- 7.3 The Written Argument submitted by the Respondent shall set out the basis upon which the Respondent is challenging the appeal. It shall set out, in respect of the challenge to each ground of appeal, a succinct and articulate statement of the facts founded upon and the propositions of law being advanced.
- 7.4 Each Written Argument shall also (i) specify what disposal of the matter is sought by that Party, and (ii) be signed by or on behalf of the Party submitting it.
- 7.5 Each Written Argument when lodged shall be accompanied by (i) all documents referred to or founded upon in the Written Argument, (ii) subject always to any order or determination made at the Appeal Management Hearing in terms of Rule 5.6 c) above, all productions, or copies thereof, referred to or founded upon in the Written Argument, and (iii) all legal authorities, or copies thereof, listed in the Written Argument.
- 7.6 Each Party shall, when lodging its Written Argument and accompanying papers, send copies to the other Party.
- 7.7 No new grounds of appeal may be raised either in Written Argument or at the Appeal Hearing itself, save that on application to the Convener and the Vice-Convener at the Appeal Hearing itself, the Convener and the Vice-Convener shall have sole discretion to allow consideration of any additional grounds of appeal on cause shown.

8. Appeal Hearings

- 8.1 At the Appeal Hearing the following shall apply:
 - a. Each Written Argument and supporting documents shall constitute the principal submissions of each Party;
 - b. Unless it otherwise directs, the Commission will expect each Party to rely upon its Written Argument without reading it over to the Commission;
 - c. Each Party may, subject to control of the Convener, Vice-Convener or acting convener of the Commission, make comment supplementary to the Written Argument;
 - d. Each Party may respond to any Written Argument lodged by the other Party; and
 - e. Each Party shall answer any points raised by any member of the Commission.
- 8.2 The rules of civil evidence in Scots law shall apply and the standard of proof in any examination of evidence shall be the balance of probabilities. Any witnesses who are called shall be required by the Convener, Vice-Convener or acting convener to take the oath or affirm before giving evidence.

9. Timing at Appeal Hearings

- 9.1 The Appellant and the Respondent have a duty to co-operate with each other and with the Commission to ensure the completion of the Appeal Hearing within the time allocated by the Commission.
- 9.2 The Commission may, at any point during the Appeal Hearing, set a timetable for completion by a Party of any submissions permitted in terms of Rule 8.1 above.

10. New information at Appeal Hearings

- 10.1 On cause shown, the Commission may permit either Party to introduce at the Appeal Hearing new information that has come to light in the period since their Written Argument was lodged.
- 10.2 Where the Commission permits the introduction of new information, it may at its discretion permit the lodging of new documents in support of the new information.
- 10.3 A Party who wishes to introduce new information and lodge additional documents shall send a copy of the information and documents to the Principal Clerk and to the other Party as soon as the documents and information come into that Party's possession.
- 10.4 A Party who has sent new information and documents to the Principal Clerk shall apply at the Appeal Hearing to allow it to be introduced or lodged, as the case may be.

11. Miscellaneous provisions as to running of Appeal Hearings

- 11.1 An Appeal Hearing shall proceed from day to day until concluded, provided always that it shall be in the power of the Commission, if in its opinion the justice of the case demands it, or for any other reason which may appear to be sufficient, to adjourn the Appeal Hearing either on its own motion, or at the request of either Party on cause shown, and subject to such conditions as it may think proper to impose.
- 11.2 The Commission may decide at any stage of the Appeal Hearing that all or part of the proceedings shall be taken in private, provided that if a decision on this matter was taken at the Appeal Management Hearing, a different decision shall be reached at the Appeal Hearing only on cause shown.
- 11.3 In appeals where it was deemed necessary at the Appeal Management Hearing to hear evidence, witnesses shall be cited in ordinary form by the Clerk of the Commission to appear at the Appeal Hearing. Such witnesses shall be examined on oath or affirmation, as the Commission shall direct, by the Party calling them. Thereafter the witness may be cross-examined by the other Party and the Party calling the witness may thereafter re-examine the witness on any new matter brought out in cross-examination. On the conclusion of the Parties' examination of a witness, any member of the Commission may put questions to the witness on his or her own behalf, or on the suggestion of either Party.

12. Recording of Appeal Hearings

- 12.1 All Appeal Hearings (including for the avoidance of any doubt, the evidence of any witnesses called to appear) shall be audio recorded and the recordings retained by the Clerks of Assembly for at least ten years.

13. Decision of the Commission

- 13.1 Upon completion of all submissions by both Appellant and Respondent, and once all supplementary comment has been made, responses given, answers stated, and evidence led (if any), the Commission shall retire to consider its decision.
- 13.2 Upon conclusion of the Commission's deliberations, the decision of the Commission shall be committed to writing, read over to the Commission, and signed by the Convener, Vice-Convener or acting convener. The Convener, Vice-Convener or acting convener shall then read over the decision of the Commission in the presence of both Parties. Also in the presence of the Parties, the Convener, Vice-Convener or acting convener shall give a brief oral summary of the main reasons for that decision and shall confirm whether the decision was taken unanimously or by majority vote.
- 13.3 Any decision of the Commission may include instructions issued to a Court or to the Parties.
- 13.4 Within fourteen days after the end of an Appeal Hearing, the Convener, Vice-Convener or acting convener of the Commission, in consultation through the Principal Clerk with all Commissioners present throughout the Appeal Hearing, shall produce written reasons for the decision of the Commission. The Principal Clerk shall within twenty one days of the end of the Appeal Hearing send a copy of the written reasons to the Parties.
- 13.5 The written reasons for the decision of the Commission shall be held by the Principal Clerk who upon request shall make them available for public inspection.

14. No further appeal

- 14.1 The decision of the Commission and any instructions issued by the Commission shall be final and binding on the Parties and no further appeal shall be available.

15. Dispensing etc powers of the Commission

- 15.1 On application to it during an Appeal Hearing, the Commission may relieve a Party from the consequences of failure to comply with the provisions of this Act shown to be due to mistake, oversight or some other excusable cause and that on such conditions as the Commission thinks fit.
- 15.2 On application to it during an Appeal Hearing, the Commission may also allow a Party to amend its grounds of appeal or Written Argument where the need for amendment is shown to be due to mistake, oversight or some other excusable cause and that on such conditions as the Commission thinks fit.
- 15.3 At any time during the appeal process, the Commission may determine, either on its own motion or following motion of a Party, that it would be in the interests of the justice for the appeal proceedings to be sisted, whether to allow for mediation or otherwise.

16. Expenses

- 16.1 Subject to the provisions of the Discipline of Ministry Act (Act III 2001) as to expenses, the Parties at their own cost may employ Counsel or Solicitors to act on their behalf, or may conduct their case themselves or delegate one of their number to do so.
- 16.2 A Presbytery whose decision is appealed against shall be entitled, if it so desires, to have the assistance of an Assessor or Assessors appointed by the Legal Questions Committee.
- 16.3 The expenses of the Commission members and of the proceedings of the Commission shall be defrayed out of the General Purposes Fund of the Church unless and until the General Assembly shall determine otherwise.

17. Intimations/sending of information

- 17.1 Where any document or other information requires to be intimated or sent to any person, that intimation or sending may take place by email.

II ACT AMENDING THE DISCIPLINE OF MINISTRY ACT (ACT III 2001)

Edinburgh, 17 May 2014, Session I

The General Assembly hereby enact and ordain that the Discipline of Ministry Act (Act III 2001), as amended, shall be further amended as follows:

- 1. *Delete the existing definition at 1(1)(e) and substitute:*
 "The Judicial Proceedings Panel" shall mean a list of ministers, elders or deacons duly appointed by the General Assembly, through the nomination procedure. In making appointments to the Judicial Proceedings Panel, the General Assembly's Nomination Committee will seek to appoint ministers, elders and deacons who are suitably experienced in the law and practice of the Church. Appointments shall be for three years with the option of serving one further term. The Legal Questions Committee shall, from time to time, determine how many ministers, elders and deacons are required to populate the Panel and will arrange for the provision of training and support for those selected to take part in this work."
- 2. *Amend the sub-headings in the Act as follows:*
 - (i) *Before section 4(1) delete the existing heading and insert a new heading "Part 2 Initial Consideration", and*
 - (ii) *Before section 5(1) insert a new heading "Part 3 Investigatory Proceedings",*
and then renumber the remaining sub-headings in the Act appropriately.

3. *Delete the existing section 4(3) and substitute the following:*

- (a) "Where the Special Committee of Presbytery decides that all or any of the allegations are frivolous, vexatious and/or without merit and that it is accordingly not appropriate to carry out an investigation in respect of all or any of the allegations made, the Special Committee of Presbytery shall report its decision to reject the complaint or parts thereof (as appropriate) to the Presbytery and at the same time shall advise the person or persons (if any) who made the allegation or allegations of its decision and the reasons for it.
- (b) For the avoidance of doubt a decision that it is not appropriate to carry out an investigation into all or any of the allegations made shall not be subject to appeal or dissent and complaint or any other form of review other than a procedural review carried out by three members of the Judicial Proceedings Panel appointed by the Legal Questions Committee.
- (c) Said review must be requested by the person or persons who made the allegation or allegations within fourteen days of the date upon which the Special Committee of Presbytery reported its decision to such persons.
- (d) Such request shall be made by sending or delivering a written request to the Presbytery Clerk, and such request shall also intimate, in brief specific numbered propositions, the grounds (as specified at sub-paragraph (f) below) which the person or persons making the allegation or allegations consider justify such a review taking place.
- (e) In intimating its decision to the person or person who made the allegation or allegations, the Special Committee of Presbytery shall advise of the right to a procedural review.
- (f) A procedural review can be sought only on one or both of the following grounds: (a) that there was an irregularity or breach of the principles of natural justice in the process followed by the Special Committee which materially influenced its decision; and, (b) that its decision was materially influenced by some incorrect fact.
- (g) In the event that the persons so appointed to carry out such a procedural review determine that one or both of the foregoing grounds have been established, they shall order a new investigation to be carried out by a different Special Committee of Presbytery selected from the Judicial Proceedings Panel.
- (h) The decision of the procedural review shall be final and not subject to appeal, dissent and complaint or any other form of review."

4. *Delete the existing section 8 and substitute a new section 8 as follows:*

- (a) "Upon consideration of the allegations and evidence submitted and of any answers given, the Special Committee shall be entitled to resolve that no further investigation shall be carried out if there is no prima facie case to answer. In that event it shall report to the Presbytery which shall recall any administrative suspension imposed in terms of section 3(1). At the same time the Special Committee shall also advise the person or persons (if any) who made the allegation or allegations of its decision and the reasons for it.
- (b) At such time, the Special Committee may also issue guidance to the Respondent regarding his or her conduct. Such guidance will be kept in the Record Apart referred to in section 6(2) of this Act.
- (c) For the avoidance of doubt a decision that it is not appropriate to carry out an investigation into all or any of the allegations made shall not be subject to appeal or dissent and complaint or any other form of review other than a procedural review carried out by three members of the Judicial Proceedings Panel appointed by the Legal Questions Committee.
- (d) Said review must be requested by the person or persons who made the allegation or allegations within fourteen days of the date upon which the Special Committee of Presbytery reported its decision to such persons.
- (e) Such request shall be made by sending or delivering a written request to the Presbytery Clerk, and such request shall also intimate, in brief specific numbered propositions, the grounds (as specified at sub-paragraph (g) below) which the person or persons making the allegation or allegations consider justify such a review taking place.
- (f) In intimating its decision to the person or person who made the allegation or allegations, the Special Committee of Presbytery shall advise of the right to a procedural review.

- (g) A procedural review can be sought only on one or both of the following grounds: (a) that there was an irregularity or breach of the principles of natural justice in the process followed by the Special Committee which materially influenced its decision; and, (b) that its decision was materially influenced by some incorrect fact.
- (h) In the event that the persons so appointed to carry out such a procedural review determine that one or both of the foregoing grounds have been established, they shall order a new investigation to be carried out by a different Special Committee of Presbytery selected from the Judicial Proceedings Panel.
- (i) The decision of the procedural review shall be final and not subject to appeal, dissent and complaint or any other form of review."

III ACT AMENDING THE PROTECTION AGAINST BULLYING ACT (ACT IV 2007)

Edinburgh, 17 May 2014, Session I

The General Assembly hereby enact and ordain that the Protection against Bullying Act (Act IV 2007), as amended, shall be further amended as follows:

1. *Amend the sub-headings in the Act as follows:*
 - (i) *Before section 9 delete the existing heading and insert a new heading "Initial Consideration".*
 - (ii) *Before section 11 insert a new heading "Investigation of Complaint".*
2. *Delete the existing section 10(3) and substitute the following:*
 "If the Special Committee decides that it is not appropriate to carry out an investigation in respect of all or any of the allegations made, the Special Committee shall report that decision to the Presbytery. At the same time the Special Committee shall also advise the person or persons (if any) who made the allegation or allegations of its decision and the reasons for it. At such time the Special Committee of Presbytery may also issue guidance to the Respondent regarding his or her conduct. Such guidance will be kept in a Record Apart."
3. *Delete the existing section 10(4) and substitute the following:*
 - (a) "For the avoidance of doubt a decision of the Special Committee that it is not appropriate to carry out an investigation into all or any of the allegations made shall not be subject to appeal or dissent and complaint or any other form of review other than a procedural review carried out by three members of the Judicial Proceedings Panel appointed by the Legal Questions Committee.
 - (b) Said review must be requested by the person or persons who made the allegation or allegations within fourteen days of the date upon which the Special Committee of Presbytery reported its decision to such persons.
 - (c) Such request shall be made by sending or delivering a written request to the Presbytery Clerk, and such request shall also intimate, in brief specific numbered propositions, the grounds (as specified at sub-paragraph (e) below) which the person or persons making the allegation or allegations consider justify such a review taking place.
 - (d) In intimating its decision to the person or person who made the allegation or allegations, the Special Committee of Presbytery shall advise of the right to a procedural review.
 - (e) A procedural review can be sought only on one or both of the following grounds: (a) that there was an irregularity or breach of the principles of natural justice in the process followed by the Special Committee which materially influenced its decision; and, (b) that its decision was materially influenced by some incorrect fact.
 - (f) In the event that the persons so appointed to carry out such a procedural review determine that one or both of the foregoing grounds have been established, they shall order a new investigation to be carried out by a different

Special Committee of Presbytery selected from the Judicial Proceedings Panel.

- (g) The decision of the procedural review shall be final and not subject to appeal, dissent and complaint or any other form of review."

4. *Delete all wording appearing after the second sentence of section 14. As a new section 15 add the following:*

- (a) "For the avoidance of doubt a decision of the Special Committee that no further investigation shall be carried out shall not be subject to appeal or dissent and complaint or any other form of review other than a procedural review carried out by three members of the Judicial Proceedings Panel appointed by the Legal Questions Committee.
- (b) Said review must be requested by the person or persons who made the allegation or allegations within fourteen days of the date upon which the Special Committee of Presbytery reported its decision to such persons.
- (c) Such request shall be made by sending or delivering a written request to the Presbytery Clerk, and such request shall also intimate, in brief specific numbered propositions, the grounds (as specified at sub-paragraph (e) below) which the person or persons making the allegation or allegations consider justify such a review taking place.
- (d) In intimating its decision to the person or person who made the allegation or allegations, the Special Committee of Presbytery shall advise of the right to a procedural review.
- (e) A procedural review can be sought only on one or both of the following grounds: (a) that there was an irregularity or breach of the principles of natural justice in the process followed by the Special Committee which materially influenced its decision; and, (b) that its decision was materially influenced by some incorrect fact.
- (f) In the event that the persons so appointed to carry out such a procedural review determine that one or both of the foregoing grounds have been established, they shall order a new investigation to be carried out by a different Special Committee of Presbytery selected from the Judicial Proceedings Panel.
- (g) The decision of the procedural review shall be final and not subject to appeal, dissent and complaint or any other form of review."

and then re-number the remaining sections of this Act accordingly.

5. *In section 19, delete the words "10 and 14" where they appear and substitute the words "10 and 15".*

IV ACT AMENDING THE PROTECTION AGAINST DISCRIMINATION ACT (ACT V 2007)

Edinburgh, 17 May 2014, Session I

The General Assembly hereby enact and ordain that the Protection against Discrimination Act (Act V 2007), as amended, shall be further amended as follows:

1. *Amend the sub-headings in the Act as follows:*

- (i) *Before section 12 delete the existing heading and insert a new heading "Initial Consideration".*
- (ii) *Before section 14 insert a new heading "Investigation of Complaint".*

2. *Delete the existing section 13(3) and substitute the following:*

"If the Special Committee decides that it is not appropriate to carry out an investigation in respect of all or any of the allegations made, the Special Committee shall report that decision to the Presbytery. At the same time the Special Committee shall also advise the person or persons (if any) who made the allegation or allegations of its decision and the reasons for it. At such time, the Special Committee of Presbytery may also issue guidance to the Respondent regarding his or her conduct. Such guidance will be kept in a Record Apart."

3. *Delete the existing section 13(4) and substitute the following:*
 - (a) "For the avoidance of doubt a decision of the Special Committee that it is not appropriate to carry out an investigation into all or any of the allegations made shall not be subject to appeal or dissent and complaint or any other form of review other than a procedural review carried out by three members of the Judicial Proceedings Panel appointed by the Legal Questions Committee.
 - (b) Said review must be requested by the person or persons who made the allegation or allegations within fourteen days of the date upon which the Special Committee of Presbytery reported its decision to such persons.
 - (c) Such request shall be made by sending or delivering a written request to the Presbytery Clerk, and such request shall also intimate, in brief specific numbered propositions, the grounds (as specified at sub-paragraph (e) below) which the person or persons making the allegation or allegations consider justify such a review taking place.
 - (d) In intimating its decision to the person or person who made the allegation or allegations, the Special Committee of Presbytery shall advise of the right to a procedural review.
 - (e) A procedural review can be sought only on one or both of the following grounds: (a) that there was an irregularity or breach of the principles of natural justice in the process followed by the Special Committee which materially influenced its decision; and, (b) that its decision was materially influenced by some incorrect fact.
 - (f) In the event that the persons so appointed to carry out such a procedural review determine that one or both of the foregoing grounds have been established, they shall order a new investigation to be carried out by a different Special Committee of Presbytery selected from the Judicial Proceedings Panel.
 - (g) The decision of the procedural review shall be final and not subject to appeal, dissent and complaint or any other form of review."
4. *Delete all wording appearing after the second sentence of section 17. As a new section 18 add the following:*
 - (a) "For the avoidance of doubt a decision of the Special Committee that no further investigation shall be carried out shall not be subject to appeal or dissent and complaint or any other form of review other than a procedural review carried out by three members of the Judicial Proceedings Panel appointed by the Legal Questions Committee.
 - (b) Said review must be requested by the person or persons who made the allegation or allegations within fourteen days of the date upon which the Special Committee of Presbytery reported its decision to such persons.
 - (c) Such request shall be made by sending or delivering a written request to the Presbytery Clerk, and such request shall also intimate, in brief specific numbered propositions, the grounds (as specified at sub-paragraph (e) below) which the person or persons making the allegation or allegations consider justify such a review taking place.
 - (d) In intimating its decision to the person or person who made the allegation or allegations, the Special Committee of Presbytery shall advise of the right to a procedural review.
 - (e) A procedural review can be sought only on one or both of the following grounds: (a) that there was an irregularity or breach of the principles of natural justice in the process followed by the Special Committee which materially influenced its decision; and, (b) that its decision was materially influenced by some incorrect fact.
 - (f) In the event that the persons so appointed to carry out such a procedural review determine that one or both of the foregoing grounds have been established, they shall order a new investigation to be carried out by a different Special Committee of Presbytery selected from the Judicial Proceedings Panel.
 - (g) The decision of the procedural review shall be final and not subject to appeal, dissent and complaint or any other form of review."

and then re-number the remaining sections of this Act accordingly.
5. *In section 22, delete the words "13 and 17" where they appear and substitute the words "13 and 18".*

V ACT AMENDING THE DISCIPLINE OF ELDERS, READERS AND OFFICE BEARERS ACT (ACT I 2010)

Edinburgh, 17 May 2014, Session I

The General Assembly hereby enact and ordain that the Discipline of Elders, Readers and Office Bearers Act (Act I 2010), as amended, shall be further amended as follows:

1. *Amend the sub-headings in the Act as follows:*
 - (i) *Before section 14 delete the existing heading and insert a new heading "Initial Consideration".*
 - (ii) *Before section 18 insert a new heading "Investigation of Complaint".*
2. *Delete the existing section 17 and insert a new section 17 as follows:*
 - (1) "If the Special Committee of Presbytery decides that it is not appropriate to carry out an investigation in respect of all or any of the allegations made, the Special Committee of Presbytery shall report that decision to the Presbytery for its approval. At the same time the Special Committee shall also advise the person or persons (if any) who made the allegation or allegations of its decision and the reasons for it. The Special Committee of Presbytery may also issue guidance to the Respondent regarding his or her conduct. Such guidance will be kept in a Record Apart.
 - (2)
 - (a) In the event that the Presbytery approves the decision of the Special Committee, it shall recall any administrative suspension imposed in terms of section 9. The Presbytery shall intimate its approval of the Special Committee's decision to the person or persons (if any) who made the allegation or allegations.
 - (b) For the avoidance of doubt an approved decision that it is not appropriate to carry out an investigation into all or any of the allegations made shall not be subject to appeal or dissent and complaint or any other form of review other than a procedural review carried out by three members of the Judicial Proceedings Panel appointed by the Legal Questions Committee.
 - (c) Said review must be requested by the person or persons who made the allegation or allegations within fourteen days of the date upon which the Presbytery intimated its approval of the decision of the Special Committee of Presbytery.
 - (d) Such request shall be made by sending or delivering a written request to the Presbytery Clerk, and such request shall also intimate, in brief specific numbered propositions, the grounds (as specified at subparagraph (f) below) which the person or persons making the allegation or allegations consider justify such a review taking place.
 - (e) In intimating its approval of the Special Committee's decision to the person or person who made the allegation or allegations, the Presbytery shall advise of the right to a procedural review.
 - (f) A procedural review can be sought only on one or both of the following grounds: (a) that there was an irregularity or breach of the principles of natural justice in the process followed by the Special Committee which materially influenced its decision; and, (b) that its decision was materially influenced by some incorrect fact.
 - (g) In the event that the persons so appointed to carry out such a procedural review determine that one or both of the foregoing grounds have been established, they shall order a new investigation to be carried out by a different Special Committee of Presbytery selected from the Judicial Proceedings Panel.
 - (h) The decision of the procedural review shall be final and not subject to appeal, dissent and complaint or any other form of review.

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- (3) In the event that the Presbytery does not approve the decision of the Special Committee, it shall give such further instruction to the Special Committee as is necessary."
3. *Delete the existing section 22 and substitute a new section 22 as follows:*
- (1) "Upon consideration of the allegations and evidence submitted and of any answers given, the Special Committee of Presbytery shall be entitled to resolve that no further investigation shall be carried out if there is no case to answer. In that event, it shall report to the Presbytery for approval. At the same time the Special Committee shall also advise the person or persons (if any) who made the allegation or allegations of its decision and the reasons for it. The Special Committee of Presbytery may also issue guidance to the Respondent regarding his or her conduct. Such guidance will be kept in a Record Apart.
- (2) (a) In the event that the Presbytery approves the decision of the Special Committee, it shall recall any administrative suspension imposed in terms of section 9. The Presbytery shall intimate its approval of the Special Committee's decision to the person or persons (if any) who made the allegation or allegations.
- (b) For the avoidance of doubt an approved decision that no further investigation shall be carried out shall not be subject to appeal or dissent and complaint or any other form of review other than a procedural review carried out by three members of the Judicial Proceedings Panel appointed by the Legal Questions Committee.
- (c) Said review must be requested by the person or persons who made the allegation or allegations within fourteen days of the date upon which the Presbytery intimated its approval of the decision of the Special Committee of Presbytery.
- (d) Such request shall be made by sending or delivering a written request to the Presbytery Clerk, and such request shall also intimate, in brief specific numbered propositions, the grounds (as specified at subparagraph (f) below) which the person or persons making the allegation or allegations consider justify such a review taking place.
- (e) In intimating its approval of the Special Committee's decision to the person or person who made the allegation or allegations, the Presbytery shall advise of the right to a procedural review.
- (f) A procedural review can be sought only on one or both of the following grounds: (a) that there was an irregularity or breach of the principles of natural justice in the process followed by the Special Committee which materially influenced its decision; and, (b) that its decision was materially influenced by some incorrect fact.
- (g) In the event that the persons so appointed to carry out such a procedural review determine that one or both of the foregoing grounds have been established, they shall order a new investigation to be carried out by a different Special Committee of Presbytery selected from the Judicial Proceedings Panel.
- (h) The decision of the procedural review shall be final and not subject to appeal, dissent and complaint or any other form of review.
- (3) In the event that the Presbytery does not approve the decision of the Special Committee, it shall give such further instruction to the Special Committee as is necessary."
4. *Insert the following wording at the start of section 25: "Subject to the terms of sections 17 and 22 of this Act providing for procedural review rather than appeal,"*

VI ALTERNATIVE DISPUTE RESOLUTION PROCESSES ACT (ACT VI 2014)

Edinburgh, 17 May 2014, Session I

The General Assembly enact and ordain as follows:–

1. Principles of this Act

- (1) Subject to section 5(1) of this Act, the Church wishes to afford parties to a dispute (which shall include a case or appeal, before any Church court) the opportunity to resolve their differences through alternative dispute resolution processes (“ADR”).
- (2) ADR may involve mediation, conciliation or facilitated conversation.
- (3) ADR will offer all parties to a dispute the opportunity to be heard, will encourage dialogue between the parties, and will provide the parties with time to explore the issues which have arisen between or amongst them, creating an opportunity for them to resolve their differences on a confidential basis.

2. Initiation of ADR

- (1) Subject to section 5(1) of this Act, it shall be the duty of each Presbytery, having regard to the wider interests of the Church, to consider whether ADR may be appropriate in the following circumstances:
 - (a) When a dispute first comes to the attention of a Presbytery, and
 - (b) When a dispute has just commenced under any Act or Regulation of the General Assembly.
- (2) If in such circumstances as are referred to in section 2(1) above, the Presbytery is of the view that the dispute is one where ADR might be employed, the Presbytery shall discuss with the parties what ADR may be available.

3. Parties’ agreement required

- (1) ADR shall be used only where all parties to the dispute agree to using ADR. If any party does not wish to use ADR, the fact of their decision not to participate in ADR shall not be adversely referred to or used to their prejudice in any later proceedings before any Church court.
- (2) No material arising from ADR shall be used in any subsequent court proceedings.

4. Effect of using ADR

- (1) If the parties are agreed that ADR is to be used, this shall be done without prejudice to existing formal procedures for resolving disputes under any Act or Regulation of the General Assembly, but subject to section 4(2) below.
- (2) Where any case or appeal has formally commenced under any Act or Regulation of the General Assembly, and the parties have subsequently agreed that ADR shall be used, the Church court having jurisdiction over the case or appeal shall sist the matter while ADR is utilised, subject to the following conditions:
 - (a) Any such sist shall last for a maximum period of twelve weeks.
 - (b) If ADR does not result in an agreed disposal of the matter within such twelve week period, then the sist shall automatically be lifted subject to the Church court which imposed it having the power, prior to expiry of the said twelve week period, to extend the sist at its discretion. Any extension shall not result in the sist continuing for an aggregate period (comprising the initial twelve week period and all periods of extension) of longer than twenty six weeks.
 - (c) If ADR does result in an agreed disposal of the matter within such twelve week period (or any extended period(s) as provided for by paragraph (b) above), then the matter shall return to the Church court having jurisdiction for disposal in accordance with such agreement.

5. Use of ADR

- (1) ADR shall not be used where a matter is proceeding under any of the Acts listed in the Schedule to this Act.
- (2) ADR may be used where a matter is proceeding under any other Act or Regulation of the General Assembly, except where that Act or Regulation expressly excludes the applicability of this Act.

SCHEDULE**Acts in respect of which ADR shall NOT be used**

Act	No & year
Congregations in Changed Circumstances	Act VI 1984
Readership	Act XVII 1992
Ministry	Act II 2000
New Charge Development	Act XIII 2000
Admission & Readmission of Ministers	Act IX 2002
Long Term Illness of Ministers	Act XV 2002
Appraisal and Adjustment	Act VII 2003
Auxiliary Ministry	Act XIII 2003
Selection and Training for Full Time Ministry	Act X 2004
Deacons	Act VIII 2010
Local Church Review	Act I 2011
Ordained Local Ministry	Act IX 2011

VII ACT AMENDING THE APPRAISAL AND ADJUSTMENT ACT (ACT VII 2003)

Edinburgh, 19 May 2014, Session III

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. *In section 1(d), delete the words "Planning and Deployment Committee" and substitute the words "Partnership Development Committee".*
2. *Delete the existing section 2 and insert the following in substitution:*
"The Presbytery Planning Process"
 All Presbyteries shall require to have a Presbytery Plan, prepared in accordance with sections 3 to 5 of this Act."
3. *Insert a new section 4(e) as follows:*
 - (e) "The Plan will require to demonstrate how it complies with prevailing guidelines and planning principles as approved by the General Assembly."

4. *Delete the existing section 6(1), re-number the following sub-sections of section 6 accordingly and remove any reference to an appeal in terms of section 6(1) from other sections of the Act.*
5. *In section 8(2)(c), delete the words “or Act IV 1984”.*
6. *In section 9, renumber the existing paragraph as sub-section 9(1) and then insert the following sections as sub-section 9(2), sub-sub-sections (i) to (vii):*
 - (i) “Where a Plan or part of a Plan has been suspended, or where a Presbytery has not revised its plan and received concurrence within a deadline set from time to time by the General Assembly, but in either case the Presbytery desires to deal with a vacancy, it shall proceed as set out in the remaining sub-sub-sections of this section 9(2).”
 - (ii) When it has been decided that the question of readjustment shall be pursued in any vacancy, the Presbytery shall remit to the appropriate Standing Committee, or shall appoint a Special Committee, to confer with local parties and with the Assembly’s Committee with a view to settling the question, provided that:
 - (a) Conference with local parties shall be with the ministers and with the elders and members of the Financial Board (if any) of the congregations which may be involved in readjustment;
 - (b) No proposed readjustment involving the rights of the minister shall be discussed with the office-bearers of his or her congregation as in (a) above without his or her consent;
 - (c) All meeting of office-bearers under this section shall be called by the Presbytery’s Committee and a minister or elder, appointed by the said Committee shall act as Convener for the purposes of conference. In no case shall a minister preside at any meeting called under the terms of this Act where matters in which his or her interests are involved are discussed or decided.
 - (iii) After conference as above, the Presbytery may decide to allow the vacant congregation to call a minister without restriction, but no decision under this section may be implemented by the Presbytery without the concurrence of the Assembly’s Committee.
 - (iv) In all other cases a detailed basis of readjustment shall be negotiated with the office-bearers involved, and afterwards presented to meetings of the congregation or congregations involved, before the matter is put to the Presbytery for decision (except that there shall be no basis in the case of a restricted choice). The Presbytery shall have regard to the decisions arrived at by the respective congregations, provided always that:
 - (a) Any decision of a Presbytery to implement any form of readjustment shall be subject to the concurrence of the Assembly’s Committee;
 - (b) No basis affecting the rights of a minister shall be presented to his or her, or any other, congregation without his or her written consent;
 - (c) All meetings of congregations under this section shall be called by the written authority of the Presbytery specifying the exact nature of the business, and a minister or elder appointed by the Presbytery as in paragraph 9(2)(ii)(c) above shall act as Convener;
 - (d) Any congregation directly involved in and named in any proposed basis shall be cited to appear in their interests at any meeting of the Presbytery at which a decision is to be made in terms of this Act, and also at any meeting of the Presbytery at which the concurrence or non-concurrence of the Assembly’s Committee is to be intimated.
 - (e) Notwithstanding the provisions of this section, while it shall be the duty of the Presbytery to make every effort to secure approval of the congregations involved, the right of the Presbytery to effect readjustment in terms of this Act is hereby affirmed, subject to the consent of any minister or ministers whose rights are involved, and subject also to the concurrence of the Assembly’s Committee.

- (v) In any case before the Presbytery in which a decision in terms of sub-sections (iii) or (iv) above is reached, proceedings shall be sisted immediately after the decision has been made and before parties are recalled and judgement intimated. An Extract Minute of the case up to this point shall then be adjusted and approved, and the Clerk shall be instructed to transmit it to the Assembly's Committee. At its next meeting thereafter, the Assembly's Committee shall consider the matter, and immediately intimate to the Presbytery whether or not they concur in the decision. At the next meeting of the Presbytery, parties will be recalled and judgment intimated together with the intimation from the Assembly's Committee.
- (vi) If the Assembly's Committee has concurred in the decision of the Presbytery, the Presbytery shall proceed to implement the decision, subject to the right of dissent and complaint, or appeal, which shall be competent at the meeting of the Presbytery at which such concurrence is intimated.
- (vii) If the Assembly's Committee has not concurred in the decision of the Presbytery, parties shall be removed, and the Presbytery may resolve to confer further with the Assembly's Committee. Thereafter:
 - (a) If the Presbytery does not so resolve, or if, after such conference, no agreement is reached, the Presbytery shall resolve to take the case by Reference to the Appeals Committee of the Commission of Assembly under the Appeals Act (Act I 2014). Any person who, but for the provisions of this section, would have been entitled to appeal, or dissent and complain, shall have the right to be heard at any Appeal Management Hearing and at the Appeal Hearing, or
 - (b) If, after conference as above, agreement is reached, parties shall be recalled as soon as possible, the agreed judgement of the Presbytery along with the concurrence of the Assembly's Committee shall be intimated, and the Presbytery shall proceed to implement the judgment subject to the right of dissent and complaint, or appeal."

7. *Delete the existing section 11(1)(c) and substitute:*

- "11.(1)(c) (i) where the proposed minister has previously been inducted on unrestricted tenure in one of the congregations, that congregation shall decide only in terms of sub-paragraph (b) (i) above;
- (ii) where one of the congregations is a Reviewable Charge, that congregation shall decide in terms of sub-paragraphs (b)(i) and (b)(ii) above;"

8. *Delete the existing section 12(2)(a) and substitute:*

"12(2) (a) Reviewable Charge

In respect of any charge, the Presbytery may decide that such charge shall be a Reviewable Charge, meaning that its next minister shall be inducted on condition that the Presbytery may terminate the tenure of the minister at any time and for any reason which may seem good to the Presbytery, on terms specified in the Basis of Adjustment and always upon giving the minister six months' notice in writing. On the date of termination the minister shall be deemed to have demitted his or her charge.

The minister shall be free to seek to demit or be translated as in the ordinary case of any minister inducted to a charge, provided that, if the Reviewable Charge is that minister's first charge, this constitutes exceptional circumstances in terms of section 4 of the Vacancy Procedure Act (Act VIII 2003).

Before proceeding to induct a minister in terms of this section, the Presbytery shall submit to him or her the Basis of Reviewable Charge, and shall obtain and record his or her written acceptance thereof."

9. *Delete the existing section 12(2)(c) entirely, including without limitation the table at the end thereof.*
10. *In section 16(1)(a), delete the words “assistant ministers, Deacons, youth workers” and substitute the words “Ministries Development Staff and those in locally funded ministries posts”.*
11. *Act IV 1984 (Ongoing Provisions of Act IV 1984 anent Unions and Readjustments) shall be repealed.*
12. *Add a footnote to section 17 as follows:*

“Act IV 1984 was repealed on [date] but its provisions then in force (sections 2 to 7) were included within section 9(2) of this Act.”

VIII ACT AMENDING THE MINISTRY ACT (ACT II 2000)

Edinburgh, 19 May 2014, Session III

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

1. *Delete the existing section 33(3) and substitute:*
“(3) For the avoidance of doubt, a 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.”

IX ACT AMENDING THE NEW CHARGE DEVELOPMENT ACT (ACT XIII 2000)

Edinburgh, 19 May 2014, Session III

The General Assembly hereby enact and ordain that the New Charge Development Act (Act XIII 2000), as amended, shall be further amended as follows:

1. *In the definition of “A New Charge” delete the words “a charge on reviewable tenure” and substitute “a Reviewable Charge”;*
2. *Delete the existing section 11 and substitute:*
“The Presbytery shall induct the Minister to the New Charge on the understanding it is a Reviewable Charge.”
3. *Delete the existing paragraph 4 of Appendix A and substitute:*
“Candidates shall be interviewed by the full Nominating Committee and the successful candidate thereupon invited to take up the charge (on the understanding it is a Reviewable Charge) subject to fulfilment of the requirements of the Protection of Vulnerable Groups Act (Act VII 2011) and approval by Presbytery of the appointment.”
4. *Delete the existing paragraph 6 of Appendix B and substitute:*
“Candidates shall be interviewed by the full Nominating Committee, which shall appoint a Nominee who shall be elected and called by the congregation in terms of sections 21-25 of Act VIII 2003, mutatis mutandis, and thereupon invited to take up the charge (on the understanding it is a Reviewable Charge) subject to fulfillment of the requirements of the Protection of Vulnerable Groups Act (Act VII 2011) and approval by Presbytery of the appointment.”

X ACT AMENDING THE VACANCY PROCEDURE ACT (ACT VIII 2003)

Edinburgh, 19 May 2014, Session III

The General Assembly hereby enact and ordain that the Vacancy Procedure Act (Act VIII 2003), as amended, shall be further amended as follows:

1. *Delete section 5(2), renumber section 5(3) accordingly and rename section 5 “Seat in Presbytery”.*
2. *In section 20(1), delete the words “Basis of Reviewable Tenure” and substitute the words “Basis of Reviewable Charge”.*
3. *In section 29, delete the existing section 29(5) and substitute:
“When the appointment is for a limited or potentially limited period (including to a Reviewable Charge, or an appointment in terms of section 19 above) the service shall proceed as in subsections (3) or (4) above except that in the declaration the Moderator shall say “I induct you to this charge on the Basis of [specific Act and Section] and in terms of Minute of Presbytery of date”*

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

Edinburgh, 19 May 2014, Session III

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

1. *In section 1:*
 - (i) *In the definition of the “The Vocation and Training Committee” delete the words “Vocation and Training”.*
 - (ii) *Delete definition (e) “Enquirers” but **do not** renumber the remaining definitions accordingly.*
2. *Delete the existing section 2 and insert a new section 2 as follows:*

“Initial Screening Interview

- (1) A person wishing to apply for the Ministry of the Church of Scotland shall attend an Initial Screening Interview arranged by the Council.
 - (2) A person deemed ready to proceed after that interview shall be entitled to apply in terms of section 4 to be recognised as a Candidate for the Ministry. Any person who makes such an application shall be known as an applicant.
 - (3) A person who is not deemed ready to proceed after that interview must wait a period of three years before they may again attend an Initial Screening Interview. If at a second Initial Screening Interview a person is again deemed not ready to proceed, they must wait a further period of three years and may then attend a third Initial Screening Interview. If such person is still deemed not ready to proceed at the third Initial Screening Interview, then they shall not be entitled to attend any further Initial Screening Interview and their application for the Ministry of the Church of Scotland shall not proceed any further.
 - (4) The outcome of each Initial Screening Interview shall be final and not subject to any form of review or appeal.”
3. *Delete the second sentence of section 4, renumber the first sentence as section 4 (1) and add a new section 4(2) as follows:*

“The Council will inform Presbyteries of applicants within their bounds, the appropriate Presbytery being determined according to section 8 of this Act.”

4. *The existing section 5 shall be retitled “Period of Discernment”; the existing sections 5(1) to 5(4) shall be deleted and new sections 5(1) to 5(4) shall be inserted as follows:*
 - (1) “Following the Council’s receipt of their application, the applicant will enter a period of discernment with a Local Mentor. During the period of discernment, the applicant and the Local Mentor shall explore together the nature of the applicant’s call and gifting. The period of discernment shall last for at least three months but not longer than twelve months. The Local Mentor will be chosen by the Committee and shall undertake such training as may from time to time be specified by the Committee. The Local Mentor shall be responsible for supervising the period of discernment according to the guidelines and standards established by the Committee, and shall produce assessment materials as required using such *Indicators for Assessment* document as may be from time to time in use by the Council. During the period of discernment the applicant shall also meet regularly with a representative (or representatives) of Presbytery.
 - (2) At the end of the period of discernment the applicant shall proceed to a Local Review. The Local Review will be undertaken by a group consisting of up to two assessors appointed by the Council, the Local Mentor and up to two representatives appointed by the Presbytery.
 - (3) Arising out of the Local Review, one of the following written decisions shall be reported by the Review to the Committee:
 - (i) That the applicant is ready to proceed to National Assessment in terms of section 6;
 - (ii) That the applicant should undergo a further period of discernment before a decision to proceed to National Assessment can be made;
 - (iii) That the applicant is not yet ready to proceed to National Assessment in terms of Section 6;
 - (iv) That the applicant is not suitable to proceed to National Assessment in terms of section 6.
 - (4) Applicants in respect of whom a decision is made in terms of paragraph 5(3)(iii) may apply to undertake up to two further periods of discernment.”

XII ACT AMENDING THE READERSHIP ACT (ACT XVII 1992)

Edinburgh, 19 May 2014, Session III

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

1. *In section 1(c)(ii), delete the existing wording and substitute:*
“That the applicant should undergo a further period of discernment before a decision in terms of sub-paragraph (i) can be made.”
2. *In section 1(d), delete the existing wording and substitute:*
“Any applicant in respect of whom a decision is made in terms of sub-paragraph (c)(iii) above may apply to undertake up to two further periods of discernment.”
3. *In section 7(b), delete the words “(ie enquiry, field assessment and Local Review)” and substitute “(ie period of discernment and Local Review)”.*

XIII ACT AMENDING THE ORDAINED LOCAL MINISTRY ACT (ACT IX 2011)

Edinburgh, 19 May 2014, Session III

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. *In section 1, delete definition (d) "Enquirers" but **do not** renumber the remaining definitions accordingly.*
2. Delete the existing section 4 and insert a new section 4 as follows:
"Initial Screening Interview"
 - (1) A person wishing to apply for the Ordained Local Ministry of the Church of Scotland shall attend an Initial Screening Interview arranged by the Council.
 - (2) A person deemed ready to proceed after that interview shall be entitled to apply in terms of section 4 to be recognised as a Candidate for the Ordained Local Ministry. Any person who makes such an application shall be known as an applicant.
 - (3) A person who is not deemed ready to proceed after that interview must wait a period of three years before they may again attend an Initial Screening Interview. If at a second Initial Screening Interview a person is again deemed not ready to proceed, they must wait a further period of three years and may then attend a third Initial Screening Interview. If such person is still deemed not ready to proceed at the third Initial Screening Interview, then they shall not be entitled to attend any further Initial Screening Interview and their application for the Ministry of the Church of Scotland shall not proceed any further.
 - (4) The outcome of each Initial Screening Interview shall be final and not subject to any form of review or appeal."
3. *The existing section 6 shall be retitled "Period of Discernment", the existing sections 6(1) to 6(4) shall be deleted and new sections 6(1) to 6(4) shall be inserted as follows:*
 - "(1) Following the Council's receipt of their application, the applicant will enter a period of discernment with a Local Mentor. During the period of discernment, the applicant and the Local Mentor shall explore together the nature of the applicant's call and gifting. The period of discernment shall last for at least three months but not longer than twelve months. The Local Mentor will be chosen by the Committee and shall undertake such training as may from time to time be specified by the Committee. The Local Mentor shall be responsible for supervising the period of discernment according to the guidelines and standards established by the Committee, and shall produce assessment materials as required using such *Indicators for Assessment* document as may be from time to time in use by the Council. During the period of discernment the applicant shall also meet regularly with a representative (or representatives) of Presbytery.
 - (2) At the end of the period of discernment the applicant shall proceed to a Local Review. The Local Review will be undertaken by a group consisting of up to two assessors appointed by the Council, the Local Mentor and up to two representatives appointed by the Presbytery.
 - (3) Arising out of the Local Review, one of the following written decisions shall be reported by the Review to the Committee:
 - (i) That the applicant is ready to proceed to National Assessment in terms of section 7;
 - (ii) That the applicant should undergo a further period of discernment before a decision to proceed to National Assessment can be made;
 - (iii) That the applicant is not yet ready to proceed to National Assessment in terms of Section 7;
 - (iv) That the applicant is not suitable to proceed to National Assessment in terms of section 7.
 - (4) Applicants in respect of whom a decision is made in terms of paragraph 6(3)(iii) may apply to undertake up to two further periods of discernment."
4. *In section 18, delete the words "period of Local Field Assessment" and substitute the words "period of discernment".*

XIV ACT AMENDING THE PROTECTION OF VULNERABLE GROUPS ACT (ACT VII 2011)

Edinburgh, 19 May 2014, Session III

The General Assembly hereby enact and ordain that the Protection of Vulnerable Groups Act (Act VII 2011) shall be amended as follows:

1. *In section 1:*
 - (i) In definition (d), *Deacon*, delete the words “refers to all Deacons who are members of Presbyteries or holders of Practising Certificates” and substitute “refers to Deacons in the service of the Church, and not those Deacons employed by other agencies,”
 - (ii) In definition (e), *Reader*, after the words “(including attached Readers)”, add the words “undertaking regulated work”.
2. *Section 8 shall be deleted and the following shall be substituted:*

“The Ministries Council shall determine from time to time the way in which costs in relation to Scheme membership applications and Scheme Record Updates shall be met.”

XV ACT AMENDING THE LONG TERM ILLNESS OF MINISTERS ACT (ACT XV 2002)

Edinburgh, 19 May 2014, Session III

The General Assembly hereby enact and ordain that the Long Term Illness of Ministers Act (Act XV 2002), as amended, shall be further amended as follows:

In Schedule A, delete Regulation 1 parts (1) to (3) and substitute the following:

1.
 - (1) Whenever a minister is absent through illness, then such minister, or his or her appointed nominee, shall, within seven days of the first day of absence, notify the Secretary of the Council in writing.
 - (2) Where an absence continues for more than seven days, the minister, or his or her appointed nominee, shall, within fourteen days of the first day of absence, provide a medical certificate to the Secretary of the Council.
 - (3) The minister, or his or her appointed nominee, shall continue to provide medical certificates covering the whole period of absence, and a final certificate showing the date of return to work, throughout the whole period of absence, each such certificate to be sent to the Secretary of the Council within seven days of its date of issue.

XVI ACT REPEALING THE LIVINGSTON ECUMENICAL PARISH ACT (ACT VII 1997)

Edinburgh, 23 May 2014, Session VII

The General Assembly hereby enact and ordain that the Livingston Ecumenical Parish Act (Act VII 1997) shall be repealed on the date when the new Constitution for the Local Ecumenical Parish is adopted.

– B –

OVERTURE UNDER THE BARRIER ACT**MINISTERS AND DEACONS IN CIVIL PARTNERSHIPS OVERTURE**

The General Assembly, adopt the Overture the tenor whereof follows: and transmit the same to Presbyteries under the Barrier Act, directing that returns be sent to the Principal Clerk not later than 31 December 2014.

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

1. For the purposes of this Act:

- (a) “appointment” shall mean the appointment of a minister (other than the induction of a minister) or deacon to work with or within the life and witness of a congregation. An appointment may be part or full-time, paid or unpaid. An appointment may be made by the Kirk Session, Congregational Board, Deacons’ Court, Committee of Management or other body responsible for employing persons on behalf of a congregation or by the Presbytery or by a Council or Committee of the Church. An appointment shall include the appointment of an Interim Moderator, Ordained Local Minister, Interim Minister or Transition Minister. “Appointed” shall be construed accordingly.
- (b) “call” means the instrument referred to in the Vacancy Procedure Act (Act VIII 2003), sections 25 and 28;
- (c) “civil partnership” shall have the meaning assigned to it in the Civil Partnership Act 2004, section 1¹.
- (d) “congregation” shall have the meaning assigned to it in the Appraisal and Adjustment Act (Act VII 2003), section 1(b).
- (e) “deacon” shall mean a person who is a deacon within the meaning of the Deacons Act (Act VIII 2010), section 1.
- (f) “linking”, “deferred linking” and “deferred union” shall have the meanings assigned to them in the Appraisal and Adjustment Act, section 10.
- (g) “minister” shall include both a person who is a minister within the meaning of the Ministry Act (Act II 2000), section 2 and a person who is an Ordained Local Minister within the meaning of the Ordained Local Ministry Act (Act IX 2011), section 2.
- (h) “Presbytery” shall mean the presbytery of the bounds of the congregation concerned.
- (i) “vacancy” shall mean the state in which a congregation finds itself when it is without an inducted minister.

- 2. (1) The historic and current doctrine and practice of the Church in relation to human sexuality and their application to the ministers and deacons of the Church are hereby affirmed.
- (2) For the avoidance of doubt, the historic and current doctrine and practice of the Church in relation to human sexuality, their application to the ministers and deacons of the Church and the provisions of this Act are points on which there is liberty of opinion in accordance with Article Declaratory V. Departure from the doctrine of the Church is permitted to this extent.

¹ Since the Legal Questions Committee received its remit from the General Assembly of 2013, legislation on same sex marriage has been passed by the Scottish Parliament, in the form of the Marriage and Civil Partnership (Scotland) Act 2014. At the time of the writing the Act has yet to receive Royal Assent; thereafter it will not be brought into force until the appropriate amendments to the Equality Act 2010 have been passed by the UK Parliament. The Legal Questions Committee notes that its remit has been to draft an Overture which addresses the position of ministers and deacons who enter into civil partnerships, and it has no remit to exceed this by addressing the position of (1) ministers and deacons who enter into Scottish same sex marriages and/or (2) ministers and deacons who enter into civil partnerships or same sex marriages in jurisdictions outwith Scotland. Some would take the view that the Overture should also deal with such situations, and would argue that the Overture should be amended accordingly. Others would take the view that there are significant theological issues to be debated and dealt with in relation to these situations before any Church legislation can be passed, and might wish to see such questions initially remitted to the Theological Forum for further consideration. Please note however that the matters raised in this footnote concern ministers or deacons who themselves enter into civil partnerships and/or same sex marriages, and the consequent effect upon their selection, training, ordination and induction, and not about the distinct question of whether ministers and deacons of the Church of Scotland may be involved in the conducting of same sex marriages

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- (3) In recognition of the diversity of views within the Church about the historic and current doctrine and practice of the Church in relation to human sexuality and their application to the ministers and deacons of the Church and in the interests of the peace and unity of the Church, departure from the practice of the Church shall be permitted to Kirk Sessions in terms of sections 3, 4 and 5 of this Act only. In this Act, the term 'depart' and its variants shall be construed accordingly.
3. (1) As from the date of this Act, a Kirk Session may decide to depart in order to permit the ordination, induction or appointment of a minister or a deacon who is in a civil partnership.
- (2) A Kirk Session may decide that it wishes to depart only:
- (a) in time of vacancy after meeting with the advisory committee in terms of Section 12(2)(a) of the Vacancy Procedure Act and before the appointment of the nominating committee in terms of section 14 of the Vacancy Procedure Act;
 - (b) in time of vacancy between the Presbytery instructing the appointment of a fresh nominating committee and the appointment of that committee in terms of section 26(b) of the Vacancy Procedure Act;
 - (c) at the time when the making of an appointment is being considered and before applications are sought;
 - (d) in terms of section 3(3) of this Act; or,
 - (e) in terms of section 3(9) of this Act.
- (3) Where a congregation in vacancy has appointed a nominating committee prior to the date of this Act, the Kirk Session shall be entitled to make a decision to depart in respect of that vacancy in accordance with the provisions of sections 3(4)-(7).
- (4) When deciding whether or not to depart, the Kirk Session shall take account of the peace and unity and pastoral needs of the congregation and of any parish or other grouping of which it is a part.
- (5) To be effective, a decision to depart shall require to be taken in respect of each induction or appointment and may only be taken in accordance with the following process:
- (a) A meeting of the Kirk Session shall be held to take a first vote, of an indicative nature only, on the matter. The date and time of such meeting, and its purpose, must be properly intimated to the congregation on at least two Sundays prior to its date.
 - (b) At the first meeting, if a majority of those present and entitled to vote, cast their votes in favour of the decision to depart, then a second vote, of a determinative nature, shall require to be held at a later meeting of the Kirk Session.
 - (c) If a meeting for a second vote is to be held, the date and time of such meeting, and its purpose, must be properly intimated to the congregation on at least two Sundays prior to its date.
 - (d) At a second meeting, if a majority of those present and entitled to vote, cast their votes in favour of the decision to depart, then the decision to depart shall be deemed to be taken.
 - (e) If at either a first meeting or a second meeting, the Kirk Session's vote in favour of the decision to depart does not reach the required majority of those present and entitled to vote, then the matter shall not proceed further in respect of such induction or appointment.
- (6) Meetings in terms of the process outlined in section 3(5) shall be constituted in prayer in accordance with the law and practice of the Church. Only those members of the Kirk Session present at the meeting shall be entitled to vote. Voting shall be by secret ballot using voting papers printed in the form of Schedule 1 here to. Intimation of the meetings shall be in terms of the edict annexed in Schedule 2 hereto (amended appropriately depending upon whether the meeting in question is a first meeting or a second meeting).
- (7) A Kirk Session which has decided to depart shall intimate its decision by sending an extract minute to the Presbytery Clerk within seven days.
- (8) (a) A minister or deacon in a civil partnership may not be inducted or appointed to a congregation which is in a linking or in deferred linking or deferred union unless the Kirk Sessions of all the other congregations affected have

- also decided and intimated that they wish to depart.
- (b) Where it is an explicit provision of a Basis of Union or Linking that the minister of one of the congregations involved shall be minister of the united or linked charge and that minister is in a civil partnership, the Basis of Union or Linking shall not be put to a vote of any of the other congregations in terms of the Appraisal and Adjustment Act, section 11(1), unless their Kirk Sessions have decided and intimated that they wish to depart.
- (9)
 - (a) In the event of a minister or deacon subsequently entering into a civil partnership, that minister or deacon having been inducted or appointed to a congregation the Kirk Session of which had not decided to depart in relation to his or her induction or appointment, the Presbytery shall:
 - (i) move without delay to offer support and counsel to all affected parties; and, (ii) in accordance with the provisions of sections 3(4)-(7) and as soon as is practicable, convene the appropriate meetings of the Kirk Session at which the Kirk Session may decide that it wishes to depart.
 - (b) Unless the Kirk Session decides to depart in terms of section 3(9)(a)(ii), the pastoral tie shall be dissolved or the appointment terminated as appropriate.
 - (c) Where a congregation is in a linking or in deferred linking or deferred union, the pastoral tie shall be dissolved or the appointment terminated unless the Kirk Sessions of all the other congregations affected have also decided and intimated that they wish to depart.
 - (d) In the event of the pastoral tie being dissolved in terms of section 3(9)(b) or (c), provision shall be made for the minister in the same way as provided in section 9 of the Congregations in Changed Circumstances Act (Act VI 1984), with the proviso that the Committee which would review the situation at the end of a two-year period in consultation with the Presbytery shall be the Ministries Council.
 - (e) Except as provided for in section 3(9)(f), sections 3(9)(a)-(d) shall apply to any minister or deacon whether inducted or appointed before or after the date of this Act.
 - (f) In respect of ministers and deacons who were ordained or inducted or appointed before 31 May 2009, sections 3(9)(a)-(d) shall not apply in respect of a charge or appointment held as at the date of this Act.
 - (10) For the avoidance of doubt a person in a civil partnership may only be ordained by a Presbytery as an Ordained Local Minister where there is an agreed designated appointment to a congregation the Kirk Session of which has decided to depart.
- 4. Subject to section 3(9), the entitlement of a minister or deacon who was ordained or inducted or appointed before 31 May 2009 to remain as a minister or deacon on the same terms and with the same status as any other minister or deacon shall not be prejudiced because he or she was or is in a same sex relationship. Nevertheless he or she may not be inducted or appointed to a congregation the Kirk Session of which has not decided to depart in terms of section 3.
 - 5.
 - 1) A person who is in a civil partnership shall be eligible for selection, training and, as provided for in section 3, ordination, as a minister or deacon.
 - (2) Once ordained, a minister or deacon who is in a civil partnership shall have the same status, rights and responsibilities as any other minister or deacon respectively, except that he or she may not be inducted or appointed to a congregation the Kirk Session of which has not decided to depart in terms of section 3.
 - 6. In relation to the doctrine and practice of the Church affirmed in section 2, the right to depart provided for in section 3 and the provisions of sections 4 and 5:
 - (1) A Presbytery shall not be entitled to refuse to sustain a call to a minister solely on the ground that he or she is in a civil partnership, provided that the call is made by the members and adherents of a congregation the Kirk Session of

- which has decided to depart in terms of section 3 of this Act. The rights and responsibilities of a Presbytery to exercise superintendence over all the congregations within its bounds are otherwise unchanged.
- (2) A member of a Presbytery may decline, on the ground of his or her differing convictions, to accept appointment or to continue as Interim Moderator of a congregation the Kirk Session of which has decided to depart in terms of section 3 of this Act.
 - (3) A member of a Presbytery may decline, on the ground of his or her differing convictions, to attend the ordination, induction or introduction or a minister or deacon who is in a civil partnership within the bounds of the Presbytery.
 - (4) Other than as provided for in sections 6(2) and (3) a member of a Presbytery shall not be excused the duties or responsibilities of membership.
 - (5) A Presbytery shall take account of differences of opinion among its members and congregations when conducting its business and fulfilling its duties and responsibilities and shall at all times have regard to the peace and unity of the Church.
 - (6) If required, a Presbytery shall invite one or more members of one or more other Presbyteries to associate with the Presbytery for the purpose of effecting an ordination, induction or introduction. Such members of other presbyteries shall be deemed to be members of the inviting Presbytery for the purpose of effecting the ordination, induction or introduction only. Section 30 of the Church Courts Act (Act III 2000) shall be construed accordingly.
7. The provisions of this Act give effect to the strongly held religious convictions of significant numbers of the followers of the Church of Scotland.
8. For the avoidance of doubt, a person with a legitimate interest who is aggrieved by a decision made by a court in terms of this Act, may appeal to Presbytery only on one or more of the legal grounds specified in section 1 of the Intimation of Appeals Act (Act V 2004).

Schedule 1

Voting Paper – section 3(6)

FOR departure from the Church's practice in relation to human sexuality in respect of [<i>*the current vacancy / *the proposed appointment of a (insert title of appointment)</i>]	
AGAINST departure from the Church's practice in relation to human sexuality in respect of [<i>*the current vacancy / *the proposed appointment of a (insert title of appointment)</i>]	

Footnote: A vote in favour of departure will allow applications for [**the current vacancy / *the proposed appointment of a (insert title of appointment)*] to be considered from, amongst others, individuals who are in a civil partnership. *Please select appropriate alternative.

Schedule 2

Edictal intimation of Kirk Session meeting to be read out to congregation – section 3(6)

To be read on two Sundays

This is intimation that a meeting of the Kirk Session of this congregation is to be held at *[place]* on *[date]* at *[time]*.

In recognition of the diversity of views within the Church about the historic and current doctrine and practice of the Church in relation to human sexuality and in the interests of the peace and unity of the Church, departure from the practice of the Church in relation to human sexuality is permitted in certain circumstances.

The purpose of the Kirk Session meeting just intimated will be for the Kirk Session to decide whether to depart from the Church's practice in relation to human sexuality in order for applications for *[*the current vacancy / *the proposed appointment of a [insert title of appointment]]* to be considered from, amongst others, individuals who are in a civil partnership.

In terms of the process for a decision to depart contained in the [Ministers and Deacons in Civil Partnerships Act] (Act [] [2015], this will be a [**first meeting of the Kirk Session on this matter and therefore the vote will be of an indicative nature only. It will require to be followed up at a subsequent meeting of the Kirk Session by a second vote in favour of the decision to depart in order to take effect. OR *second meeting of the Kirk Session on this matter and therefore the vote will be of a determinative nature. If the vote is in favour of the decision to depart, then that decision will take effect.*]

Both votes on this matter must achieve a majority of those present and entitled to vote in order to take effect.

**Please select appropriate alternative.*

Note: the form of the above edictal intimation will require to be amended appropriately where the charge in question is part of a linking, deferred linking or deferred union.

– C –
**REGULATIONS OF
THE GENERAL ASSEMBLY 2014**

**I REGULATIONS I, 2014 REPLACING THE REGULATIONS FOR THE MINISTRIES CAR LOAN FUND
(REGULATIONS IV, 1965)**

Edinburgh, 19 May 2014, Session III

1. The Ministries Council shall be the Trustees and Administrators of the Ministries Car Loan Fund (hereinafter referred to as “the Fund”).
2. The Council shall have the power to increase the capital of the Fund, originally £21,000, out of such funds as may be available for the purpose.
3. The object of the Fund shall be the granting of loans to ministers and parish staff of charges of the Church of Scotland in Scotland or England (hereinafter referred to as “the borrower”) for the sole purpose of assisting the borrower to purchase a motor car.
4. The Council shall decide the amount of each loan, but the maximum loan shall be £5,000 or such other sum as may be determined by the Council from time to time.
5. If the borrower is in receipt of a Stipend/Salary in excess of the **Ministers 5 Point Stipend Scale Year 2** at the time the loan is paid out, then the borrower will incur an interest charge at the current rate of 6% or at a rate to be determined by the Council from time to time.
6. Loans shall be repaid over three years in monthly instalments, commencing on the last day of the month following payment of the loan. Loan repayments shall be taken by deductions from stipend/salary paid through the Centralised Payment of Stipend System.
7. In the event of the borrower ceasing to hold a pastoral charge or appointment, as the case may be, of the Church of Scotland in Scotland or England, he or she shall immediately repay any balance of the loan, and interest if applicable, which is outstanding. Likewise, in the event of the death of the borrower, the whole balance of the loan, and interest if applicable, shall be immediately repayable and shall form a debt against the estate. In either of these events, if any sums should be due to the borrower, or the estate as the case may be, from funds or other monies held by the Council or the General Treasurer of the Church of Scotland, the Council shall be entitled to apply such sums so far as necessary in reduction of the borrower’s, or the estate’s, indebtedness to the Fund.
8. The car for which a loan has been made can only be traded-in or sold or otherwise disposed of after the loan has been repaid in full, unless otherwise agreed in writing with the Council.
9. The borrower shall forthwith insure the car, and while any part of the loan remains unpaid shall keep the car insured under a fully comprehensive policy.

- 10. Application for a loan from the Fund shall be made in the form of the Application form attached to these Regulations. On receipt of the loan monies, the borrower shall immediately sign and return to the Ministries Council the Form of Acknowledgement attached to these Regulations.
- 11. Apart from the Council's interest in a car as a result of a loan, the car is the property of the borrower who is responsible for Road Fund Licence, motor insurance and all running costs, maintenance and repairs.
- 12. By accepting a loan from the Ministries Car Loan Fund, the borrower shall be held to have accepted it under the foregoing Regulations and shall be obliged to comply with the foregoing Regulations and to fulfil all obligations imposed on him or her thereunder.
- 13. No alterations shall be made in the foregoing Regulations except by authority of the General Assembly, and that only after any proposed alterations have been considered and reported on by the Council.

Application form attached.

APPLICATION

To Miss Elizabeth Dailly, Ministries Council Finance,
121 George Street, Edinburgh, EH2 4YN

MADAM, - I wish to make application for a loan of £ on the terms above stated, and I have filled up and signed the annexed schedule of particulars.

I am,

Yours faithfully,

(Signature)

(Full postal address).....

..... (Date)

Schedule of Particulars

- 1. Full name of applicant.....
- 2. Present charge or Post and Presbytery.....
- 3. Date of applicant's birth
- 4. Date of applicant's ordinationand of his/her induction, if on separate date.....
- 5. Particulars of car to be purchased:-
Make Model..... C.C's.....
Date first registered Mileage

CAR LOANS WILL ONLY BE PAID OUT WHEN AN INVOICE OR OTHER DOCUMENTARY EVIDENCE HAS BEEN SENT TO THE DEPARTMENT

FORM OF ACKNOWLEDGEMENT

RECEIVED from the TRUSTEES of the MINISTRIES CAR LOAN FUND in connection with the Church of Scotland the sum of £..... in loan, and subject to the Regulations of said Fund, and any alteration thereof: and I authorise the Council of Ministry to make deductions in terms of Regulation 6.

(Signature)

(Date)

(Place of Signing)

II REGULATIONS AMENDING THE REGULATIONS FOR THE “GO FOR IT” FUND (REGULATIONS IV 2012)
Edinburgh, 19 May 2014, Session III

The General Assembly hereby enact and ordain that the Regulations for the “Go For It” Fund (Regulations IV 2012), shall be amended as follows:

1. *In section 3, delete the word “Scotland” and substitute the words “the Church’s UK Presbyteries”.*
2. *In section 4, delete the words “Scotland’s most disadvantaged individuals” and replace them with the words “the most disadvantaged communities”.*
3. *In section 5, delete the word “Scotland” and substitute the words “the Church’s UK Presbyteries”.*

GENERAL ASSEMBLY 2014

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	Fiona Mathieson Alexander Millar		
Members Catherine Coull Ex Officiis Conveners of: Church and Society Ministries Mission and Discipleship Panel on Review & 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 Andrew Kimmitt Murdo Macmillan*	Elizabeth Fox* Anne Lamont	John Corrigan David Watt

Grant Barclay, *Convener*
Iain Johnston, *Vice-Convener*

AUDIT COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers			
Members Ian Laing		Charles Scott*	

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 Janet Foggie* Caroline Lockerbie	David Rankin	Gordon McCracken*	Keith Mack
Members	Marshall Halliday Nicola Whyte		Merlyn Ball

Donald Campbell, *Convener*
David Cameron, *Vice-Convener***COMMITTEE TO NOMINATE THE MODERATOR**

Ministers and Deacons Rev Jonathan Fleming Rev Rosemary Frew Rev Robert Hamilton Rev Joanne Hood Rev Alexander Horsburgh Rev Bryan Kerr Rev James McNay Mr David Nicholson DCS	Members Mr John Cunningham Mr Norman Jamieson Mr John Kerr Miss Christine MacKenzie Mrs Jean Macrae Mr William Meldrum Dr A Sonia Sharkey
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E Lorna Hood, *Convener*

NOMINATION COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Matthew Bicket Alan Birss Colin Caskie Marion Dodd John McPake	Catherine Beattie Richard Houston John Urquhart	Mark Nicholas Muriel Willoughby Andrew Wilson	Robert Craig Charles Finnie George Shand
Members Amanda Philip	Sheila MacLeod	Irene Crosthwaite Marian Macintyre Elspeth Smith	Ann Bowie John Cunningham David Lloyd Alasdair MacLean

Kenneth Stott, *Convener*
Ann Lyall DCS, *Vice-Convener*

JUDICIAL COMMISSION

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Grant Barclay Derek Brown Catherine Collins Alexander Forsyth Scott McKenna Jennifer Macrae Colin Renwick	Robert Anderson Fiona Douglas Ranald Gauld Malcolm Rooney	Christine Goldie Bruce McNicol Fiona Smith Stuart Smith	Richard Baxter Alan Dunnett Kenneth Elliott Neil Gardner Alan Greig William Hewitt Alexander Horsburgh Douglas Irving Victoria Linford Ian McLean
Elders David Alexander Colin Scott Mackenzie Leslie Moffat	Bruce Anderson Jean Broadwood Steuart Dey Stuart Gardiner Andrew Hodge Robert Hynd	Robin Braidwood John Crichton Angus Hogg Isabell Montgomerie Nigel Orr James Wallace	Catherine Coull David Laing Helen MacKenzie Hugh Mackintosh Susan Pym James White

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 Clark George Cowie John Ferguson Thomas Riddell	Hugh Conkey Alan Garrity Jane Howitt Sheila Kirk John McPake Fraser Penny Alan Reid	Alan Hamilton Alistair May Val Ott Sally Russell Lindsay Schlüter David Sutherland Alison Swindells
Deacons and Elders John Anderson Elizabeth Ashmole Morag Crawford DCS Alan Dewar Richard Henderson Nigel Lawrie Richard McFarlane Catherine Mappin Anne Mulligan DCS Judith Pearson	Alexander Bolland Robert Hynd Helen McLeod Aileen Nimmo William Windram	Veronica Crerar

ARBITRATION PANEL

Ministers Ian Black H Taylor Brown Michael Gargrave Elizabeth Kenny Hilary McDougall Eleanor McMahon Alistair Malcolm Iain Paton Betty Smith	Members Diane Ashton George Grant Patricia Kingston George Lawson Arthur McDonald Alan Muat Michael Ramsay John Rice Fred Stephen Jack Tasker Bill Wishart
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MINISTRIES APPEAL PANEL

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers	David Arnott Jennifer Macrae*		
Members	Robin Stimpson		

Bruce McNicol, *Convener*
Carole Hope, *Vice Convener*

PERSONNEL APPEAL PANEL

Members Alan Dunnett Mary Haddow David McClements Alistair McGregor	Norma Shippin Sheilagh Stewart Maureen Stitt Eilidh Wiseman
--	--

Solicitor of the Church, *Secretary*

SAFEGUARDING APPEAL PANEL

Members Eleanore Anderson Maureen Bowman Mary Coles	Moirra Goudie Alan Miller Hugh Wright
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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	Sheilagh Kesting* Anne Paton	James Stewart	
Members		Bill Livingstone*	Lorna Finley* Stuart Wilson

David Denniston, *Convener***IONA COMMUNITY BOARD**

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers			David McLachlan
Members William Findlay	Alan Kimmitt* Morag Michael		Fiona Cunningham*

Allan Gordon, *Convener***THE CHURCH OF SCOTLAND TRUST**

Ministers John Chalmers Iain Cunningham	Members Angus Bethune Robert Brodie Stuart Lynch Thomas Watson
--	---

John Hodge, *Chairman*
Christopher Mackay, *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 Presbytery and Parish Workers	Member Nominated Trustees for the Pension Scheme for Ministers and Overseas Missionaries
Graeme Caughey Robert Coulter John McCafferty Douglas Millar Hamish Scott Andrew Sutherland	Gordon Jamieson	Alexander Falconer	Colin Brockie Douglas Cranston

John McCafferty, *Chairman*
Graeme Caughey, *Vice-Chairman*
Steven Kaney, *Secretary*

CHURCH OF SCOTLAND INVESTORS TRUST

Members	
Alan Aitchison Norval Bryson Robert Burgon David Campbell Michael Dick Brian Duffin Jane Henderson	Isobel Hunter Rodger Nisbet Donald Tosh Tom Walker Grant Wilson Gordon Young

Alistair Gibb, *Chairman*
Catherine Alexander, *Vice-Chairman*

HOUSING AND LOAN FUND

Ministers	Members
Dorothy Anderson Catherine Collins Henry Findlay MaryAnn Rennie	Walter Barbour James Erskine Iain Mowat Ronald Wright

Grahame Lees, *Chairman*
Ian Taylor, *Deputy Chairman*
Lin Macmillan, *Secretary*

GENERAL TRUSTEES

Ministers John Cairns David Clark James Cutler Lorna Hood James Jack Neil MacGregor Ronald Yule	Elders Robert Balfour Wattie Barbour Stewart Brymer Gavin Burnett William Cruickshank Michael Cunliffe William Hall Alan Kennedy Douglas Kerr Peter King William Lawrie Kenneth Macaldowie Arthur McDonald	William McInnes Iain Munro Neil Price Ian Smith Robin Stimpson Gordon Stirling Donald Thomas Ian Townsend Stewart Toy Roger Trueman Ian Trushell Raymond Young	Advisory Members Laura Dunlop John Hume Michael Hunter Chris Johnstone David Menzies Alisdair Pringle John Rhind James Stewart Rosalind Taylor Jeanette Whitecross
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Iain Douglas, *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 Bryan Kerr	Joanne Hood	Neil Gardner* Fiona Smith	Scott Brown Kristina Herbold Ross Donald McCorkindale
Members	Ella Gill David Nicholson DCS*		Robin Arnott

Derek Browning, *Convener*
Judith Pearson, *Vice-Convener*

CENTRAL SERVICES COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers		Rosemary Frew*	
Members		Bob Scott	Violet Service Mary Sweetland*

Bill Steele, *Convener*
David Brackenridge, *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 Louis Kinsey David Young	Philip Majcher*	Scott Rae*	Colin Brockie* David Gemmell Donald Prentice Graham Smith* Steven Thomson
Members Douglas Hunter Neil Morrison James Wardrop*	Rosemary Hoskins Ronald Proctor	Catherine Latimer Jo Young*	David Anderson Stuart Bridges Richard Campbell- Doughty* Carolyn MacLeod

Gordon Craig, *Convener*
John Murdoch, *Vice-Convener*

ECUMENICAL RELATIONS COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Lindsay Schlüter*			Stephen Fulcher
Members		Anikó Bradwell Angus Swan	Marjorie Paton

Alison McDonald, *Convener*
Peter Donald, *Vice-Convener*

LEGAL QUESTIONS COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Alistair May Duncan Shaw			
Members Jill Bell* Ian MacLagan	Christopher Dunn* Alan Saunderson Robin Stimpson	James McLean	Barbara Finlayson Robert Hynd*

Alan Hamilton, *Convener*
George Cowie, *Vice-Convener*

SAFEGUARDING COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Bryce Calder			Douglas Irving
Members	Joy Gillies		Caroline Deerin Elizabeth Garrity* John Pears

Karen Campbell, *Convener*
Sheila Ritchie, *Vice-Convener*

THEOLOGICAL FORUM

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Mark Malcolm	David Fergusson Doug Gay	Glenn Chestnutt Donald MacEwan	Kenneth Jeffrey
Members Liz Grant Moyra McCallum DCS	Lindsay Sawyer	Anette Hagan	

Iain Torrance, *Convener*
Frances Henderson, *Vice-Convener*

CHURCH AND SOCIETY COUNCIL

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Alexander Fraser* John Laidlaw	Shuna Dicks Sigrid Marten	Valerie Allen* Alan Hamilton-Messer Peter Nimmo John Povey Matthew Ross*	Ruth Halley* John Nugent Bruce Sinclair
Members Rona Mackie Black	Kathleen Aspinwall Finlay Buchanan Anne Goodall John Kennedy Catriona Ross Sheena Wurthmann*	John McConnachie Iain Mitchell* Glenn Walker*	Dan Gunn David Johnson Marjorie Paton Charles Smith Hazel Watson* Rhoda Wright*

Sally Foster-Fulton, *Convener*
Christopher Wigglesworth*, *Vice-Convener*

MINISTRIES COUNCIL

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Glenn Chestnutt Catherine Collins Keith Graham Mhorag Macdonald Scott Raby Lindsay Schlüter Graham Smith	Rolf Billes Jane Howitt Robert Mallinson Graham Nash* Julie Woods John Young	David Black Edward Lyons Leslie Milton* Val Ott Sarah Ross Stuart Sharp Terry Taylor James Teasdale	Sarah Brown Jonathan Fleming Alison Meikle* Andrew Morrice Andrea Price* Mhairi Wallace
Members Leslie Moffat	Mary Cartwright Alan Imrie Alan Naylor	Charles Godon Michael Newlands Anne Noble Allan Sim	David Alexander James White

Neil Dougall, *Convener*Colin Brough, Neil Glover*, Marjory MacLean, Derek Pope, *Vice-Conveners***MISSION AND DISCIPLESHIP COUNCIL**

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Elizabeth Crumlish Robert Milne	Martin Fair Mandy Hickman Kenneth Mackenzie Gillean Maclean Jamie Milliken John Paterson James Robertson	Daniel Manastireanu Abi Ngunga	Stephen Fulcher Sandi McGill John Orr
Members Helen-May Bayne Robert McQuistan Christopher Macrae Alan Watson	Lynne McEwen Darren Philip	Craig Durning Elspeth McCallum	Fiona Marks Andrew Morrison

Colin Sinclair, *Convener*Daniel Carmichael, John Hawthorn, Norman Smith, *Vice-Conveners*

CHURCH ART AND ARCHITECTURE COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers	Allan McCafferty	Harry Mowbray	William Hogg* Alison Mehigan*
Members Paul Faris Alistair Smith Roger Trueman	James Alexander* Alasdair Donaldson Campbell Duff* Paul Goode Caroline Lewis	Edward Hawke* Ian Robb	William Riddick

Graeme Roberts, *Convener*
David Logan, *Vice-Convener*

SOCIAL CARE COUNCIL

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Arrick Wilkinson	Thomas Riddell Hugh Stewart	David Gray Ramsay Shields	Sheila Moir
Members Stuart Lynch* Alasdair MacRae	Thomas Chadwick* Clare Fleming* Douglas Hope Irene McGugan Ian Russell*	Adrian Bark* Martha Bogle Mary Ford Brenda Graham Kathleen MacPherson Sheila Robertson Angus Swan Bill Usher*	Jo Elliot David Matheson Grant Petrie Susan Pym* Bill Steele* William Wallace* William Wishart DCS

Sally Bonnar, *Convener*
Richard Begg, Richard Frazer, *Vice-Conveners*

WORLD MISSION COUNCIL

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Russell Barr Robin Hill Alan Miller	Elisabeth Cranfield Joanne Evans-Boiten Sandor Fazakas	Susan Brown* Alison Burnside Alistair Donald Aftab Gohar Tina Kemp	Dougal Edwards Graham McGeoch Miller Milloy Francis Murphy
Members Ailsa Henderson* Maureen Jack	Lesley Balaj John McArthur* Fraser Simm	Anikó Bradwell Mukami McCrum Valerie Macniven Douglas Short	Gillian MacPherson* Charles Munn Roy Nelson* Miriam Weibye

Iain Cunningham, *Convener*
Valerie Brown, Christine Sime, *Vice-Conveners*

NOTES

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NOTES

The Church of Scotland
General Assembly

2014



**Hands Across the
World**

PART III

A – ROLL OF MEMBERS
B – MINUTES OF PROCEEDINGS
C – CASE WITH DELIVERANCES
D – STANDING ORDERS

SECTION A

ROLL OF MEMBERS

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ROLL AND STANDING ORDERS

ASSEMBLY OFFICE-BEARERS		
Title	Name	No
<i>Moderator</i>	Rt Rev E Lorna Hood *	856
<i>Moderator-Designate</i>	Rev John P Chalmers *	857
<i>Chaplains</i>	Rev Ian W Alexander *	858
	Rev MaryAnn R Rennie *	859
<i>Acting Principal Clerk</i>	Rev Dr George J Whyte †	860
<i>Acting Depute Clerk</i>	Rev George S Cowie †	861
<i>Procurator</i>	Ms Laura Dunlop QC †	862
<i>Law Agent</i>	Mrs Janette S Wilson †	863
<i>Precentor</i>	Rev Dr Douglas Galbraith	864
<i>Chief Steward</i>	Mr William Mearns	
<i>Assembly Officer</i>	Mr David McColl †	
<i>Assistant Assembly Officer</i>	Mr Craig Marshall †	
BUSINESS COMMITTEE		
<i>Convener Nominate</i>	Rev Janet S Mathieson †	865
<i>Vice-Convener Nominate</i>	Rev Dr Derek Browning †	866

* 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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		42	Lochcarron-Skye
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29	Dundee		
24	Dunfermline	4	Melrose and Peebles
8	Dumfries and Kirkcudbright	35	Moray
27	Dunkeld and Meigle		
5	Duns	45	Orkney
1	Edinburgh	28	Perth
47	England		
48	Europe	39	Ross
22	Falkirk	26	St Andrews
		46	Shetland
16	Glasgow	23	Stirling
33	Gordon	40	Sutherland
14	Greenock and Paisley		
17	Hamilton	43	Uist
37	Inverness	2	West Lothian
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ROLL OF COMMISSIONERS

1. Presbytery of Edinburgh

Minister

1. Rev William L Armitage, (Edinburgh: London Road)
2. Rev Peter I Barber, Edinburgh: Gorgie Dalry
3. Rev Dr G Russell Barr, Edinburgh: Cramond
4. Rev Rolf H Billes, Edinburgh: Colinton
5. Rev Kenneth S Borthwick, Edinburgh: Holy Trinity
6. Rev David Cameron, Edinburgh: Dean
7. Rev Jonathan de Groot, Edinburgh: St Stephen's Comely Bank
8. Rev Jane M Denniston, Ministries Council
9. Rev Alistair P Donald, Chaplain, Heriot Watt University
10. Rev Carol H M Ford, Edinburgh: St Margaret's
11. Rev Ian Y Gilmour, Edinburgh: St Andrew's & St George's West
12. Rev James J Griggs, Edinburgh: Corstorphine St Anne's
13. Very Rev James Harkness KCVO CB OBE DD, (Chaplain General)
14. Rev Dr Jared W Hay, Edinburgh: Priestfield
15. Rev Jack Holt, Edinburgh: Polwarth
16. Rev Eric W S Jeffrey JP, (Edinburgh: Bristo Memorial)
17. Rev Alistair H Keil, Edinburgh: Greenside
18. Very Rev Finlay A J Macdonald DD, (Principal Clerk)
19. Rev Cameron Mackenzie, Edinburgh: The Tron Kirk (Gilmerton & Moredun)
20. Rev Robert A Mackenzie, Edinburgh: Leith St Andrew's
21. Rev Angus R Mathieson, Ministries Council
22. Rev Iain May, Edinburgh: Leith South
23. Rev Moira McDonald, Edinburgh: Corstorphine Old
24. Rev Jeremy R H Middleton, Edinburgh: Davidson's Mains
25. Rev Melville F Schofield, (Hospital Chaplain)
26. Rev Alison I Swindells, Edinburgh: Greenbank
27. Rev William R Taylor, Prison Chaplain
28. Rev Dr Fiona Tweedie, Ordained Local Minister
29. Rev Jenny Williams, Christian Fellowship of Healing

Elder

30. Mrs Georgie Anderson, Edinburgh: Marchmont St Giles'
31. Mrs Joanne Baird, Edinburgh: Leith St Andrew's
32. Mr Cameron Black, Edinburgh: Holy Trinity
33. Mr William S Black, Edinburgh: Balerno
34. Dr Gavin F Brydone, Edinburgh: Canongate
35. Mrs Mary Davidson, Edinburgh: Liberton
36. Mr A Craig Duncan, Edinburgh: Davidson's Mains
37. Dr Alison Elliot OBE LLD DD FRSE, Edinburgh: Greyfriars
38. Mrs Isobel Evans, Edinburgh: Leith South
39. Mr William Farquhar, Edinburgh: Colinton
40. Mr Alan Fisher, Edinburgh: Muirhouse St Andrew's
41. Miss Hazel Hastie, Edinburgh: Drylaw
42. Ms Dee D Hunter, Edinburgh: Ratho
43. Mr Norman Jamieson, Edinburgh: Barclay Viewforth
44. Mrs Caroline Kehoe, Edinburgh: Greenbank
45. Mrs Christina Laing, Edinburgh: Old Kirk
46. Mr Malcolm E Linklater, Edinburgh: Portobello St Philip's Joppa
47. Miss Alison E MacLeod, Edinburgh: Reid Memorial
48. Dr R Niall D Martin, Edinburgh: Leith North
49. Mr Peter McIntyre, Edinburgh: Richmond Craigmillar
50. Ms Karen W F McKay, Edinburgh: Kirkliston
51. Mr David Nicholson, Edinburgh: Stockbridge
52. Mr William Porteous, Edinburgh: Currie
53. Mr Leslie J G Purdie, Edinburgh: Leith Wardie
54. Mrs Joan E Scott, Edinburgh: St Margaret's
55. Mr Robin M Stimpson, Edinburgh: Morningside
56. Mr Eddie Thorn, Edinburgh: Blackhall St Columba's
57. Mr John G Watson, Edinburgh: Davidson's Mains
58. Ms Miriam J Weibye, Edinburgh: Craigmillar Park

Deacon

59. Mrs Elizabeth Crocker DCS, Edinburgh: St David's Broomhouse
60. Miss Sheila Moyes DCS, (Edinburgh: Drylaw)
61. Mrs Pauline Rycroft DCS, Edinburgh: St Margaret's

2. Presbytery of West Lothian**Minister**

- 62. Rev Dr Robert A Anderson, Blackburn & Seafield
- 63. Rev Dr D Stewart Gillan, Linlithgow: St Michael's
- 64. Rev Dr Andre J Groenewald, Kirknewton & East Calder
- 65. Rev Marc B Kenton, Strathbrock
- 66. Rev A Scott Marshall, Abercorn I/w Pardovan, Kingscavil & Winchburgh
- 67. Rev Dr Ian D Maxwell, Uphall: South
- 68. Rev Duncan Shaw, Presbytery Clerk

Elder

- 69. Mr Alex Brown, Kirknewton & East Calder
- 70. Mrs Morag J Cameron, Uphall: South
- 71. Miss Fiona M Duke, Linlithgow: St Michael's
- 72. Mrs Jean B Kershaw, Pardovan, Kingscavil & Winchburgh
- 73. Mr Robert Millar, Strathbrock
- 74. Mr George Shiels, Abercorn
- 75. Mr Edward M Younger, Blackburn & Seafield

Deacon

- 76. Miss Margaret Corrie DCS, Armadale
- 77. Miss Ann Merrilees DCS, (Glasgow: St. James' (Pollok))

3. Presbytery of Lothian**Minister**

- 78. Very Rev John B Cairns KCVO DD LLD, (Aberlady I/w Gullane)
- 79. Rev Andrew B Dick, Musselburgh: St Michael's Inveresk
- 80. Rev Neil J Dougall, North Berwick: St Andrew Blackadder
- 81. Rev Graham L Duffin, Loanhead
- 82. Rev Joanne H G Evans-Boiten, Athelstaneford I/w Whitekirk & Tynninghame
- 83. Rev Suzanne G Fletcher, Dunglass
- 84. Rev Dr Robin E Hill, Gladsmuir I/w Longniddry
- 85. Rev Alexander G Horsburgh, Dalkeith: St Nicholas' Buccleuch
- 86. Rev David D Scott, Traprain
- 87. Rev Jock Stein, (Tulliallan & Kincardine)
- 88. Rev Laurence H Twaddle, Belhaven I/w Spott

Elder

- 89. Mr Graeme H Bettison, Cockenzie & Port Seton: Old
- 90. Mr James F Couper, Longniddry
- 91. Mr Francis Fiddes, Bolton & Saltoun
- 92. Mrs Irene Heron, Traprain
- 93. Mrs Joan H Houston, Athelstaneford
- 94. Mr John D McCulloch DL, Presbytery Clerk
- 95. Mr James McMillan, Penicuik: St Mungo's
- 96. Mrs Alison M Mill Irving, Yester
- 97. Mr John Stewart, Musselburgh: St Michael's Inveresk
- 98. Mr George A Turnbull, North Berwick: St Andrew Blackadder
- 99. Mr Victor N U Wood, Spott

4. Presbytery of Melrose and Peebles**Minister**

- 100. Very Rev A David K Arnott, (St Andrews: Hope Park I/w Strathkinness)
- 101. Rev Alistair G Bennett, Bowden & Melrose
- 102. Rev Linda Dunbar, Carlops I/w Kirkurd & Newlands I/w West Linton: St Andrew's
- 103. Rev Elspeth Harley, Caddonfoot I/w Galashiels: Trinity
- 104. Rev Malcolm M Macdougall, Eddleston I/w Peebles: Old
- 105. Rev Sheila W Moir, Maxton & Mertoun I/w Newtown I/w St Boswells

Elder

- 106. Ms Ishbel Adamson, Galashiels: Old & St Paul's
- 107. Mrs Janette Cameron, Peebles: Old
- 108. Dr Margaret Habeshaw, Kirkurd & Newlands
- 109. Mr John Henderson, Bowden & Melrose
- 110. Mr Ed Martin, Galashiels: Trinity
- 111. Mrs Ann Smith, Maxton & Mertoun

5. Presbytery of Duns**Minister**

- 112. Rev Andrew N Haddow, Coldingham & St Abbs I/w Eyemouth
- 113. Rev Ann Inglis, Langton & Lammermuir Kirk
- 114. Rev Thomas S Nicholson, Gordon I/w Greenlaw I/w Legerwood I/w Westruther

Elder

- 115. Mrs Marianne C Karsgaard, Coldingham & St Abbs
- 116. Mrs Molly F Keuleers, Greenlaw
- 117. Mrs Janet B Shearer, Langton & Lammermuir Kirk

6. Presbytery of Jedburgh**Minister**

- 118. Rev Graham D Astles, Jedburgh: Old & Trinity
- 119. Rev Anna Rodwell, Oxnam
- 120. Rev Michael Scouler, Cavers & Kirkton I/w Hawick Trinity

Elder

- 121. Mrs Muriel Bowie, Hawick: Trinity
- 122. Mrs Moira Land, Oxnam
- 123. Mr Ron Manwell, Jedburgh: Old & Trinity

7. Presbytery of Annandale and Eskdale**Minister**

- 124. Rev Adam J Dillon, Kirkpatrick Juxta I/w Moffat: St Andrew's I/w Wamphray
- 125. Rev C Bryan Haston, Presbytery Clerk
- 126. Rev Dr Frances M Henderson, Hoddum, Kirtle-Eaglesfield & Middlebie
- 127. Rev John G Pickles, Annan: St Andrew's I/w Brydekirk

Elder

- 128. Mr Alan Dodds, Annan: Old
- 129. Mrs Maureen McDiarmid, Annan: St Andrew's
- 130. Mrs Christine Owen, Hoddum, Kirtle-Eaglesfield & Middlebie
- 131. Dr A Sonia Sharkey, Moffat: St Andrew's

8. Presbytery of Dumfries and Kirkcudbright**Minister**

- 132. Rev Dr David Bartholomew, Balmaclellan & Kells I/w Carsphairn I/w Dalry
- 133. Rev Donald Campbell, Dumfries: St George's
- 134. Rev William T Hogg, Sanquhar: St Bride's
- 135. Rev Douglas R Irving, Kirkcudbright
- 136. Rev William W Kelly, Dumfries: Troqueer
- 137. Rev Stuart Mill, Durisdeer I/w Thornhill I/w Penpoint, Keir & Tynron
- 138. Rev Mhairi Wallace, Ordained Local Minister

Elder

- 139. Mr James Adams, Crossmichael & Parton
- 140. Mrs Oonagh Dee, Colvend, Southwick & Kirkbean
- 141. Mrs June Marchbank, Dumfries: St George's
- 142. Mrs Jean McAleer, Closeburn
- 143. Mr James Sloan, Carsphairn
- 144. Mrs Helen Teenan, Dumfries: Troqueer
- 145. Mr David Wishart, Corsock & Kirkpatrick Durham

9. Presbytery of Wigtown and Stranraer**Minister**

- 146. Rev John H Burns, Inch I/w Portpatrick I/w Trinity Church of Stranraer
- 147. Rev Joyce Harvey, Kirkmabreck I/w Monigaff
- 148. Rev Ian McIlroy, Stranraer: High Kirk
- 149. Rev Tom M McWhirter, Old Luce I/w New Luce

Elder

- 150. Mrs Jean Heron, High Kirk of Stranraer
- 151. Mr Ronald Irving, Inch I/w Portpatrick I/w Trinity Church Stranraer
- 152. Mr Terry Lee, Inch
- 153. Mr Sam Scobie, Presbytery Clerk

10. Presbytery of Ayr**Minister**

- 154. Rev Fraser R Aitken, Ayr: St Columba
- 155. Rev Jim Crichton, (Ayr: St Leonard's I/w Dalrymple)
- 156. Rev Helen E Cuthbert, New Cumnock
- 157. Rev Kenneth C Elliott, Presbytery Clerk
- 158. Rev George R Fiddes, Prestwick: St Nicholas'
- 159. Rev William Hannah, (Muirkirk)
- 160. Rev Robert Mayes, Dundonald
- 161. Rev Stephen Ogston, Ballantrae I/w St Colmon
- 162. Rev Derek Peat, Troon: St Meddan's
- 163. Rev Scott M Rae, Muirkirk I/w Old Cumnock: Trinity

Elder

- 164. Dr Dorothy Ferguson, Troon: St Meddan's
- 165. Mrs Mary G Harper, New Cumnock
- 166. Mr James A S Kirk, Straiton
- 167. Mrs Elizabeth Lyons, Prestwick: St Nicholas'
- 168. Mr Gordon Macdonald, Prestwick: Kingcase

169. Miss Margaret W McIntosh, Prestwick: St Nicholas'
 170. Mr George Park, Ayr: St Columba
 171. Mrs Claire Pirie, St Colmon
 172. Mr Scott Riddex, Old Cumnock: Trinity
 173. Mrs Elizabeth Riome, Maybole

11. Presbytery of Irvine and Kilmarnock

Minister

174. Rev Dr S Grant Barclay, Kilmarnock: St Kentigern's
 175. Rev Andrew R Black, Irvine: Relief Boutreehill
 176. Rev David S Cameron, Kilmarnock: New Laigh Kirk
 177. Very Rev David W Lacy DLitt, Kilmarnock: Kay Park
 178. Rev George K Lind, Stewarton: St Columba's
 179. Rev Charles Lines, Darvel
 180. Rev John A Urquhart, Kilmaurs: St Maur's Glencairn
 181. Rev Neil Urquhart, Irvine: Fullarton

Elder

182. Mr Andrew W Bryson, Kilmarnock: New Laigh Kirk
 183. Dr Robin R Burnett, Irvine: Fullarton
 184. Mr William Caldwell, Kilmarnock: Kay Park
 185. Mr I Steuart Dey, Presbytery Clerk
 186. Mrs Elizabeth Higton, Darvel
 187. Mr Derek I'Anson, Kilmarnock: New Laigh Kirk
 188. Mr Peter Neish, Stewarton: St Columba's
 189. Mr Ian C Rennie, Kilmarnock: St Kentigern's

Deacon

190. Mrs Barbara Urquhart DCS, Kilmarnock: New Laigh Kirk

12. Presbytery of Ardrossan

Minister

191. Rev M Scott Cameron, Stevenston: High
 192. Rev Dorothy A Granger, Ardrossan & Saltcoats Kirkgate
 193. Rev Roderick I T MacDonald, Beith
 194. Rev James J McNay, West Kikbride
 195. Rev Arthur Sherratt, Saltcoats: St Cuthbert's
 196. Rev James R Teasdale, Dalry: St Margaret's

Elder

197. Mrs Jane C Q Hunter, Shiskine
 198. Miss Jemima M McSwan, Ardrossan & Saltcoats Kirkgate
 199. Mrs Deirdre Murray, West Kilbride
 200. Mr Alan K Saunderson, Presbytery Clerk
 201. Mrs Ann D Tyler, Fairlie
 202. Mr Kenneth S Welch, Largs: St Columba's

13. Presbytery of Lanark

Minister

203. Rev Elizabeth Clelland, Assistant Chaplain, Braehead Christian Healing Centre
 204. Rev Bryan Kerr, Lanark: Greyfriars
 205. Rev R Russell McLarty, Co-ordinator, Chance to Thrive Project
 206. Rev Steven Reid, Crossford I/w Kirkfieldbank
 207. Rev George C Shand, Cairngryffe I/w Libberton & Quothquan I/w Symington

Elder

208. Mrs Libby J Muir, Carluke: St Andrew's
 209. Mr Cameron Murray, Crossford
 210. Miss Iris Nelson, Carluke: St John's
 211. Mr James Watt, Cairngryffe
 212. Mrs Jennifer E Worthington, Upper Clyde

14. Presbytery of Greenock & Paisley

Minister

213. Rev Robin N Allison, Elderslie Kirk
 214. Rev Dr Charles Cameron, Johnstone: St Andrew's Trinity
 215. Very Rev John C Christie, Interim Minister
 216. Rev Alistair Cook, Paisley: Lylesland
 217. Rev Morris Coull, (Greenock Lyle Kirk)
 218. Rev Robert Craig, Paisley: Stow Brae Kirk
 219. Rev Suzanne Dunleavy, Bridge of Weir: St Machar's Ranfurly
 220. Rev Jonathan Fleming, Erskine
 221. Rev D Ritchie M Gillon, Paisley: St Luke's
 222. Rev Andrew T MacLean, Langbank I/w Port Glasgow: St Andrew's
 223. Rev Daniel Manastireanu, Bishopton

224. Rev Ann C McCool, Johnstone: High
 225. Very Rev Alexander McDonald DUniv, (Ministries Council)
 226. Rev Dr Peter McEnhill, Presbytery Clerk
 227. Rev Pamela Noonan, Greenock: Lyle Kirk
 228. Rev Archibald Speirs, Port Glasgow: St Martin's

Elder

229. Mr James Bain, Renfrew: North
 230. Mrs Mary-Jane Bird, Bridge of Weir: St Machar's Ranfurly
 231. Mr Graham Black, Paisley: St Mark's
 232. Miss Julie Ferguson, Port Glasgow: St Martin's
 233. Mr Sandy Fergusson, Paisley: St Mark's Oldhall
 234. Mr John O Hawthorn, Old Gourock & Ashton
 235. Mrs Sheila Kerr, Paisley: Lylesland
 236. Mr Stewart Kerr, Paisley: Lylesland
 237. Mr Ian McCrorie MBE, Wellpark Mid Kirk
 238. Ms Anne McGregor, Port Glasgow: St Andrew's
 239. Mr Stewart Renton, Erskine
 240. Mrs Margaret Robertson, Old Gourock & Ashton
 241. Mr David Rourke, Inverkip
 242. Mr John Stewart, Paisley: Oakshaw Trinity
 243. Mrs Joan Taylor, Greenock: East End
 244. Mr Robert Turner, Wallneuk North

Deacon

245. Mr Duncan Ross DCS, Paisley: St Ninian's

16. Presbytery of Glasgow

Minister

246. Rev David R Black, Glasgow: Pollokshields
 247. Rev Sandra Boyd, Glasgow: King's Park
 248. Rev Richard G Buckley, Glasgow: Trinity Possil & Henry Drummond
 249. Rev Daniel J M Carmichael, Lenzie: Union
 250. Rev Graham R G Cartlidge, Glasgow: Eastwood
 251. Rev Peter L V Davidge, Glasgow: Gallowgate
 252. Rev Alastair S Duncan, Glasgow: St George's Tron
 253. Rev Alexander M Fraser, Glasgow: Knightswood St Margaret's
 254. Rev Ian F Galloway, Glasgow: Gorbals
 255. Rev Mike R Gargrave, Glasgow: Clincarthill

256. Rev Dr Douglas C Gay, Principal, University of Glasgow
 257. Rev Neil M Glover, Glasgow: Cambuslang: Flemington Hallside
 258. Rev Roy J M Henderson, Glasgow: Pollokshaws
 259. Rev Karen E Hendry, Glasgow: Yoker
 260. Very Rev William C Hewitt, Presbytery Clerk
 261. Rev David P Hood, Glasgow: Merrylea
 262. Rev Fiona L Lillie, Glasgow: St John's Renfield
 263. Very Rev David W Lunan DD, (Presbytery Clerk)
 264. Rev John B MacGregor, Glasgow: Hillington Park
 265. Rev Donald M MacInnes, Glasgow: Gairbraid
 266. Rev Ada V MacLeod, Assistant, Glasgow Cathedral
 267. Rev Mark Malcolm, Chryston
 268. Rev Lynn M McChlery, Eaglesham
 269. Rev Hilary N McDougall, Congregational Facilitator
 270. Very Rev John D Miller DD, (Glasgow: Castlemilk East)
 271. Rev Dr A Leslie Milton, Cambuslang
 272. Rev Thomas Nelson, Netherlee
 273. Rev Douglas M Nicol, Glasgow: St Christopher's Priesthill & Nitshill
 274. Rev Wilma Pearson, Glasgow: Cathcart Trinity
 275. Rev Lyn M Peden, Glasgow: Penilee St Andrew
 276. Rev Barbara D Quigley, Glasgow: St Andrew's East
 277. Rev Dr David I Sinclair, Glasgow: Wellington
 278. Rev David G Slater, Gartcosh I/w Glenboig
 279. Rev Elisabeth G B Spence, Glasgow: Ibrox
 280. Rev Allan S Vint, Kilsyth: Anderson
 281. Rev Linda A W Walker, Auxiliary Minister
 282. Rev C Peter White, (Glasgow: Sandyford Henderson Memorial)
 283. Rev John Wilson, (Glasgow: Temple Anniesland)
 284. Rev William Wilson, Burnside Blairbeth
 285. Rev G Melvyn Wood, Glasgow: Blawarthill
 286. Rev Adah Younger, (Glasgow: Dennistoun Central)

Elder

287. Mrs Catherine Arbuckle, Glasgow: St James' (Pollok)
 288. Mr Robert Barclay, Glasgow: St Nicholas' Cardonald
 289. Mr A Norman Bolton, Glasgow: Stamperland
 290. Mr John Boyle, Glasgow: St George's Tron
 291. Miss Margaret Brough, Glasgow: St David's Knightswood

292. Ms Laura Buist, Glasgow: Jordanhill
293. Mr Gregor R Cameron, Glasgow: Sandyhills
294. Mr Donald Carmichael, Glasgow: Giffnock Orchardhill
295. Mrs Helen Cuthbertson, Glasgow: Possilpark Parish Church
296. Dr Alastair K Denholm, Glasgow: Williamwood
297. Mrs Marion Dunn, Glasgow: Tron St Mary's
298. Dr Niall J Fraser, Glasgow: St Margaret's Tollcross Park
299. Mrs Evelyn Greechan, Glasgow: Temple Annesland
300. Mr Andrew M Hadden, Glasgow: Sherbrooke St Gilbert's
301. Mr Leslie Hooper, Glasgow: Shettleston New
302. Mr William Izzard, Glasgow: Pollokshields
303. Mr Peter Kay, Glasgow: Trinity Possil & Henry Drummond
304. Mr Gordon J MacFarlane, Glasgow: Clincarthill
305. Mr W A Marvyn MacKay, Glasgow: Stepps
306. Mr Brian MacKenzie, Glasgow: Torrance
307. Miss Marion MacLeod, Glasgow: St Rollox
308. Dr Janet I Martin, Glasgow: South Carntyne
309. Miss Sheila C Martin, Rutherglen West & Wardlawhill
310. Mrs Isabel McDerment, Glasgow: Scotstoun
311. Ms Patricia M McGill, Glasgow: St John's Renfield
312. Mrs Brenda McGinnigle, Glasgow: Queen's Park
313. Miss Aileen McIntosh, Glasgow: Springburn
314. Professor Roger Sturrock, Glasgow: Ruchill Kelvinside
315. Miss Maureen P T McNabb, Glasgow: Cardonald
316. Mr William Meldrum, Glasgow: Lenzie Union
317. Mr Hugh Millar, Glasgow: Rutherglen Old
318. Mr Duncan P Mitchell, Glasgow, St Columba (Gaelic)
319. Mr James Moran, Glasgow: Ruchazie
320. Miss Jean T Morrison, Glasgow: Shettleston Old
321. Mrs Lesley Nisbet, Glasgow: Rutherglen Stonelaw
322. Dr Garry K Osbourne, Glasgow: Sandyford Henderson Memorial
323. Mr Eddie Romeo, Glasgow: Renfield St Stephen's
324. Mrs Helen Sturrock, Glasgow: Ruchill Kelvinside
325. Ms Annie Taylor, Glasgow: Cardonald
326. Miss Jeanette M Thomson, Glasgow: St Andrew's East
327. Mr Andrew Wilkin, Kirkintilloch: St David's Memoiral Park

Deacon

328. Mr Jim E Hamilton DCS, Maryhill
329. Mrs Karen M Hamilton DCS, Glasgow: Cambuslang
330. Miss Helen M Hughes DCS, (Glasgow: Tron St Mary's)

17. Presbytery of Hamilton

Minister

331. Rev Arthur P Barrie, (Hamilton: Cadzow)
332. Rev Gavin W Black, Motherwell: Crosshill
333. Rev Sandra Black, East Kilbride: Old
334. Rev Andrea M Boyes, Larkhall: Chalmers
335. Rev Allan B Brown, Shotts: Calderhead Erskine
336. Rev Kay Gilchrist, Airdrie: Jackson
337. Rev Robert A Hamilton, Airdrie: The New Wellwynd
338. Rev Caryl A E Kyle, Holytown I/w New Stevenston: Wrangholm Kirk
339. Rev Donald R Lawrie, Hamilton: South I/w Quarter
340. Rev Kevin MacKenzie, East Kilbride: Westwood
341. Rev Dr John L McPake, East Kilbride: Mossneuk
342. Rev Agnes A Moore, Bellshill: West
343. Rev Fiona Nicolson, Coatbridge: New St Andrew's
344. Rev Anne S Paton, East Kilbride: Old
345. Rev Keith W Ross, Congregational Development Officer
346. Rev John Stevenson, (Cambuslang St. Andrew's)
347. Very Rev Hugh R Wyllie DD, (Hamilton Old)
348. Rev Joanne C Hood, Hamilton: St John's
- 349.

Elder

350. Mr David Alexander, Uddingston: Viewpark
351. Mrs Elizabeth Baird, Hamilton: South
352. Mr Alan B Cox, Airdrie: The New Wellwynd
- 353.
354. Mr John Maddock, (Motherwell South)
355. Mr Craig Mains, Cleland Church
356. Mr Angus McConnell JP, East Kilbride: Old
357. Mrs Janie McDonald, Coatbridge: New St Andrew's
358. Mr Alexander Napier, Shotts: Calderhead Erskine
359. Mr Douglas Pearson, Uddingston: Burnhead
360. Mr Thomas Quinn, Quarter
361. Ms Jenny Rankin, Holytown I/w New Stevenston: Wrangholm Kirk

362. Mr George Robertson, Hamilton: Old
 363.
 364. Mr James Smith, Holytown I/w New Stevenston:
 Wrangholm Kirk
 365. Mr Peter Smith, Hamilton: Trinity
 366. Mr Andrew Williamson, Blantyre: St Andrew's
 367.
 368.

18. Presbytery of Dumbarton

Minister

369. Rev David W Clark, Presbytery Clark
 370. Rev Andrew Frater, Milngavie: Cairns
 371. Rev Dr Alan J Hamilton, Bearsden: Killermont
 372.
 373. Rev George Vidits, Helensburgh: St Andrew's Kirk I/w
 Rhu & Shandon
 374. Rev Graeme R Wilson, Bearsden: Cross
 375.
 376.

Elder

377. Mrs Mabel Baillie, Clydebank: Radnor Park
 378. Mrs Christine Cavanagh, Bearsden: Killermont
 379. Mr John Elliott, Milngavie: St Luke's
 380. Mr Robert Kinloch, Jamestown
 381. Miss Margaret Livingstone, Dumbarton: Riverside
 382. Miss Celia Massicks, Dumbarton: Riverside
 383. Mrs Ishbel Paterson, Craigrownie
 384. Mrs Christine Spencer, Garelochhead

19. Presbytery of Argyll

Minister

385. Rev Clifford R Acklam, Glassary, Kilmartin & Ford I/w
 North Knapdale
 386. Rev Philip D Burroughs, Campbeltown: Lorne &
 Lowland
 387. Rev Walter M Ritchie, (Uphall: South)
 388. Rev Aileen M Robson, Dunoon: The High Kirk I/w
 Innellan I/w Toward
 389. Rev Dr Kenneth R Ross, Kilbrandon & Kilchattan I/w
 Craignish I/w Killninver & Kilmelford
 390. Rev Hilda C Smith, Lochgilphead

391.
 392.
 393.
 394.

Elder

395. Mrs Alison Hay, Cumlodden, Lochfyneside & Lochgair
 396. Miss Maureen M MacKinnon, Portnahaven
 397. Ms Margaret M McIvor, Campbeltown: Highland
 398. Ms Fiona Morrison, Kilbrandon & Kilchattan
 399. Mr W Stewart Shaw, The United Church of Bute
 400. Mr Bruce Weir, South Knapdale
 401.
 402.
 403.
 404.

22. Presbytery of Falkirk

Minister

405. Very Rev Albert O Bogle, Bo'ness: St Andrew's
 406. Rev Murdo M Campbell, Brightons
 407. Rev Helen F Christie, Haggs
 408. Rev Dr J Mary Henderson, Falkirk: Laurieston I/w
 Redding & Westquarter
 409. Rev Alistair M Horne, Falkirk: St Andrew's West
 410. Very Rev Sheilagh M Kesting DD, Ecumenical Relations
 Officer
 411. Rev Malcolm Lyon, Carriden
 412. Rev Lorna I MacDougall, Grangemouth: Zetland
 413. Rev John Murning, Denny: Old
 414. Rev Catriona Ogilvie, Cumbernauld: Old
 415. Rev Andrew Sarle, Falkirk: Bainsford
 416. Rev Stuart Sharp, Falkirk: Camelon
 417. Rev William Thomson, Stenhouse & Carron

Elder

418. Mr Alastair Blackstock, Falkirk: Camelon
 419. Mrs Margaret M Cassidy, Cumbernauld: St Mungo's
 420. Mr Andrew Christie, Haggs
 421. Mrs Catherine Hamilton, Carriden
 422. Mrs Pauline McAuslan, Larbert: West
 423. Mr Alan Oliver, Brightons
 424. Mr John K Patrick, Falkirk: Trinity

425. Mrs Morag M Patterson, Stenhouse & Carron
 426. Mrs Janet Rhodes, Denny: Old
 427. Miss Wilma Shepherd, Cumbernauld: Old
 428. Mr David Ure, Falkirk: St James'
 429. Mr Walter Williamson, Bo'ness: St Andrew's
 430. Mr George Young, Falkirk: Laurieston

Deacon

431. Mr David Nicholson DCS, Cumbernauld: Kildrum

23. Presbytery of Stirling

Minister

432. Rev Sally Foster-Fulton, Associate, Dunblane: The Cathedral
 433. Rev John Lincoln, Balquhiddie I/w Killin & Ardeonaig
 434. Rev Alexander J Macpherson, Buchanan I/w Drymen
 435. Rev Gary J McIntyre, Stirling: St Ninians Old
 436. Rev Alex M Millar, Presbytery Clerk
 437. Rev Jennifer M Millar, Teacher, Religious & Moral Education
 438. Rev Alex B Mitchell, Dunblane: St Blane's I/w Lecropt
 439. Rev Scott Raby, Clackmannan
 440. Rev Elizabeth M D Robertson, Bannockburn: Ladywell
 441. Rev Margaret Shuttleworth, Sauchie & Coalsnaughton

Elder

442. Mrs Linda Cantlay, Callander
 443. Miss Anne Dawson, Clackmannan
 444. Mr William M Fowler, Drymen
 445. Mr Daniel Gunn, Dunblane: St Blane's
 446. Miss Dorothy C Kinloch, Callander
 447. Miss Janet Lindsay, Sauchie & Coalsnaughton
 448. Mrs Helen McGregor, Bannockburn: Ladywell
 449. Mr John McRitchie, Stirling: St Columba's
 450. Mrs Sheila O'Donnell, Dunblane: The Cathedral
 451. Mr Thomas L Pollock, Stirling: St Ninians Old

Deacon

452. Mrs Linda Dunnett DCS, Cowie & Plean

24. Presbytery of Dunfermline

Minister

453. Rev Colin Alston, Inverkeithing I/w North Queensferry
 454. Rev Dr Iain M Greenshields, Dunfermline: St Margaret's

455. Rev Violet C C McKay, Rosyth
 456. Very Rev Andrew C McLellan CBE DD, (HM Inspector of Prisons)
 457. Rev Alexander Shuttleworth, Tulliallan & Kincardine
 458. Rev Hugh D Steele, Kelty
 459. Rev Muriel F Willoughby, Dunfermline: St Andrew's Erskine

Elder

460. Mrs Susan Bor, Dunfermline: St Andrew's Erskine
 461. Mrs Margaret Dow, Kelty
 462. Mrs Anne Low, North Queensferry
 463. Mr Colin McKenzie, Dalgety
 464. Mrs Margaret Miller, Rosyth
 465. Mr Frank Moyes, Dunfermline: St Margaret's
 466. Mrs Jean Wallace, Tulliallan & Kincardine

Deacon

467. Miss Morag Crawford DCS, Rosyth

25. Presbytery of Kirkcaldy

Minister

468. Rev Andrew C Donald, Kirkcaldy: Pathhead
 469. Rev Ian J Elston, Kirkcaldy: Torbain
 470. Rev Rosemary Frew, Kirkcaldy: Abbotshall
 471. Rev Alan Kimmitt, Glenrothes: St Columba's
 472. Rev Maudeen Macdougall, Dysart: St Clair
 473. Rev Catriona M Morrison, Auchtertool I/w Kirkcaldy: Linktown

Elder

474. Ms Grace Cord, Kirkcaldy: Linktown
 475. Mrs Joan Cumming, Glenrothes: St Columba's
 476. Mr Douglas Hamill, Depute Clerk
 477. Mr Hugh Mackenzie, Kirkcaldy: Pathhead
 478. Mrs Morag Michael, Kirkcaldy: Abbotshall
 479. Mr Andrew G Strachan, Dysart: St Clair

Deacon

480. Mrs Jacqueline Thomson DCS, Buckhaven & Wemyss

26. Presbytery of St Andrews

Minister

481. Rev Lynn Brady, Abdie & Dunbog I/w Newburgh
 482. Rev James W Campbell, Ceres, Kemback & Springfield

483. Rev Dr Donald MacEwan, Chaplain, University of St Andrews
 484. Rev Rory A R MacLeod, St Andrew's: Holy Trinity
 485. Very Rev Alan D McDonald DLitt DD, Cameron I/w St Andrews: St Leonard's
 486. Rev Dr Peter W Mills, Largoward I/w St Monans
 487. Rev Brian H Oxburgh, Tayport
 488. Rev James G Redpath, Presbytery Clerk

Elder

489. Mrs Rosemary Dewar, Largoward I/w St Monan
 490. Mr George Donaldson, St Andrews: Holy Trinity
 491. Miss Elizabeth A Hoggan, Ceres
 492. Mr William Imlay, Newport-on-Tay
 493. Mrs Margaret Stewart, Abdie & Dunbog I/w Newburgh
 494. Dr W N Torrance, Tayport
 495. Mrs Catherine Wilson, Kilrenny
 496.

27. Presbytery of Dunkeld and Meigle

Minister

497. Rev Anne Brennan, Fortingall & Glenlyon I/w Kenmore & Lawers
 498. Rev R Fraser Penny, Dunkeld
 499. Rev Annegret Ewart-Roberts, Caputh & Clunie I/w Kinclaven
 500. Rev Linda Stewart, Kirkmichael, Straloch & Glenshee I/w Rattray

Elder

501. Mr Charles M Abbott, Kinclaven
 502. Mrs Kathryn A Conway, Fortingall & Glenlyon
 503. Mr Ewen MacPherson, Kirkmichael, Straloch & Glenshee
 504. Mr John A Meldrum, Dunkeld

28. Presbytery of Perth

Minister

505. Rev Scott Burton, Perth: St Matthew's
 506. Rev Marc F Bircham, St Madoes & Kinfauns
 507. Rev Iain F Paton, (Elie I/w Kilconquhar & Colinsburgh)
 508. Rev David C Searle, (Warden, Rutherford House)

509. Very Rev James A Simpson DD, (Dornoch Cathedral)
 510. Rev Anne E Stewart, Prison Chaplain
 511. Rev James C Stewart, Perth: Letham St Mark's
 512. Rev Robert Wilkie, Auxiliary, Perth: Craigie & Moncreiffe
 513. Rev Allan J Wilson, Dunbarnie & Forgandenny

Elder

514. Mr Neil Bremner, Fowlis Wester, Madderty & Monzie
 515. Mrs Fiona Bruce, Perth: St Matthew's
 516. Mr John M Drysdale, Comrie
 517. Mrs Sheila Green, Kinross
 518. Mr Hugh Mackenzie, Perth: Craigie & Moncreiffe
 519. Dr Roy McCasland, Errol
 520. Mr William McLaren, Blackford
 521. Mrs Catherine Stewart, Orwell & Portmoak
 522. Mrs Dorothy Thomson, Orwell & Portmoak

Deacon

523. Miss Pat Munro DCS, Perth: St John's Kirk

29. Presbytery of Dundee

Minister

524. Rev Dr Janet P Foggie, Dundee: St Andrew's
 525. Rev Andrew T Greaves, Dundee: West
 526. Rev John J Laidlaw, Adviser in Religious Education, Tayside Region
 527. Rev David J H Laing, (Dundee Trinity)
 528. Rev Edith F McMillan, Dundee: Craigiebank I/w Dundee: Douglas & Mid Craigie
 529. Rev Stewart McMillan, Dundee: Strathmartine
 530. Rev Patricia Ramsay, Dundee: Balgay
 531. Rev Dr James M Rogers, (Gibraltar & Costa Del Sol)
 532. Rev James L Wilson, Presbytery Clerk

Elder

533. Dr John A Dent, Dundee: Logie & St John's (Cross)
 534. Mrs Pat Duncan, Dundee: Barnhill St Margaret's
 535. Miss Yvonne Grant, Dundee: Coldside
 536. Mr David MacDougall, Dundee: Fintry
 537. Mrs Margaret Mooney, Dundee: Menzieshill
 538. Mr David Muir Wood, Monikie/Newbigging & Murroes/Tealing
 539. Mr David J B Murie, Dundee: Whitfield

540. Mrs Anne L Roberts, Inchtute & Kinnaird
 541. Mr Colin Wilson, Dundee: St David's High Kirk

Deacon

542. Mr Lewis Rose DCS, (National Co-ordinator, Work Place Chaplaincy Scotland)

30. Presbytery of Angus

Minister

543. Rev Matthew S Bicket, Carnoustie: Panbride
 544. Rev Dougal Edwards, Barry I/w Carnoustie
 545. Rev Ian Gray, Edzell Lethnot Glenesk I/w Fern, Careston Menuir
 546. Rev Stuart D Irvin, Arbroath: St Andrew's
 547. Rev Dale London, Dunnichen, Letham & Kirkden
 548. Rev Brian I Murray, Isla Parishes
 549. Rev Peter A Phillips, Colliston I/w Friockheim & Kinnell I/w Inverkeilor

Elder

550. Mrs Elaine Anderson, Arbroath: St Andrews
 551. Mr Gavin Dobson, The Glens & Kirriemuir: Old
 552. Miss Valerie H Findlay, Eassie, Nevay & Newtyle
 553. Mrs Irene Hoar, Barry I/w Carnoustie
 554. Mrs Elizabeth Kidd, Brechin: Gardner Memorial
 555. Mr Roy Nelson, Inchbrayock I/w Montrose: Melville South
 556. Mrs Margaret Scrimgeour, Forfar: East & Old

31. Presbytery of Aberdeen

Minister

557. Rev Dr Benjamin D W Byun, Aberdeen: Ruthrieston West
 558. Rev Gordon T Craig, Chaplain to UK Oil & Gas Industry
 559. Rev Dr Graham D S Deans, Aberdeen: Queen Street
 560. Rev Duncan C Eddie, Aberdeen: Holburn West
 561. Rev Dr John A Ferguson, Peterculter
 562. Rev Scott C Guy, Aberdeen: Northfield
 563. Rev Manson C Merchant, Dyce
 564. Rev Michael Phillippo, (Auxiliary Minister)
 565. Rev Scott Rennie, Aberdeen: Queen's Cross
 566. Rev G Hutton B Steel, Aberdeen: High Hilton
 567. Rev David J Stewart, Aberdeen: Bridge of Don Oldmachar

568. Very Rev Professor Iain R Torrance TD DD, (President: Princeton Theological Seminary)

Elder

569. Mrs Catriona Freeman, Aberdeen: Holburn West
 570. Mr James D Gordon, Peterculter
 571. Mr Norman J Haggart, Aberdeen: Queen Street
 572. Mrs Hazel Hewitt, Aberdeen: St Nicholas Kincorth
 573. Mr Iain H Hunter, Aberdeen: Mannofield
 574. Miss Alice Merrilees, Aberdeen: Kirk of St Nicholas Uniting
 575. Mrs Mary Notman, Aberdeen: Ferryhill
 576. Mrs Judith Pearson, Aberdeen: Queen's Cross
 577. Mr Joseph Somevi, Aberdeen: Bridge of Don Oldmachar
 578. Mr Ian Swan, Aberdeen: High Hilton
 579. Mrs Margaret Wood, Aberdeen: Garthdee I/w Aberdeen: Ruthrieston West
 580. Mr David Wyness, Aberdeen: St Nicholas Kincorth

32. Presbytery of Kincardine and Deeside

Minister

581. Rev Hugh Conkey, Presbytery Clerk
 582. Rev Rosslyn P Duncan, Stonehaven: Dunnottar I/w South
 583. Rev Ronald Gall, Aberluthnott I/w Laurencekirk
 584. Rev Dr Alan Murray, Banchory-Ternan: East
 585. Rev Alec C Wark, Mid Deeside

Elder

586. Mr John Balsillie, Stonehaven South
 587. Mr Robin Brodie, Banchory-Ternan: West
 588. Mr John Kerr, Stonehaven: Fetteresso
 589. Mr John McCafferty, Banchory-Devenick & Maryculter/ Cookney
 590. Mrs Sheila Robertson, Cromar

33. Presbytery of Gordon

Minister

591. Rev Sheila Craggs, Auxiliary, Ellon
 592. Rev Ian B Groves, Inverurie: West
 593. Rev T Graeme Longmuir, Inverurie: St Andrew's
 594. Rev Neil I M MacGregor, Huntly Strathbogie Drumblade
 595. Rev Gilleen P Maclean, Udney & Pitmedden

596. Rev Dr Paul McKeown, Belhelvie

597. Rev Richard Reid, Foveran

Elder

598. Mrs Eileen M Davidson, Ellon

599. Mr Kenneth R Gray, Inverurie: West

600. Mr Neil Henderson, Ellon

601. Mrs Alice Kemp, Howie: Trinity

602. Mrs Jeanette Lamb, Belhelvie

603.

604. Mr Keith D F Stewart, Huntly Strathbogie Drumblade

34. Presbytery of Buchan

Minister

605. Rev Sheila M Kirk, Deer

606. Rev David I W Locke, Banff I/w King Edward

607. Rev Dr Abi T Ngunga, Peterhead: St Andrew's

608. Rev Robert J Thorburn, Fyvie I/w Rothienorman

609. Rev Dr Jeffrey Tippner, St Fergus

610.

Elder

611. Mr George W Berstan, Presbytery Clerk

612. Mrs Kathleen H Cameron, Peterhead: St Andrew's

613. Mr John R MacKenzie, Fyvie

614. Mr Gordon A Reid, Maud & Savoch

615. Dr Eleanor Anderson, Auchaber United

616.

35. Presbytery of Moray

Minister

617. Rev Jennifer Adams, Duffus, Spynie & Hopeman

618. Rev Dr Anne Attenburrow, Ordained Local Minister,
Dallas I/w Forres: St Leonard's I/w Rafford

619. Rev Isabel C Buchan, Buckie: North I/w Rathven

620. Rev Graham W Crawford, Lossiemouth: St James'

621. Rev Shuna M Dicks, Aberlour

622. Rev Stuart Duff, Birnie & Pluscarden I/w Elgin: High

623. Rev Hugh M C Smith, (Mortlach & Carbach)

Elder

624. Mr Ian MacIennan, Dyke

625. Mrs Anne McKay, Rathven

626. Mr Thomas McPherson, Duffus, Spynie & Hopeman

627. Mrs Alison R Milne, Mortlach & Cabrach

628. Mrs Fiona Oswald, Elgin: High

629. Mr George Reid, Lossiemouth: St James'

630. Mrs Janet S Whyte, Speymouth

36. Presbytery of Abernethy

Minister

631. Rev Catherine A Buchan, Laggan I/w Newtonmore: St
Bride's

632. Rev Mary Duncanson, Ordained Local Minister

Elder

633. Prof Elizabeth Alder, Laggan

634. Mrs Mary-Ellen Thomson, Kingussie

37. Presbytery of Inverness

Minister

635. Rev Andrew Barrie, Inverness: Kinmylies

636. Rev Reginald F Campbell, Presbytery Clerk

637. Rev Hector Morrison, Principal, Highland Theological
College

638. Rev Peter W Nimmo, Inverness: Old High St Stephen's

639. Rev David S Scott, Inverness: Inshes

640. Rev Fiona E Smith, Inverness: Ness Bank

641.

Elder

642. Mrs Heather E Beck, Inverness: Crown

643. Mr Farquhar A M Forbes, Inverness: Inshes

644. Mrs Angy A MacDiarmid, Inverness: Crown

645. Miss Christine M MacKenzie, Inverness: Old High St
Stephen's

646. Mr Alasdair MacLean, Cawdor

647. Mrs Sheila C Proudfoot, Inverness: Ness Bank

648. Mrs Agnes E Strachan, Croy & Dalcross

Deacon

649. Mrs Joyce Mitchell, (Edinburgh: Wester Hailes)

38. Presbytery of Lochaber

Minister

650. Rev Morag M Muirhead, Duncansburgh MacIntosh

651. Rev Fiona Ogg, Acharacle I/w Ardnamurchan

652. Rev Mairi Perkins, Ardgour I/w Morvern I/w Strontian

Elder

653. Mr Ken Gill, Acharacle
 654. Mr David K Hamilton, Duncansburgh MacIntosh
 655. Mrs Diana Snelgrove, Ardgour

39. Presbytery of Ross**Minister**

656. Rev Dr Fanus Erasmus, Contin I/w Fodderty & Strathpeffer
 657. Rev Andrew F Graham, Ferintosh
 658. Rev Robert Jones, Rosskeen
 659. Rev Scott Polworth, Urray & Kilchrist

Elder

660. Mr Angus W Bethune, Killearnan
 661. Mr Hector J E Macdonald, Resolis & Urquhart
 662. Mrs Sheila Macleod, Dingwall: Castle Street
 663. Mr Ian H Ross, Tain

40. Presbytery of Sutherland**Minister**

664. Rev Susan M Brown, Dornoch Cathedral
 665. Rev John Macgregor, Clyne I/w Kildonan & Loth Helmsdale
 666. Rev John T Mann, Durness & Kinlochbervie
 667. Rev Mary J Stobo, Presbytery Clerk

Elder

668. Mr Sydney L Barnett, Clyne
 669. Mrs Helen Fairgrieve, Dornoch Cathedral
 670. Mrs Ina MacPherson, Kildonan & Loth Helmsdale
 671. Mrs Gladys McCulloch, Rosehall

41. Presbytery of Caithness**Minister**

672. Rev Ronald Johnstone, (Thurso West)
 673. Rev Robert Nicol, Ordained Local Minister
 674. Rev John Nugent, Wick: St Fergus

Elder

675. Mr Marcus Cornah, Latheron
 676. Mr Charles Findlay, Thurso West
 677. Mrs Myrtle Gillies MBE, North Coast

Deacon

882. Mr John Craw, (Presbytery Deacon, Caithness)

42. Presbytery of Lochcarron – Skye**Minister**

678. Rev Sandor Fazakas, Portree
 679. Rev David J Kellas, (Kilfinan)
 680. Rev Roderick N MacRae, Glenelg & Kintail

Elder

681. Mr Steve J Fennell, Strath and Sleat
 682. Mrs Jean Macrae, Glenelg & Kintail
 683. Mr Donnie Morrison, Snizort

Deacon

684. Miss Janet Anderson, (North Coast Parish)

43. Presbytery of Uist**Minister**

685. Rev Roddy MacKinnon, (Carinish)
 686. Rev Jackie G Petrie, (South Uist)

Elder

687. Mr Wilson McKinlay, Presbytery Clerk
 688.

44. Presbytery of Lewis**Minister**

689. Rev Paul Amed, Barvas
 690. Rev Thomas S Sinclair, Presbytery Clerk
 691. Rev Hugh M Stewart, Lochs-in-Bernera I/w Uig

Elder

692. Mr John A Cunningham, Stornoway: St Columba
 693. Mr Alasdair Smith, Barvas
 694.

45. Presbytery of Orkney**Minister**

695. Rev Roy Cordukes, Evie, Firth, Rendall I/w Rousay
 696. Rev David G Fidler, Sanday I/w North Ronaldsay
 697. Rev Julia Lewandowska, Kirkwall: East I/w Shapinsay
 698. Rev Martin W M Prentice, Eday I/w Stronsay: Moncur Memorial

Elder

699. Mr David J Baker, Presbytery Clerk
 700. Mr Jim Rendall, Papa Westray
 701. Mrs Myra Stockton, Sanday
 702. Mrs Mary Thompson, Stronsay l/w Eday

46. Presbytery of Shetland**Minister**

703. Rev Dr Caroline R Lockerbie, Lerwick & Bressay
 704. Rev Robert M MacGregor, Delting & Northmavine
 705. Rev Thomas Macintyre, (Sandsting & Aithsting l/w Walls & Sandness)

Elder

706. Mr William J Anderson, Yell
 707. Mrs Rosemary Blain, Burra
 708. Mr James S Shepherd, Lerwick & Bressay

47. Presbytery of England**Minister**

709. Rev Dr David Coulter, Deputy Chaplain General
 710. Rev Alistair Cumming, Presbytery Clerk
 711. Rev James A M Dowswell, (London Crown Court)
 712. Very Rev John H McIndoe DD, (London St Columba's)
 713. Rev John KS McMahon, Chaplain, Broadmoor Hospital
 714. Rev Dr Paul Middleton, University Lecturer, Chester
 715. Rev Andrea Price, London: St Columba's

Elder

716. Miss Ethil Robb, Guernsey: St Andrew's in the Grange
 717. Mr John McAuley, Newcastle: St Andrew's
 718. Mrs Sheila Nicoll, London: St Columba's
 719. Mrs Susan Pym, London: St Columba's
 720. Mr Ian Russell, London: St Columba's
 721. Mr George Thain, Jersey: St Columba's
 722. Mrs Anne Wilson, London: St Columba's

48. Presbytery of Europe**Minister**

723. Rev Rhona J B Dunphy, Regensburg University
 724. Rev Andrew Gardner, Brussels
 725. Rev Derek G Lawson, (Redgorton & Stanley)
 726. Rev Ewen D MacLean, Gibraltar
 727. Rev Ian A Manson, Geneva

728. Rev Aaron C Stevens, Budapest

Elder

729. Mr Felix A H Allender, Geneva
 730. Mr Alexander T Grant, Brussels
 731. Mr David M Lloyd, Brussels
 732. Mrs Carolyn A Otterness, Budapest
 733. Mr David Ross, Gibraltar
 734. Mr William Smith, Gibraltar

49. Presbytery of Jerusalem**Minister**

735. Rev Colin D Johnston, Tiberias: St Andrew's

Elder

736. Ms Helen Shehadeh, Jerusalem: St Andrew's

DELEGATES FROM OTHER CHURCHES**UNITED KINGDOM & IRELAND*****The Presbyterian Church in Ireland***

737. Rt Rev Dr Rob L Craig Moderator
 738. Rev John Hanna, Chaplain
 739. Mr William Doran, Elder

The Presbyterian Church of Wales

740. Rev Trefor Lewis, Moderator

The United Reformed Church

741. Mr John Ellis, Moderator
 742. Rev Nigel Uden, Chaplain

United Reformed Church National Synod of Scotland

743. Rev Mitchell Bunting, Ecumenical Officer

The Baptist Union of Scotland

744. Rev Alan Donaldson, General Director

The Church of England

745. Dr Elaine Storkey, Member of the General Synod representing the Diocese of Ely

The Methodist Church in Scotland

746. Rev Dr David P Easton, Chair

Religious Society of Friends – General Meeting for Scotland

747. Martin Burnell, Clerk of the General Meeting

The Roman Catholic Church Bishops' Conference of Scotland

748. Most Rev Leo Cushley, Archbishop of St Andrews & Edinburgh

The Salvation Army

749. Major Alan Dixon, Assistant to the Secretary for Scotland

The Scottish Episcopal Church

750. Most Rev David Chillingworth, Primus and Bishop of St Andrews

The United Free Church of Scotland

751. Rev Graham G Brown, Moderator

The Congregational Federation in Scotland

752. Rev Thomas R Wilson, Chair

The Romanian Orthodox Church in Scotland

753. Rev Fr Marcel Oprisan (17 May)

754. Dr Vasile Toch SSA, Chief Executive (18-23 May)

DELEGATES FROM ECUMENICAL BODIES***Action of Churches Together in Scotland***

755. Mrs Helen Hood TSSF, Convener

Churches Together in Britain and Ireland

756. Ms Christine Elliott, Director of World Church Programmes

DELEGATES FROM OTHER COUNTRIES**AFRICA*****Evangelical Presbyterian Church, Ghana***

757. Rev Godwin K Osiakwa

Presbyterian Church of East Africa

758. Rt Rev David R Gathanju

Synod of Livingstonia, Church of Central Africa Presbyterian

759. Rev Colby Kumwenda

Presbyterian Church of Nigeria

785. Rev Ibeabuchi Uchechukwu Agwu

Uniting Presbyterian Church in Southern Africa

761. Rev Dr Jerry Pillay

Presbyterian Church of South Sudan

787. Rev Peter Gai Lual Marrow

AMERICAS***The Christian Church (Disciples of Christ)***

763. Rev Nathan Day Wilson

Presbyterian Church (USA)

764. Rev Richard Williams

ASIA***Church of Bangladesh***

765. Rt Rev Samuel S Mankhin

Church of North India

766. Rev Swarup Bar

The Presbyterian Church of Korea

767. Rev Dr Dong Youp Kim

Presbyterian Church of Myanmar

768. Rev Ring Lian Thang

Church of Pakistan

769. Rev Alwin Samuel

The Church of Christ in Thailand

770. Mr Raween Boayen

CARIBBEAN***Presbyterian Church of Trinidad and Tobago***

780. Rev Adrian Sieunarine

EUROPE***United Protestant Church in Belgium***

771. Pasteur Steven Fuite

Evangelical Church of the Czech Brethren

772. Rev Magdaléna Trgalová

United Protestant Church of France

773. Rev Claire Sixt-Gateuille

Evangelische Kirche in Deutschland (EKD)

774. Pastor Michael Mehl

Reformed Church in Hungary

775. Rev Eszter Dani

Portuguese Evangelical Presbyterian Church

776. Mrs Silvina Queiroz

Spanish Evangelical Church

777. Rev Alfredo Abad

MIDDLE EAST***Diocese of the Episcopal Church in Jerusalem and the Middle East***

778. Rev Saleem Dawani

YWCA Palestine

779. Rev Loren McGrail

PACIFIC*The Presbyterian Church of Australia*

781. Very Rev Bob Thomas

Uniting Church in Australia

782. Rev Terence Corkin

VISITORS**AFRICA***Evangelical Presbyterian Church, Ghana*

783. Rt Rev Francis Amenu

Presbyterian Church of East Africa

784. Rev Edwin Kibathi

Presbyterian Church of Nigeria

785.

786. Rev Dr Elijah Obinna

AMERICAS*The Christian Church (Disciples of Christ)*

788. Miss Clarissa Wilson

ASIA*The Presbyterian Church of Korea*

789. Rev Terry Jin

790. Mr Eun-Chong Kim

791. Rev JunSoo Park

792. Rev Dr Young Sang Ro

EUROPE*Evangelical Church of Czech Brethren*

793. Rev Miroslav Pfann

**GREETINGS FROM PARTNER CHURCHES NOT
ATTENDING GENERAL ASSEMBLY 2014****AFRICA***CCAP, Blantyre Synod*

It is our prayer that God will guide all the deliberations in order to realize sound decisions.

AMERICAS*Presbyterian Church in Canada*

We wish you well as you plan and carry out this Assembly.

ASIA*National Council of Churches in Nepal*

We send our best wishes and prayer for the success of the Assembly.

The United Mission to Nepal

We hope that your General Assembly is a successful event and that you experience God's leading and guiding.

Presbyterian Church of Singapore

May you have a fruitful General Assembly.

Trinity Theological College Singapore

We thank the Church of Scotland for the partnership with TTC, and wish God's blessings upon your 2014 General Assembly.

CARRIBEAN*The United Church in Jamaica and the Cayman Islands*

We wish for you a very productive and fulfilling Assembly.

Presbyterian Church of Trinidad and Tobago

Our prayers and best wishes to all for a rewarding 2014 and a successful General Assembly.

EUROPE*Protestant Church in the Netherlands*

We will pray for God's manifold blessings for the Assembly, its leadership and the participants.

Evangelical Reformed Church in Poland

We wish that God may bless the proceedings of the GA as well as the Christian witness your Church brings every day to your country.

Reformed Christian Church of Slovakia

For where your treasure is, there your heart will be also. Matt 6:21

MIDDLE EAST*Near East School of Theology*

We wish you God's blessings and a very successful Assembly.

PACIFIC***Presbyterian Church of Aotearoa New Zealand***

We assure the Moderator and all those present of our prayers and encouragement.

**APOLOGIES RECEIVED FROM THE
FOLLOWING CHURCHES**

AFRICA

Blantyre Synod, Church of Central Africa Presbyterian
Nkhoma Synod, Church of Central Africa Presbyterian
Igreja Evangelica de Cristo em Mocambique

AMERICAS

Presbyterian Church in Canada

ASIA

China Christian Council
The Presbyterian Church in the Republic of Korea
National Council of Churches in Nepal
The United Mission to Nepal
Presbyterian Church of Singapore
Trinity Theological College, Singapore

CARRIBEAN

The United Church in Jamaica and the Cayman Islands

EUROPE

Reformed Christian Church in Croatia
The Evangelical Lutheran Church in Denmark
Evangelical Lutheran Church of Finland
Tavola Valdese
Alliance des Eglises Protetantes Luxembourg
Protestant Church in the Netherlands
Church of Norway
Evangelical Reformed Church in Poland
Reformed Christian Church of Slovakia
Federation of Protestant Churches in Switzerland

MIDDLE EAST

Near East School of Theology

PACIFIC

Presbyterian Church of Aotearoa New Zealand

CORRESPONDING MEMBERS***Council of Assembly***

- 794. Mr Iain M Johnston
- 795. Miss Catherine Coull – Governance Group
- 796. Miss Elizabeth Fox – Staffing Group
- 797. Mr Murdo Macmillan – Finance Group
- 798. Rev Fiona Mathieson – Communication Group
- 799. Mrs Pauline Weibye – Secretary

Church and Society Council

- 800. Rev Dr Graham K Blount
- 801. Mr Andrew Tomlinson

Ministries Council

- 802. Rev Derek H N Pope
- 803. Rev Dr Martin C Scott

Mission and Discipleship Council

- 804. Rev Alister W Bull
- 805. Rev Colin A M Sinclair

Social Care Council

- 806. Mr Peter Bailey
- 807. Dr Sally E Bonnar

World Mission Council

- 808. Rev Iain D Cunningham
- 809. Ms Carol Finlay

Committee on Church Art and Architecture

- 810. Mr Graeme Roberts

Central Services Committee

- 811. Mr Angus Macpherson

General Trustees

- 812. Rev Dr James A P Jack

Church of Scotland Guild

- 813. Mrs Marjorie Paton – 17, 22 (am), 23 May
- 814. Mr Iain Whyte – 19, 20, 21, 22 May (pm)

Housing and Loan Fund

- 815. Mr J G Grahame Lees – 19 May
- 816. Miss Lin J Macmillan – 17, 18 & 20 – 23 May

Nomination Committee

- 817. Rev James Dewar

Panel on Review & Reform

818. Rev David Rankin

Safeguarding Committee

819. Rev Karen K Campbell

Ecumenical Relations Committee

820. Rev Alison P McDonald

Life & Work

821. Mrs Lynne McNeil

General Treasurer

822. Mr Iain Grimmond

Head of HR and IT

823. Mr Mike O'Donnell

Head of Stewardship

824. Rev Alan W Gibson

Parliamentary Officer (Acting)

825. Mr David Bradwell

OVERSEAS STAFF ON LEAVE

826. Rev Malcolm Ramsay

827. Mrs Cati Ramsay

YOUTH REPRESENTATIVES***Youth Representatives appointed at the National Youth Assembly 2013***

828. Miss Chloe Binnie

829. Miss Heather Dickson

830. Mr John Haston

831. Mr John Kennedy

832. Mr Robert Kimmitt

833. Miss Seonaid Knox

834. Miss Sarah MacDonald

835. Miss Lynsey Martin

836. Miss Catriona Muckart

837. Miss Lucy O'Brien

PRESBYTERY REPRESENTATION***Edinburgh***

838. Rev Michael Mair

West Lothian

839. Miss Amy Hawthorn

Lothian

840.

Dumfries & Kirkcudbright

841. Miss Ruth Marsh

Ayr

842.

Irvine & Kilmarnock

843. Mr John Urquhart

Ardrossan

844. Mr Peter McEleny

Lanark

845. Miss Laura-Jane Sinclair

Greenock & Paisley

846. Miss Kay Slater

Glasgow

847. Mr Matthew McKenzie

Falkirk

848. Miss Hazel Smith

Stirling

849. Mr Stephen Buwert

Dunfermline

883. Miss Esther Nisbet

Kirkcaldy

850. Miss Iona Kimmitt

St Andrews

840. Mr Fraser Stockton

Kincardine & Deeside

851. Miss Bethany Houston

Buchan

868. Mr James Hyman

Moray

852. Mr Mike Newlands

Inverness

853. Miss Megan Morrison

Sutherland

854. Mr Samuel Lund

Europe

855. Miss Amy Lester

SECTION B

MINUTES OF THE PROCEEDINGS
OF THE
GENERAL ASSEMBLY 2014

CONVENED AT EDINBURGH, 17 MAY 2014

At Edinburgh, and within the Assembly Hall, the 17th day of May 2014 years, at 9.30 am, Session I.

After public worship in the Assembly Hall, conducted by the Right Rev Elizabeth Lorna Hood MA BD, 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 John Pearson Chalmers BD be appointed Moderator.

The appointment was intimated to Mr Chalmers who was welcomed by the Moderator, and, after the Prayer of Consecration, took the Chair.

Her Majesty's Commission to Prince Edward, Earl of Wessex, Viscount Severn, appointing him 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.

His Grace, The Lord High Commissioner addressed the General Assembly in a speech from the Throne, and the Moderator made suitable reply.

A Committee was appointed to prepare an answer to Her Majesty's Gracious Letter, viz:

Rev Dr Donald McEwan	(483)
Mr David Nicholson DCS	(431)
Mrs Susan Pym	(719)

Very Rev Lorna Hood, Convener

The General Assembly called for the Report of the Standing Committee on Commissions, which was given in by the Depute 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:

Mrs Elaine Anderson	(550)
Mr George W Berstan	(611)
Mrs Christine Cavanagh	(378)
Rev Alistair Cook	(216)
Mr John A Cunningham	(692)
Rev Shuna M Dicks	(621)
Miss Fiona M Duke	(71)
Mr Steve J Fennell	(681)
Rev Rosemary Frew	(470)
Rev Andrew F Graham	(657)
Mr Kenneth R Gray	(599)
Mr Daniel Gunn	(445)
Mrs Elizabeth Highton	(186)
Rev Dr Robin E Hill	(84)
Rev William T Hogg	(134)
Rev Ann Inglis	(113)
Rev Bryan Kerr	(204)
Rev Dr Caroline R Lockerbie	(703)
Rev Robert A Mackenzie	(20)
Mrs Ina MacPherson	(670)
Mr W John McCafferty	(589)
Mrs Isabel McDerment	(310)
Rev Hilary N McDougall	(269)
Rev Agnes A Moore	(342)
Mrs Deirdre Murray	(199)
Mr David Nicholson DCS	(431)
Rev Brian H Oxburgh	(487)
Mrs Judith Pearson	(576)
Rev Derek Peat	(162)

Rev R Fraser Penny	(498)
Rev Mairi Perkins	(652)
Mr Ian Russell	(720)
Rev Fiona E Smith	(640)
Rev Aaron C Stevens	(728)
Mr Robin M Stimpson	(55)
Mrs Mary Thompson	(702)
Mrs Dorothy Thomson	(522)
Rev Muriel F Willoughby	(459)

Rev Janet S Mathieson, Convener

Rev Dr Derek Browning, 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 Lorna Hood, Convener
Acting Principal Clerk
Acting Depute Clerk

The General Assembly called for a Report anent the Celebration of Holy Communion in the Assembly Hall on Monday 19 May 2014 at 9.15 am.

The General Assembly approved the Report.

The General Assembly suspended their sitting at 11 am until 11.25 am.

APPOINTMENT OF ACTING PRINCIPAL AND DEPUTE CLERKS

The Moderator called on the Convener of the Business Committee, the Rev Janet Mathieson.

It was moved, seconded and agreed—

The General Assembly:

1. Appoint the Rev Dr George J Whyte as Acting Principal Clerk of the General Assembly until the Rt Rev John P Chalmers resumes his duties as Principal Clerk following the moderatorial year.

2. Appoint the Rev George S Cowie as Acting Depute Clerk of the General Assembly for the same period.

The Moderator administered the *oath de fideli* to Dr Whyte and Mr Cowie.

ASSEMBLY ARRANGEMENTS COMMITTEE

The General Assembly called for the Report of the Assembly Arrangements Committee which was given in by the Rev Janet S Mathieson, 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 edit 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. Note that the Committee will be conducting a review of the continuation of Heart and Soul beyond 2015.
6. Note that the Committee intends to continue its review of the shape, size and frequency of the General Assembly.
7. Encourage commissioners intending to move amendments and counter-motions to arrange to have these printed in the Assembly papers.
8. Encourage commissioners to participate in the election of the Committee to Nominate the Moderator.

SCOTTISH BIBLE SOCIETY

9. Urge the Scottish Bible Society to pursue its current efforts highlighting the Bible's key role in Church and community.
10. Support the Society in its desire to work in partnership with congregations to improve Biblical literacy.
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.
13. Appoint Rev Sandy Gunn and Rev Dr Norman Maciver to the Society's Council of Church Representatives and invite nominations for additional representatives to be sent to SBS.

It was moved, seconded and agreed as an amendment of Section 6:-

Add at the end:

and instruct the Committee, in consultation with the Council of Assembly, to consider within the review the possibility that the General Assembly might meet every two years in order to release time, energy and other resources for deployment at Presbytery level; to consult with Presbyteries; and to report to the General Assembly of 2016.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 9 and renumber:

Invite the Committee to Nominate the Moderator, in the first instance and not later than 31st August, to make suitable arrangements to consult with the Rev Dr Angus Morrison as to his being available and willing to be considered for nomination as Moderator Designate for the General Assembly of 2015.

It was moved and seconded as an amendment of the Deliverance:-

Add a new Section 9 and renumber:

Congratulate the Committee for successfully organising the 'Heart and Soul' event each year since the inception of the idea and invite the Committee to bring forward to the General Assembly of 2015 proposals to set aside both the first day and the last day of the General Assembly to be spent entirely seeking the will of the Lord for our church and our nation through prayer and listening to God's will as revealed in Scripture.

It was moved, seconded and agreed as an amendment of the proposed amendment:-

After 'proposals', delete 'to set aside both the first day and the last day of the General Assembly to be spent entirely' and substitute 'which focus on'.

On a vote being taken For or Against the amendment as amended it carried Against.

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.

The Deliverance as amended was then agreed.

Miss Mathieson on her retiral as Convener was thanked by the Moderator for her noteworthy service to the Committee and the General Assembly.

RETURNS TO OVERTURES

The General Assembly called for the Report of the Committee on Classifying Returns to Overtures which was given in by the Acting Principal Clerk, Convener.

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report.
2. Convert into a Standing Law of the Church the Overture regarding the Appeals Act as amended, as printed in Appendix B.
3. Instruct the Ministries Council in consultation with the Legal Questions Committee to consider the development of a bespoke process for Presbytery planning appeals under the Appraisal and Adjustment Act (Act VII 2003).

DELEGATION OF THE GENERAL ASSEMBLY

The General Assembly called for the Report of the Delegation of Assembly which was given in by the Acting 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 and the Depute Clerk of the General Assembly to be Vice-Chairman.

JUDICIAL COMMISSION

The General Assembly called for the Minutes of the Judicial Commission which were laid on the table.

COMMITTEE ON OVERTURES AND CASES

The General Assembly called for the Report of the Committee on Overtures and Cases which was given in by the Acting Principal Clerk.

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report.
2. Approve the actions of the Committee.

The General Assembly suspended their sitting at 12.35 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 Dr Alan Hamilton, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report.
2. Instruct the Committee in consultation with the Ministries Council to continue the review of Ministerial Practising Certificates with a view to bringing a report to a future General Assembly.
3. Consideration of Section 3 was deferred until Session V.
4. Consideration of Section 4 was deferred until Session V.
5. Consideration of Section 5 was deferred until Session V.
6. Pass an Act amending the Discipline of Ministry Act (Act III 2001) as set out in Appendix C.
7. Pass an Act amending the Protection against Bullying Act (Act IV 2007) as set out in Appendix D.
8. Pass an Act amending the Protection against Discrimination Act (Act V 2007) as set out in Appendix E.
9. Pass an Act amending the Discipline of Elders, Readers and Office Bearers Act (Act I 2010) as set out in Appendix F.
10. Instruct 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.
11. Approve the Complaints Procedure as set out in Appendix G.
12. Pass the Alternative Dispute Resolution Processes Act as set out in Appendix H.

13. Amend Standing Order 93(i) as set out in the Report.
14. Note the terms of the report on the Keeping of Records in Digital Formats and confirm that the traditional form of written record keeping for such important documents as membership records and minutes of courts and Councils should be maintained.
15. Instruct the Council of Assembly to consider whether a national records management policy should be developed, what shape that policy might take and whether such a policy should be enshrined in the law of the Church.

It was moved, seconded and agreed as an amendment of Section 13:-

Delete '93(i)' and substitute '94(i)'.

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 the Rev Dr Grant Barclay, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report and Supplementary Report.
2. Note the establishment of a joint working group to consider strategic funding and resource allocation issues and to report to the General Assembly of 2015.
3. Commend those congregations and Presbyteries which have begun their engagement with the National Stewardship Programme.
4. Urge congregations and Presbyteries to fulfil the instruction to participate in the National Stewardship Programme and encourage congregations and Presbyteries to utilise the advice and expertise of the Stewardship Consultants.
5. Note the continuing commitment of the Council to the effective implementation of the Priority Areas Action Plan.
6. Note the suspension of the review of the Panel on Review and Reform and the intention to report to a future General Assembly.
7. Approve the revised remit of the Council set out in Appendix 2 with effect from 1 June 2014.
8. Declare that the Council of Assembly shall assume the whole properties, assets, rights and obligations of the Central Services Committee and that in particular it shall assume ownership of the Church Offices at 117-123 George Street, Edinburgh title to which shall be held by the Church of Scotland General Trustees for behoof of the Council, to be effective from 1 June 2014.
9. Discharge the Central Services Committee and thank its past and present members for their service to the Church.
10. Approve changes to the membership of the Safeguarding Committee set out in Appendix 3.
11. Approve the total to be contributed by congregations in 2015 of £46,480,000, based on the projection of congregational income for 2015, and its disposition among local congregational expenditure, the Parish Ministries Fund and the Mission and Renewal Fund.
12. Note the Council's proposal to increase the total available for Presbyteries to allocate to individual congregations from 3% to 4% of the total Ministries and Mission contributions.
13. Note the indicative budget for 2015, the summary of operating results for 2013 and the five year rolling budget for 2015-2019.
14. Approve the granting by the General Assembly of a formal Guarantee in favour of the Pension Trustees with respect to the liabilities of the Church's Defined Benefit Pension Schemes and authorise the Moderator and Acting Principal Clerk to sign the Guarantee on behalf of the Assembly.
15. Receive the 2013 Report and Accounts of the Unincorporated Councils and Committees of the General Assembly.

It was moved, seconded and agreed as an amendment of Section 2:-

After 'resource allocation issues' insert 'including those which relate to congregations in vacancy and under Guardianship'.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 3:

Instruct the joint working group to recognise and consider the urgent need for more action to strengthen local parish ministry and mission, including rural parishes, and actively consider how Councils, Committees and Presbyteries can be more sharply focussed in the resourcing of the church at a local level.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 6 and renumber:

Invite the Council, in conjunction with the Ministries Council, Mission and Discipleship Council and other relevant parties, to investigate how they can follow the example of the Church and Society Council in contributing to the capitalisation of the Churches Mutual Credit Union thus enabling the Church of Scotland to proportionally match the Church of England's contribution. This would require something like a further £30,000 to be contributed by September 2014.

The Deliverance as amended was then agreed.

PANEL ON REVIEW AND REFORM

The General Assembly called for the Report of the Panel on Review and Reform which was given in by the Rev Donald Campbell, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report.
2. Instruct the Panel to present a clear vision which articulates the continuing commitment of the Church of Scotland to be a national church with a distinctive evangelical and pastoral concern for the people of Scotland in terms of geography and generations and report to the General Assembly of 2015.
3. Affirm the desire of rural congregations to see local leadership developed in new ways which maintain and develop the work of congregations in those communities.
4. Instruct the Panel, in partnership with the Ministries Council and Presbyteries, to consider how to consult with congregations in urban and city areas about the pattern of ministry required to sustain and grow the Church in those areas and report to the General Assembly of 2015.
5. Instruct the Panel, working in collaboration with Ministries and Mission and Discipleship Councils, the Joint Emerging Church Group, Presbyteries and Kirk Sessions, to consider the shape of new local church leadership roles which might be developed to sustain and build the Church in the future.

It was moved and seconded as a counter-motion to Section 2:-

Instruct the Panel to present a clear vision of an alternative approach of sharing the good news of Jesus Christ to the whole nation which makes better use of current resources, while identifying new areas of resourcing and expertise, with a plan for how these might be developed in partnership with the Presbytery of Europe and other overseas congregations, and report to the General Assembly of 2015.

On a vote being taken between the motion and the counter-motion the motion carried and the General Assembly resolved accordingly.

The Deliverance as amended was then agreed.

IONA COMMUNITY BOARD

The General Assembly called for the Report of the Iona Community Board which was given in by Mr Allan Gordon, 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 success of the year of anniversary celebrations.
3. Commend the use of the Iona Community Access Fund to enable people living in poverty to enjoy the Iona and Camas experience.

4. Commend the work of the Closing the Gap project highlighting the poverty premium – the additional cost of being poor.
5. Congratulate Rev John L Bell on being awarded the 20th Community of Christ International Peace Award for his passionate promotion of justice and peacemaking through congregational song and worship.

The General Assembly adjourned at 4.50 pm to meet again in this Hall this evening at 7 pm, whereof public intimation having been made, the Sederunt was closed with prayer.

ASSEMBLY HALL
EDINBURGH, 17 May 2014, 4.50 pm

CONVENED AT EDINBURGH, 17 MAY 2014

At Edinburgh and within the Assembly Hall, the 17th day of May 2014 years, at 7 pm, Session II.

The General Assembly did again convene and was constituted with prayer.

The Very Rev E Lorna Hood MA BD, Retiring Moderator, addressed the General Assembly, and was thanked by the Moderator for her distinguished and valued service during her year of office.

The General Assembly received the following Delegates and Visitors:

Delegates:

The Presbyterian Church in Ireland – Rt Rev Dr Rob Craig, Moderator; Rev John Hanna, Chaplain; Mr William Doran, Elder

The Presbyterian Church of Wales – Rev Trefor Lewis, Moderator

The United Reformed Church – Mr John Ellis, Moderator; Rev Nigel Uden, Chaplain

United Reformed Church National Synod of Scotland – Rev Mitchell Bunting, Ecumenical Officer

The Baptist Union of Scotland – Rev Alan Donaldson, General Director

The Church of England – Dr Elaine Storkey, Member of the General Synod, representing the Diocese of Ely

The Methodist Church in Scotland – Rev Dr David Easton, Chair

Religious Society of Friends – General Meeting for Scotland – Martin Burnell, Clerk of the General Meeting

The Salvation Army – Major Alan Dixon, Assistant to the Secretary for Scotland

The Scottish Episcopal Church – Most Rev David Chillingworth, Primus and Bishop of St Andrews, Dunkeld and Dunblane

The United Free Church of Scotland – Rev Graham G Brown, Moderator

The Romanian Orthodox Church in Scotland – Rev Fr Marcel Oprisan

Action of Churches Together in Scotland – Mrs Helen Hood, Convener

Churches Together in Britain and Ireland – Ms Christine Elliott, Director of World Church Programmes

Evangelical Presbyterian Church, Ghana – Rev Godwin K Osiakwa

Presbyterian Church of East Africa – Rt Rev David R Gathanju, Moderator
 Church of Central Africa Presbyterian, Synod of Livingstonia – Rev Colby Kumwenda
 Presbyterian Church of Nigeria – Rev Ibeabuchi Uchechukwu Agwu
 Presbyterian Church of South Sudan – Rev Peter Gai Lual Marrow
 The Christian Church (Disciples of Christ) – Rev Nathan Day Wilson
 Presbyterian Church (USA) – Rev Richard Williams
 Church of Bangladesh – Rt Rev Samuel S Mankhin
 Church of North India – Rev Swarup Bar
 The Presbyterian Church of Korea – Rev Dr Dong Youp Kim (Moderator)
 Church of Pakistan – Rev Alwin Samuel and Mrs Shameela Jameelee
 The Church of Christ in Thailand – Mr Rawee Boayen
 Presbyterian Church of Trinidad and Tobago – Rev Adrian Sieunarine
 United Protestant Church in Belgium – Rev Steven Fuite
 Evangelical Church of the Czech Brethren – Rev Magdaléna Trgalová
 United Protestant Church of France – Rev Claire Sixt-Gateuille
 Evangelische Kirche in Deutschland (EKD) – Rev Michael Mehl
 Reformed Church in Hungary – Rev Eszter Dani
 Portuguese Evangelical Presbyterian Church – Mrs Silvina Queiroz
 Spanish Evangelical Church – Rev Alfredo Abad
 Diocese of the Episcopal Church in Jerusalem and the Middle East – Rev Saleem Dawani
 YWCA Palestine – Rev Loren McGrail
 The Presbyterian Church of Australia – Very Rev Dr Bob Thomas
 Uniting Church in Australia – Rev Terence Corkin

Visitors:

The Christian Church (Disciples of Christ) – Miss Clarissa Wilson
 Evangelical Presbyterian Church, Ghana Rt Rev Francis Amenu
 Presbyterian Church of East Africa – Rev Edwin Kibathi
 Presbyterian Church of Nigeria – Rev Dr Elijah Obinna
 The Presbyterian Church of Korea – Rev Terry Jin
 Evangelical Church of Czech Brethren – Rev Miroslav Pfann

The reception of the Delegates and Visitors being completed, the Moderator welcomed them on behalf of the General Assembly.

Rev Trefor Lewis and Rev Magdaléna Trgalová addressed the General Assembly in the name of the Delegates and Visitors and were thanked by the Moderator.

The General Assembly adjourned at 9.30 pm to meet again in this Hall on Monday 19 May at 9.15 am for Holy Communion, and thereafter for business, whereof public intimation having been made, the Sederunt was closed with prayer.

ASSEMBLY HALL
 EDINBURGH, 17 May 2014, 9.30 pm

CONVENED AT EDINBURGH, 19 MAY 2014

At Edinburgh, and within the Assembly Hall, the 19th day of May 2014 years, at 9.15 am, Session III.

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 the Rev Janet S Mathieson, Convener.

It was moved and seconded-

The General Assembly:

1. Agree the Order of Business for the third to the seventh day.
2. Appoint the following Selection Committee:

Rev Fraser R Aitken	(154)
Rev Alistair Bennett	(101)
Mr John Boyle	(290)
Rev Susan M Brown	(664)
Mrs Fiona Bruce	(515)
Mrs Margaret M Cassidy	(419)
Rev Gordon Craig	(558)
Rev Dr Linda Dunbar	(102)
Mr Jim E Hamilton DCS	(328)
Rev Dr Frances M Henderson	(126)
Mr Alasdair MacLean	(646)
Mr John A Meldrum	(504)
Rev Hector Morrison	(637)
Mrs Fiona Oswald	(628)
Rev Andrea Price	(715)
Mr W Stewart Shaw	(399)
Mrs Barbara Urquhart DCS	(190)
Mrs Catherine Wilson	(495)

*Rev Dr G Russell Barr, Convener
Rev Dr Janet Foggie, Vice Convener*

3. Note arrangements for the election of the Committee to Nominate the Moderator if required.

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 Lorna Hood.

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 continue to be in our prayers. We rejoice at the remarkable number of public engagements and duties which Your Majesty and His Royal Highness continue to carry out in the course of serving our nation and Commonwealth and the Church of Scotland wishes once more to commend Your Majesty for all that has been accomplished in the course of Your Majesty's reign.

It is with delight that we welcome the appointment of His Royal Highness The Prince Edward, Earl of Wessex, Viscount Severn, as Your Majesty's Lord High Commissioner to our General Assembly. We are particularly appreciative of the commitment of His Grace to the Duke of Edinburgh's Award Scheme, which continues to challenge young people to fulfil their potential. The position of His Grace as Vice Patron of the Commonwealth Games Federation

makes him a particularly apposite choice this year and His Grace will be most welcome among us.

We sincerely appreciate Your Majesty's prayers for the social good of Scotland in this year of referendum. Whatever the outcome, we anticipate that there will afterwards be much work for the Church to do in helping people to address the consequences of the referendum and to be reconciled with each other.

In this historic year when Your Majesty's Commonwealth holds its Games in Glasgow we sincerely appreciate Your Majesty's thoughts as to the Church's role in welcoming those who will visit Scotland this summer as competitors and spectators. The Church sees much to applaud both in participation and in the pursuit of excellence in sport and trusts that the Games will provide an exciting spectacle of competitive and fair sporting endeavour.

Within the Commonwealth, the Church continues to rejoice in its links with other Churches and remains actively engaged on matters of concern to our sister Churches and fellow Commonwealth citizens. We have worked with the Church of Bangladesh to support justice for Bangladeshi Garment Workers after the collapse of the Rana Plaza building in Savar, Dhaka and our World Mission Council is encouraging the use of Fairtrade footballs made in Sialkot, Pakistan.

We deeply endorse Your Majesty's wise words, in this 100th anniversary year of the start of the First World War, commending the peacemakers in our world and the ultimate vision of peace between and within all nations.

Your Majesty's approval of the good works of the Church is most humbly appreciated and Your Majesty's note of our work in founding the Churches Mutual Credit Union is most welcome. We remain committed to making a real difference to the lives of some of the poorest and most marginalised people in our society. This is particularly apparent in the work of our social care provider, CrossReach, which continues to supply care and support services to vulnerable people.

Finally, we commend to the unfailing grace 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

JOHN P CHALMERS
Moderator

MINISTRIES COUNCIL

The General Assembly called for the Report and Supplementary Reports of the Ministries Council which were given in by the Rev Neil Dougall, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report and Supplementary Reports.
2. Noting with regret and concern that, on present trends, the Church will be short of over 200 Parish Ministers by the early 2020s, a) instruct the Council to continue exploring ways in which those in ministry can flourish in such a context; b) instruct all Presbyteries, while continuing to implement approved Presbytery Plans, to consider how they can best fulfil the commitments of the Third Article Declaratory; c) encourage all Kirk Sessions to consider how they can best serve their community and bear witness to Jesus Christ in it, whether or not they have a minister.
3. Instruct the Council to develop further its work on vocations and recruitment.
4. Instruct the Council to bring forward proposals for training opportunities to meet the needs of those unable to undertake full-time study.
5. Instruct the Council to test the "Ministers in Training" option and report progress in 2015.

6. Instruct the Council to bring forward proposals for enhanced financial support for candidates for the ministry
7. Note the Priority Areas Action Plan Interim Review and instruct the Ministries Council to continue implementing the Action Plan.
8. Note the work of the Enquiry and Assessment Review Implementation Group and instruct the Council to implement the changes immediately.
9. Approve the changes to the training of Deacons set out in section 4.2 of the Report, and instruct the Council to implement them immediately.
10. Note the report on continuing ministerial development for Ordained Local Ministers and commend the annual review template and related resources for use by presbyteries.
11. Welcome the feedback from the pastoral support initiatives that have been tested over the past year, thank all those who have participated, and instruct the Council to continue with its research in this area and report to a future General Assembly.
12. Replace Regulations IV 1965 re the Ministries Car Loan Fund with re-drafted Regulations I 2014 as set out in Appendix 4.1.
13. Celebrate and affirm the imaginative work undertaken by projects across Scotland which with the help of the Go For It fund are meeting identified needs in their communities and are nurturing Christian faith within and beyond the church and encourage local congregations to develop creative approaches to local mission and seek the support of Go For It.
14. Pass a Regulation amending Regulation IV, 2012, for the Go For It Fund, as set out in Appendix 5.1.
15. Regret that the Presbyteries of St Andrews and Buchan are still to agree Presbytery Plans.
16. Pass an Act amending Act VII, 2003, as set out in Appendix 5.2.
17. Pass an Act amending Act II, 2000, as set out in Appendix 5.3.
18. Pass an Act amending Act XIII, 2000, as set out in Appendix 5.4.
19. Pass an Act amending Act VIII, 2003, as set out in Appendix 5.5.
20. Approve the strategic principles for church buildings, instruct Presbyteries to use them to shape all discussions about buildings and urge Presbyteries to review expected future expenditure on buildings categorised 'a', in consultation with the General Trustees.
21. Congratulate the congregations of Aberdeen: Stockethill New Charge Development and Glasgow: Easterhouse St George's and St Peter's Church Extension Charge on the significant milestone of being raised to full status on 1 July 2013 and 1 January 2014 respectively.
22. Authorise the Council to set a rate for the pastoral cover fee.
23. Approve the revised list of Priority Area Parishes, and instruct the Ministries Council to work together with Presbyteries in considering the issues raised by it.
24. Pass an Act amending the Selection and Training for the Full-Time Ministry Act (Act X 2004) as set out in Appendix 3.1.
25. Pass an Act amending the Readership Act (Act XVII 1992) as set out in Appendix 3.2.
26. Pass an Act amending the Ordained Local Ministry Act (Act IX 2011) as set out in Appendix 3.3.
27. Pass an Act amending the Protection of Vulnerable Groups Act (Act VII 2011) as set out in Appendix 4.
28. Congratulate the congregations of Greenock East End New Charge Development and Edinburgh Muirhouse St Andrew's Church Extension Charge on the significant milestone of being raised to full status on 1 April 2014 and 1 May 2014 respectively.
29. Pass an Act amending the Long Term Illness of Ministers Act (Act XV 2002), as set out in Appendix A.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 4 and renumber:

Instruct the Council, in consultation with the Mission and Discipleship Council, to call the whole church to engage

through prayer and planning with 'a decade for ministry' from 2015 to 2025.

It was moved and seconded as an amendment of the Deliverance:-

Add a new Section 4 and renumber:

Instruct the Council, in consultation with the Mission and Discipleship Council to make two of the aims of the Decade for Ministry:

- a) the education/training of no fewer than 30 candidates for the Ministry of Word and Sacrament each year
- b) the training of no fewer than 100 members per year in the theology and practice of mission either through the Mission Shaped Ministry course or similar, these to be delivered by presbyteries or groups of presbyteries in cooperation with Fresh Expressions and ecumenical partners wherever possible.

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 4 and renumber:

Instruct the Council to bring proposals to the 2015 General Assembly for a new Pioneer stream of education and training for the Ministry of Word and Sacrament (informed by the example and experience of the Church of England and the Methodist Church in the UK), which will offer a distinctive pattern of recruitment/ vocation, assessment and training alongside current patterns, with the aim of supporting and enabling the mission of the Church of Scotland through the development of Fresh Expressions of Church.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 4 and renumber:

Instruct the Council, in consultation with the Mission and Discipleship Council and the Legal Questions Committee, to bring proposals to the 2015 General Assembly for legislation which will allow presbyteries to authorise church plants, new charge developments or Fresh Expressions to be developed under presbytery supervision, both across multiple existing parishes and within existing parishes; where presbytery believes these will be complementary to the mission of the existing parish churches within those areas.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 4 and renumber:

Urge the Council to review its Enquiry and Assessment processes in relation to those not accepted for OLM training but who may choose to pursue training for the Readership.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 4 and renumber:

Encourage the Council and congregations to see Lent as one of the opportunities for prayerfully making Church members and adherents aware of the different vocations available within the Church.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 4 and renumber:

Affirm that age is no barrier to entry into the recognised ministries of the Church and encourage the Council to continue to challenge the myth that one must gain "experience outside of the Church" or "life experience" before entering one of the recognised ministries.

It was moved, seconded and agreed as an amendment of Section 4:-

Add at the end:

ensuring that they liaise fully with the Church's present academic providers regarding any provision they may already be making at various levels and in various modes.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 5 and renumber:

Instruct the Council to examine factors that made TLS successful that could lead to an increase in future candidates for the Ministry.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 6 and renumber:

Instruct the Council to consider how to simplify and shorten the process from enquiry to ordination and report to the Assembly of 2015.

It was moved, seconded and agreed as an amendment of Section 12:-

Add at the end:

“, including the following amendment of section 5 of the Regulations: after ‘current rate of 6%’ insert ‘or at a rate to be determined by the Council from time to time.’”

It was moved and seconded as an amendment of the Deliverance:-

Add a new Section 16 and renumber:

Instruct the Council, in consultation with the Human Resources Department, to modify their internal recruitment/ redeployment policy for all parish workers to require that references are requested and circulated in all cases to enable informed decisions to be made which are fair to worker, receiving congregation and line manager.

On a vote being taken For or Against the amendment it carried Against.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 23 and renumber:

Invite the Council to consider the following change to Listed Expenses: “A minister is entitled to six Sundays’ pulpit supply in respect of holidays, one Sunday’s pulpit supply when fulfilling duties as a commissioner to the General Assembly and one further Sunday each year.”

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 3 and renumber:

Instruct the Council to work closely with the eleven parishes due to come off the Priority Areas List (Appendix 2) and to report on any further developments to the 2015 General Assembly.

It was moved and seconded as an amendment of Section 27 (Section 6 of the Supplementary Report’s Deliverance):

Add at the end:

with the exception of section 2.

On a vote being taken For or Against the amendment it carried Against.

The Deliverance as amended was then agreed.

SPECIAL COMMISSION ANENT MINISTERIAL TENURE AND THE LEADERSHIP OF THE LOCAL CONGREGATION

The General Assembly called for the Report of the Special Commission anent Ministerial Tenure and the Leadership of the Local Congregation which was given in by the Rev William Hewitt, Convener.

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report.
2. Affirm
 - a. that the principles of mission-in-context and tenure-in-context provide the foundational understanding of the future for parish ministry and the role of the ruling elder.
 - b. the necessity and urgency of an integrated approach to delivering the Commission's recommendations on:
 - Local Church Review
 - Vacancy (or Transition) Process including Parish Profile
 - Ministry Development Review
 - Continuing Ministry Development
 - Capability Procedure
 - Good governance through effective local, regional and national structures
 - Budget Priority.
3. Instruct the Council of Assembly, Ministries Council, Mission and Discipleship Council, Legal Questions Committee and the Panel on Review and Reform to bring a Joint Interim Report to the General Assembly of 2015, and a Joint Final Report to the General Assembly of 2016 to deliver:

- i. a national template for Local Church Review training and implementation, modelling good practice and consistency of approach.
- ii. a review of vacancy processes, including a revision of the 2003 Vacancy Act, to provide resources for Nominating Committees and appropriate training of Interim Moderators and Advisory Committees so that there may be some consistency of approach.
- iii. a contextual training and resourcing programme for ruling elders.
- iv. a fully costed scheme of Ministry Development Review and Continuing Ministry Development.
- v. a Capability Procedure for inducted parish ministers.
- vi. a legislative framework which enables Presbytery, Regional and National structures to cooperate on the training, administration and delivery of Local Church Review, Ministry Development Review, Continuing Ministry Development, and Capability Procedure.
4. Instruct the Commission to make available all research material, papers and resources to the Council of Assembly, Ministries Council, Mission and Discipleship Council, Legal Questions Committee and Panel on Review and Reform.
5. Thank and discharge the Special Commission.

Mr Hewitt on his retiral as Convener was thanked by the Moderator for his noteworthy service to the Special Commission 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 Mr Grahame Lees, Chairman.

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report and thank the Trustees and Staff.
2. Appoint Rev MaryAnn R Rennie as a Trustee of the Fund.

CHURCH OF SCOTLAND PENSION TRUSTEES

The General Assembly called for the Report and Supplementary Report of the Church of Scotland Pension Trustees which were given in by Mr John McCafferty, Chairman.

CONVENED AT EDINBURGH, 20 MAY 2014

At Edinburgh, and within the Assembly Hall, the 20th day of May 2014 years, at 9.15 am, Session IV.

The General Assembly did again convene and was constituted with prayer.

The minutes of Sessions I and II being printed and in the hands of members, were submitted and approved.

MISSION AND DISCIPLESHIP COUNCIL

The General Assembly called for the Report of the Mission and Discipleship Council which was given in by the Rev Colin Sinclair, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report.
2. Encourage Presbyteries and congregations to raise awareness of online mission resources and have www.resourcingmission.org.uk

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report and Supplementary Report.
2. Approve the appointment of Douglas Millar as a Trustee.
3. Approve the reappointment of Robert Coulter as a Trustee.
4. Approve the appointment of Andrew Sutherland as a Trustee.

The General Assembly adjourned at 5.16 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, 19 May 2014, 5.16 pm*

resourcingmission.org.uk as a link on their Presbytery and congregational websites.

3. Note the revised Statement of Purpose and Remit of the Mission and Discipleship Council at Appendix I.
4. Strongly encourage Kirk Sessions to engage with the Mission Forum Report and use it for study and reflection.
5. Instruct CARTA, in support of the General Trustees, to take on a more pro-active role with Presbyteries in stimulating and supporting congregations to think creatively about how their buildings might be adapted for worship and witness in the 21st century.
6. Encourage CARTA and the General Trustees to give further consideration to improving the service they provide to Presbyteries and congregations through enhanced communication and collaboration.
7. Instruct the CARTA Review Group to resolve the question of the terms of service of members of the Committee with the Council of Assembly and to bring a revised remit to the 2015 General Assembly.

8. Welcome the new liturgical services for Ordination and Induction to Ministry of Word and Sacrament.
9. Encourage all congregations and musicians to make use of the weekly music and worship resources being created by the Church of Scotland Music Group.
10. Commend the Café Church DVD and relevant Quick Guides for use by Kirk Sessions.
11. Welcome the partnership with Fresh Expressions and the appointment of a Fresh Expressions Development Worker, and encourage the development of fresh expressions of church across Scotland.
12. Encourage the Joint Emerging Church Group (JECG) to develop a wider emerging church network in Scotland, together with ecumenical and other partners.
13. Urge Presbyteries and congregations to continue engagement with Reformed, Reforming, Emerging and Experimenting and A Time to Grow documents through discussion starters.
14. Commend the development and launch of Life and Work's new website www.lifeandwork.org and encourage its use, alongside a subscription to the printed magazine, as a valuable source of news, information and resources for all involved or interested in the life of the Church of Scotland.
15. Note the important theological work on Christian mission, including Christian witness in a multi-faith world, recently completed by Edinburgh 2010, the Lausanne Movement, the World Council of Churches, the World Evangelical Alliance and the Pontifical Council for Interreligious Dialogue, and commend their work to the Church for study and reflection.
16. Encourage Presbyteries and congregations to take opportunities to engage with people of other faiths in humble solidarity, loving service and faithful witness.
17. Urge congregations to make use of the Interfaith and Mission Report for discussion and action, and thank and discharge the working group.
18. Recognise the hard work, effort and generous investment of time by the members of the Statistics for Mission group in fulfilling their remit to make the information from the 2011 Scottish Census available and accessible to the Church, and thank and discharge the working group.
19. Urge Presbyteries and congregations to use the parish profiles and welcome the resource Who Is My Neighbour?.
20. Urge Presbyteries to collaborate with the Council and Kirk Sessions in supporting and stimulating learning in congregations.
21. Commend those Kirk Sessions who participated in the Eldership consultations for the high level of enthusiasm and commitment shown by their engagement in this process, as well as their desire to enhance the effectiveness of the office of the Elder.
22. Urge support for the Learning Disabilities Working Group in its task of auditing the needs of the Church in this area and in resourcing and supporting congregations.
23. Instruct the Council to review current resources on the Eldership and produce appropriate resources both for training prospective Elders and for the continuing development of all Elders.
24. Encourage Presbyteries and congregations to collaborate with the Council to do further work on the wider issue of young people in decision making.
25. Urge all Presbyteries to ensure their youth representative place at the General Assembly is filled each year.
26. Encourage Presbyteries and congregations to promote the COSY Guide to Ethical Living.
27. Encourage Presbyteries and congregations to promote attendance at the 'My Father's House' National Youth Assembly at Gartmore House, Stirlingshire, from 15 to 18 August 2014.
28. Encourage Presbyteries to use the Local Church Review guidelines to identify and share effective practice with one another in this area.
29. Encourage Presbyteries and Kirk Sessions to explore the significance of the research contained in Investigating the Invisible Church.
30. Note the continuing commitment of the Council to the effective implementation of the Priority Areas Plan for Action.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 3 and renumber:

Instruct the Council to explore, as soon as possible, producing an appropriate resource, which congregations may use to inform people exploring the Christian faith and becoming members of the Church of Scotland, to follow on from the series 'A Faith for 2000'.

It was moved, seconded and agreed as an amendment of Section 3:-

Delete 'Note' and substitute 'Affirm'.

It was moved, seconded and agreed as an amendment of Section 16:-

After 'people of other faiths in' insert 'authentic dialogue,'

It was moved, seconded and agreed as an amendment of Section 16:-

Add at the end:

including active involvement in local inter-faith groups.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 18 and renumber:

Instruct the Council, in collaboration with other councils, committees and agencies of the Church, to build on the work of the Statistics for Mission group in order to ensure that the most up to date statistics are always available and well presented for the use of the whole Church.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 20 and renumber:

Encourage congregations to be involved in the opportunities created by the Commonwealth Games.

It was moved and seconded as an amendment of the Deliverance:-

Add a new Section 27 and renumber:

- (i) Affirm the importance of the National Youth Assembly in the life of the Church and in particular in fulfilling the strategic priorities of empowering young people and developing leadership.
- (ii) Instruct the Council, in consultation with the Council of Assembly and young people, to review the way in which the National Youth Assembly is funded, to further explore partnerships with other councils of the Church and to bring a report to the General Assembly 2015 with a view to securing sufficient budget for its ongoing development and to securing its place as an integral part of the national Church.

It was moved and seconded as an amendment of the proposed amendment:-

Delete 'with a view to securing sufficient budget for its ongoing development and to securing its place as an integral part of the national Church'

On a vote being taken For or Against the amendment of the proposed amendment it carried Against.

The amendment was then agreed.

The Deliverance as amended was then agreed.

NATIONAL YOUTH ASSEMBLY

The General Assembly called for a Report from the 2013 National Youth Assembly which was given in by Miss Lynsey Martin, Moderator of the National Youth Assembly.

Questions were addressed to Youth Representatives who had attended the National Youth Assembly.

The Moderator expressed appreciation to Miss Martin for her contribution to the Youth Assembly.

CHURCH OF SCOTLAND GUILD

The General Assembly called for the Report of the Church of Scotland Guild which was given in by Mrs Marjorie Paton, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report.
2. Commend the work of the Guild and its theme for 2014-15 "A World to Serve".
3. Approve the revised constitution.
4. Thank the many thousands of members of the Guild for the contribution to the life and work of the Church, locally, regionally and nationally.
5. Urge congregations where there is no Guild to liaise with the Guild Office regarding the advantages of forming one and of the option of individual membership.
6. Pray for the continued success of the Partnership Projects for 2012-15.
7. Encourage the Guild as it selects its new strategy, themes and Project Partners for 2015-18.
8. Welcome the resources which have emerged from the Guild's Golden Age Project and encourage their use across the whole Church and beyond.
9. Commend the on-going work of the Guild on the issue of Domestic Abuse and Human Trafficking.
10. Commend the on-going involvement of the Guild on the Prison Visitors' Centres Group.
11. Commend the on-going work of the Guild with the Scottish Women's Convention.
12. Commend the on-going work of the Guild with Jubilee Scotland.
13. Commend the on-going work of the Guild with the World Day of Prayer.
14. Welcome the on-going and developing work done in co-operation with other Councils and Committees of the Church of Scotland.
15. Note the Guild's work with the Priority Areas Committee and its continuing commitment to the ongoing delivery of the Priority Areas Action Plan.

The General Assembly suspended their sitting at 12.45 pm until 2 pm.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 4 and renumber:

Instruct the Church of Scotland Guild to create a strategy underpinned by an action plan, using the insights of the Focus Group recommendations, to provide a positive future for the Church of Scotland Guild and Report to the General Assembly of 2015.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 15 and renumber:

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.

The Deliverance as amended was then agreed.

Mrs Paton on her retiral as Convener was thanked by the Moderator for her noteworthy service to the Guild and the General Assembly.

WORLD MISSION COUNCIL

The General Assembly called for the Report of the World Mission Council which was given in by the Very Rev Dr Andrew McLellan, 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 congregations to read and study the report, use the worship service and learn more about the life of the churches in other parts of Europe and the links with the Church of Scotland.
4. Encourage congregations and presbyteries to develop links, particularly Twinings, with congregations and Presbyteries of other Churches, especially in Europe.
5. Instruct the Council to share in appropriate events with other churches to mark and commemorate the centenary of World War I.
6. Encourage the Council to engage with and support movements for justice, both in Europe and with partners around the world.
7. Seek to support churches and organisations in influencing European policy-makers to ensure that global expansion benefits all countries and continents and not just the wealthy.
8. Instruct the Council to work with the Church and Society Council on advocacy issues which are of concern to our partners, especially human trafficking, migration, climate change, poverty and the purpose of economic activity.
9. Give thanks for the work of Christian Aid, rooted in costly reconciliation, and encourage all in the Church to support its work.
10. Challenge congregations to engage with, support, and welcome visitors or new residents from other parts of Europe (and beyond) through offering facilities, support, and fellowship.
11. Encourage Councils, Committees, Congregations and Presbyteries to consider how they might build and develop cooperation with partners internationally in supporting those trafficked.
12. Encourage the Council to engage with the Church and Society Council and the Scottish Churches Anti-Trafficking Group, in cooperation with other churches and agencies in Europe, in reviewing how the European Union is contributing to demand being created for trafficked persons.
13. Instruct the Council to work with partners to enhance participation of women in leadership; seek to educate on violence against women and girls; and engage with the Church and Society Council, Christian Aid, and others, in supporting the aims of the 'Living a theology to counter violence against women' report.
14. Thank congregations for their support of the Stamp Project and encourage more people to collect stamps, which will support the Greek Evangelical Church's Dorcas safe house for abused woman.
15. Encourage women in the church to consider getting involved in the Ecumenical Forum of European Christian Women and its 2015 Pop-up Monastery.
16. Encourage the Council to work with other Councils, Committees and congregations to develop occasional face to face forums ('Academies'), in co-operation with other European partners and experts, to engage in debate and discussion about issues of common interest.
17. Welcome the Council's continued commitment to the HIV Programme and encourage the whole church to be active in efforts to eliminate stigma and in offering support to those living with HIV.
18. Thank all congregations which have participated in 'Souper Sunday' services and encourage the whole church to use the worship material produced by the HIV Programme.
19. Instruct the Council to continue its engagement with the Priority Areas Committee and support the delivery of its Action Plan.
20. Thank all in the Church for the generous outpouring of love for 'A Place at the Table' supporting the National Evangelical Synod of Syria and Lebanon's work with refugees and displaced people, and encourage continued prayer and practical support.
21. Urge all members and friends to pray for the situation in Syria, and instruct the Council to continue to be in touch with Christian partners there and, in association with the Church and Society Council, help amplify the issues and support opportunities for a just and peaceable end to the conflict.
22. Give thanks for the solidarity offered with those suffering under the Israel occupation of the Palestinian territory; encourage the Council to continue its prayer and information events on the 24th of each month;

and urge all congregations to hold prayer meetings on the 24th to pray for a just and enduring peace which offers fullness of life to all in both Israel and the occupied Palestinian territory.

23. Instruct the Council, through cooperation with the National Christian Council of Sri Lanka (NCCSL), to continue to share information with Scottish congregations on the complex issues facing Sri Lankan society and church, and to demonstrate fellowship and solidarity with the churches in Sri Lanka.
24. Note the support already given by the Council to the Presbyterian Church of South Sudan (PCOSS), and urge the whole church to pray for and support the PCOSS and their leaders during this time of conflict and uncertainty.
25. Noting that January 2015 marks the centenary of Scottish missionary Mary Slessor, encourage congregations to participate in the anniversary events being planned, and instruct the Council to provide appropriate information and worship material.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 13 and renumber:

Encourage congregations to remember the service and sacrifice of Jane Haining through prayer, commemorative events and interfaith cooperation.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 13 and renumber:

Instruct the Council to engage with the Church and Society Council, the Guild, the Scottish Churches Anti-Trafficking Group and international partners to develop strategies that aim to reduce human trafficking.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 16 and renumber:

Encourage young people to consider attending one of the international youth meetings "Towards a New Solidarity" sponsored by the Taizé Community.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 23 and renumber:

Condemn the outrageous destruction of over 1,500 trees by the Israeli authorities at the Tent of Nations; offer the love and prayers of the Church of Scotland to the Nasser family; and instruct the Council to participate with other partners and the Tent of Nations in a coordinated response in which the whole Church can engage.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 25 and renumber:

Urge the Council to use its influence and contacts with the Sudanese authorities to annul the sentence of flogging and execution on Meriam Ibrahim.

The Deliverance as amended was then agreed.

Dr McLellan on his retiral as Convener was thanked by the Moderator for his noteworthy service to the Council and the General Assembly.

The General Assembly adjourned at 4.10 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, 20 May 2014, 4.10 pm*

CONVENED AT EDINBURGH, 21 MAY 2014

At Edinburgh, and within the Assembly Hall, the 21st day of May 2014 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.

SOCIAL CARE COUNCIL

The General Assembly called for the Report of the Social Care Council which was given in by Dr Sally Bonnar, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report.
2. Welcome and commend the initiative of the Council to play its part in the missional work of the Church and urge congregations to consider how they can be involved in any of the four tiers of engagement; Prayer, CrossReach Local, CrossReach National, and Getting Alongside.
3. Urge congregations to support CrossReach and Social Care Sunday, make use of the worship resources and distribute CrossReach materials such as CrossReach News and the Prayer Diary.
4. Note with concern the challenging financial environment in which CrossReach is operating and endorse the exploration of income generation as a means to achieving long term financial sustainability.
5. Give thanks for the commitment of staff despite the changes to their conditions of service over the past year and note the evidence of their passion and enthusiasm through the positive results from the Service User Survey.
6. Support the reconfiguration of Geilsland and Ballikinrain and the provision of a single care and education service to boys and girls and encourage local authorities to recognise the professional services offered through ongoing referrals.

7. Support the plan to seek funding for a national co-ordinator to explore the concept of CrossReach Local as an exciting expression of the mission of the church.
8. Note the Council's commitment to work cooperatively with the Priority Areas Forum towards the ongoing delivery of the action plan outlined in the Ministries Council report, Hope and Pain in an Age of Fragility.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 6 and renumber:

Congratulate the staff on awards received and acknowledge the high regard they have been shown through national awards.

The Deliverance as amended was then agreed.

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 and commend it for study throughout the Church.

It was moved and seconded as an amendment of Section 1:-

Add at the end:

, subject to adding the following footnote to the Report (after the first sentence in 2.4.5): This is not to imply that Calvin's steadfast adherence to the biblical standards of morality was ever compromised by his severe warning against the sin of separation, nor is it to suggest that any departure from biblical morality was a secondary issue.

On a vote being taken For or Against the amendment, there voted For 172 and Against 361 and the General Assembly resolved accordingly.

It was moved and seconded as an amendment of the Deliverance:-

Add a new Section 2:

In light of the departure of members and Ministers from the Church of Scotland, commend the Report's helpful insights regarding theological breadth and instruct the Forum to prepare guidelines for the whole Church of Scotland regarding our shared responsibility to provide a territorially-based ministry for the whole nation.

On a vote being taken For or Against the amendment, there voted For 78 and Against 432 and the General Assembly resolved accordingly.

The Deliverance was then agreed.

The General Assembly suspended their sitting at 12.30 pm until 2 pm.

LEGAL QUESTION COMMITTEE

The General Assembly took up consideration of sections 3, 4 and 5 of the proposed Deliverance of the Report of the Legal Questions Committee. The Rev Dr Alan Hamilton, Convener, was invited to address the General Assembly.

It was moved and seconded:

The General Assembly:

3. Approve the Ministers and Deacons in Civil Partnerships Overture as set out in Appendix B and transmit the same to Presbyteries under the Barrier Act, directing that returns be sent to the Principal Clerk by 31 December 2014.
4. In line with the decisions made in principle at the General Assembly of 2013, in the event of the General Assembly agreeing to transmit to Presbyteries the Ministers and Deacons in Civil Partnerships Overture or any other related Overture, agree to:

- (i) instruct the Principal Clerk, the Procurator and the Solicitor of the Church to prepare a Legal Advisory Note explaining the implications of approval or disapproval of the Overture, such Note to accompany the Overture in the "Remits to Presbyteries";
 - (ii) instruct that a ballot paper be produced to accompany the Overture in the "Remits to Presbyteries" and further instruct every Presbytery to establish their response to the Overture by a vote using such a ballot paper.
5. (i) Instruct all Courts, Councils and Committees of the Church not to make decisions in relation to contentious matters of same sex relationships, accept for training, allow to transfer from another denomination, ordain or induct any person in a same sex relationship until the position in relation to the proposed or any other related Overture has been finally determined by a future General Assembly.
- (ii) Notwithstanding the foregoing, allow the induction into pastoral charges of ministers and deacons ordained before 31st May 2009 who are in a same sex relationship.
- (iii) During the moratorium set out in section 5(i) above, instruct all Courts, Councils and Committees of the Church not to issue press statements or otherwise talk to the media in relation to contentious matters of human sexuality.

It was moved and seconded as an amendment of Section 3:-

After "Appendix B" insert:

"subject to the following amendments:

- (i) delete sub-section 3(5) as printed and substitute therefor the following: '3(5) A decision to depart shall require to be taken in respect of each induction or appointment. The date and time of a meeting of the Kirk Session called in terms of this section, and its purpose, must be properly intimated to the

congregation on at least four Sundays prior to its date.'

- (ii) In section 3(6):
 - a. delete the opening words: 'Meetings in terms of the process outlined in section 3(5)' and substitute therefor the words 'Meetings of the Kirk Session held in terms of this section';
 - b. In the final sentence of 3(6) amend 'meetings' to 'meeting' and delete the words in parenthesis ('amended... meeting.')
- (iii) In Schedule 2 delete the words "To be read on two Sundays" and substitute "To be read on four Sundays".
- (iv) In Schedule 2 delete the paragraph 'In terms of the process...take effect.'
- (v) In Schedule 2, final paragraph, delete: 'Both votes' and substitute 'A vote:'

On a vote being taken For or Against the amendment, there voted For 206 and Against 351 and the General Assembly resolved accordingly.

It was moved and seconded as an amendment of Section 3:-

Amend Section 3 to read:

Approve the Ministers and Deacons in Civil Partnerships Overture as set out in Appendix B subject to the following amendments:

- (i) Delete Section 3(2).
- (ii) From Section 3(5), delete the words: 'in respect of each induction or appointment and may only be taken'.
- (iii) From Section 3(5)e, delete the words: 'in respect of such induction or appointment'.
- (iv) From Section 3(10), delete the words: 'where there is an agreed designated appointment'.
- (v) From the Ballot paper (schedule 1), remove all words after 'human sexuality' in both FOR and AGAINST sections.
- (vi) Add a new Section 4: 'A Kirk Session which has decided to depart may subsequently change its position by

following the same process used to depart outlined in section 3(5) of this Act, without prejudice to a minister or deacon inducted or appointed during the period in which the congregation had departed.

- (vii) In Schedule 2 in the paragraph beginning "The purpose of the meeting..." delete the words from "in order for applications for..." to the end of that paragraph and substitute "in order to permit the ordination, induction or appointment of a minister or deacon who is in a civil partnership".

and transmit the same to Presbyteries under the Barrier Act, directing that returns be sent to the Principal Clerk by 31 December 2014.

On a vote being taken For or Against the amendment, there voted For 165 and Against 424 and the General Assembly resolved accordingly.

It was moved and seconded as an amendment of Section 3:-

Amend Section 3 to read:

Approve the Ministries and Deacons in Civil Partnerships Overture as set out in Appendix B, subject to the following amendment:

Delete section 3(2) and substitute: 'A decision to depart shall not be required to be taken in respect of each induction or appointment but shall require to be considered by the Kirk Session of a vacant charge in the event that the Nominating Committee of the congregation or linkage intimates to the Session or Sessions that a minister or candidate in a Civil Partnership has applied for the vacant charge or appointment'.

and transmit the same to Presbyteries under the Barrier Act, directing that returns be sent to the Principal Clerk by 31 December 2014.

On a vote being taken For or Against the amendment, there voted For 39 and Against 491 and the General Assembly resolved accordingly.

It was moved and seconded as a counter-motion to Sections 3, 4 and 5:-

3. Affirm the Church's historic and current position that, according to God's revealed will in Scripture, marriage between one man and one woman is the only right and proper context for sexual relations.
4. Reaffirm the duty of the Church to minister to all people, regardless of their sexual orientation, recognising in particular the burden felt by those who struggle with same-sex attraction while striving to maintain a celibate life.
5. Recognise that same-sex attraction is not, in itself, a barrier to leadership in the Church, including, without limitation, the ministry of Word and Sacrament, the diaconate and the eldership.
6. Pass the Declaratory Act re the Doctrine and Practice of the Church of Scotland with respect to Sexual Relationships in the terms set out in Appendix A:

APPENDIX A

DECLARATORY ACT RE THE DOCTRINE AND PRACTICE OF THE CHURCH OF SCOTLAND WITH RESPECT TO SEXUAL RELATIONSHIPS

Edinburgh, 21 May 2014, Session V

The General Assembly declare as follows:

1. The Church's historic and current position is that, according to God's revealed will in Scripture, marriage between one man and one woman is the only right and proper context for sexual relations.
2. This statement of the Church's historic and current position should inform and direct all aspects of the government, worship and practice of the Church including, without limitation, admission to office and pastoral discipline.

On a vote being taken there voted for the motion 369 and for the counter-motion 189 and the General Assembly resolved accordingly.

Rev Alistair Cook (216) and Rev John T Mann (666) entered their dissent.

It was moved, seconded and agreed:

Add a new Section 6 and renumber:

In the event of the Overture being approved by a majority of presbyteries and before it is presented for consideration at the General Assembly of 2015:

- (i) Recognising that same sex marriage laws may by May 2015 have been enacted and brought into force, instruct the Theological Forum in consultation with the Legal Questions Committee to prepare a report for the Committee on Returns to Overtures on whether or not same sex marriage should be recognised as equivalent to civil partnership in terms of the Overture;
- (ii) Instruct the Committee on Returns to Overtures, on receipt of the joint report from the Theological Forum and the Legal Questions Committee, to include in their Report, either (1) commentary on the question raised in (i) above, or (2) amendments to the Overture (as appropriate) which reflect the conclusions reached by the Theological Forum and the Legal Questions Committee.

The Deliverance as amended was then agreed.

The General Assembly adjourned at 5.40 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, 21 May 2014, 5.40 pm

CONVENED AT EDINBURGH, 22 MAY 2014

At Edinburgh, and within the Assembly Hall, the 22nd day of May 2014 years, at 9.15 am, Session VI.

The General Assembly did again convene and was constituted with prayer.

Ephraim Mirvis, Chief Rabbi of the United Hebrew Congregations of the Commonwealth, was invited to address the General Assembly, and was thanked by the Moderator.

BUSINESS COMMITTEE

The General Assembly called for the Report of the Business Committee which was given in by the Rev Janet S Mathieson, Convener.

It was moved, seconded and agreed-

The General Assembly:

Appoint the following Committee to Nominate the Moderator:

Name		Votes Cast
Rev Alexander Horsburgh	(85)	195
Rev James McNay	(194)	159
Rev Bryan Kerr	(204)	132
Rev Jonathan Fleming	(220)	136
Rev Robert Hamilton	(337)	135
Rev Joanne Hood	(348)	194
David Nicholson DCS	(431)	164
Rev Rosemary Frew	(470)	197
Mr Norman Jamieson	(43)	
Dr A Sonia Sharkey	(131)	
Mr William Meldrum	(316)	
Mr John Kerr	(588)	
Miss Christine MacKenzie	(645)	
Mrs Jean Macrae	(682)	
Mr John Cunningham	(692)	

It was moved and seconded:

Reconsider the resolution of the General Assembly made on 21 May 2014 to instruct the Theological Forum to consider how the Marriage and Civil Partnership (Scotland) Act 2014 would affect the Overture on Ministers and Deacons in Civil Partnership passed by the General Assembly on 21 May 2014 and, if thought fit, to pass a new resolution to cancel said instruction to the Theological Forum.

On a vote being taken For or Against it carried Against.

The minutes of Session IV 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 Neil Gardner, Convener.

It was moved, seconded and agreed-

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. In anticipation of the withdrawal of the majority of troops from Helmand Province by the end of this year, acknowledge with particular gratitude the dedicated service of Chaplains on operations in Afghanistan 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. Congratulate the Rev Scott Brown QHC, Chaplain of the Fleet, on the award of CBE in the New Year Honours List; and the Rev Dr David Coulter QHC, a minister of the Church of Scotland, on his appointment as Chaplain General to HM Land Forces with effect from September 2014.

The Moderator addressed those Chaplains to Her Majesty's Forces who were present.

Air Marshall Sir Stephen Hillier KCB CBE DFC, Deputy Chief of the Defence Staff (Capability), was then invited by the Moderator to address the General Assembly.

Mr Gardner on his retiral as Convener was thanked by the Moderator for his noteworthy service to the Committee and the General Assembly.

CHURCH AND SOCIETY COUNCIL

The General Assembly called for the Report of the Church and Society Council which was given in by the Rev Sally Foster-Fulton, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report.

Local involvement

2. Encourage congregations and Presbyteries to take advantage of the opportunities for involvement in social, ethical and political issues through the resources and support provided by the Council, and commend local congregational Church and Society contacts and members of relevant Committees in Presbyteries for their work; note that the Council provides discussion resources, monthly news bulletins and runs regional and national events for the whole Church.
3. Encourage the relevant Committees in Presbyteries to work with other Presbyteries in the same Local Authority and with ecumenical partners to engage

with debates and decisions about poverty and justice in local government and instruct the Council to facilitate and support the development of positive relationships and fruitful encounter.

Responding to climate change

4. Note with grave concern the Fifth Assessment Report on the science of climate change published by the Intergovernmental Panel on Climate Change in 2013 and call upon the Scottish and UK Governments and the European Union to take decisive action to reduce carbon emissions swiftly.
5. Instruct the Council to investigate, with the Church of Scotland Investors Trust and Pension Trustees, the arguments for and against disinvestment from fossil fuel companies and to report to a future General Assembly.
6. Congratulate Eco-Congregation Scotland on its 300th church registration and encourage all congregations who are not yet members to consider becoming members.
7. Note with appreciation and thanks the appointment by the United Reformed Church of the Rev Trevor Jamison as a special category minister in the role of Environmental Chaplain with Eco-Congregation Scotland, and wish Trevor every success in this role.

Science and ethics

8. Commend the SRT Week of Prayer (8-14 June 2014) and encourage all parts of the Church to participate.
9. Encourage congregations to think and act creatively about how they can bridge the Digital Divide in their parish, especially in the context of changes in access to welfare benefits.
10. Note the potential for future changes with regard to organ donation choices and instruct the Council to report on the issue of consent for organ donation to the General Assembly of 2015.

Striving together: celebrating competitiveness in sport

11. Urge that all involved in competitive sport play fairly, ethically, within the rules and within the spirit of the rules.

12. Encourage churches to ensure equality of opportunity of participation of all, for all of their activities, including those which involve sport and competition.
13. Commend the expansion of sports chaplaincy to sports other than football and encourage it in a wide variety of endeavours.
14. Welcome the commitment of the Commonwealth Games Organising Committee to promote fair play by all competitors.
15. Commend the Commonwealth Games Organising Committee for valuing equality and encourage it further in fulfilling its aim for equality for all.
16. Commend the Scottish Government to involve all in ensuring a lasting legacy from the Glasgow 2014 Commonwealth Games, particularly in deprived areas.
17. Urge the Olympics Organising Committee to implement values of equality and ensure ways of giving minority groups a voice.
18. Encourage action to overcome sectarianism, bigotry and discrimination in sport and in the community in Scotland, and urge the Scottish Government to continue to monitor developments and to fund projects which are successful in changing attitudes and behaviours at a local level.
19. Urge the Scottish and UK Governments and sporting bodies to implement measures designed to reduce hazardous and harmful gambling and to impose a ban on advertising gambling in the context of sport.
20. Urge the Scottish and UK Governments and sporting bodies to impose a ban on advertising short-term ('payday') loan companies who charge exorbitant rates.

**Families and the Church in the 21st century:
the meaning of kinship bonds**

21. Encourage congregations to be sensitive to the new developments in fertility medicine and the implications these have for congregational and family life.
22. Instruct the Society, Religion and Technology Project to continue engagement with developments in

research and legislation concerned with assisted reproduction, and encourage church members to use the resources of the Society, Religion and Technology Project to learn more.

23. Instruct the Council to distribute to all congregations the contact details of support organisations for people affected by issues around assisted reproduction and adoption.
24. Instruct the Council to prepare study/discussion materials based on the report Families and the Church, to facilitate open and honest discussion about families.
25. Encourage all congregations to support and promote adoption and fostering in association with the appropriate local authorities and services.
26. Affirm the bonds that we share in Christ, and encourage congregations to show the love and welcome to all that we are called to offer in God's name.

Poverty and economics – welfare reform

27. Affirm that the primary aim of the welfare system is to enhance human dignity for all, so that every citizen may live life in all its fullness, and urge all consideration of welfare policy to be characterised by the principles of fairness and compassion.
28. Urge the UK Government to help those in most need, by increasing benefits by at least the rate of inflation, by ceasing to penalise social housing tenants who may have a spare room, by increasing the minimum wage to a living wage, and by prioritising reductions in inequality.
29. Strongly urge the UK Government to avoid denigrating and blaming people for their poverty.
30. Note the importance of involving people who are affected most by the decisions in the planning and implementation of welfare policies.
31. Urge the UK Government to devolve responsibility for welfare and benefits to the Scottish Parliament.

Priority Areas Action Plan

32. Approve the Priority Areas Action Plan Interim Review and commit the Council to its ongoing delivery.

Food security

33. Note the important role that churches play in their local communities in responding to need; commend and congratulate congregations and individuals that are involved in the provision of emergency food aid and encourage all congregations to consider if they can support local community food projects.
34. Believe that the Church's response to food poverty and insecurity should go beyond charity; it is primarily a justice issue.
35. Express severe concern that there continues to be increasing reliance on foodbanks across Scotland and urge the UK and Scottish Governments to prioritise the eradication of food insecurity in this country.
36. Urge congregations and Presbyteries to commit to a campaign of prayer, awareness-raising and political action on the issues of poverty in Scotland today, and instruct the Council, in co-operation with the Mission and Discipleship Council and other partners, to assist and empower local groups in the church to this end.

Tax, giving and wealth sharing

37. Instruct the Council to report on the issue of tax, giving and wealth sharing to the General Assembly of 2015, including consideration of the impending changes related to the Scottish Rate of Income Tax or Scottish Independence, the merits of proposals for a Citizens Income, and other issues related to the use of money in church and society.

Funeral poverty

38. Noting the increases in the costs of funerals, in particular the large increases in charges for burial or cremation, encourage parish ministers to read the guidance produced by the Ministries Council, and urge congregations to consider how they can help reduce the cost of funerals.

Payday lending

39. Welcome the decision by the UK Government to put a legal cap on the cost of consumer credit; note the High Cost Credit Charter and instruct the Council to continue to pursue action to tackle extortionate lending and promote alternative and affordable sources of credit.

Homelessness in Scotland

40. Commend Scottish Churches Housing Action and look forward to marking 20 years of ecumenical service in establishing local initiatives to tackle homelessness and contributing to public debate about housing issues, and to supporting its ongoing work.

Credit unions

41. Note and welcome the development of the Churches Mutual Credit Union and encourage all members of the church to save with a credit union.

Ethical investment

42. Commend National Ethical Investment Week (19-25 October 2014) and encourage all parts of the Church to participate.

Joint Faiths Advisory Board on Criminal Justice/Community Justice

43. Note the new name for the Joint Faiths Advisory Board on Community Justice and approve the revised constitution.

Prison visitor centres

44. Welcome the work of the National Prison Visitor Centres Steering Group and continue to support the cross-agency work to create a visitor centre in each of Scotland's 17 prisons.

End of life issues

45. Continue to oppose any change to the legal position with regard to assisted suicide because of concerns about the effect any such change would have on the way society views its weakest and most vulnerable members, whilst recognising that many individuals and families face difficult decisions at the end of life, and urge the provision of better resources for palliative care.

Infant ashes inquiries

46. Express sympathy and share concern with all those affected by the issues raised by the recent revelations about infant cremation and welcome both the Mortonhall Investigation under Dame Elish Angiolini and the Infant Cremation Commission under Lord Bonomy.

Racial justice, asylum and refugees

47. Note that the United Kingdom has a long tradition of being a country of sanctuary for those fleeing persecution and the words of Jesus to love our neighbour; urge the UK Government not to repeat offensive publicity campaigns such as 'Go Home' either on the streets or in Home Office centres such as the one in Brand Street in Glasgow.

Human trafficking

48. Thank the Scottish Churches Anti-Human Trafficking Group for its ongoing work on the issue of human trafficking and welcome the group's engagement with the Proposed Human Trafficking (Scotland) Bill in the Scottish Parliament and the Draft Modern Slavery Bill in the UK Parliament.

Corporal punishment and children's rights

49. Instruct the Council to reflect theologically on corporal punishment of children in the context of the discourse on international human rights, and to report on this subject to a future General Assembly.

The Church and 21st century health care

50. Endorse the partnership-based community asset development approach to spiritual care by faith communities and health and social care chaplaincy; recognise that this approach will require a significant shift in understanding of what is meant by health and social care chaplaincy; and support the work of the Spiritual Care Strategic Development Group in taking this work forward.
51. Instruct the Ministries Council and the Church and Society Council to investigate ways of promoting the new approaches to 21st Century Health Care outlined in the report in collaboration with the Chaplaincy Training and Development Unit of NHS Education Scotland.

Living a theology to counter violence against women

52. Call on members of the Church to affirm that violence against women is a sin and urge all men and women to renew efforts to live and work for gender justice.
53. Recognise that there is much more to be done in our

churches to make it clear that women and men are equally made in the image of God, through care taken in the language used for worship, through sensitive preaching, use of the Bible, and in our relationships with each other.

54. Urge Councils and Committees, Presbyteries and Kirk Sessions to consider how they can live and promote a theology which counters violence against women.
55. Commend partnership working between Councils and Committees, Presbyteries and Kirk Sessions, other agencies and ecumenical partners to challenge and eliminate violence against women in all its forms.
56. Welcome the continuing work of the Scottish Government on the issue of challenging violence against women.
57. Instruct the Council to work with other partners to develop a national process to promote appropriate responses by the Church to the issues identified in the report.
58. Commend the resource from the World Council of Churches and the World Communion of Reformed Churches Created in God's Image for study and action by local churches and Kirk Sessions and instruct the Council, the Mission and Discipleship Council and others to publicise and promote related resources and issues.

Violence Against Women Advisory Group

59. Commend the Church of Scotland's Violence Against Women Advisory Group for its work and urge it to continue to consider emerging issues and to bring concerns to the attention of the General Assembly in the future.
60. Note that the Violence Against Women Advisory Group is able and willing to offer advice and information to anyone in the Church who would like to think about how they and their work can contribute to the eradication of violence against women in Scotland.

Politics and Government

61. Express appreciation to the Scottish Churches Parliamentary Office for the work it has co-ordinated with regard to the churches' preparation for the

referendum and encourage congregations to find out more about the work of the office and its resources in the run up to the referendum and the UK General Election in May 2015.

The Scottish independence referendum

62. This section was withdrawn.

Education

63. Urge the Scottish Government to change the name of Religious Observance (RO) to Time for Reflection to better reflect current practice in schools following its 2005 guidelines and 2011 letter which encouraged the use of that or other appropriate titles to increase a sense of inclusivity in Religious Observance events.
64. Affirm and give thanks for the contribution that the Church of Scotland appointed representatives to Local Authority Education Committees make to the education experience in Scotland's schools, and affirm the belief that the Church appointed representatives provide a model for an expanded understanding of what is meant by democratic decision making that is truly participatory and rooted in communities.
65. Instruct the Council, through its Education Committee, to continue to review the provision of core Religious and Moral Education and to offer appropriate support to teachers, local authorities and young people.

Middle East

66. Encourage all parts of the Church to pray for the success of peace talks in Syria and Israel/occupied Palestinian territories.
67. Note the UK Parliament's vote not to intervene with British military force in Syria and consider this to be an important and welcome step forward in the power of the legislature over the executive in matters of war.

Europe

68. Note that 2014 is the 100th anniversary of the outbreak of World War One and the 80th anniversary of the Barmen Declaration; express sorrow and regret for the terror and loss of life caused by war and totalitarianism and instruct the Council to continue to work for peace and justice.

69. Commend the Conference of European Churches, and especially its Church and Society Commission, for working to represent the churches at a European level, and urge that in European Union policy-making the Gospel priority for the poor is considered first, especially in matters relating to the economy, employment, trade, security and sustainability.
70. Note and reaffirm the deliverances agreed by the General Assembly of 1996 which give thanks for the work of the European Union in promoting peace, security and reconciliation amongst European nations, note that Scotland has been part of the European Union since 1973 and believe that Scotland should continue to be a member; affirm that, whether as an independent nation state or as a part of the United Kingdom it is better for Scotland, Britain and Europe for the United Kingdom to remain in the EU.

Nuclear weapons

71. Urge the UK Government to abandon its nuclear weapons; welcome the statement by the World Council of Churches General Assembly encouraging the total global elimination of nuclear weapons and encourage members of the Church to participate in, or pray for, the Faslane Easter Witness for Peace to be held on Saturday 28 March 2015.

Age of army recruitment

72. Note that the UK is the only country in the EU to recruit 16 and 17 year olds into the armed forces; urge the UK Government to adhere to the United Nations Convention of the Rights of the Child by ceasing to recruit below the age of 18.

International development

73. Note and give thanks for the successes of the Enough Food For Everyone... IF campaign, instruct the Council and the World Mission Council working with Christian Aid to raise awareness of related issues, especially around tax and financial transparency, and to report concerns to future Assemblies, and congratulate the UK Government for meeting its commitment for spending 0.7% of Gross National Income in Overseas Development Assistance.

Thanks and distribution

74. Thank all those who assisted the Council in the preparation of the report and instruct the Council to write to Members of Parliament representing Scottish constituencies, Members of the Scottish Parliament, Members of the European Parliament representing Scotland, relevant Scottish and UK Government Ministers and others involved in the issues raised in the report.

It was moved and seconded as an amendment of Section 1:-

Add at the end:

, with the exception of section 12.6.

On a vote being taken For or Against the amendment, there voted For 169 and Against 323 and the General Assembly resolved accordingly.

The General Assembly received a report on the forthcoming Churches Mutual Credit Union including a message from the Archbishop of Canterbury.

The General Assembly suspended their sitting at 12.28 pm until 2 pm.

The Moderator presented the Stevenson Award to Parkview Primary School, Maryhill, Glasgow.

The General Assembly resumed consideration of the Report of the Church and Society Council.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 3 and renumber:

Enjoin the Council to consider the perceived detrimental effect of the trend towards centralisation which is creating a democratic deficit in many areas of public policy.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 13 and renumber:

Commend to the Mission and Discipleship Council, Presbyteries and congregations the positive potential role that "striving together in sports" can play in fostering community, nurturing life-skills, increasing holistic health, Gospel sharing, mentoring and discipleship in today's world.

It was moved, seconded and agreed as an amendment of Section 18:-

After 'developments' add 'towards a level playing field in sport'.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 20 and renumber:

Instruct the Council to work with the Social Care Council, Presbyteries and congregations to assist those affected by gambling addiction.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add new Sections 38-40 and renumber:

38. Urge the Scottish Government to address issues surrounding funeral poverty in their forthcoming review of legislation relating to burials and cremations.

39. Urge local authorities, and other operators, to ensure that charges levied on bereaved families are fair, just and compassionate and to keep the issue of funeral poverty in mind when setting future charges for burials and cremations.

40. Instruct the Council to continue to work in collaboration with other agencies such as the Scottish Grief and Bereavement Hub, to address issues of funeral poverty and call on all involved in dealing with bereaved families to ensure that a fair pricing structure is in place for the services provided.

It was moved, seconded and agreed as an amendment of Section 38:-

After 'read' add 'and take into account'.

It was moved, seconded and agreed as an amendment of Section 41:-

Add at the end:

and, when borrowing, to consider a credit union.

JOINT REPORT ON THE IMPLICATIONS FOR THE CHURCH OF SCOTLAND OF INDEPENDENCE FOR SCOTLAND

The General Assembly called for the Joint Report of the Church and Society Council, the Committee on Ecumenical Relations and the Legal Questions Committee on the implications for the Church of Scotland of Independence for Scotland which was given in by the Rev Sally Foster-Fulton, Convener, Church and Society Council.

It was moved and seconded-

The General Assembly:

1. Receive the Report.
2. Note the outcomes of the seminar of inter faith leaders.
3. Reiterate the view of the 2013 General Assembly that, in recognition of the historic and continuing role of the Christian faith in Scottish society, any constitutional arrangements which may be made for an independent Scotland must continue to recognise the Claim of Right, should recognise that human realms are under the authority of God, and should also recognise the role of religion in general and the Church of Scotland in particular.
4. Whilst remaining impartial on the matter, urge congregations and members to inform themselves of the issues and to use their vote in the referendum.

It was moved and seconded as an amendment of the Deliverance:-

Amend Section 4 to read:

Noting that the General Assembly has decided to remain impartial with regard to the outcome of the referendum, a) note the report 'Imagining Scotland's Future: Community Consultations' and instruct the Church and Society Council to publicise the themes identified in the report ahead of the referendum on Scottish independence and during public discussions about Scotland's constitutional future following the referendum; b) urge congregations and members to inform themselves of the issues and members to use their vote in the referendum.

It was moved and seconded as a counter-motion to the proposed amendment:-

Commend aspiration to full nationhood for Scotland.

It was moved and seconded:

That the counter-motion be not put to the General Assembly

On a vote being taken For or Against, there voted For 418 and Against 15 and the General Assembly resolved accordingly.

It was moved, seconded and agreed as an amendment of the proposed amendment of Section 4:-

Add at the end:

'and pray'.

The proposed amendment of Section 4, as amended, was then agreed.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 5:

Commend the Church of Scotland's commitment to targeting poverty and instruct the Church and Society Council to ensure that the Church presents the place of the poor and marginalised in our society as central to the debate.

SAFEGUARDING COMMITTEE

The General Assembly called for the Report of the Safeguarding Committee which was given in by Mr Ranald Mair, Convener.

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report.
2. Instruct Presbyteries to ensure that Kirk Sessions and Safeguarding Panels use the Safeguarding Self-Assessment Checklist for Congregations to review and evaluate their safeguarding arrangements.
3. Instruct Kirk Sessions to support Safeguarding Coordinators with their task of ensuring that all necessary PVG Scheme applications are processed as required and completed accurately, drawing on the relevant guidance.
4. Instruct Presbyteries to ensure that they maintain a sufficient number of Safeguarding Trainers and a Presbytery Safeguarding Contact.
5. Instruct the Safeguarding Service to work with other relevant councils on the development of materials and approaches to assist children and young people to protect themselves from harm and abuse, particularly in relation to the use of social media, online games and internet communication.
6. Ask Kirk Sessions and Presbyteries to note the Safeguarding Handbook update in relation to reports of historical abuse and the development of the Church's provision for survivors.

Mr Mair on his retiral as Convener was thanked by the Moderator for his noteworthy service to the Committee and the General Assembly.

The General Assembly resumed consideration of the Report of the Church and Society Council.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 44 and renumber:

To consider the implications of the ending of corroboration in criminal trials and to report to the General Assembly of 2016.

It was moved and seconded as an amendment of the Deliverance:-

Add a new Section 46 and renumber:

Instruct the Council to reflect theologically, in co-operation with the Theological Forum, on the issues surrounding assisted dying, paying attention to recent attempts to change the law and to Christian voices supporting and opposing change and report to a future General Assembly.

It was moved and seconded as an amendment of the proposed amendment:-

Delete the words 'and to Christian voices supporting and opposing change'.

On a vote being taken For or Against the amendment of the proposed amendment it carried Against.

The original amendment was then agreed.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 48 and renumber:

Urge the UK government to redress those policies, such as the Azure Card and refusal of permission to work, which force so many asylum seekers and their children seeking safety in the UK into severe poverty, and many into destitution, often for years.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 52 and renumber:

Recognise the human rights implications of forced treatment under current mental health legislation, and instruct the Council to reflect these in contributing to public debate as appropriate.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 52 and renumber:

Urge the Scottish Government to set specific targets for Health Boards to reduce the rate of early mortality in people with severe and enduring mental health problems.

It was moved, seconded and agreed as an amendment of Section 54:-

After 'violence' add 'and discrimination'.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 59 and renumber:

Note with deep concern the abduction of 230 school girls from their school in northern Nigeria on 15 April 2014, and their continued captivity.

The hour of 5.30 pm having been reached, all remaining sections were considered without discussion.

It was moved and seconded as an amendment of the Deliverance:

Add a new Section 60 and renumber:

Instruct the Council, in consultation with the Theological Forum, to produce a set of reflections and study guides on the theology of the atonement with regard to violence against women and report back to the General Assembly in 2015.

On a vote being taken For or Against it carried Against.

On a vote being taken For or Against Section 63 it carried For.

It was moved and seconded as an amendment of the Deliverance:

Add a new Section 66 and renumber:

Note that the Curriculum Impact Review into Religious and Moral Education produced by Education Scotland highlights that "in most secondary schools, young people are not receiving their entitlement to religious and moral education in the senior phase" and instruct the Council, through its Education Committee, to meet with Education Scotland to urge that action be taken to ensure that pupils across Scotland receive their entitlement to high quality RME.

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 66 and renumber:

Urge the Council, through its Education Committee, to emphasise the provision of financial preparation and other relevant life skills, as outlined in the Curriculum for Excellence, as a matter of importance.

On a vote being taken For or Against the amendment, there voted For 154 and Against 93 and the General Assembly resolved accordingly.

The Deliverance as amended was then agreed.

The General Assembly adjourned at 5.45 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 2014, 5.45 pm

CONVENED AT EDINBURGH, 23 MAY 2014

At Edinburgh, and within the Assembly Hall, the 23rd day of May 2014 years, at 9.15 am, Session VII.

The General Assembly did again convene and was constituted with prayer.

His Grace Bishop Angaelos, the General Bishop for the Coptic Orthodox Church in the UK and Moderator, Churches Together in Britain and Ireland, was invited to address the General Assembly, and was thanked by the Moderator.

The minutes of Session V being printed and in the hands of members, were submitted and approved.

COMMITTEE ON ECUMENICAL RELATIONS

The General Assembly called for the Report and Supplementary Report of the Committee on Ecumenical Relations which were given in by the Rev Alison McDonald.

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report and Supplementary Report.
2. Encourage all congregations to study the Unity Statement and Message adopted by the World Council of Churches' Assembly, together with the suggested questions from the Scottish delegates.
3. Thank Brother Stephen Smyth for the leadership he gave to Action of Churches Together in Scotland during a difficult period in its history and wish him well in his retirement.
4. Note the formation of a Single Congregation Ecumenical Partnership at St Ninian's, Stonehouse under the provisions of Act XI, 2012.
5. Receive the report on the Third Article Declaratory as fulfilling the remit of the General Assembly of 2010 and thank Rev Dr Fiona Tweedie for the assistance she gave in gathering and analysing the statistics.
6. Commend the report of the survey to Presbyteries as they engage in regular review of their Presbytery Plans.

7. Encourage the use of existing processes for legally recognised ecumenical partnerships wherever relationships on the ground make this possible.
8. Approve the Priority Areas Action Plan Interim Review, reaffirm the commitment of the Committee to support those working in priority areas, witnessing to the Gospel priority for the poor and working for the eradication of poverty through joint ecumenical work, wherever possible.
9. Approve the delegates to Assemblies, Synods and Conferences of the other churches as detailed in Appendix II.
10. Note the appointment of representation to ecumenical bodies as detailed in Appendix III.
11. With effect from the date upon which all of the participating denominations agree that the new constitution for Livingston: Ecumenical will be adopted, repeal Act VII, 1997 anent Livingston Ecumenical Parish (see Act XVI 2014).

GENERAL TRUSTEES

The General Assembly called for the Report of the General Trustees which was given in by the Rev Dr James Jack, Chairman.

It was moved and seconded-

The General Assembly:

1. Receive the Report and Accounts of the General Trustees.
2. (a) Appoint Mr Michael J P Cunliffe BSC MSc MCIWEM, Mr Douglas Kerr BSc (Agriculture), Rev Neil I M MacGregor BD, Mr Arthur S McDonald FRICS, Mr W Iain Munro BArch FRIAS, Mr Neil A Price BSc CA CertPFS FMAAT, Mr Robin M Stimpson WS and Mr Ian T Townsend FRICS as General Trustees.
- (b) Appoint Mr Iain C Douglas as Chairman and Mr Roger G G Dodd as Vice-Chairman for the ensuing year and authorise the payment of remuneration of £1,620 to each of Rev Dr James A P Jack as

Chairman and Mr Douglas as Vice-Chairman for the past year.

3. Approve the Priority Areas Action Plan Interim Review in relation to buildings issues and commit the General Trustees to its ongoing delivery.
4. Urge congregations and Presbyteries to raise with MSPs their concerns about the likely adverse impact of proposed changes to the current water charges exemption scheme.
5. Affirm that the Consolidated Stipend Fund should continue to be regarded as a permanent endowment for investment purposes.

It was moved, seconded and agreed as a counter-motion to Section 5:-

In light of the General Assembly's decision to embark on a 'decade of ministry' and the invitation to the General Trustees to be part of the joint working group considering strategic funding, encourage the General Trustees to review the policy to continue to regard the Consolidated Stipend Fund only as a permanent endowment for investment purposes.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 6 and renumber:

Instruct the General Trustees to review the restrictions on the use that can be made of funds held on behalf of congregations arising from the sale or rental of manse with a view to ensuring that such funds are more readily available for the purposes of ministry within those congregations and report to the General Assembly in 2015.

The Deliverance as amended was then agreed.

Dr Jack on his retiral as Chairman was thanked by the Moderator for his noteworthy service to the General Trustees and the General Assembly.

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, seconded and agreed-

The General Assembly:

1. Receive the Report.
2. Appoint Mr Michael Gibson as a Trustee of the Church Hymnary Trust.

THE CHURCH OF SCOTLAND TRUST

The General Assembly called for the Report of the Church of Scotland Trust which was given in by Mr Robert Brodie, 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. Appoint Mr John M Hodge as Chairman from 1 June 2014.
3. Re-appoint Messrs Robert Brodie and Thomas C Watson as members of the Trust from 1 June 2014.
4. Appoint the Rev Iain D Cunningham as a member of the Trust from 1 June 2014.

Mr Brodie on his retiral as Chairman was thanked by the Moderator for his noteworthy service to the Trust and the General Assembly.

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 Mr Alistair Gibb, Chairman.

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report.
2. Approve the re-appointments of Mr B J Duffin, Mr R H Nisbet and Mr G R Young as members of the Investors Trust from 1 June 2014.

3. Receive the Annual Report and Financial Statements of the Investors Trust for 2013.

CENTRAL SERVICES COMMITTEE

The General Assembly called for the Report of the Central Services Committee which was given in by Mr Angus Macpherson, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 2:

- a) Amend Section 7 of the Deliverance of the Council of Assembly, as approved on Saturday 17 May by deleting the words "with effect from 1 June 2014";
- b) Amend Section 8 of the said Deliverance by deleting the words "to be effective from 1 June 2014" and delegate powers to the Council of Assembly to determine the date on which Sections 7-9 of the said Deliverance shall take effect.

The Deliverance as amended was then agreed.

Mr Macpherson on his retiral as Convener was thanked by the Moderator for his noteworthy service to the Committee and the General Assembly.

NOMINATION COMMITTEE

The General Assembly called for the Report of the Nomination Committee which was given in by the Rev James Dewar, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report.
2. Encourage Presbyteries and Congregations to

consider prayerfully the talents of those known to them and to nominate those who may be able to contribute helpfully to the work of the Church.

3. Appoint the Rev Iain D Cunningham, Minister of Carluke: Kirkton as Convener of the World Mission Council.
4. Make alterations to Standing Committees and Councils as set forth in the Report, subject to the following alterations:

Add:

Judicial Proceedings Panel

Ministers Appointed (3 year terms) Alan Hamilton (Bearsden: Killermont), Alistair May (Rutherglen: Stonelaw), Val Ott (Gatehouse of Fleet I/w Borgue), Sally Russell (Corsock and Kirkpatrick Durham I/w Crossmichael and Parton), Lindsay Schlüter (Larkhall: Trinity), David Sutherland (Glasgow: Balshagray Victoria Park), Alison Swindells (Edinburgh: Greenbank)

Members Appointed (3 year terms) Veronica Crerar (Edinburgh: St Andrew's and St George's West)

Ministries Council

Member Resigned Sandra Palmer

Social Care Council

Member Resigned Jan Raitt

Member Appointed Sheila Robertson

Amend:

Chaplains to HM Forces Committee

Member Appointed Carolyn MacLeod

(Bracadale and Duirinish)

Mr Dewar on his retiral as Convener was thanked by the Moderator for his noteworthy service to the Committee and the General Assembly.

Protestations were called for but none was taken.

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 Acting Principal Clerk advised that the Report would be amended to incorporate the following:

XVI ACT REPEALING THE LIVINGSTON ECUMENICAL PARISH

ACT (ACT VII 1997)

Edinburgh, 23 May 2014, Session VII

The General Assembly adjourned at

1.05 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, 23 May 2014, 1.05 pm

CONVENED AT EDINBURGH, 23 MAY 2014

At Edinburgh, and within the Assembly Hall, the 23rd day of May 2014 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 Lorna Hood, and was agreed as follows:

DATE OF DEATH

2012

September	23	Mrs Lesley Wilson, formerly a Missionary in North India
December	30	Miss Edith Rachel Barbour formerly a Missionary in Nagpur, India

2013

January	4	Dr James Forrest Dick, formerly a Missionary in Nepal
May	6	Rev John Walter Evans, formerly of Elgin: High
	26	Miss Elizabeth Walls, formerly General Secretary of the Overseas Council
	28	Rev John George Moncur Watt, formerly of Glasgow: Pollokshields East

June	10	Rev Ian Munro Wilson, formerly of Cawdor linked with Croy and Dalcross
	15	Miss Katherine Ramsay DCS, formerly a Deacon of Edinburgh: Holy Trinity Wester Hailes
	22	Rev James Guthrie Thomson, formerly of Stranraer: Old
	23	Rev James Sloan, formerly of Auchinleck linked with Catrine
	24	Rev John Buchan, formerly of Fodderty and Strathpeffer
July	15	Rev Iain Mackechnie Douglas, formerly of Farnell linked with Montrose: St Andrew's
	22	Rev John Chalmers Nicol, formerly of Bridge of Allan: Holy Trinity
	29	Rev Ranald Morrison, lately of Alness
August	12	Rev James Watson, formerly of Bowden linked with Lilliesleaf
September	2	Rev James Harrison Hudson, formerly of Dundee: St Peter's McCheyne
	29	Mr Douglas Cameron Cowan, formerly a Missionary in Malawi
October	4	Rev Alan James Byers, formerly of Gamrie linked with King Edward
	5	Rev Campbell Milne Saunders,

November	5	formerly of Ayr: St Leonard's Rev Andrew Elliot Lambie, formerly of Carmichael linked with Covington and Thankerton linked with Pettinain	March	8	Rev Joseph Frederick Crawford, formerly of Bowden linked with Newtown
	13	Rev James Alexander Robertson Mackenzie, formerly of Largs: St David's		16	Rev Andrew Ritchie, formerly of, Edinburgh: Craiglockhart
	28	Rev John Robert Miller, formerly of Carsphairn and Dalry		18	Rev Rebecca McCrae Leask, formerly of Callander: St Bride's
	31	Very Rev Dr William James Morris, formerly of Glasgow: Cathedral	April	2	Rev Brian Clifford Casebow, formerly of Edinburgh: Salisbury
	4	Rev Alistair Francis Kelly, formerly of Edinburgh: Albany Deaf Church		11	Rev Arthur John Jones, formerly of Aberdeen: St Clement's
	15	Rev James Bews, formerly of Dundee: Craigiebank		30	Rev Henry Munroe, formerly of Dunipace North linked with Old
	19	Rev Quintin Alexander Blane, formerly of Bellshill: West		2	Rev David Christie Robertson Simpson, formerly of Banchory- Devenick and Maryculter/Cookney
	20	Rev Alistair McRae Rennie, formerly of Kincardine, Croick and Edderton		15	Rev George Compton Stewart, formerly of Drumblade linked with Huntly Strathbogie
	21	Rev Norman John Linkens, formerly of Holytown		25	Rev Stanley Hill, formerly of Muiravonside
	25	Rev Clifford Eryl Hughes, formerly of Haddington: St Mary's		26	Rev Michael Gibson, formerly of Giffnock: The Park
	31	Miss Margaret Stuart Cameron Burt, formerly a Missionary in Kenya		27	Rev Clarence William Musgrave formerly of Jerusalem: St Andrew's
2014 January			May	2	Rev George Richmond Naismith Rendall Knight Smith, formerly of Kilmarnock: West High
	7	Rev Dr Denis MacDonald Duncan, formerly Editor of the British Weekly		7	Rev Professor Dr Alasdair Iain Campbell Heron, formerly of the Friedrich-Alexander University, Erlangen
	13	Rev Charles Cecil MacNeil, formerly of Brussels: St Andrew's		13	Rev Charles Colin Campbell Gillon, formerly of Glasgow: Cathcart Old
	26	Rev David Stuart Forsyth, formerly of Belhelvie		15	Rev John Weir Cook, formerly of Edinburgh: Portobello St Philip's Joppa
	26	Rev Alexander Leishman Walker, formerly of Glasgow: Trinity Possil and Henry Drummond		19	Rev Thomas Suter Sinclair, formerly of Stornoway: Martin Memorial and lately Clerk to the Presbytery of Lewis
February	5	Rev Ranald Stuart Robertson Gauld, lately of Keith: St Rufus, Botriphnie and Grange			
	7	Rev John Patrick Wright, formerly of Glasgow: New Govan			

The General Assembly, upstanding, were led in prayer by the Very Rev Lorna Hood.

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 16th May 2015.

The following people were presented to the General Assembly:

COUNCIL OF ASSEMBLY

New Staff Members:

Rob Flett, Communications Manager, Communication Department

Andrew Harris, Communications Officer, Communication Department

Alex Semple, Assistant Treasurer, Stewardship and Finance Department

CHURCH & SOCIETY COUNCIL

New Staff Members:

Rev Dr Graham Blount, Acting Council Secretary

Fiona Buchanan, Local Involvement Officer

MISSION & DISCIPLESHIP COUNCIL

New Staff Members:

David Plews, Congregational Learning Development Worker

Colin Wright, Senior Administrator, Church Art and Architecture Committee

Staff Members Departing:

Rev Nigel Robb, Team Leader: Resourcing Worship

SOCIAL CARE COUNCIL

New Staff Members:

Allan Logan, Director, Services to Older People
Morag Waring, Head of Service, Services to Older People
Corinne Gillies, Business Partner, People Development
Connie Robinson, Finance Business Partner

Staff Members Departing:

Elizabeth Graham, Care Worker, Cumnor Hall, 23 years' service
Marlene Smith, Director, Services to Older People, 21 years' service

John Arnott, Service Leader, Ballikinrain School, 23 years' service
Christine Hainey, Team Leader, Eskmills, 15 years' service

WORLD MISSION COUNCIL

New Staff Members:

Katie Bradley, Development Officer

Anne Whiteford, Development Officer (maternity leave)

CENTRAL SERVICES COMMITTEE

New Staff Members:

James Austin, Systems Engineer, IT Department

Gillian Harris, Legal Typist, Law Department

Madelaine Sproule, Solicitor, Law Department

SAFEGUARDING COMMITTEE

New Staff Member:

Colin Robson, Safeguarding Training Officer

Staff Member Departing:

Andy Strachan, Training and Development Adviser

MINISTRIES COUNCIL

Ministers recently inducted and introduced to their first charge or appointment:

Rev Brian Casey, Glasgow: Springburn

Rev Roy Cordukes, Evie linked with Firth linked with Rendall linked with Rousay

Rev Joachim Jan Hendrik du Plessis, Dunscore linked with Glencairn and Moniaive

Rev Julia Lewandowska, Kirkwall: East linked with Shapinsay

Rev Michael Mair, Edinburgh: St David's Broomhouse

Rev Derek Alexander Peat, Troon: St Meddan's
 Rev Magdalena Trgalova, Stromness

Ordained Local Ministers recently inducted and introduced to their first charge or appointment:

Rev Esme Duncan, Caithness Presbytery
 Rev Dougal Edwards, Angus Presbytery
 Rev Ian Gray, Edzell, Angus Presbytery
 Rev David Graham Fidler, Community Minister, Orkney Presbytery
 Rev Professor Susan Hardman Moore, Edinburgh Presbytery
 Rev Frederick Harrison, Howgate linked with Penicuik: South, Lothian Presbytery
 Rev Joyce Harvey, Wigtown and Stranraer Presbytery
 Rev June Elizabeth Johnston, Tyne Valley Parish Church, Lothian Presbytery
 Rev Anne McAllister, Irvine and Kilmarnock Presbytery
 Rev Cathie McLaughlin, Glasgow Presbytery
 Rev Lynne Mack, Stirling Presbytery
 Rev Margaret Findlater Michie, Perth Presbytery
 Rev Robert Nicol, Caithness Presbytery
 Rev Martin Prentice, Community Minister, Orkney Presbytery
 Rev Mary Stobo, Community Chaplain, Sutherland Presbytery
 Rev Michael Watson, Newbattle, Lothian Presbytery

Recently Appointed Ministries Development Staff:

Mr Ian George Douglas, Motherwell: Crosshill linked with Motherwell: St Margaret's
 Rev Dr Christopher Knights, Musselburgh Parish Grouping
 Miss Emma MacDonald, Montrose Area Churches
 Rev Cheryl Sheena McKellar-Young, Linlithgow: St Michael's
 Mr Zoltan Safrany, Bathgate: St John's

Recently Retired Deacon:

Miss Anne Mulligan DCS, Chaplain, Royal Infirmary of Edinburgh

Recently Retired Ministers:

Rev Susan Anderson, Kilmarnock: St John's Onthank
 Rev Ian Black, Grangemouth: Zetland
 Rev Linda Broadley, Dun and Hillside
 Rev William Brown, Edinburgh: Murrayfield
 Rev Alexander Blackie Douglas, Edinburgh: Blackhall St Columba

Rev Morris Dutch, Costa del Sol
 Rev Janet Elizabeth Gillies, Tranent
 Rev David James Hepburn Laing, Dundee: Trinity
 Rev Gordon Mackenzie, Chapelhall
 Rev Alan McKenzie, Bellshill: MacDonald Memorial linked with Bellshill: Orbiston
 Rev Mary Catherine McLauchlan, Mochrum
 Rev John McPake, Edinburgh: Liberton Northfield
 Rev John Peter Sandison Purves, Colombo: St Andrew's Scots Kirk
 Rev James Robertson, Culloden: The Barn
 Rev Russel Smith, Dingwall: St Clement's
 Rev Jane Christian Taylor, Inch, Leslie, Premnay and Oyne
 Rev Raymond Thomson, Slamannan
 Rev Richard West, Craigrownie linked with Rosneath: St Modan's
 Rev Alexander Whiteford, Ardersier linked with Petty

The Moderator addressed all those who had been presented to the General Assembly, conveying the good wishes of the Assembly to them.

The Moderator addressed the General Assembly.

His 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 His 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 16th day of May 2015."

The members of the General Assembly, prior to lining the Quadrangle of the College as His Grace passed from the Assembly Hall, concluded their Session at 4.20 pm with the Benediction pronounced by the Moderator.

ASSEMBLY HALL
 EDINBURGH, 23 May 2014, 4.20 pm

SECTION C

CASE WITH DELIVERANCES

Overture

Presbytery of Argyll

Overture anent the Frequency of Meetings of the General Assembly

OVERTURE

OVERTURE ANENT THE FREQUENCY OF MEETINGS OF THE GENERAL ASSEMBLY

From the Presbytery of Argyll

Whereas:

1. There is an urgent need for the resources of Presbyteries and local churches to be applied to mission in their own areas;
2. Such local mission requires the input of time, energy and resources;
3. The great diversity of geography, population density and demography in the different parts of Scotland means that different approaches to mission are needed in different areas;
4. Consequently planning for mission and the allocation of resources for mission is best carried out by Presbyteries or groups of Presbyteries;
5. National initiatives for supporting mission and ministry, while extremely valuable, need to be thought through and then applied in the local context;
6. Local planning of mission and ministry would provide the opportunity to re-envision and re-energise parish Ministers and other local church leaders in planning how best to serve and reach out to their local communities;
7. Presbyterian churches in the USA and South Africa, and the URC in Great Britain, have successfully adopted a pattern of biennial General Assemblies such as is proposed here;

It is humbly overtured by the Reverend the Presbytery of Argyll, to the Venerable the General Assembly, that General Assembly should consider meeting every two years, in order to release time, energy and resources for deployment at Presbytery level, for instance by holding Presbytery conferences every alternate year.

Or to do otherwise as to your Venerable Court may seem good.

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Overture.
2. Instruct the Council of Assembly and the Assembly Arrangements Committee in consultation with Presbyteries to consider the proposal that the General Assembly should consider meeting every two years, in order to release time, energy and resources for deployment at Presbytery level, and report to the General Assembly of 2016.

SECTION D

STANDING ORDERS

THE CHURCH OF SCOTLAND GENERAL ASSEMBLY 2014

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 104.)

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 thereon 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 111. 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 and Stewardship and Finance Committee.

(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 regularly involved in the life and worship of a congregation within the bounds of the Presbytery, and 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 127 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. 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.

84. 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.

85. Priority. The Deliverance on the Report of a Committee shall take precedence of any other motion on that subject.

86. 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.

87. 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.

88. 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

89. The Chair. Every speaker shall address the Assembly through the Moderator, and the correct address is "Moderator".

90. In Support. When a motion or motions have been made and seconded, any Member (including a formal seconder in terms of SO 94) may take part in subsequent debate.

91. Speeches. (1) Except as provided in SOs 83 and 86, 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.

92. 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.

93. There shall be no right of reply to a debate except as provided for by SOs 83 and 86.

94. 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 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

95. 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

96. 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.

97. 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.

98. 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.

99. 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 86 shall apply to both.

100. 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.

101. 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.

102. Deliberative Vote. The Moderator or Acting Moderator in the Chair shall have no Deliberative Vote.

103. 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

104. 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

105. 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.

106. 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.

107. 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.

108. 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.

109. 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

110. Committees. The Committees of the General Assembly shall be those listed in SO 111 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.

111. 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, Vice Convener, 28 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-Convener 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..... 11
3 ministers and 1 member appointed by the Ministries Council;
4 appointed by the General Assembly on the nomination of the Trustees, who having served a term of 3 years shall be eligible for re-appointment;
3 appointed by the Baird Trust.
 6. Committee on Chaplains to H M Forces 22
Convener, Vice-Convener, and 20 members appointed by the General Assembly.
 7. Mission and Discipleship Council..... 33
Convener, 3 Vice-Conveners and 24 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 General Trustees, 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 contains at least 3 individuals with specific expertise in each of the areas of Congregational Learning, Church Without Walls and Faith Expressions.
 8. Committee on Church Art and Architecture..... 17
Convener, Vice-Convener and 15 members appointed by the General Assembly.
 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 Group8
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 Relations..... 11
plus co-optees
a) 5 members appointed by the General Assembly, each to serve as a member of one of the 5 Councils of the Church.
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 United Free Church of Scotland appointed by that Church.
d) 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.
e) 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).
- f) The General Secretary of ACTS shall be invited to attend as a corresponding member.
- g) 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.....9
Convener, Vice-Convener and 4 members appointed by the General Assembly, the Council Secretaries of Mission and Discipleship and Social Care, 1 representative from and appointed by each of the Ministries and World Mission Councils, the Solicitor of the Church, the Principal Clerk, whom failing the Depute Clerk, the National Adviser as Secretary to the Committee, with other staff in attendance as required and, up to 6 members coopted by the Committee for their expertise. For the avoidance of doubt it is declared that only Assembly appointed members (including those representing the Ministries and World Mission Councils) will be entitled to vote.
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 Europe.
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 116, 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 Convener 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 Assembly4
The Clerks of Assembly, The Principal Clerk as Chairman, the Procurator and the Solicitor of the Church, *ex officiis*.
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..... 30
A Panel of 30 ministers, elders and deacons appointed by the General Assembly who are suitably experienced in the law and practice of the Church. Appointments shall be for three years with the option of one further year.
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

112. Period of Service. All Members of each of the Standing Committees shall retire after serving for four years.

113. Representatives. Bodies entitled to appoint representatives shall be permitted to make changes in their representation for special reasons in any year.

114. 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.

115. 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.

116. 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.

117. 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.

118. 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.

119. 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

120. 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.

121. 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

122. 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.

123. 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.

124. 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.

125. 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

126. 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 111 which may be amended by the Principal Clerk in accordance with the decisions of the General Assembly.

127. 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.