



Living STONES



The Church of Scotland
General Assembly 2015

Published in 2015 by
THE CHURCH OF SCOTLAND ASSEMBLY ARRANGEMENTS COMMITTEE
121 George Street, Edinburgh EH2 4YN

© The Church of Scotland Assembly Arrangements Committee 2015

ISBN 978-0-86153-951-2

Scottish Charity Number: SC011353

British Library Catalogue in Publication Data
A catalogue record for this book is available from the British Library

All copy keyed by the Church of Scotland
Produced by APS Group Scotland
21 Tennant Street, Edinburgh EH6 5NA
Indexer Peter B Gunn

FULL CONTENTS

COMMISSION IN FAVOUR OF SIR JAMES ARTHUR DAVID HOPE TO BE HER MAJESTY'S COMMISSIONER TO THE GENERAL ASSEMBLY	iv
HER MAJESTY'S LETTER TO THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND	v
ANSWER TO HER MAJESTY'S LETTER	vi

PART I

REPORTS TO THE GENERAL ASSEMBLY 2015	1/1 – 31/7
INDEX	following 31/7

PART II

REPORTS AND SUPPLEMENTARY REPORTS	32/1 – 32/45
(Coloured Section)	
DELIVERANCES OF THE GENERAL ASSEMBLY 2015	1 – 52

WITH

A – LEGISLATIVE ACTS OF THE GENERAL ASSEMBLY	21
B – OVERTURE UNDER THE BARRIER ACT	36
C – REGULATIONS OF THE GENERAL ASSEMBLY	37
List of Members of Councils and Committees	40

PART III

Section A – ROLL OF MEMBERS	1 – 22
Section B – MINUTES OF THE PROCEEDINGS	1 – 37
Section C – STANDING ORDERS	1 – 19

**COMMISSION
IN FAVOUR OF
SIR JAMES ARTHUR DAVID HOPE
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 Sixteenth 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 Right Trusty and Well-beloved Counsellor Sir James Arthur David Hope, Baron Hope of Craighead, Knight of Our Most Noble and Most Ancient Order of the Thistle, shall discharge the great trust of Our High Commissioner to the General Assembly: We ordain a Commission to be made and passed in due form under the Seal appointed by the Treaty of the Union to be kept and made use of in place of the Great Seal of Scotland, nominating, constituting and appointing like as We by these presents do nominate, constitute and appoint the said Sir James Arthur David Hope, Baron Hope of Craighead, to be Our High Commissioner to the said General Assembly of the Church of Scotland. GIVING AND GRANTING unto the said Sir James Arthur David Hope, Baron Hope of Craighead 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 Sir James Arthur David Hope, Baron Hope of Craighead shall in the discharge of this Commission lawfully do or cause to be done: WE HEREBY require and command all the Ministers, 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 Sir James Arthur David Hope, Baron Hope of Craighead 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 Fifteenth 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 Fourteen in the Sixty-Third 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.

It was heartening to see the Church of Scotland play such a significant pastoral role in the events surrounding the Referendum last autumn. Your call for Respectful Dialogue and the service held in St Giles focussing on Commitment to a Common Purpose proved to be an important initiative from the church.

We are pleased to learn of the visit of the immediate past Moderator to Pope Francis earlier this year. The value of building solid ecumenical relationships is basic to a safe and secure country where there is mutual respect for different beliefs.

It was also encouraging to learn that you had entered into a joint venture with the Church of England and others to launch the Churches Mutual Credit Union. As well as being another ecumenical project, anything that can help the poorest in our society is to be greatly welcomed.

We note also that many of your congregations provide emergency food through food banks to growing numbers of people in Scotland. It is heartening to learn that the Church of Scotland is working with others to address longer term and more sustainable responses to the challenges of food security.

You are to be commended for the solid work being undertaken by the 'Chance to Thrive' project and We are pleased to learn that you are to be doubling the number of communities that will be taking part in this successful approach, building on local assets and the power of volunteering.

We are also pleased to learn that the Church of Scotland is promoting The Decade of Ministry. This promises not just to highlight the role of the minister in their local community but also the place of the church in Our country.

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 Right Trusty and Well Beloved Counsellor, The Right Honourable Sir James Arthur David Hope, Baron Hope of Craighead, KT, PC 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 wish to record our gratitude at the high number of public engagements and duties which Your Majesty and His Royal Highness carry out in the course of serving our nation and Commonwealth. 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. Your untiring efforts on our behalf are a stirring example of service.

We are also delighted that Your Majesty has been blessed with a great-granddaughter, Princess Charlotte Elizabeth Diana. It is always a joy to welcome the safe arrival of a child, and we pray that good health and happiness will be a constant presence in the family of the Earl and Countess of Strathearn.

It is with delight we welcome the appointment of Lord Hope of Craighead as Your Majesty's Lord High Commissioner to our General Assembly. As a Member of the Order of the Thistle and one of the first Justices of the Supreme Court of the United Kingdom and its first Deputy President we recognise the high regard in which Lord Hope is held in our country.

It was a particular pleasure for us to note Your support at the services to commemorate the beginning of the First World War and especially Your Gracious presence at the annual service at the Scottish National War Memorial. We can also assure Your Majesty of the great comfort Your presence brought at the service to mark the end of the hostilities in Afghanistan to the families of those who lives were lost, or who were injured.

We were delighted with the initiative of Prince Harry in organising the Invictus Games. They were an unprecedented success and again brought such hope and inspiration to the fore in the face of previous sadness and suffering, allowing us to marvel at the depths of human resilience and to rejoice in the skill of medical teams.

Your Majesty's comments about the ecumenical work and projects of our Church, and our continuing concern for the poorest and marginalised in our society are most apposite as the Church seeks to reconcile people and build harmonious communities across barriers and boundaries that would otherwise divide. We remain committed to working with all people of goodwill to build a society grounded on the values we find in the gospels and on the faith we share in Jesus Christ.

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

Angus Morrison
Moderator



Living STONES



REPORTS – PART I

The Church of Scotland
General Assembly 2015

PART I - CONTENTS

Assembly Arrangements Committee	1/1	Ministries Council	16/1
Delegation of The General Assembly	2/1	Social Care Council	17/1
Ministries' Appeal Panel – October 2014	3/1	Church of Scotland Guild	18/1
Committee on Overtures and Cases	4/1	Chaplains To Her Majesty's Forces	19/1
Returns to Overtures	5/1	Mission and Discipleship Council	20/1
Legal Questions Committee	6/1	National Youth Assembly 2014	21/1
Joint Report of the Legal Questions Committee, Ministries Council, Church and Society Council, Ecumenical Relations Committee and the Theological Forum on the Solemnisation of Marriages	7/1	Report of the Theological Forum	22/1
Council of Assembly	8/1	Joint Report of the Legal Questions Committee and the Theological Forum	23/1
World Mission Council	9/1	Housing and Loan Fund	24/1
Committee on Ecumenical Relations	10/1	General Trustees	25/1
Panel on Review and Reform	11/1	Church Hymnary Trustees	26/1
Church and Society Council	12/1	Church of Scotland Trust	27/1
Joint Report of the Council of Assembly, Legal Questions Committee, Ministries Council, Mission and Discipleship Council and the Panel on Review and Reform on the Implementation of the Tenure Commission Recommendations	13/1	Church of Scotland Investors' Trust	28/1
Iona Community Board	14/1	Church of Scotland Pensions Trustees	29/1
Safeguarding Committee	15/1	Central Services Committee	30/1
		Nomination Committee	31/1
		Index	

ASSEMBLY ARRANGEMENTS COMMITTEE

May 2015

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Approve the Order of Business for the first two days. (Order of Proceedings)
3. Appoint Mr Roy Pinkerton to index the verbatim record.
4. Invite commissioners to submit to the first meeting of the Business Committee nominees for consideration to serve on the Selection Committee.
5. Instruct the Committee to consider arrangements for the electronic distribution of the volume of Assembly Reports and to bring a report to the 2016 General Assembly. (*Section 7*)
6. Instruct the Committee to make Long Service Certificates available for presentation to elders for thirty years' service and then at ten year intervals beyond thirty years' service. (*Section 9*)

SCOTTISH BIBLE SOCIETY

7. Urge the Scottish Bible Society to pursue its current efforts highlighting the Bible's key role in building healthy churches and communities.
8. Support the Society in its desire to work in partnership with congregations to improve Bible engagement and its application to everyday life.
9. Endorse the Society in its efforts to encourage confidence in the gospel and in providing Scripture resources for mission purposes.
10. Commend the Society's global outreach to the generosity of congregations and members.
11. Appoint Rev Sandy Gunn and Rev Dr Norman Maciver to the Scottish Bible Society's Council of Church Representatives.

REPORT

1. The Very Rev John P Chalmers

Following the withdrawal of the Rev Dr Angus Morrison because of ill health, John Chalmers was nominated just a few weeks before the General Assembly. The Church is very grateful to him for accepting the nomination and to those who stepped in to fill his duties as Principal Clerk enabling him to undertake the role. John has put his

considerable gifts at the disposal of the Church and has fulfilled the role with grace, warmth and energy.

John and Liz undertook Presbytery visits to Lewis and Uist, Greenock and Paisley, Aberdeen and to the Borders Presbyteries of Duns, Jedburgh and Melrose and Peebles. They found a warm welcome from presbyters and from the many others whom they encountered and their

enthusiasm and deep knowledge of the Church has made a lasting impression.

The Moderator's skills in mediation and conflict resolution equipped him very well for the work he undertook to encourage respectful dialogue among all parties involved in the referendum debate and in other areas of conflict. The Moderator's involvement was widely appreciated by church members, leaders of other denominations and politicians; it was a significant contribution made in a thoughtful and insightful way. The Moderator has also made valued comments about other matters of importance within society, as well as exhibiting a genuine pastoral concern to those affected by tragedies in recent months. The Church's role as a questioning, caring presence in the landscape of the nation has been enhanced in this moderatorial year by the work of John Chalmers.

The annual visit to London offered further valuable opportunities for political engagement and for contact with other institutions.

Overseas travel for John and Liz included Hungary, Nigeria and South Sudan where relationships with partner churches were strengthened and mutual understanding increased. In February the Moderator visited the Pope at the Vatican. The Moderator extended an invitation to the Pope to visit Scotland and also spoke about the relationship between the Roman Catholic Church and the Church of Scotland having never been more cordial or productive than it is now. John presented Pope Francis with a Dove of Peace made by a Palestinian Christian Group in Bethlehem. These glass doves are made out of fragments of broken bottles thrown away or glass found in the rubble of bombsites. The Dove speaks of how that which seems worthless and hopeless can be transformed. The gift has been shared on John's visits wherever he has gone, a memorable symbol of his moderatorial year.

Returning to becoming Principal Clerk might not be an easy adjustment for John but we look forward to welcoming him back to the Clerk's chair at next year's General Assembly.

The Church expresses its appreciation to each Moderator but for stepping up at such short notice and for giving so much of themselves in this significant year, the Church is deeply grateful to John and Liz Chalmers whose service has been exemplary.

2. Principal Clerk's Office

The Committee wishes to record its warm appreciation to those who assisted with the work of the Principal Clerk's office while John Chalmers served the Church as its Moderator. The Rev Dr George Whyte and the Rev George Cowie worked together very well as Acting Principal Clerk and Acting Depute Clerk at the General Assembly and throughout the year; the Very Rev David Arnott co-ordinated the work of the department with grace and good humour.

3. Presbytery Representation

The Presbytery returns show that there are in all the Presbyteries 1074 Charges, whether vacant or not, and that there are 218 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: 356 Elders, XXX Elders and 29 Deacons.

4. Election of Committee to Nominate the Moderator

In 2014, new Regulations passed by the 2013 General Assembly were used to elect the Committee to Nominate the Moderator. In terms of Section 4 of the Regulations, some adjustment to the practicalities of the process has been required. Under the Schedule to the Regulations the Committee has altered part of the timetable for the process to allow adequate time for ballot papers to be printed. Commissioners are encouraged to submit nominations by Monday at noon. Ballot papers will be distributed to commissioners on Wednesday morning, with the ballot closing at 5pm that day. The names of those nominated will be announced on Thursday and will appear in the Friday Daily Papers.

5. Assembly Future

In response to a remit given to the Committee and the Council of Assembly by the 2014 General Assembly, a small group has been set up to consider the future purpose of the General Assembly. Looking back over the years at the reports of the Assembly Arrangements Committee, and before that to the former General Administration Committee and the Board of Practice and Procedure, the same themes emerge and re-emerge. Changes have been made, tried for a time, and then adopted or altered depending on whether subsequent Assemblies found that the changes were helpful or unhelpful.

In the current review it has been challenging but important to identify what the functions of the General Assembly ought to be, before considering how these might be achieved. The Committee has identified the following functions of the General Assembly (noted in alphabetical order):

- Fellowship, Encounter and Worship – the Assembly gives commissioners' experience of the wider Church and its activities, connecting us with Christians from across the country and the world.
- Governance – the Assembly is the means by which the Councils and Committees of the Church are held accountable.
- Judicial - the Assembly, on certain occasions, can still receive appeals and can also be asked to adjudicate on matters which are raised via overture or petition.
- Legislative – the Assembly passes laws and approves regulations which help order the Church's life and also reflect the Church's engagement with theology and society.
- Resourcing and Encouragement – the Assembly provides support, inspiration and information.
- Visibility and Public Profile – the Assembly offers a platform for the work and the opinions of the Church to the wider Church and to the wider world.

The Committee is in the process of carrying out a consultation across the Church of Scotland

(Commissioners, the Youth Assembly, Presbyteries, the Councils and Committees) to gather as many views and opinions as possible. The experiences of our ecumenical partners will also be considered. The Committee will bring a report to the General Assembly of 2016.

6. Property

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

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

The General Assembly Hall was again part of Edinburgh Doors Open Day with over a thousand visitors and opened as part of 24 Doors of Advent, an initiative of Edinburgh's Christmas celebration. These are welcome opportunities to engage with visitors and with those less familiar with the Church's work and to share information about the wider activities of the Church. The General Assembly Hall has been managed by Edinburgh First; this contract is due for renewal this year. In reviewing these arrangements the Committee is meeting with Edinburgh First to consider the financial and practical details of the current management contract in order that the benefit to the Church is not only maintained but, where possible, increased.

7. Distribution of Blue Book hard copy and General Assembly App

The Committee is keen to keep in review the cost of the General Assembly and is examining the possibility of distributing the Volume of Reports electronically, rather than only in printed book form. Printed copies will always remain available for those who do not choose to receive the reports electronically, and for the purposes of the official records of the General Assembly. The Committee

is also considering the development of the General Assembly App.

8. Heart and Soul

Following successful events at the last four General Assemblies, Heart and Soul 2015, with the theme *Living Stones*, will take place in Princes Street Gardens on Sunday 17 May. Those attending in Edinburgh can enjoy worship, fellowship and fun together as well as the opportunity to learn from organisations and congregations sharing information about the living stones which form their life and witness and who share their buildings and facilities.

In other locations, smaller local events are taking place for some of those unable to travel to Edinburgh. These events will include the web-streaming of part of the Princes Street Gardens celebration. The future of Heart and Soul will be considered by the Committee as part of its ongoing review of the General Assembly, with a report being made in 2016. It is intended that a Heart and Soul event will take place in 2016.

This year the Committee was pleased to work alongside the *Pray Now* group from Mission and Discipleship so that the theme of Heart and Soul and *Pray Now* would be the same. *Pray Now* will be launched to coincide with the General Assembly and Heart and Soul.

9. Long Service Certificates

An elder who has served thirty years is currently eligible to receive a Long Service Certificate signed by the Moderator but not to receive a further certificate, for example marking forty or fifty years' service. The Committee recognises that this practice was brought in when elders were ordained later in life and therefore longer service was less likely. Requests for certificates marking longer service are now much more frequent and the Committee proposes that the General Assembly would ensure further certificates may be issued to elders at ten year intervals beyond thirty years' service.

10. 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

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

In the name of the Committee

DEREK BROWNING, *Convener*
JUDITH J PEARSON, *Vice-Convener*
GEORGE J WHYTE, *Acting Secretary*

APPENDIX A

REPORT OF THE SCOTTISH BIBLE SOCIETY

'The seed on good soil stands for those with a noble and good heart, who hear the word, retain it, and by persevering produce a crop.' Luke 8:15 (NIV)

As we reflect on the past twelve months, the defining memory came in the form of a special edition of Luke's Gospel featuring inspiring stories of sporting men and women who believe their faith is worth ***More Than Gold***. Priced at only a penny, this book was designed to be a tool to help Christians share their faith and pass on the Word of God to others. Fondly known as the ***Penny Gospel***, the project was a journey of faith. At the launch of the project, we could never have imagined that ten months later our original estimate of 50,000 copies being sold would have risen to over three quarters of a million, with over 600 churches, organisations and individuals across the nation being inspired to simply give them away to their

neighbourhoods and communities. Knowing that the equivalent of one third of Scottish households now have a copy leads us to hope that somehow this book of five athletes' testimonies and the Gospel of Luke will bring change to people's lives and even our society. We are thankful for the many congregations who caught the vision and distributed Penny Gospels. Today our prayers continue that each copy of the Penny Gospel will be read and each life will be changed.

In addition to instigating one of the largest Scripture distributions in Scotland for decades, we also published a commemorative ***Commonwealth New Testament***. The book features contributions from across the globe – the contributors sharing their thoughts on the Bible's influence and impact in their part of the Commonwealth. We were delighted that Her Majesty the Queen, our Patron, provided an introduction to the book and set the context for the pages within.

Both the ***Penny Gospel*** and the ***Commonwealth New Testament*** projects were the result of our partnership with Biblica – the publishers of the New International Version of the Bible. In our continuing partnership and shared vision to see people engaging with and being transformed by the Word of God, we have been encouraging churches to run a ***Community Bible Experience (CBE)***. It's a simple way of reading the New Testament as a whole book together as a community, in 8 weeks. Set up for discussions and run like a book club rather than a traditional Bible study, it's ideal for people reading the Bible for the first time. During Assembly week last year, we ran a well-attended lunch introducing people to CBE and the take-up has been positive. We encourage you to find out more about this ongoing resource.

We are also delighted to report that the modern ***Gaelic translation of the New Testament*** is near completion and we are aiming to publish this digitally and in printed formats.

Thanks to the prayers and generous financial gifts of congregations, volunteers and donors, we are able to

support Bible Society ***projects around the world***, including:

- Distributing Bibles to thousands of people in China, Botswana and Burundi.
- Translating Bibles in Indonesia, Vietnam and Papua New Guinea – where local tribal groups have approached the Bible Society for assistance to carry out translation work into their indigenous languages in remote areas that can only be reached by small dinghy or through air travel.
- Working with churches and sometimes government agencies on holistic projects that bring hope through the Bible to people in need. In Swaziland, for example, a programme of Bible studies addressing the issue of gender-based violence in relation to biblical values is helping to support those who have been affected.

Towards the end of 2014, we asked our supporters to ***stand together with the church in Iraq*** where our colleagues are continuing to witness the mass displacement of people due to the advancing militants of the Islamic State (IS). During his visit to Scotland, Nabil from the Bible Society in Iraq, travelled the country to bring this news to over six hundred people through church meetings, conferences and a visit to the Scottish Parliament. In addition to asking for prayer and financial support for refugee camps, he highlighted the trauma that many people have suffered and the subsequent need for doctors and trained councillors to help with psychological healing alongside physical healing.

Whilst world affairs, like the situation in Iraq, continue to be unsettling, questions about what kind of nation we want to be still linger, and financial challenges persist for many in our communities (evidenced by food banks), there is a need to depend upon God and reach people with the Word of God. Governments come and go. Economies flourish and falter. The Word of God endures. Let's encourage one another as we give our time and energy to building the Kingdom of our Lord Jesus Christ – that is the one that will last!

DELEGATION OF THE GENERAL ASSEMBLY

May 2015

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 2014 it granted, in virtue of the powers conferred upon it by the General Assembly, three 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. 45 congregations adopted the Unitary Constitution during

2014 compared to 42 in 2013. The number of congregations electing to be constituted in terms of the Unitary Constitution thus continues to be substantially higher than those adopting the Model Deed.

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

GEORGE J WHYTE, *Acting Chairman*
JANETTE S WILSON, *Secretary*

MINISTRIES' APPEAL PANEL – OCTOBER 2014

At Edinburgh, and within the Church Offices, 121 George Street, the third day of October 2014 the Ministries Appeal Panel met and was duly constituted with prayer.

Sederunt: Rev Bruce McNicol (Convener), Mrs Carole Hope (Vice-convener), Rev Jennifer Macrae and Mr Robin Stimpson.

Apology: Very Rev A David K Arnott.

In attendance: The Acting Principal Clerk.

The Ministries Appeal Panel took up consideration of the Appeal of Mrs Irene Munro in terms of Act X, 2004 section 6(6) against the decision of the National Assessment Conference and the Assessment Task Group of the Ministries Council not to accept her as a Candidate in Training for the Ordained Local Ministry of the Church of Scotland.

Mrs Munro appeared for herself.

There appeared for the Ministries Council the Rev Anne Inglis and the Rev Dr Martin Scott.

Parties were heard.

Questions were asked

Parties were removed.

Following deliberation the Ministries Appeal Panel resolved unanimously to dismiss the Appeal and uphold the decision of the National Assessment Conference and the Assessment Task Group of the Ministries Council not to accept Mrs Munro as a Candidate in Training for the Ordained Local Ministry of the Church of Scotland.

Parties were recalled and judgement intimated.

The meeting was closed with prayer.

BRUCE McNICOL, *Convener*
GEORGE J WHYTE, *Clerk*

COMMITTEE ON OVERTURES AND CASES

This report will be published in the Assembly Papers in due course.

RETURNS TO OVERTURES

May 2015

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Convert into a Standing Law of the Church the Ministers and Deacons in Civil Partnerships Overture as amended, as printed in Appendix B.
3. Agree that the Joint Report received from the Theological Forum and the Legal Questions Committee regarding the effect of the introduction of same sex marriage on the provisions of the Overture should be presented directly to the General Assembly at an appropriate point in the business by the Convener of the Theological Forum.

5

REPORT

1. Introduction

As will be seen from the returns detailed in Appendix A, the Ministers and Deacons in Civil Partnerships Overture sent to Presbyteries by last year's General Assembly, received sufficient support to be presented for enactment.

2. Changes in Civil Law

2.1 In addition to approving the Overture, the General Assembly of 2014 under the report of the Legal Questions Committee approved these sections of deliverance:

- 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.

2.2 Subsequently, the Scottish Parliament did indeed pass and enact legislation which created the legal entity of same sex marriage.

2.3 Having had the opportunity to consider this legislative innovation, the Committee came to the conclusion that the introduction of of same sex marriage into Scots law meant that the Church would indeed need to consider how this would affect the provisions of the Overture.

2.4 The Committee, as instructed, asked the Theological Forum and the Legal Questions Committee to prepare a joint report on the matter. However, the Committee also concluded that the General Assembly would wish to hear directly from the two groups charged with offering

wisdom and practical advice rather than receiving such input through the Report of a small Committee whose Convener is the Acting Principal Clerk.

2.5 With the support of the Assembly Arrangements Committee it is proposed that the Joint Report of the Theological Forum and the Legal Questions Committee be presented to the General Assembly at a time during the week's business when proper consideration can be given to the matter.

2.6 The Committee hopes that the General Assembly of 2015 will accept that the Committee has discharged the instructions given to it by last year's Assembly.

3. Comments on the Overture

3.1 Comments were received from 14 Presbyteries. These covered a wide variety of issues.

3.2 Some Presbyteries asked about the stage in vacancy process at which the matter of making a decision to depart would be raised. This has been anticipated; if the Overture is passed by the Assembly, the Ministries Council will bring forward an amendment to the Vacancy Procedure Act (Act VIII 2003) which will place a duty upon the Interim Moderator to ascertain whether or not the Kirk Session(s) may wish to follow the procedures of the Overture as to making a decision to depart.

3.3 Concerns were raised about whether passing the Overture will give rise to the risk of legal action against the Church. Some advice about this was given in the Report of the Legal Questions Committee to last year's Assembly when bringing forward the Overture, and further advice is given this year in the Joint Report of the Theological Forum and the Legal Questions Committee, as referred to above.

3.4 Some Presbyteries expressed concern about the role given to Kirk Sessions in considering whether to depart, and the need for appropriate guidance to be provided.

3.5 Some Presbyteries which disapproved the Overture expressed their fundamental concerns about the provisions of the Overture.

4. Adjustments to text

4.1 A typographical error in section 6(3) has been corrected: it was noted that the third "or" should read "of".

4.2 It was suggested that Schedule 2 should conclude with the identity and signature of the person by whom it is issued. An appropriate amendment has been made.

4.3 The text of the Overture as presented in Appendix B includes the adjustments mentioned in paragraphs 4.1 and 4.2.

In the name and by the authority of the Committee

GEORGE J WHYTE, *Convener*

APPENDIX A MINISTERS AND DEACONS IN CIVIL PARTNERSHIPS OVERTURE

No of Presbyteries		Members voting for	
Approving	Disapproving	Approving	Disapproving
31	14	1,381	1,161

APPENDIX B MINISTERS AND DEACONS IN CIVIL PARTNERSHIPS OVERTURE

Edinburgh, [] May 2015, Session []

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.
- (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.

- (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(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 of 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</i>	

<i>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.

C.....D.....Interim Moderator

**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.

LEGAL QUESTIONS COMMITTEE

May 2015

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Insert a new Standing Order 83 and re-number subsequent Standing Orders accordingly. (*Section 4 – Time bound debate procedure*)
3. Delete the existing Standing Order 111(25) and substitute a new Standing Order 111(25). (*Section 5.1 – Membership of the Judicial Proceedings Panel*)
4. Pass an Act amending the Discipline of Ministry Act (Act III 2001) as set out in Appendix A. (*Section 5.1 and Appendix A*)
5. Delete the existing Standing Order 111(8) and substitute a new Standing Order 111(8). (*Section 6 – Membership of CARTA*)
6. Note that the minimum period of notice required of intention to marry is now at least 28 clear days. (*Section 9.2 – Marriage and Civil Partnership (Scotland) Act 2014*)
7. Instruct the Committee, in consultation with the Law Department and the Stewardship and Finance Department, to consider the purpose and timing of a congregation's Stated Annual Meeting and report to the General Assembly of 2016. (*Section 10 – Stated Annual Meeting of the congregation*)
8. Amend Standing Order 33 1.(b) as set out in the Report (section 11) and dispense with the observance of Standing Order 33 1.(b) in so far as it requires one week's notice of the name(s) of the Corresponding Member(s) appointed by The Church of Scotland Pension Trustees. (*Section 11 – Corresponding Member for Pension Trustees*)

REPORT

1. Elders as Moderators of Kirk Sessions

1.1 The 2012 Assembly instructed the Mission and Discipleship Council to undertake a survey in respect of elders who had been trained to act as moderators of their own kirk sessions. The 2013 Assembly instructed the Legal Questions Committee to consider the implications of that survey and to bring forward recommendations.

1.2 Having consulted with the Mission and Discipleship and Ministries Councils, the Committee believes that there are two issues. The Kirk Session Meetings Act (Act VI, 2004)

was not intended to permit the minister of a charge to abdicate, on a more or less permanent basis, the responsibility of moderating the kirk session. Neither was it intended to create an expectation that an elder who undertook training, sometimes on his or her own initiative, would have a right to act as moderator.

1.3 The Committee does not consider that the Act requires amendment. Instead we recommend that Presbyteries be alert to inappropriate use of the permissive provisions of Parts I and II of the Kirk Session Meetings Act.

We also suggest that the Mission and Discipleship Council ensure that an elder has discussed his or her intention to be trained as a moderator with his or her minister before he or she is accepted for training. The Council should also obtain a reference from the elder's minister.

2. Ministerial Practising Certificates

2.1 The present system of ministerial practising certificates was first introduced in 2006, through an amendment made to the Ministry Act (Act II, 2000). Practising certificates authorise ministers to undertake the functions of ministry, if they do not hold pastoral charges or other appointments which entitle them to membership of Presbytery (in terms of Act III, 2000). These provisions have typically applied to retired ministers, and also to others who are no longer formally engaged by the Church, but who still conduct services on an occasional basis. The holders of practising certificates have been required to apply for annual renewal. In accordance with the Vacancy Procedure Act (Act VIII, 2003) a practising certificate has also qualified the holder to apply for a pastoral charge.

2.2 In 2013 the legislation on practising certificates was amended on the initiative of the Ministries Council. The changes introduced the concept of a 'qualified practising certificate', which precludes the holder from being inducted to a charge, while still authorising him/her to undertake certain functions of ministry. A qualified practising certificate can now be issued to a minister who retires in accordance with the Long-Term Illness of Ministers Act (Act XV, 2002), or to a minister who demits with a legally binding agreement being put in place.

2.3 At the time of the above amendment in 2013, the Legal Questions Committee reported to the Assembly that confusion existed within the Church about who were entitled to hold practising certificates. The Assembly instructed the Committee, in consultation with the Ministries Council, to conduct a comprehensive review, with the intention of clarifying matters by bringing amending legislation to the Assembly in 2014. In the event, it became clear that related matters would be raised at the 2014 Assembly by the Special Commission Anent

Ministerial Tenure and the Leadership of the Local Congregation. The planned review of practising certificates was therefore postponed.

2.4 In conjunction with the Ministries Council, the Legal Questions Committee is now considering how the current system of practising certificates might be replaced with a new register of ministry, which covers all ministers, whether serving or retired. It is anticipated that such a register will be categorised, recognising for example that some ministers are no longer active, that some conduct worship on an occasional basis, that some serve as parish ministers, and that some serve in other types of ministerial appointment.

3. Review of the Disciplinary Acts – a consolidating/cohering Act

3.1 The Assembly of 2014 instructed the Committee as follows:

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.

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

3.3 In their place, the Committee hopes to bring a single Act covering discipline of ministers, elders, readers and office bearers, including cases of bullying and discrimination. The Protection against Discrimination Act would remain in certain respects but would be amended so that any allegation of discrimination would be dealt with as a disciplinary matter.

3.4 Thus all matters of discipline, bullying and discrimination would be dealt with under a unified process. This will be particularly helpful in cases where parties make multiple complaints which, at present, have

to be dealt with under different Acts and in accordance with different procedures. Among other improvements from which the parties as well as the Church will benefit, a unified procedure should speed up all stages of a case.

3.3 The time taken to complete cases is a matter of concern for the Committee, as it is for all involved in disciplinary cases. This is not a criticism of any individual or body acting for the Church. Cases are often complex and difficult and the Committee knows that great care is taken at all stages to ensure that justice is not only done but is seen to be done. Nevertheless, in bringing a unified system for dealing with disciplinary matters, the Committee hopes to include provisions which will allow for speedier resolution without prejudicing the interests of parties or the Church.

3.6 With this partly in mind, the Committee has also identified other issues which should now be addressed:

- **Who does the Church expect to be under its discipline?** For example, probationers and ministers in an admission or re-admission process are currently not included.
- **What does the Church consider to be a matter of discipline?** For example, should failure to follow an instruction on a capability matter be a disciplinary offence?
- **What is the most effective and efficient way to investigate a complaint?** Should a complaint be investigated, at least initially, by a single suitably qualified and experienced individual?
- **Who should decide whether there is a case to answer?** Perhaps this important decision should be made by a Professional Conduct Committee consisting of, say, 3 or 5 members of the Judicial Proceedings Panel?
- **When should a Special Committee get involved?** This three-person committee might best be deployed when it is decided that there is a case to answer.
- **Should there be a wider range of sanctions available to meet the needs of particular situations?** For

example should a period of administrative suspension be permitted to be taken into account in determining the sanction?

- **When appropriate, might a Special Committee have power to administer sanctions?** This might be appropriate in less serious cases or be welcomed by parties who wish a speedier resolution to their case.
- **Should the Church only focus on the conduct of individuals?** How should the Church deal with corporate conduct issues involving Church Courts, Councils or Committees?

3.7 The Committee is indebted to a working group drawn from among its members who are grappling with these issues. Through this working group, the Committee has consulted and intends to consult further with the wider Church including the Presbytery Clerks' Forum. The Committee hopes to bring new legislation to the 2016 Assembly.

4. Change to Standing Orders – Time bound debate procedure

4.1 Complex reports covering many subjects can be problematic for the General Assembly in terms of overall timing and ensuring that each area of interest is given a proper place. A proposed change to Standing Orders is offered to enable the General Assembly to structure its business so that, as far as possible, there is a clearly understood process which gives each topic in a long report an appropriate time for debate while providing an opportunity for discussion and the introduction of new sections of deliverance by commissioners.

4.2 The Committee expects that the motion to use the time-bound debate process will be made by those responsible for the ordering of business – the Assembly Arrangements Committee and the Business Committee. It may, of course, also be requested in advance by a Council or Committee or it may be proposed by a commissioner with appropriate notice.

4.3 It is therefore proposed that a new Standing Order 83 be inserted as follows, with subsequent Standing Orders being re-numbered accordingly:

"83 TIME-BOUND

On the motion of the Business Committee or moved as part of the deliverance of the Assembly Arrangements Committee, the General Assembly may resolve that the Report and draft Deliverance relating to a particular Council or Committee's Report be taken in a time-bound process of debate and decision. Such a motion shall be moved at least 24 hours in advance of the presentation of the Report concerned.

Having so resolved the General Assembly shall operate the following timetable:-

- a. Start times shall be allotted to specified Sections of the Report and to the related sections of the draft Deliverance. Discussion of any Section of the Report shall not commence later than its allotted start time, but may begin earlier if debate of the previous Section has been completed.
- b. If discussion and debate of a particular Section of the Report has not been concluded within its allotted time, then further consideration of associated sections of the draft Deliverance shall be sisted and the General Assembly shall take up the next Section of the Report.
- c. If, at the close of the debate on the last Section of the Report, there is still time before the Order of the Day requires to be implemented or business is due to conclude, then the General Assembly shall return for further debate of any outstanding sections of the draft Deliverance remaining relative to each Section of the Report
- d. If the Order of the Day or anticipated close of business is imminent, then any outstanding sections of the draft Deliverance shall be voted upon without debate, except that other motions printed in the Daily Papers shall also be taken, without debate, the Convener simply having the right to indicate whether or not the Council or Committee is willing to accept the motion.

- e. Where motions printed in the Daily Papers do not relate directly to the Report and draft Deliverance proposed by the Council or Committee, they will be taken either at the end of the appropriate Section, if there is time available according to the allotted timetable, or at the end of the appropriate Section when the procedure leading to the Order of the Day (or close of business) is being implemented."

5. The Judicial Proceedings Panel

5.1 Membership

5.1.1 The Judicial Proceedings Panel ("the JPP") is a panel of ministers, elders and deacons appointed by the General Assembly. The JPP neither formulates policy nor takes decisions on behalf of the wider Church. Its only purpose is to provide a pool of persons 'suitably experienced in the law and practice of the Church', from which the three-person Special Committees of Presbytery appointed in terms of the Church's disciplinary legislation are drawn.

5.1.2 There are relatively few qualified persons who are willing to undertake this difficult and sometimes stressful work. Once appointed to the panel, JPP members must undergo further training to equip them for their work. Experience is invaluable but hard-won. It can only be gained by serving on a number of Special Committees over a number of years. Cases can take 18 months or more to be completed.

5.1.3 By the 2015 Assembly, the longest serving members will have been JPP members for just two and a half years. Of those 15 people, 13 are willing to be re-elected. However, Standing Order 116 prevents more than 7 being reappointed at this Assembly. Moreover appointments to the JPP are limited to just three years with the option of serving only one further term.

5.1.4 The Committee believes that, well-intentioned though these provisions are, their effect is to deprive the Church of suitably qualified and experienced JPP members. The Church invests considerable time and money to train them, yet dispenses with their services just at the point when they are likely to be at their most

effective. Finding replacement panel members is an annual challenge and even the most willing recruits need time to get up to speed.

5.1.5 Therefore the Committee proposes that Standing Order 111(25) (and consequentially, Standing Orders 112 and 116) and the Discipline of Ministry Act (Act III, 2001), section 1(1)(e) be amended (Appendix A) so that JPP members will serve three year terms which may be renewed by the Assembly without limit. This permits regular oversight of the JPP's membership with slightly greater frequency than usual (i.e. every three years) but permits willing and able members to continue their specialised and hard to replace service to the Church without interruption.

5.1.6 The proposed amended Standing Order 111(25) would read as follows:

"Judicial Proceedings Panel

A Panel of ministers, elders and deacons appointed by the General Assembly who are suitably experienced in the law and practice of the Church and whose number shall, in accordance with the Discipline of Ministry Act (Act III, 2001), section 1(1)(e), be determined, from time to time, by the Legal Questions Committee. Notwithstanding SOs 112 & 116, appointments shall be for three years with the option of further consecutive terms. In calculating how many Panel members may be appointed, no account shall be taken of any members whose current term has expired but who are deemed to remain as members of the Panel by operation of the Discipline of Ministry Act (Act III, 2001), section 1(1)(f)."

5.1.7 The proposed amendment to the Discipline of Ministry Act (Act III, 2001), to provide for JPP members to serve further consecutive terms, is set out in Appendix A.

5.1.8 It is impossible to predict how long cases assigned to a Special Committee may take to be completed. Therefore, it is quite possible for a JPP member to still be a member of a Special Committee which has not yet completed its work at the point of completion of his or

her term of service on the JPP. In those circumstances, termination of JPP membership would automatically mean termination of membership of the Special Committee. The work of the Committee would be imperilled with consequent inconvenience and even injustice to those involved. Accordingly, the Committee considers that the Discipline of Ministry Act, Section 1(1) should be amended (Appendix A) so that a Special Committee member is deemed to remain as a JPP member until the Committee's work is completed.

5.2 Training for JPP members

The Committee continues to provide regular training for JPP members, and this year such training included an overnight conference held in November 2014. This event was exceptionally well-attended by JPP members and was generally very well rated by the attendees. Topics covered included the investigation and prosecution stages of a case, an overview of the Committee's work on consolidating the Church's disciplinary legislation, technical issues related to JPP work and a troubleshooting session. In addition to the learning sessions, many attendees fed back positively on the practical benefits of being given the opportunity to meet and share their experiences with other JPP members.

6. Membership of CARTA

In the Council of Assembly report, at section 11, there are proposals for changing the term of office and remit of CARTA. The Committee notes that the change to Standing Order 111(8), if agreed, would be as follows:

"Committee on Church Art and Architecture.....18 members

Convener, Vice-Convener and 16 members appointed by the General Assembly. Notwithstanding SOs 112 & 116, members shall be appointed for a term not exceeding eight years. The Committee shall have the power to invite a representative of each of the following bodies to attend its meetings: the General Trustees, the Scottish Episcopal Church, the National Association of Decorative Fine Arts Societies and Historic Environment Scotland."

7. Legal Assessors

7.1 In connection with proceedings instituted under the Church's Disciplinary Acts, and also under the Congregations in an Unsatisfactory State Act (Act I, 1988), a Legal Assessor may be appointed. In terms of the Disciplinary Acts, once it has been decided that an investigation is merited, a Legal Assessor is appointed to advise the Special Committee on matters of law and procedure. Similarly, under Act I, 1988, when proceedings commence under this Act, a Legal Assessor is appointed to advise the Presbytery on matters of procedure. Such appointments are voluntary and whilst of a legal nature, do not preclude the future appointment of a paid solicitor. The Legal Assessor undertakes an "external advisor" role, providing comment and guidance to the Special Committee or Presbytery, as the case may be, without becoming directly involved in the investigation, or interviewing witnesses etc.

7.2 The Committee has become aware that there is a need to formalise a list of Legal Assessors who may be called upon, and also to clarify the terms upon which they accept office. A formal note approved by the Committee has been issued to prospective Legal Assessors. This note clarifies what their role may involve and what qualifications and experience are required. Also, a question arose as to whether any existing professional indemnity insurance which Legal Assessors may hold in relation to their day to day work would cover them for any liability arising in their work as a Legal Assessor. It is thought that they would **not** be covered. Therefore, in the unlikely case of a Legal Assessor being sued by a party to a case and in the very unlikely case of a Legal Assessor being found liable in damages, the Council of Assembly agreed that the Church will indemnify the Assessor for any costs reasonably incurred and damages awarded.

8. Congregational Statistics

Following concern about the accuracy and utility of congregational statistics as currently collected, guidance notes to accompany the 2014 return were issued. These notes were produced in response to issues raised by Presbytery Clerks. A consultation to gather information

about what it would be helpful to measure, and how it might be collected, is ongoing. It is expected that the collection of revised congregational statistics will be piloted in certain Presbyteries in December 2015. Thereafter it is envisaged that a firm proposal, to apply to all congregations from 2016, will be brought to the Assembly of 2016.

9. Marriage and Civil Partnership (Scotland) Act 2014

9.1 As the provisions of this Act have come into force and associated subordinate legislation rolled out, the Committee has responded as appropriate. Further consultation is expected around the standards required of other religious and civil bodies and their celebrants which may impact upon the Church and its ministers and deacons. The Committee engaged with the Equality and Human Rights Commission Scotland's Consultation on draft guidance relating to the Act.

9.2 Where a couple lodge a notice of intention to marry after 1 March 2015, they must do so at least 28 clear days before the date upon which they intend to marry.

10. Stated Annual Meeting of the congregation

Congregations are required to hold a Stated Annual Meeting (SAM) by 31 March each year at which the Annual Accounts are presented. The end of March deadline for holding the SAM originated in days when the congregation itself approved the accounts. Under current charity legislation the approval of accounts is by the Trustees and the congregation is simply afforded the opportunity to meet as "members of the charity" to ask questions about the care of the "charity's" funds. This system of approval by Trustees and then discussion at the SAM sometimes means that office bearers find it difficult to adhere to the 31 March deadline. Accordingly this may be a good time to reflect on whether the date can be altered while still ensuring that the presbytery can carry through the attestation process in such a way that the congregation can submit its accounts to OSCR by 30 September. If so instructed by the General Assembly the

Committee will consult with interested parties and bring a report to the General Assembly of 2016.

11. Change to Standing Orders – Corresponding Member for Pension Trustees

11.1 The Pension Trustees have asked that they be permitted to appoint a Corresponding Member to the Assembly. As a matter of good governance, the Pension Trustees want to be able to respond to any relevant issues which arise at the Assembly.

11.2 This has been discussed by members of the Assembly Arrangements Committee and the Principal Clerk's Office and it has been agreed that such representation would be appropriate.

11.3 It is therefore proposed that Standing Order 33 be amended, to add "The Church of Scotland Pension Trustees" to the list contained in Standing Order 33 1. (a).

11.4 Standing Order 33 1.(b). requires that notice of not less than one week before the commencement of the General Assembly be given of the names of Corresponding Members. In the circumstances dispensation with the observance of SO 33 1.(b). is sought in terms of SO 127. The name(s) of the proposed Corresponding Member(s) shall be printed in the Assembly Papers, on the basis that their status as Corresponding Member(s) is subject to the Assembly's approval.

12. 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*
GEORGE S COWIE, *Vice-Convener*
GEORGE J WHYTE, *Secretary*

ADDENDA

Presbyterial Commission

This year sees the retiral of James McNeill, QC, as Convener of the Presbyterial Commission and also of Andrew Gibb and Robert Miller, Vice Conveners. Over the years, they have all contributed greatly to formulating the Commission's practice and procedures and have given generously of their time and expertise in what can be both sensitive and yet legally challenging work.

James has served as one of the two Conveners since the Commission's establishment in 2001. He is an elder of and former Session Clerk at Edinburgh St Andrew's and St George's West Church. He also serves as the Secretary of Edinburgh City Centre Churches Together. Since 2006 as well as his work at the Scottish Bar, he has been one of the Judges of the Courts of Appeal of Jersey and Guernsey. The later role has led to increasing periods away from Edinburgh, making it difficult for James to combine his "day jobs" with continuing in office as Convener.

Andrew was appointed as a Vice Convener in 2004 when the Assembly agreed that the nature of the office required it to be filled by a person qualified to practise law. He retired this year after a distinguished career as a solicitor specialising in civil litigation and having served 45 years with the same prominent Edinburgh legal firm. A former President of the Law Society of Scotland, he has given long service as an elder in Edinburgh Corstorphine St Ninian's.

Robert's term of appointment as Vice Convener also started in 2004. An elder in Edinburgh Barclay Viewforth, after a distinguished career specialising in litigation, he has also recently retired from practice as a partner and subsequently consultant in a large Edinburgh legal firm.

The Church has indeed been fortunate to have had the services of James, Andrew and Robert in these demanding offices.

In the name of the Committee

ALAN J HAMILTON, *Convener*
GEORGE S COWIE, *Vice-Convener*
GEORGE J WHYTE, *Secretary*

The Rev Dr Alan Hamilton

Alan Hamilton, minister of Killermont Parish Church, completes his term of office as Convener of the Legal Questions Committee at this Assembly. Alan first joined the Committee in 2006 and was appointed Vice Convener in 2008, before taking the helm in 2011.

Having previously worked in the legal profession, Alan has brought both personal and professional gifts to his role. He possesses keen analytical skills and has an intuitive understanding of the potential benefits and pitfalls in different situations. Alan has worked tirelessly to chart ways forwards, at a time when the Church has been facing complex issues, both internally and externally. In particular, when engaging with the Scottish Government's consultation process in relation to proposed changes in

marriage law, Alan ensured that the Church's position was represented with integrity and grace.

As Convener, Alan has been keen to ensure that the Committee remains true to the tasks that the General Assembly gives it to do. He has also been willing to listen to different voices and to take account of the various perspectives that members of the Committee have brought. Alan deserves the gratitude of the General Assembly for this service that he has given.

In the name of the Committee

GEORGE S COWIE, *Vice-Convener*
GEORGE J WHYTE, *Secretary*

APPENDIX A**ACT AMENDING THE DISCIPLINE OF MINISTRY ACT (ACT III, 2001)***Edinburgh, [] May 2015, 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. *In section 1(1)(e), delete the penultimate sentence and substitute therefor:*

“Appointments shall be for three years with the option of serving further consecutive terms.”

2. *In section 1(1), insert new paragraph (f):*

“(f) A member of the Judicial Proceedings Panel who, at the expiry of his or her elected membership of the Panel is a member of a Special Committee of Presbytery whose work is not yet completed, shall be deemed to continue as a member of the Panel. His or her membership of the Special Committee shall continue uninterrupted until the Special Committee’s work is completed at which time his or her deemed membership of the Panel shall also end.”

and re-number accordingly.

APPENDIX B**PERSONS AND AGENCIES IN SCOTLAND FOR 2014**

The membership statistics shown in the following tables may be stated thus:

Removals by Death	10,011	
Less Admissions by profession	<u>1,273</u>	8,738
Removals by Certificate	3,013	
Less Admissions by Certificate	<u>2,049</u>	964
Other Removals	7,673	
Less Restoration	<u>1,321</u>	<u>6,352</u>
Total decrease		16,054

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 60,107.
- (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 15,642.
- (3) that the number of children who receive Holy Communion in terms of Act V, 2000, Section 15 is 3,121.

APPENDIX C

All Presbyteries – Congregational Statistical Return

THE CHURCH OF SCOTLAND		All Presbyteries		Congregational Statistical Return										On Roll as at 31st December 2014									
PRESBYTERIES	On Roll as at 31st Dec-ember 2013	COMMUNICANTS										OFFICE BEARERS						BAPTISMS					
		REMOVALS				ADMISSIONS				+Inc or -Dec	Union +Inc/-Dec	Number of Notices of removal sent	Number on Supple-mentary Roll	Elders M	Elders F	Not Elders M	Not Elders F	No. During Year	Of Which Adults	Thanks-giving and Blessing Services	Wedd-ings	Fune-rals	
		By Death	By Cert	Other-wise	To Union	By Prof-ession	By Cert	By Restor-ation	New Union														On Roll as at 31st Dec-ember 2014
Aberdeen	14,417	408	138	335	-	47	75	42	-	13,700	-717	-	12	1,104	537	599	51	108	92	12	7	121	905
Abernethy	957	-	-	-	-	-	-	-	-	957	-	-	-	-	-	-	-	-	-	-	-	-	-
Angus	13,688	353	74	448	-	30	84	31	-	12,958	-730	-	22	1,693	370	497	42	98	116	7	15	97	591
Annandale and Eskdale	5,058	146	24	42	-	3	15	34	-	4,898	-160	-	26	950	180	220	11	43	61	1	4	70	227
Ardrossan	8,656	232	60	46	-	25	56	14	-	8,413	-243	-	16	532	347	429	32	51	92	8	-	88	581
Argyll	7,493	183	49	208	-	12	27	48	-	7,140	-353	-	37	605	363	384	101	186	102	4	1	125	490
Ayr	18,409	444	114	284	67	34	75	55	67	17,731	-678	-	47	2,120	608	711	84	214	160	9	5	177	1,125
Buchan	11,584	217	48	230	-	15	20	9	-	11,133	-451	-	4	735	245	243	68	146	39	5	1	34	286
Caithness	1,308	13	3	88	-	8	2	2	-	1,216	-92	-	1	13	31	21	6	18	7	-	-	10	75
Dumbarton	12,910	313	74	292	-	60	56	34	-	12,381	-529	-	23	1,084	530	650	68	152	167	8	20	166	606
Dumfries and Kirkcudbright	8,824	252	46	158	-	16	41	40	-	8,465	-359	-	25	1,213	303	291	74	143	95	3	2	102	418
Dundee	12,477	328	119	246	-	25	61	41	-	11,911	-566	-	22	546	483	499	37	98	123	5	5	85	533
Dunfermline	6,477	193	41	192	-	44	63	44	-	6,202	-275	-	18	1,624	282	330	19	51	82	7	12	88	488
Dunkeld and Meigle	4,835	131	24	15	13	7	19	19	13	4,710	-125	-	-	398	172	163	25	39	40	-	-	73	226
Duns	2,922	95	19	100	-	-	11	14	130	2,863	-59	130	11	310	105	116	28	48	34	1	9	31	175
Edinburgh	26,360	701	277	1,079	1,371	107	177	122	1,371	24,709	-1,651	-	81	1,973	1,226	1,410	166	250	303	26	26	237	1,401
England	2,095	36	9	72	-	15	12	9	-	2,014	-81	-	4	693	74	95	23	29	60	10	-	39	116
Falkirk	12,781	341	109	232	819	62	61	29	-	11,432	-1,349	-819	24	1,820	524	583	157	265	148	22	1	87	759
Glasgow	34,799	893	265	510	261	166	164	108	264	33,572	-1,227	3	68	3,019	1,386	1,663	278	549	389	37	31	232	2,361
Gordon	13,042	297	45	92	-	28	54	36	-	12,726	-316	-	20	1,434	341	371	37	80	86	3	3	92	535
Greenock & Paisley	19,096	494	135	392	-	94	80	66	481	18,796	-300	481	61	2,633	887	964	110	197	220	22	12	146	1,210
Hamilton	25,895	658	154	270	-	139	157	69	-	25,178	-717	-	45	3,786	1,198	1,223	189	344	289	36	7	188	1,503
Inverness	4,878	120	51	97	-	13	50	8	-	4,681	-197	-	10	335	227	130	58	100	32	3	-	38	277
Irvine and Kilmarnock	9,557	235	37	48	-	32	40	31	-	9,340	-217	-	9	1,864	374	397	86	185	86	9	6	70	511
Jedburgh	6,086	143	25	23	-	7	25	36	-	5,963	-123	-	10	130	223	199	21	35	96	3	3	42	276
Kincardine and Deeside	8,168	180	57	88	-	16	50	25	-	7,934	-234	-	13	1,054	178	209	11	21	70	2	5	78	294
Kirkcaldy	8,102	242	62	42	640	23	38	17	640	7,834	-268	-	7	850	298	425	62	136	76	5	2	70	580
Lanark	6,694	175	202	160	-	20	40	32	-	6,249	-445	-	31	1,056	222	232	43	65	58	7	1	42	392
Lewis	1,010	12	190	8	-	11	15	-	-	826	-184	-	18	2	51	-	19	7	13	3	-	18	86
Lochaber	1,131	35	12	4	-	4	1	1	-	1,086	-45	-	-	125	52	78	14	25	29	4	1	27	98
Lochcarron	737	14	11	99	-	11	4	12	-	640	-97	-	11	139	33	14	19	31	11	4	1	19	64
Skye	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Lothian	14,087	364	95	590	-	30	77	56	-	13,201	-886	-	22	1,600	469	549	73	142	165	16	22	143	823
Melrose and Peebles	6,474	160	17	74	-	11	13	19	-	6,266	-208	-	1	756	229	209	25	59	52	5	5	51	289
Moray	8,083	209	49	287	357	26	41	30	357	7,635	-448	-	19	1,155	279	342	61	173	72	4	-	90	451
Orkney	2,682	-	-	-	-	-	-	-	-	2,682	-	-	-	-	-	-	-	-	-	-	-	-	-
Perth	12,700	308	66	57	-	27	79	50	-	12,425	-275	-	59	707	377	410	60	73	91	7	11	92	544

Ross	1,860	42	15	47	-	20	25	5	-	1,806	-54	-	3	149	126	106	44	91	27	3	-	33	201
Shetland	1,342	44	6	60	-	1	2	-	-	1,235	-107	-	4	170	56	78	15	43	11	-	-	24	127
St Andrews	9,830	280	78	174	-	13	51	20	-	9,382	-448	-	12	1,115	306	379	58	113	97	3	5	98	517
Stirling	13,878	345	87	225	-	27	92	40	-	13,380	-498	-	70	1,600	517	549	69	154	132	21	6	129	663
Sutherland	767	25	5	9	-	4	8	12	-	752	-15	-	3	227	44	60	13	34	24	-	-	38	109
Uist	372	1	-	3	-	1	1	-	-	370	-2	-	-	-	7	-	-	-	1	1	-	4	11
West Lothian	8,968	218	70	193	-	33	58	39	-	8,617	-351	-	17	1,442	355	374	58	167	152	12	3	112	657
Wigtown and Stranraer	4,933	131	51	54	-	6	29	22	-	4,754	-179	-	7	488	158	171	29	94	45	1	4	44	257
Totals	396,422	10,011	3,013	7,673	3,528	1,273	2,049	1,321	3,323	380,163	-16,259	-205	893	43,249	14,773	16,373	2,444	4,857	4,045	339	236	3,550	21,838

COMPARATIVE STATISTICS FROM 2003 TO 2014

	2003	2004	2005	2006	2007	2008
Congregations	1,546	1,541	1,523	1,513	1,487	1,464
Communicants						
Removals by Death	14,136	13,465	13,084	12,557	12,478	11,826
Removals by Certificate	5,584	4,824	4,185	4,398	4,203	3,553
Removals otherwise	8,434	7,210	6,903	7,827	5,703	5,995
Total Removals	28,154	25,499	24,172	24,782	22,384	21,374
Admission on Profession	2,610	2,661	2,394	2,424	2,115	1,989
Admission by Certificate	4,550	3,962	3,507	3,572	3,354	2,941
Admission by Resolution	2,369	2,513	2,421	2,209	2,371	1,849
Total Admissions	9,529	9,136	8,322	8,205	7,840	6,779
Total on rolls	553,248	535,834	520,940	504,363	489,118	471,894
Elders	42,071	41,621	41,218	40,651	38,534	36,360
Baptisms	8,065	7,745	7,375	7,337	6,950	6,154
Total Population	5,057,400	*	5,094,800	5,116,900	5,144,200	5,168,500
Adult	4,049,158	*	4,035,773	4,130,913	4,161,258	4,189,133
Children at School Age	744,414	*	727,678	717,530	707,742	696,395
Children born	51,751	*	54,476	55,168	57,003	59,531
	2009	2010	2011	2012	2013	2014
Congregations	1,454	1,441	1,427	1,414	1,389	1,379
Communicants						
Removals by Death	11,218	11,454	10,488	11,156	10,648	10,011
Removals by Certificate	3,685	3,394	3,332	3,073	3,026	3,013
Removals Otherwise	5,763	6,096	5,821	7,047	5,592	7,673
Total Removals	20,666	20,944	19,641	21,276	19,266	20,697
Admissions by Profession	2,017	1,928	1,828	1,617	1,485	1,273
Admissions by Certificate	2,707	2,467	2,365	2,413	2,256	2,049
Admissions by Resolution	1,836	1,868	1,591	1,750	1,777	1,321
Total Admissions	6,560	6,263	5,784	5,780	5,518	4,643
Total on Rolls	464,355	445,646	432,343	413,488	398,389	380,163

Elders	36,215	36,519	34,572	34,138	32,834	31,146
Baptisms	6,198	5,787	5,452	5,147	4,664	4,045
* Total Population	5,194,000	5,222,100	5,254,800	5,313,600	5,327,700	Figures Not Yet Available
Adult	4,151,853	4,184,261	4,218,391	4,398,929	4,416,021	
Children of School Age	678,163	680,325	676,013	680,291	679,221	
Children born	59,673	59,395	59,826	58,691	57,058	

* Calculation date changed during 2004

APPENDIX D
STATISTICS ANENT MINISTRY

A. AT HOME	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	As at 31.12.14
Number of Charges at December	1,149	1,134	1,109	1,101	1068	1051
Number of Ministers serving charges	M 734 F 206	M 724 F 215	M 687 F 218	M 652 F 205	M 627 F 202	M 607 F 204
Total	940	939	905	857	829	811
Number of Guardianships	-	-	4	9	20	25
Number of Vacant Charges	209	195	200	223	223	215
Ministries Development Staff	-	-	-	-	-	M 33 F 61
Total	-	-	-	-	-	94
Total MDS Posts in Plans	-	-	-	-	-	138.5
B. ABROAD	2009	2010	2011	2012	2013	2014
Number of Ordained Ministers	4	3	3	19	17	19
Number of Vacancies for Ministers	1	0	0	0	3	3
C. STUDENTS COMPLETING COURSES						
New College, Edinburgh	M 9 F 5	M 3 F 1	M 2 F 0	M 4 F 4	M 4 F 4	M 10 F 5
Trinity College, Glasgow	M 0 F 2	M 2 F 3	M 2 F 0	M 3 F 2	M 4 F 1	M 4 F 9
St Mary's College, St Andrews	M 0 F 0	M 0 F 1	M 0 F 1	M 2 F 2	M 0 F 0	M 0 F 2
Christ's College, Aberdeen	M 1 F 1	M 1 F 2	M 1 F 0	M 0 F 2	M 0 F 0	M 1 F 0
Highland Theological College, Dingwall	M 4 F 0	M 1 F 1	M 1 F 0	M 0 F 1	M 1 F 1	M 7 F 1
Total number completing	22	15	7	20	15	39

JOINT REPORT OF THE LEGAL QUESTIONS COMMITTEE, MINISTRIES COUNCIL, CHURCH AND SOCIETY COUNCIL, ECUMENICAL RELATIONS COMMITTEE AND THE THEOLOGICAL FORUM ON THE SOLEMNISATION OF MARRIAGES

May 2015

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.

REPORT

1. The 2013 General Assembly issued the following instruction:

Instruct the [Legal Questions] 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 solemnising marriages and report to the General Assembly of 2015.

2. This deliverance, which originated from the floor of the Assembly, arose because of the creation of a legally recognised relationship called 'same sex marriage'. In short, it was argued that the Church would avoid a number of problems, external and internal, if its ministers and deacons ceased to act as agents of the Scottish Government when solemnising marriages. This would mean the Church withdrawing from the statutory scheme for solemnising marriages which is set out in the Marriage (Scotland) Act 1977. In the debate legal, theological and missional concerns were raised.

Same Sex Marriage

3. The Marriage and Civil Partnership (Scotland) Act 2014 created a legally recognised relationship called 'same sex marriage'. Broadly, two persons of the same sex may enter into a same sex marriage (i) if they are already in a civil partnership, by changing their civil partnership into a marriage either administratively or through a civil, religious or belief ceremony; or (ii) by entering into a civil same sex marriage solemnised by a civil registrar or a religious or belief same sex marriage which is solemnised by an approved celebrant of a religious or belief body. The Scottish Government activated the relevant provisions of the 2014 Act with effect from 16 December 2014. At present no minister or deacon of the Church is an approved celebrant for the purposes of same sex marriage. In order for a minister or deacon to be an approved celebrant the Church would first require either to (i) request the Scottish Government to prescribe it as a religious body whose ministers and deacons are approved celebrants, or (ii) request the Scottish Government to recognise those ministers and deacons who wish to solemnise same sex marriages as entitled to do so. The Church has taken neither of these steps.

4. As discussed in more detail in their Joint Report to the Committee on Returns to Overtures (GA14 LQC Del 6), it is the opinion of the Forum and LQC that, before the Church could request that all or some of its ministers and deacons be approved as celebrants, the matter would require further study, reflection and debate and specific enabling legislation enacted by the Church under Barrier Act procedure.

Risks of legal challenge

5. LQC, on behalf of the Church, has voiced concern that, as the statutory scheme for same sex marriage might be said to permit discrimination, it could be vulnerable to legal challenge in the future. The scheme enables bodies, such as the Church of Scotland, and individual celebrants to be authorised to conduct different sex marriages while at the same time refraining from seeking authorisation to conduct same sex marriages. This legal structure may be argued to be discriminatory contrary to Articles 12 and 14 of the European Convention on Human Rights.

6. LQC remains concerned that there is a real possibility of a challenge to the scheme itself and to any body or celebrant who chooses not to become authorised to solemnise same sex marriage. While recognising that Article 9 enshrines the right to freedom of thought, conscience and religion, we are not persuaded by bald assurances that such challenges will not come or, if they do, can be seen off with ease. Recent decisions of the UK Supreme Court provide limited comfort.

7. LQC has argued in favour of a change to the 1977 Act so that ministers or deacons of the Church of Scotland would no longer be acting as agents of the state when solemnising marriages. Instead, marriages solemnised by ministers and deacons would be recognised as having legal effect. Recognition of the legal effectiveness of a marriage ceremony is a different concept from authorisation. Regrettably, the Scottish Government was unpersuaded by our argument.

8. If a legal challenge to the statutory scheme was successful it would be repealed and would probably be

replaced with a scheme which requires those who wish to carry out different sex marriages to carry out same sex marriages also. It might mean the exclusion of churches which are unwilling to instruct their clergy to conduct same sex marriages from an important part of the life of the nation. To its credit, this is something that the current Scottish Government wishes to avoid.

9. If a successful legal challenge was directed against the Church and an individual minister or deacon, the Church and the individual might be found liable in damages and for legal expenses. Even if such a challenge were thought unlikely to succeed, the Church would have to weigh up the costs of defending a challenge. These costs would be both financial and reputational.

10. Anti-discrimination law is in a constant state of development. It develops through legislation in European countries, the governments and parliaments of which are responding to changing social views. Furthermore, anti-discrimination law develops through the courts as interested parties challenge the status quo and push the envelope of current jurisprudence. The European Court of Human Rights has made clear that it will take account of shifts in consensus when reaching its decisions.

11. As yet there are no court decisions directly in point, so it cannot be said with certainty how the scheme would fare if challenged. What is clear is that, whatever the prospects of a successful challenge at this time these may change with the passage of time and developing social, political and legal views.

Ministries Council

12. The Ministries Council wants to balance two principles that are to a degree in conflict with each other. 1) For many Ministers conducting marriages is an important aspect of their ministry. The joy of ministry is to be with people at all points on their life journey and the challenge of ministry is to be a conduit for God's love and wisdom at each point. To withdraw from the solemnising of marriages would rob ministers of one significant pastoral and evangelical opportunity. 2) The Church

needs to ensure that its ministers are not unnecessarily put at risk of any kind, and in the context of this discussion, particularly those of the financial consequences of being sued, or the consequent reputational damage of being accused of breaching human rights legislation.

Ecumenical Relations

13. Different churches in Scotland are adopting different approaches to the introduction of same sex marriage. This influences their understanding of their position under Scots law. There is broad agreement among the churches in their approach to the new legislation. Most are content to hold a monitoring position in the short-term while doing some further thinking around the theology of marriage, the authority of Scripture and how to live with deep difference within the church. The Methodist Church and the Scottish Episcopal Church are engaged in a process which could lead to the redefinition of their understanding of marriage.

14. Responding to the Scottish Government's consultations the United Reformed Church Synod of Scotland has affirmed and welcomed the permissive rather than prescriptive approach of consultation papers. The General Assembly of the United Reformed Church in July 2014 expressed no view on same-sex marriage but raised questions focused on doctrinal and constitutional issues for the denomination. The Scottish Synod awaits clear rulings on these doctrinal and constitutional issues. Thereafter, should some of its clergy become authorised celebrants for same-sex marriage, the Synod is clear that the implications for Local Ecumenical Partnerships would need to be discussed with relevant partners.

15. The Religious Society of Friends (Quakers) has indicated that it wishes to be designated as a religious body authorised to conduct same sex marriages. It should be noted that their 'celebrants' have no religious function in marriages, being there primarily to ensure that all legal requirements are met.

16. None of the denominations approached suggested that a change of practice in the Church of Scotland, such

that ministers and deacons would no longer solemnise marriages, would be detrimental to their practice should they seek to continue to do so. Nevertheless, given the general unanimity in the churches in their approach to the legislation, it would be important that, if any such step were to be taken by the Church of Scotland, it should be done following full consultation with other churches.

Conclusion

17. The secular legal position is uncertain and developing. Unless all ministers and deacons are instructed and are prepared to solemnise different sex marriages and same sex marriages without discrimination, there are risks if ministers and deacons continue to act as agents of the state under the 1977 Act. However, unless and until the picture clarifies, LQC does not believe that external legal considerations require the immediate withdrawal of the Church and its ministers and deacons. LQC will continue to monitor developments in European, UK and Scots law.

18. The Ministries Council, having considered the opinion of the Legal Questions Committee, is of the opinion that at present the benefits of continuing to be involved in marriages outweigh the risks.

19. The Church and Society Council recognises the important social and pastoral role played by ministers and deacons in relation to marriages, and welcomes the commitment of the Scottish Government in seeking to maintain that role in changed circumstances. The Council therefore supports the conclusion that this should continue unless and until the intended safeguards prove inadequate.

20. The Ecumenical Relations Committee encourages continued ecumenical discussion as partners engage in theological thinking around the Christian understanding of marriage. It will be important that we follow closely the processes of reflection and discussion being undertaken in other churches, most notably the Methodist Church and the Scottish Episcopal Church. We would encourage the

Church of Scotland to embark on a similar process through the Theological Forum.

21. The Theological Forum recognises that 'any move to regarding same-sex marriage as a legitimate Christian understanding would be a fundamental shift' for the Church (Reports to the General Assembly of the Church of Scotland 2012: Report of the Mission and Discipleship Council, Appendix 1, section 6.11). The Forum may be instructed to think theologically about same sex marriage. This would initiate a formal period of theological study, reflection and debate across the Church. Until this is concluded the Forum sees no theological reason for the Church to withdraw its ministers and deacons from the solemnisation of marriages.

*In the name of the Legal Questions Committee, the
Ministries Council, the Church & Society Council,
the Ecumenical Relations Committee
and the Theological Forum*

ALAN J HAMILTON, *Convener*
GEORGE J WHYTE, *Secretary*
NEIL DOUGALL, *Convener*
MARTIN SCOTT, *Secretary*
SALLY FOSTER-FULTON, *Convener*
MARTIN JOHNSTONE, *Secretary*
ALISON P MCDONALD, *Convener*
SHEILAGH M KESTING, *Secretary*
IAIN TORRANCE, *Convener*
PAULINE WEIBYE, *Acting Secretary*

COUNCIL OF ASSEMBLY

May 2015

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Commend Presbyteries and their congregations for their continuing engagement with the National Stewardship Programme. *(Section 3.1)*
3. Urge Presbyteries and congregations to continue their involvement in the three year cycle (Time, Gifts, Money) of the National Stewardship Programme and encourage them to utilise the advice and expertise of the Stewardship Consultants. *(Section 3.1)*
4. Note progress of the Joint Working Group on Strategic Funding and Resource Allocation, endorse the direction of travel and note the Council's intention to report more fully in 2016. *(Section 4)*
5. Note the discussions on the future format of the Yearbook. *(Section 8.5)*
6. Approve changes to the membership and remit of the Committee on Church Art and Architecture. *(Section 11)*
7. Approve a change to the membership of the Audit Committee. *(Section 11)*

REPORT

1. Introduction

1.1 The Council of Assembly's main function is to support the Councils and Committees of the Church in fulfilling the vision of the Church of Scotland: to inspire the people of Scotland and beyond with the Good News of Jesus Christ through enthusiastic, worshipping, witnessing, nurturing and serving communities. The Council ensures that the strategic priorities, policies and decisions of the General Assembly are implemented effectively and efficiently and, through the resourcing of the work of Councils and Committees, it supports and nurtures the people of the Church in their work of mission, witness, worship and service. Such a role gives us privileged access to the wide work of the Church, at local, regional, national and international levels. This year, members and staff have met representatives of congregations and Presbyteries from Argyll, Dunfermline,

Edinburgh, Europe, Glasgow, Hamilton, Irvine and Kilmarnock and Lewis, to discuss a range of local issues. In addition, the Council hosted its annual September conference for Presbytery Stewardship and Finance representatives, a useful opportunity for problem-sharing and information exchange; 37 Presbyteries were represented at that event in 2014. The Convener and Secretary attended the annual meeting of the Presbytery Clerks' Forum, sharing information about the Council's work and also listening to the concerns and views of these key office-bearers. The Convener took part in a World Mission visit to Israel and the Occupied Palestinian Territories, witnessing for himself the work carried out by the Church's ministers, staff and partners in that troubled area of the world. We have seen at first hand the mission initiatives, the faithful worship and witness and the selfless service to others offered by members through the whole

of Scotland. The Good News is preached; the hungry are fed; refugees are welcomed, clothed and housed; the lonely are encouraged and supported; the poor and vulnerable are inspired to leadership within their communities. At a time when faith groups are coming under increasing pressure to retreat from public life, it is very much to the credit of our congregations and members that they remain committed to these public expressions of our beliefs. We thank God for their faithfulness.

1.2 Of course, the Council's responsibility for oversight of the Church's Designated Religious Charity status gives us knowledge of the difficulties some congregations and Presbyteries face in ensuring proper governance. We also see at first hand the financial pressures faced by some congregations and the struggle, at times, to identify office-bearers and leaders with both skills and the capacity for service. We see the burden often placed on a few, particularly in smaller congregations and Presbyteries. This Report invites the Assembly's approval of a project to address the strategic funding and resource allocation challenges.

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, that meeting was themed around the World Council of Churches' Pilgrimage of Justice and Peace and it also heard presentations from the Panel on Review and Reform and from Councils on their priorities. 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 - and a degree of challenge - to the Council's discussions and we very much valued their contribution. We continue to commend to other Councils and Committees the practice of inviting young people to join specific meetings in addition to ensuring 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. 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 Conscious of the burden of such a pattern of work on the members of the Council, all of whom give of their time sacrificially, consideration was given in the course of the year to ways of maximising the efficiency and effectiveness of Council meetings. The Council wanted to ensure that decisions were made timeously and at the most appropriate level, thus enabling members to make better use of time in meetings and retain a focus on the more strategic issues. They agreed that matters of detail can and should be competently discharged by management. A formal Scheme of Delegation has been developed and is due to be submitted to the Council for approval in March 2015. When agreed, it will be placed on the Church website. The carefully structured scheme will ensure that key policy and strategy decisions are made by General Assembly appointed members but that operational decisions are delegated appropriately to staff. The Council will also give consideration to reducing the number of full Council meetings.

2.1.3 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 on the funding arrangements for the National Youth Assembly; in addition, there is Council representation on the Mission Forum. The Council has worked with the World Mission Council on the Presbytery of Europe and with the Ministries Council on their planning for the Decade for Ministry; we were particularly pleased to be represented at Ministries Council Presbytery Conferences and to be able to contribute to conversations on a range of issues. Work

with a number of Councils on pensions issues highlighted the need for a more sophisticated and integrated Human Resources and payroll system; HR and Stewardship and Finance are working closely with Ministries Council to specify and procure a new system which will better meet the Church's needs. The Council continued to support the Social Care Council on its plans for restructuring residential schools provision and on managing their challenging financial situation. The Convener represented the Church at an Action of Churches Together in Scotland Members' Meeting, at the request of the Ecumenical Relations Committee, and also took part with Ecumenical Relations and the Principal Clerk's office in the biennial conversations with the Church of England. We have worked with a number of Councils, and with the Panel on Review and Reform, on the implementation of the decisions of the General Assembly 2014 arising from the Special Commission on Ministerial Tenure and the Leadership of the Local Congregation (reported elsewhere in this volume). The Assembly Arrangements Committee invited representation from the Council on its working group to consider the future of the General Assembly. We were pleased to support the Church and Society Council in its recruitment of a new Council Secretary. We continue to work with the Employing Agencies and the Pension Trustees on the implications of changes to pensions legislation and on ensuring that the new pension arrangements introduced in 2014 run smoothly. 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; the regular meetings of the Senior Management Team also foster joint working. 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.

2.1.4 The World Mission Council has had a special relationship with the Presbytery of Europe for a number of years, the details being set out in the Church of Scotland in Europe Act (Act VIII 2007). In 2013, the General Assembly

agreed changes to the remit of the World Mission Council to take account of that Council's new strategic plan. The plan included a desire to shift the focus of the Europe Committee of the World Mission Council from its engagement mainly with the Presbytery of Europe to a wider engagement with the churches in Europe in the same way as the Council is engaged with the World Church elsewhere. Such a shift would have implications for the Presbytery of Europe and its charges and the Europe Act itself would need to be amended or repealed. Since the matter involves a number of Councils and Committees – World Mission, Ministries, Ecumenical Relations and Legal Questions – as well as the Church of Scotland Trust, the Council of Assembly has undertaken the coordination of the negotiations and discussions. That work continues and it is intended that a full report will be brought to the General Assembly of 2016.

2.1.5 A summary of the financial performance of Councils against their budgets for 2014 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 2016. 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 a sustainable financial position. We are all too aware of the difficulties faced by Councils and Committees 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.

2.1.6 Examples of progress against the Assembly's strategic priorities, agreed in 2011, have 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. Readers will see that we have used a new format for the Annual Report this year. We have worked with our expert designers in the Communications Department to try to present the information in a more immediately accessible way while ensuring that the information that is required by law to appear in the Financial Statements is not compromised.

2.1.7 The Council and the Audit Committee are responsible for overseeing the Internal Audit processes of the Unincorporated Councils and Committees. In discussion with our internal auditors and with the Audit Committee, the decision was taken this year to create a part-time post of Assurance and Compliance Officer, reporting directly to the Secretary of the Council. The postholder tests and reports on the adherence to operating policies, procedures and financial controls throughout the Unincorporated Councils and Committees, and monitors and reports on compliance with all statutory regulatory requirements relating to our work. While there are no significant issues or concerns with the Church's overall arrangements for managing regulatory compliance, we were conscious that 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, employment, tax, health and safety, data protection, Disclosure Scotland, environmental law, planning, pensions and for various social care and education inspectorates. As a high profile organisation it behoves us to ensure that our compliance with the law is exemplary; the risks to the Church of non-compliance would be high. This post is being paid for through savings within the Internal Audit budget.

2.2 Cohesiveness Task Group

As reported to the General Assembly in earlier years, the Council of Assembly has 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. The Group has met less frequently in the last twelve months although members remain available to advise and assist Presbyteries and Kirk Sessions who face particular challenges. CTG representatives can travel 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; in the course of the last year, a good deal of such support has been offered to the Presbyteries of Glasgow, Lewis and Uist. The Council of Assembly would like to thank the Ministries Council for making extra funding available to support ministry in these areas and also to express its profound gratitude to the individual ministers and office-bearers who have offered this support. The Cohesiveness Task 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 our component elements to comply with charity law could have serious consequences including – in a severe case – a possible loss of charitable status and with that a significant loss of various tax reliefs. The Governance Group therefore takes this role seriously

and has again spent time over the last twelve months seeking to ensure that Councils, Committees, Presbyteries and congregations all comply with relevant legislation. It has also engaged in conversations with OSCR to ensure the continued representation of the Church's interests.

2.3.2 Attestation of Presbytery Accounts

The General Assembly's Regulations for Presbytery Finance (Regulations III, 2008, section D) require the Council of Assembly to report the results of the annual attestation of Presbytery Accounts to the General Assembly. The Council duly reports that the Stewardship and Finance Department has attested the 2013 Accounts of 44 Presbyteries.

2.3.3 Presbytery Attestation of Congregational Accounts

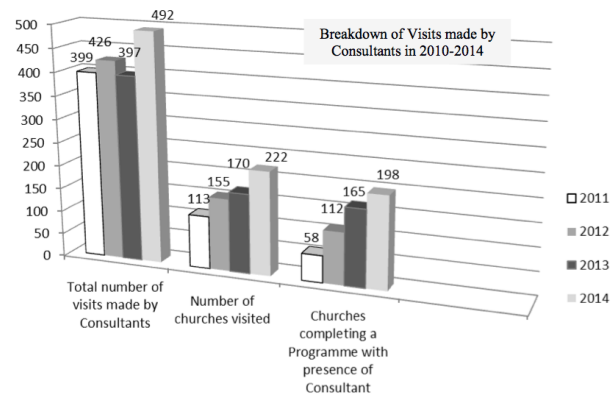
The Regulations for Congregational Finance (Regulations II, 2008, section D) require the Council of Assembly to report the results of the annual Presbytery attestation of Congregational Accounts. Presbyteries are required to report to the Stewardship and Finance Department both that they have completed this attestation and the details of their findings. The Council now reports that the Department received reports from 41 Presbyteries on the inspection of Congregational Accounts for 2013. Analysis undertaken within the Stewardship and Finance Department indicated that 98% were found to be compliant with the Regulations for Congregational Finance and the Council is grateful to those many congregational treasurers and other office-bearers who work hard to ensure that the Church's financial affairs are so well-ordered. The Council of Assembly is expected by OSCR to ensure that all accounts are duly submitted and are compliant and we continue to work actively with Presbyteries and congregations to achieve this end. At the time of completing this report the Department had not received reports on the Attestation of 2013 Accounts from the Presbyteries of Argyll, Uist or Orkney.

3. Stewardship and Finance

3.1 National Stewardship Programme

3.1.1 The Head of Stewardship and the Stewardship

Consultants have been proactive in delivering programmes to 198 churches in 2014. Many more congregations have sought advice from consultants via email or telephone. This chart shows the increase in the number of churches helped by the consultants over the years since the National Stewardship Programme was introduced.



3.1.2 The Department has produced for 2015 a clear and colourful leaflet on Ministries and Mission Contributions, focusing on the impact of our offerings. Copies have been sent to all congregations and it is hoped that they will be widely circulated and, perhaps, used in conjunction with a stewardship programme. The generosity of congregations enables a very broad ministry to take place and it is important that we tell that story in worship, on our websites and in our church magazines.

3.1.3 If we put £10 in the plate on a Sunday, here is the difference it might make:

Approximately £4.20 is retained by the local church for all sorts of costs including maintaining the building, mission, worship and supporting church groups. In working with congregations, stewardship consultants will ask them to consider what they do to serve the parish, will challenge them to articulate their vision of ministry and will seek to explore with them how that congregation is changing lives.

Approximately £5 goes to the Parish Ministries Fund and is used to recruit, support and pay for all our ministers, in every part of the country. Ministers preach, teach, administer the sacraments and lead worship as well as offering leadership to the congregation as they seek to serve Christ. Ministers care for and encourage people in a wide variety of circumstances, including times of deep sorrow and of great joy. Ministers are invited into people's homes, meet them at work, in hospital, at school and in many different places. Ministers offer support at baptisms, weddings, funerals and other critical points in the life of individuals and the community. All of this is possible because of the Parish Ministries Fund.

Approximately 80p supports the national work of the Church through Councils such as Mission and Discipleship, Church and Society and World Mission. Some also goes to support the work of CrossReach. It also funds the provision of central services to congregations, including Safeguarding, the Law Department, the General Trustees and Stewardship and Finance. The General Assembly and Moderator are also funded from this amount. 80p is a small fraction of the £10, but it goes a long way and has a substantial impact.

3.1.4 Churches which embark upon a stewardship programme with the advice and experience of a Stewardship Consultant invariably observe the positive impact of such a programme on congregational life. Churches working on a money programme in partnership with a Stewardship Consultant observed a collective increase in income of approximately £950,000 in 2014. Many churches also observe increases in Gift Aid Declarations and bank standing orders as a committed way of giving.

3.1.5 When a church opts to adopt the Stewardship Season (based on Time, Talents and Money over a three year cycle) with the assistance of a Consultant, the impact on congregational life is richly varied: increased interest in prayer or Bible study; new gifts and talents influencing

and shaping the ministry of the church; current work being supported by more individuals; and sometimes a return to church by people who had previously drifted away. The following quotations illustrate the impact of the consultants' work across the country:

We are very pleased with the 15% increase in offerings that has resulted from our MONEY programme. This includes a large proportion of new pledges as well as promises of increased giving. Our Stewardship Consultant partnered us through the initiative--advising our Planning Team, helping us design informative leaflets and encouraging our visitors. Everyone was happy with the process when they understood what was involved. Details of our success made a positive impact on our recent Local Church Review. (Coldstream)

We are a recently united congregation, with two churches seven miles apart and our new minister observed that the members of the congregation needed to get to know one another better. So we devised a Stewardship Season focussing on Time. The idea was to encourage members to take some time out of their busy lives to get to know one another and allow our minister to get to know us. The weekend began on the Friday evening when around 70 members met in the local hall for a meal of cold meat salad, sweet and coffee. We asked everyone to bring along two photographs; one of themselves aged around five years and the other a recent photo. This provided a lot of fun. We used clocks for a display and played a game of matching pairs; when people found their match they had coffee with their new partner. All who participated said there was a "warm" feeling at the Friday event and there was lots of chat. (Abernethy, Dron and Arngask)

Here in Rosyth we have a major project ongoing to renovate the Queensferry Road building into a Community and Church building. Grants and fundraising raised a good sum but to get the final stages in motion we decided to work on a pledge

system over a three year period. The General Trustees offered us a loan based on the amount we were able to pledge. Having tidied the congregational roll we sent out a letter and pledge leaflet detailing progress so far and what funds remained to be raised. We also invited the congregation to a light lunch to update them on progress. Next we phoned those of our congregation who did not manage to come along to the open day to make arrangements to visit – and for once this really did work well. For members for whom we did not have phone numbers we just turned up. We set up a pledge page on our website – and received a lovely surprise when one of our ex Sunday School children from 20 years ago contacted us via this and made a pledge! At the present time we have had £27,000+ pledged over three years with a further £4000+ of gift aid. This campaign achieved more than raise much needed funds – we asked our congregation when we visited them how they would like us to keep in touch with them. We now have email addresses and phone numbers for most of those on our roll allowing us to email out our newsletters, weekly intimations and all other information. (Rosyth)

3.1.6 A Statistical Analysis has been compiled to help Presbyteries identify any trends in congregational income over a three year period. This is then compared to the level of known involvement in the National Stewardship Programme. In many cases, there is a clear correlation between a downward trend in income and a lack of meaningful participation in the National Stewardship Programme. Presbyteries are encouraged to contact the Stewardship Consultants or the Head of Stewardship in order to make use of this tool.

3.1.7 The Gift Aid Small Donations Scheme (GASDS) has now been available to all churches since 6 April 2013. The scheme recognises that for many charities, and particularly for churches, it is very difficult to obtain Gift Aid Declarations from donors in respect of small cash gifts (for example, in the Sunday offering), even where a particular donor may be regularly contributing to the church. Use of the Scheme enhances a charity's pre-existing Gift Aid

programme by enabling a Gift Aid equivalent to be claimed on small donations in circumstances where it would otherwise be difficult or impossible to claim Gift Aid. Churches are able to claim payment of an amount equivalent to Gift Aid for cash donations of £20 or less (subject to an overall limit per charity) without the need for the donor to complete any paperwork such as the Gift Aid declaration. The claim is made alongside the usual Gift Aid repayment claim. The Council is pleased to note that congregations are slowly increasing their participation in this scheme but is concerned that some are not. Most congregations will be eligible for up to an additional £1250 per year from this scheme and it makes financial sense for them to claim this.

3.1.8 The Stewardship and Finance Department has this year introduced guidance for congregations on the avoidance of fraud. Some churches have reported attempts at fraudulent activity on their bank accounts through telephone or internet banking. Congregational Treasurers, in particular, should be aware of this risk. Advice is available on the Stewardship and Finance pages of the website or from the Head of Stewardship.

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 2016 will be presented in a Supplementary Report.

3.2.2 The Council is pleased to report further progress in 2014 towards its objective of financial sustainability for the Church at a national level. The reporting of monthly performance through management accounts to Councils and Committees continues to enable them to have better oversight of their finances, and the practice of forecasting the likely position for the year during the third quarter has allowed Councils and Committees to identify variances and take any necessary corrective action before the end of the financial year. The Council, through its Finance Group, continues to monitor the financial performance of all Councils and has regular dialogue with Assembly appointed members and senior staff.

3.2.3 Recognising that the pressures on the finances of local congregations remained acute, the 2014 General Assembly set total Ministries and Mission Contributions for 2015 at the same level as for 2014, against a background of marginally higher congregational income in 2013. As a result, the budgets of Councils have again had to be carefully managed; it is encouraging to report that these are mostly in balance or showing small surpluses for 2015. Ministries Council reached a balanced operating budget (before pension deficit contributions) from a lower level of congregational contributions, due to the continuing fall in ministry numbers. The exception is the Social Care Council (CrossReach) which has had a positive year operationally, before the exceptional costs of reconfiguring the residential schools service, and despite continuing to experience difficult financial conditions in a small number of its services. The recommendations of the 2013 Budget Review at CrossReach have continued to be implemented, and there is clear evidence of improved operational and financial monitoring of services, with prompt action being taken where problems arise. The aim remains to bring the Council's budget back into balance by 2016. The finalisation of 2015 budgets during the fourth quarter of 2014, using the most up to date information available for 2014, has again assisted Councils to produce more realistic detailed budgets for 2015.

3.2.4 Total congregational Ministries and Mission Contributions for 2015 of £46,480,000 (excluding endowment income) continue, in aggregate, to represent less than half of total congregational ordinary income. Early indications are that total congregational income in 2014 may have increased marginally from 2013, with evidence of many congregations taking advantage of the additional funding available from the Gift Aid Small Donations Scheme. With pressure on the finances of individuals and families only being relieved marginally towards the end of the year as inflation fell sharply due to falling oil prices, there is great reassurance that the commitment being shown by church members and adherents through their offerings remains strong. We give grateful thanks once again for that.

3.3 Investments

The recovery since 2009 in the capital value of the investments held in reserves by Councils continued in 2014, albeit at a lower rate than in 2013. There was a modest increase of 3.9% in the unit price of the main fund used, the Investors Trust Growth Fund, in 2014. The distribution level from the fund was maintained for 2014 after a small increase in 2013. 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.

3.4 Ministries and Mission Contributions

3.4.1 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.

3.4.2 The Council of Assembly monitors the process for calculating Ministries and Mission Contributions, seeking to strike a fair balance between the Church of Scotland as a sharing Church and ensuring that as many congregations as possible are able to contribute the full cost of their own ministry. 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. The first results of this review, for 2011 and 2012, were included in the Council's Supplementary Report to the 2014 General Assembly, and this information will be updated to include the results for 2013 in this year's Supplementary Report.

3.4.3 By 31 December 2014 congregations had remitted £43,755,184 in Ministries and Mission Contributions for 2014. This was 97.7% of the total required. Late payments for 2013, which were made during 2014, amounted to £571,802. The Council wishes to record its sincere thanks to all congregations which made their 2014 Ministries and Mission Contributions monthly by standing order and to all congregations which met their contributions in full by 31 December 2014.

3.4.4 Comparative returns for recent years are as follows:

Year	Total to be Contributed	Total received by 31 December	
	£	£	%
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
2014	44,802,161	43,755,184	97.7

3.4.5 The Stewardship and Finance Department has again produced an annual leaflet about Ministries and Mission Contributions. This year's leaflet *What Happens When We Place £10 In The Offering Plate On Sunday?* has been explained in section 3.1 above but it has also been sent to congregations and circulated to commissioners; additional copies are available from the Department without charge. In addition to this general information, the Head of Stewardship has again written to each Session Clerk, giving details of his/her congregation's Ministries and Mission Contribution, how it is used, and whether or not it meets the full cost of ministry in the charge. The Council would encourage the sharing of this information among members as a means of dispelling some of the

myths which exist about the ways in which the Church's finances are managed. As an example, some congregations do not realise that a minister at the top of the stipend scale costs £41,048 a year, inclusive of pensions and national insurance, and that a congregation's share of all the other work of the Church would take the necessary contribution to £47,730. As a result of the information letters being sent in the last five years, some congregations have realised for the first time 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 £67,967 in 2014 (2013 - £32,898).

3.5 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 2014 these gifts amounted to £1.58 million (2013 - £3.15 million). These legacies, in addition to the estimated £5-6 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. Joint Working Group on Strategic Funding and Resource Allocation

4.1 Introduction

4.1.1 The Council of Assembly reported to the 2014 General Assembly that a thorough review of strategic funding and resource allocation was needed. It therefore set up a joint working group (JWG) with representatives of the Council, the General Trustees, Ministries Council and the Panel on Review and Reform. The Group's remit is attached as appendix 1.

4.1.2 The JWG therefore had to consider both how funding is raised for the Church's national activities and how it is best spent. As well as holding regular meetings of its own members, the JWG consulted others who had expressed interest in its work. The Group wishes to thank all those who generously shared their thoughts. The Group took account of the difficulties faced by a number of congregations and Presbyteries as they arose in the course

of the last year; these ranged from congregations which had suddenly lost a disproportionate number of members to those which are facing a degree of financial fragility for other reasons or which wish to spend more of the money raised locally on local mission initiatives. While such approaches were not necessarily representative of the wider Church, the Group feels that they were largely typical of the kind of problems facing local congregations and Presbyteries.

4.1.3 Discussions ranged widely and time was taken throughout to pause, reflect and check understanding. The areas covered, some of which are complex and sensitive, are noted below. The Council of Assembly considered the Group's report at its February meeting, noting the view that there is little to be gained by merely tweaking systems and regulations and concurring that some significant change is therefore desirable.

4.2 Context

4.2.1 The Council of Assembly, and the Joint Working Group, are conscious of the Church's continuing commitment to the vision set out in the major Church Without Walls report of 2001. It is the Council's task – as it is the task of all within the Church – to return the ministry of the Gospel to the people of God, giving them the tools and the trust to shape their own local vision. The Church Without Walls report called for congregations to be given the space and opportunity to develop their own patterns of ministry, mission, worship and leadership; it called for structures to be flexible; and it called for Presbytery and the Church Offices to serve the local in their own context. The institution of the Church is challenged to become flexible and open, generous and accommodating, encouraging and enabling. That vision, of a Church and its people flourishing where trust, responsibility and resources are aligned, drove the JWG's thinking, and it will drive the shape of the final report, challenging though that may be for a body which is also tasked with ensuring good governance.

4.2.2 The Council recognises that there are many, many good things about the current life of the Church. The JWG

was charged with identifying and dealing with the problems facing the Church but it took the time to note and give thanks for the successes at local, regional and national level. These include:

- faithful worship and Christian witness and service in every charge in Scotland ('vacant' or not). Our commitment to the Third Article Declaratory is real and visible.
- thousands of local mission initiatives – lunch clubs, Guild projects, Messy Church, chaplaincies, foodbanks, eco-congregations, ecumenical ventures, world church engagement, CrossReach services, prison visitor centres – involving tens of thousands of volunteers from our membership. A Scottish Government minister has said that the social fabric of Scotland would disintegrate without the work of Church members.
- Go For It Fund, providing resources to help transform communities and congregations.
- Priority Areas programmes, making real the Church's priority for the poorest and the most marginalised.
- robust financial management at national level – givings have held up remarkably well and steps have been taken in recent years to eliminate deficits.
- our financial processes encourage sharing of resources and the systems encourage sustained levels of giving.
- strong congregations support weaker congregations.
- ministers are free to fulfil their roles without worry about the source of their stipend.
- a recognised place in the life of Scotland, with wisdom, Good News and hope to offer to the country.

4.2.3 However, the JWG was primarily tasked with considering the difficulties, obstacles and problems in the current arrangements for finance and governance in the Church, and particularly for identifying those which may be hindering the achievement of the Church Without Walls vision. The following issues were identified:

- the current financial regulations, systems and processes are perceived not to be flexible and

adjustable for the local context. How could they become so while still ensuring fairness and a sharing of the resources given to us through God's generosity?

- there is no general system to evaluate resource allocation. How do we know if Church funds are being spent in the right way, at local, regional and national level, to achieve our goals?
- some congregations perceive their financial difficulties as arising only from the Ministries and Mission (M&M) system or other financial regulations although there can be other underlying causes such as Presbytery Planning decisions and local mission and stewardship challenges.
- many congregations, both those which meet the full cost of their ministry and those which do not, are not aware of the wide range of uses to which M&M contributions are put.
- some congregations, in addition to financial fragility, face other skills and resourcing issues and may therefore be failing to fulfil General Assembly instructions and some civil legislation requirements.
- some Presbyteries also face resourcing challenges and are struggling to fulfil their responsibilities.
- funds at national level are split with 86% being directed to the Parish Ministries Fund and the remaining 14% to all other national functions (this is known as the Income Disposition). The declining number of ministers of word and sacrament has led to calls for that split to be reviewed.
- the declining number of ministers has resulted in many ministers being overworked and tired. The number of congregations which do not have an inducted minister is rising.
- too many of our buildings are not essential for our mission. In too many cases, Presbyteries seem reluctant to designate buildings as non-essential, perhaps because of local sensitivities. The cost of maintaining, repairing and insuring such buildings – churches, halls and manses – is generally not assessed in mission terms.

- there is a perceived lack of connection between the national and the local/regional forms of church.
- the current structure of national Councils and Committees is perceived as overly complex and unrepresentative, perhaps making effective joint working difficult.
- there is resistance to openly acknowledged 'leadership' particularly at regional and national level. Is this sensible in the light of all the other challenges facing the Church?
- our energy and joy in service are being sapped because of the need to prop up our existing structures and ways of doing things.
- all of the above may be obstacles to the Church of Scotland's effective participation in the mission of God in Jesus Christ.

4.2.4 The challenges set out above can be summarised as follows:

- how to recruit, equip, pay for and support parish and other ministries throughout Scotland (and in the Presbyteries of England, Europe and Jerusalem).
- how to focus on what really matters to the Church while devolving trust and responsibility to an appropriate level and still maintaining effective planning and good governance.
- how to improve communications, planning, understanding and joint working at all levels.
- how to improve self-reliance and ownership at local and regional level.
- how to introduce more flexibility into our systems, to support mission-in-context.
- how to deal with a range of property issues.
- how to ensure proper regional support for the local **and** proper regional involvement in the national.
- how to ensure appropriate and respected leadership.
- how to introduce the capacity for flexibility and change – and how to help folks welcome such change.

- and, underpinning all of the above, how to manage Church funding and make spending decisions which support mission and service. This could entail some radical changes in funding levels and methods, in Income Disposition and in other budget dispositions.

4.3 Responses

4.3.1 The JWG has considered a number of ways of addressing these individual problems. These are described below to give the Church a sense of the scale of the radical change that may be needed:

- we considered changing the Ministries and Mission system to introduce more flexibility and perhaps a degree of influence from Presbytery level. We considered whether to reduce the amount to be collected to allow more money to remain at local level for mission, noting as a small example the 2015 experience of increasing from 3% to 4% the amount given to Presbyteries for local use. It might be possible to delegate responsibility for Ministries and Mission contributions in their entirety to Presbyteries; an assessment of costs, benefits and risks would be required.
- we intend to review, with Ministries and in consultation with Presbyteries, how we handle long-term vacancies. Perhaps such vacancies, almost all of which have satisfactory short-term locum arrangements in place, could become long-term part-time ministries, by agreement with the congregation. Perhaps people from the current pool of locums, mostly retired ministers, might be interested in such appointments. The JWG felt that this could help congregations, both in terms of mission and finance. It would also recognise the valuable ministry being exercised by locums and include them more formally in our reckoning of ministry numbers. Of course, such a system could have knock-on effects on other matters, such as the availability of people for pulpit supply, so it will need to be considered carefully.
- we intend to review how we could best ensure that congregations are self-financing, self-propagating and self-governing within a Presbyterian polity, taking advantage of the insights to be offered by Indigenous Church Mission Theory and the experiences of churches elsewhere in the world. That seems to the Council to sit comfortably alongside our Church Without Walls vision.
- we need to enable better resourcing of Presbyteries – money and people – to help them tackle some of these issues. Perhaps Presbyteries would then become stronger and more able to exercise effective local leadership.
- Ministries Council has its plans in place for a Decade for Ministry but, realistically, knows that the Church will have to cope with fewer full-time Ministers of Word and Sacrament than it would ideally like, at least for the next few years. The Church needs to ensure that it makes the most of the other ministry resource that we have – Ordained Local Ministers, deacons, locums, readers, elders, members. We need to consider whether the model of one inducted minister in every charge remains appropriate and achievable.
- we need to consider how to make more resources available to support strong, flourishing congregations and to do that without prejudicing the less strong congregations.
- should we have fewer Councils and Committees? If we do and we also have stronger and fewer Presbyteries, would there be merit in reintroducing some Presbytery representation on Councils and Committees?
- we need to produce case studies, particularly around the creative use of buildings but perhaps also from a wider sample of congregations and Presbyteries. These would help congregations understand the scope for innovation and change.
- we need to consider whether the General Trustees should have a formal role in the property-related aspects of Presbytery Plans, working with Presbyteries and Ministries Council to ensure sensible resource decisions.
- could changes of the nature contemplated above impede our mission, or would they aid it?

4.3.2 The JWG was conscious that the General Assembly of 2014 had encouraged the General Trustees to review the policy to continue to regard the Consolidated Stipend Fund only as a permanent endowment for investment purposes. At the same Assembly, the General Trustees were instructed to review the restrictions on the use of manse sale proceeds and rental income from manse lets “to ensure that these are available for ministry purposes”. The General Trustees will report on both these matters to the 2015 General Assembly.

4.4 Recommendations

4.4.1 The Panel on Review and Reform, in its Report to the General Assembly of 2013, identified a ‘three horizons model’, a lens through which we could view the world as it is and as it could be. The first horizon represents the status quo. The Church Without Walls report identified, as far back as 2001, that change was needed. The Council of Assembly is now suggesting that the creaks in the system of strategic funding and resource allocation require a new approach, one that takes us out of our collective comfort zone into at least second horizon thinking: a recognition that the status quo is no longer effective. Perhaps also the Church needs to be brave and visionary enough to imagine a third horizon: it may not be entirely clear yet but there could be a real opportunity to work in a different way. It can be riskier and would need the Church to be open to radical change and innovation - which might not work. It is only by setting out on that way, and accepting a degree of risk, that we can create a system and a mindset that allows for meaningful and effective change rather than the short-term shoring up of the existing system. The nature of the JWG remit effectively limits it to second horizon issues and the Council makes below some recommendations which are shorter-term and relatively easily achieved. It also now suggests some longer-term, more aspirational objectives which take us into third horizon thinking. The Council recognises that the Church would need to conduct further research, perhaps launch some pilot projects, engage in more financial modelling, consult more widely and take account in all of this the need to support people and keep essential systems

running through what could be a period of significant change.

4.4.2 There appear to be three main strands to this work although they do, of course, overlap to some extent. These are:

- finance and related matters
- regional church systems, structures and ways of working
- national church systems, structures and ways of working.

Some of the work can be fairly easily identified and tackled but some may need more research and consultation. There are therefore also two timescales, one for pieces of work which could be completed within the next twelve months and one for longer-term challenges, on which the Council would, however, still intend to report in 2016.

4.4.3 The Council therefore makes the following recommendations:

1. Finance and related matters

a) short-term *(for consideration and implementation within the next twelve months)*

- start to explore options for alternatives to the current Ministries and Mission Contributions system, with more extensive financial modelling;
- start a review of other financial regulations in the light of the need for local flexibility;
- work with Ministries Council on the funding implications of any changes arising from the Church’s Decade for Ministry;
- review the funding of vacancies;
- consider alternative systems for financial reporting in the Councils and Committees, to permit easier evaluation of the impact of spending decisions.

b) longer-term *(initial research to be conducted in 2015/2016 and further recommendations brought to General Assembly thereafter)*

- review the current system of Income Disposition between the Parish Ministries Fund and all other uses to which M&M Contributions are put;
- make recommendations on the Ministries and Mission Contributions system;
- make recommendations on changes to other financial regulations in the light of the need for local flexibility.

2. Regional church systems, structures and ways of working

a) short-term

- prepare case studies of change in local congregations, both of buildings and mission and taking account of Fresh Expressions developments;
- consider further how to strengthen and support Presbyteries to improve their capacity for effective regional leadership;
- conduct research on leadership in other churches, especially in Presbyterian churches, and take account of their experiences in framing proposals for change.

b) longer-term

- explore options for the inclusion of the General Trustees in Presbytery Plan decision-making, including any implications for Church law.

3. National church systems, structures and ways of working

a) short-term

(none)

b) longer-term

- explore how Councils and Committees of the Church could best be structured to support Presbytery involvement, and to encourage joint working in the interests of mission, and bring a report to the General Assembly.

4.4.4 The Council proposes that the Joint Working Group should continue to meet to form the project board, perhaps expanding this as appropriate to include other stakeholders. The Group would continue to report regularly to the Council of Assembly. It is anticipated that some external support may be needed to ensure that a large-scale change project of this complexity could be properly managed, taking account of any need for change management support.

5. Pensions

5.1 As reported last year, a governance framework has been set up for the new Defined Contributions Pension Scheme introduced in 2014. This has representation from the employing agencies and the Pension Trustees, and it is anticipated that staff representatives will be appointed later in the year. The group monitors the administration of the Scheme and the performance of Legal & General, the provider.

5.2 The 2014 General Assembly heard that a technical difficulty had arisen with the treatment of the closed Staff Defined Benefits Pension Scheme which would affect the timetable for implementation of a General Assembly decision to discharge the Central Services Committee and transfer its responsibilities, including its employing agency responsibilities, to the Council of Assembly. Although the immediate practical consequences of the technical difficulty were close to being resolved at the time of writing, the means of implementing the Church's wish to transfer the CSC's employing agency role were still under

consideration; the Council anticipates bringing a full report in its supplementary report.

5.3 A separate challenge has arisen because of a possible increase by the Pension Protection Fund (PPF) in its annual levy in respect of the Church's closed DB pensions schemes, resulting from changes to the way in which this is calculated. Both the Pensions Trustees and the Council of Assembly have taken professional advice on this matter and are looking at means to minimise any increase. An update will be provided in the supplementary report.

6. Credit Unions

The General Assembly of 2014 instructed the Council of Assembly to investigate how it could contribute to the capitalisation of the Churches Mutual Credit Union which was being jointly established by the Church of Scotland, the Church of England, the Methodist Church of Great Britain, the Scottish Episcopal Church and the Church in Wales. That deliverance itself built on an earlier instruction to the Council to consider the feasibility of making money available to local congregations and Presbyteries to establish and support Credit Unions and other similar initiatives. The Council of Assembly noted with pleasure that the CMCU successfully gained regulatory approval in December 2014 after some delay. It was therefore able to authorise the payment, in February 2015, of £30,000, part of which was to be used for capitalisation and part to be used to defray administrative and set-up costs. The Council commends the CMCU to the Church and looks forward to the day when its services will be available to all Church members.

7. Senior Management Team

7.1 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.

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

- reviewed Departmental budget performance;
- reviewed the risk register;
- shared information and helped plan a coordinated approach to the implementation of a CSC decision to agree to a request from staff to cease recognition of Unite the Union;
- oversaw the preparation of updated policies on business travel, leave, shared parental leave and learning and development for staff;
- collaborated in order to be able to advise Councils and Committees on the impact of the Lobbying Act on their activities;
- collaborated on the Church's participation in external events.

7.3 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. The existence of a clear senior management structure supported by staff who combine professional management experience with their dedication to God's mission improves communication, introduces consistency and provides good support for all the staff of the Church Offices, of CrossReach and those who work in other areas of the Church. It ensures that the decisions of the Assembly, and of its Councils and Committees, can be implemented effectively in partnership with congregations and Presbyteries.

8. Communications

8.1 The Communications Department is responsible for media relations, design services, internal communications, social media and editing and developing of the Church's website. 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. The department has been through a period of significant change with new people joining the team and working towards a programme of improvement. The basic media

monitoring service recorded during 2014 almost 3000 reports of the Church in UK newspapers. There were also numerous items on television and on radio as well as in newspapers such as The Times which are not included in the monitoring service. The Church became the focus of global attention when it offered itself as a neutral forum for Respectful Dialogue debates on the Scottish Referendum and for a post-referendum service of unity in St Giles, bringing together politicians and voters who had been on opposing sides during the campaign. The BBC and Sky carried live coverage of the service. Time Magazine and the Financial Times were among the publications which covered the Church's role in the referendum campaign.

8.2 Over the last year the team has continued to build better relations with the media and has consolidated a significant swing in 2013 to more positive and neutral coverage. The team has also initiated a major drive to turn the home page of the Church website into an outlet for communicating news internally to Church members and externally to the wider world. Some of the team's resources have been allocated to a push to improve the quality and quantity of information on social media.

8.3 The Council of Assembly has responsibility for co-ordinating the Church's contribution to the development and promotion of Gaelic within the Church. The Gaelic Group of the Council has been in abeyance for some time because of the difficulty in identifying suitable members but the nomination of Rev Dr Angus Morrison as Moderator Designate has been a catalyst for action on this matter. With Dr Morrison's support, the Communications Department is to hold a conference in Glasgow in March 2015 to bring together those with an interest in the use of Gaelic within the Church. Invited speakers include Margaret Mary Murray, Head of Service, BBC Alba, and Rev John Urquhart, who has been developing contemporary and traditional Gaelic worship materials in partnership with Sabhal Mòr Ostaig in Skye. The Council recognises that Gaelic is a rich element in our national, cultural and church inheritance and hopes that this event will stimulate a new interest in promoting the use of Gaelic both in the

context of traditional worship services and in imaginative ways that take account of the developing needs of the Gaelic-speaking, and Gaelic-learning, communities in Scotland.

8.4 The website developer has had an extraordinarily challenging year restoring material lost after failure of an external web service. With kind assistance from the Church's Law and IT departments, significant financial compensation was successfully negotiated. The Design Team is initiating more cost-effective commissioning of publications and posters. It also continues to encourage different quarters of the Church to uphold the high design standards and visual identity guidelines approved by the General Assembly in 2011. The Communication Group is now turning its attention to a review of the Assembly's 2011 Communications Framework, which was designed to provide media support to congregations, Presbyteries, Councils and Committees, to introduce a degree of consistency in how the Church presents itself to the wider world in publications and statements and to improve the Church's dealings with the media. It is in need of updating to reflect changes in technology, social media and new explicit objectives such as increased broadcast coverage. A more detailed report will be brought to the Assembly in due course.

8.5 In common with most organisations the Church is putting more material online. Print directories can be out of date almost as soon as they appear, represent a cost to the environment and burden Church members with high printing and posting costs. Commissioners will be aware of how infrequently they themselves would now consult a telephone directory or other such print publication. Part of the material normally in the Church's 'directory', the Yearbook, is now available online and we intend therefore to reduce the number of pages for 2015 and consider further the case for moving to full online publication. This would be more accurate, easier to search and considerably less expensive and these advantages might well outweigh any perceived disadvantages arising from the discontinuation of the printed version. The Assembly is asked to note the discussions in this regard.

9. Staffing

The Staffing Group of the Council continues to meet. 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.

10. Statistics

10.1 In the course of the year, the Council of Assembly, working with the Presbytery of Edinburgh, agreed that Rev Dr Fiona Tweedie, an Ordained Local Minister, should fulfil her ministry in the Church Offices as Worship Development and Mission Statistics Coordinator. As an OLM, Dr Tweedie offers ten hours a week of service to this role. She has the task of developing the worshipping life of the staff of the Church Offices of the Church of Scotland and has, in that capacity, introduced several new practices, including weekly prayer for named Presbyteries and Departments as well as special services for the day of the Scottish Referendum and the 100th anniversary of the outbreak of the First World War. She co-ordinates Monday morning worship and daily morning prayers (to which any visitor to the Offices is warmly invited) and works in partnership with the Office Chaplain, Rev Tony Bryer. She also offers her professional experience as a statistician, maintaining an overview of the collection and use of statistics in relation to Ministry and Mission; liaising with external bodies on the maintaining of the Statistics for Mission profiles; advising Councils and Committees on the construction and use of questionnaires relating to the work of the Church; and offering advice to Councils and Committees on quality assurance issues in the use of statistics in research.

10.2 Since she took up this position in July 2014, Dr Tweedie has worked with Legal Questions on guidelines for the collection of Congregational Statistics; with World Mission investigating Souper Sunday statistics and data on human trafficking; and with the Mission and Discipleship Council on Statistics for Mission as well as on their survey about Ministers' Forum and the *Learn* material. She has worked with Ministries Council on the issue of advice to Presbyteries on parish boundaries, and on evaluation processes for Vocations and Interim Ministry. For CrossReach, Dr Tweedie mapped congregations within ten miles of a CrossReach facility thus helping them to involve local churches more in their work. She has also worked with the Panel on Review and Reform, discussing the latest Church of England research into Church Growth. Over the course of the next year, Dr Tweedie will be involved in a wider consultation on the collection and use of congregational statistics and will be exploring further the opportunity to partner with the Church of England in an Ecumenical Church Census in 2016.

10.3 This is perhaps an unusual ministry but one which has already proved to be of great benefit to the mission of the Church.

11. Membership of Councils and Committees

11.1 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 Church Art and Architecture Committee and to the Audit Committee.

11.2 The Church Art and Architecture Committee, CARTA, sits within the remit of the Mission and Discipleship Council but is a separately constituted committee of the General Assembly. The General Assembly of 2014 received a report of a review of CARTA and passed the following sections of deliverance:

- 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.

11.3 CARTA is seeking a small increase in its membership in order to achieve a better geographical spread, in fulfilment of sections 6 and 7 above. The current composition of CARTA, as set out in Standing Orders, is 17 voting members (convener, vice-convener and 15 members). They are seeking an increase to 18 voting members (convener, vice-convener and 16 members) and the Council of Assembly is happy to support such a change. At the same time, we would propose including in Standing Orders a clear statement of the non-voting membership of the committee.

11.4 However, the main membership problem facing CARTA is compliance with Standing Order 116, which provides that only half of those retiring from a committee in any year may be re-appointed. While appreciating that this is designed to ensure a regular turnover of Council and Committee membership, CARTA is particularly disadvantaged because of its need to maintain a geographical and professional spread of membership. It works largely through visits to local congregations and finds it easier to arrange these if the CARTA member lives locally; it also needs access to architects and art experts and finds it easier to find such volunteers if the travelling is minimised. CARTA also voices a wish to have longer term access in its decision making to the accrued expertise and

experience that members acquire through participation in congregational visits, discussion of the issues raised by visit reports and presentations by outside experts on particular topics.

11.5 The Council of Assembly has therefore agreed with the Legal Questions Committee that the Committee will move an amendment to Standing Orders to permit CARTA to have a term of office of not more than eight years for its General Assembly appointed voting members. The new Standing Order would read as follows:

Standing Order 111.8

Committee on Church Art and Architecture.....18 members

Convener, Vice-Convener and 16 members appointed by the General Assembly. Notwithstanding SOs 112 & 116, members shall be appointed for a term not exceeding eight years. The Committee shall have the power to invite a representative of each of the following bodies to attend its meetings: the General Trustees, the Scottish Episcopal Church, the National Association of Decorative Fine Arts Societies and Historic Environment Scotland.

11.6 CARTA is also taking this opportunity to revise its remit so that it reflects accurately its responsibilities as they have evolved. The proposed new remit is clearer and more structured; its terms have been agreed with the General Trustees who also have an interest in CARTA's work. The existing and proposed new remits are attached as Appendices 2 and 3 to this document. The General Assembly is invited to approve both the recommended changes to the membership and remit of CARTA. The Nomination Committee has been informed of the request and can make suitable arrangements for the membership if approved.

11.7 The General Assembly of 2009 set up an Audit Committee to advise and assist the Charity Trustees of the Unincorporated Councils and Committees in the oversight

of financial management, financial reporting, accounting policies and practices and internal and external audit programmes. The Audit Committee prepares an annual report to the Council of Assembly on its role and responsibilities and the actions taken to discharge those responsibilities; the Convener of the Audit Committee has the right to report directly to the General Assembly if the Audit Committee deems this appropriate.

11.8 The voting membership of the Audit Committee is four: a Convener and two members appointed by the General Assembly; and one member appointed by the Finance Group of the Council of Assembly. Such a low membership poses some practical problems; just one absence leaves the Committee at risk of becoming inquorate and it rather limits the spread of experience that would otherwise be desirable. The Audit Committee has therefore asked for an increase in its membership of one, to take it to a voting membership of five. The Council of Assembly believes this to be prudent and reasonable and recommends it to the Assembly. The Nomination Committee is ready to assist with the fulfilment of the request if agreed by the Assembly.

12. Membership of the Council of Assembly

12.1 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. Donald Walker is a co-opted member of the Communication Group, offering the Group the benefit of long experience as a senior newspaper journalist.

12.2 The immediate past Moderator of the General Assembly serves as a non-voting member of the Council for one year. 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 subsequent to a Moderatorial year. We are grateful therefore to the Very Rev Dr Lorna Hood for her interest in our work, for her service to the Council and for her insightful contributions to our discussions.

In the name of the Council

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

ADDENDUM

Iain Johnston has served for three years as Vice-Convener and retires at this Assembly. The Council – and its Convener – owe Iain an enormous debt of gratitude for his able and willing service in that capacity while also working in a full-time senior position in Faith in Community Scotland. Iain is supremely well-organised and has a very good memory, both excellent qualities in a Vice-Convener. His capacity for strategic thought and his encouragement to the Council to be reflective in its work have added greatly both to its effectiveness and to its prayer life. He is also utterly committed to the work of the Kingdom and to promoting the Church's priority for the poor; it was good to be reminded sometimes of the reason for all the Council's frantic activity. Iain convened the Council's Strategy Group and did so with diligence and flair, never losing sight of the objective. The Council expresses its deep gratitude for the significant contribution Iain has made and wishes him well as he returns even more full-time to his valuable work in FiCS and to his wife and family.

In the name of the Council of Assembly

GRANT BARCLAY, *Convener*
 PAULINE WEIBYE, *Secretary*

APPENDIX 1

JOINT WORKING GROUP ON STRATEGIC FUNDING AND RESOURCE ALLOCATION

Remit

1. To consider matters of strategic funding and resource allocation in the light of challenges currently facing the Church. Specifically, the group will:

- identify and scope the extent of the strategic funding challenges which the Church is facing, in consultation with other bodies as appropriate. These may include: congregational givings; stewardship issues; fundraising; use of reserves; membership demographics; the commitment to a territorial ministry from the Third Article Declaratory; the impact of vacancies, unions and readjustments; ecumenical working; property management; staff costs, including pensions; future demands *eg* for increased numbers of ministers; 'congregationalism'; the role of Presbyteries; and any other relevant factors.
- identify and scope the resource allocation issues which the Church is facing, in consultation with other bodies as appropriate. These may include: national v local expenditure; territorial ministry; Presbytery Planning system; investment in ministry; congregational expenditure on buildings and mission; identification of strategic priorities among Councils, Committees and other agencies; evaluation of current activities; 'nimbleness'; and any other relevant factors.
- identify and scope the information, tools and processes which currently exist around these matters: vision statement (in process of development); Ministries and Mission Contribution Scheme (including write-offs);

use of 3%/4% by Presbyteries; National Stewardship Programme; Pilot Presbytery Staffing Fund; Presbytery Planning; special funding arrangements (*eg* Priority Areas, use of restricted funds) ; Central Fabric Fund; and other appropriate matters.

- carry out a horizon scanning exercise to identify the context in which these challenges are being met. This should take into account: national economic policy; ecumenical matters; the impact of constitutional change; national demographics; social change; technological change; legal environment (both civil and Church law).
 - 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 in order to strengthen mission.
 - consider strategic funding and resource allocation issues which relate to congregations in vacancy and under Guardianship.
 - work with the General Trustees to review the policy to continue to regard the Consolidated Stipend Fund only as a permanent endowment for investment purposes.
 - identify and agree with the Council of Assembly the objectives and any limitations on the work of the group.
 - review the current tools and schemes in the light of the findings above and make any necessary recommendations for change.
2. To prepare a draft interim report on these matters by 31 January 2015 for inclusion in the Council's report to the General Assembly 2015.

3. To prepare a draft final report on these matters by 31 January 2016 for inclusion in the Council's report to the General Assembly 2016.
4. The Group may consult widely throughout the Church on any matter within its remit.
5. The Group may engage specialist advisers to assist with aspects of its work if the Council of Assembly is satisfied, on the report of its Finance Group, that any cost is justified and represents value for money, and that resources can be made available.
6. The Group will make regular progress reports to the Council of Assembly through the Finance Group.

APPENDIX 2

COMMITTEE ON CHURCH ART AND ARCHITECTURE (CARTA)

CURRENT REMIT

This Committee replaced the Committee on Artistic Matters and takes forward that Committee's remit, which is in the following terms:

- The Committee advises congregations and Presbyteries regarding the most appropriate way of carrying out renovations, alterations and reordering of interiors, having regard to the architectural quality of Church buildings. It also advises on the installation of stained glass, tapestries, memorials, furniture and furnishing, and keeps a list of accredited artists and craftworkers.
- Any alteration to the exterior or interior of a Church building which affects its appearance must be referred to the Committee for approval, which is given through the General Trustees. Congregations contemplating alterations are urged to consult the Committee at an early stage.

- Members of the Committee are prepared, when necessary, to visit churches and meet office-bearers. The Committee's services are given free.
- The Committee seeks the conservation of the nation's heritage as expressed in its Church buildings, while at the same time helping to ensure that these buildings continue to serve the worship and witness of the Church in the present day.

In recent years, the General Assembly has conferred these additional duties on the Committee:

1. preparation of reports on the architectural, historical and aesthetic merit of the buildings of congregations involved in questions of readjustment.
2. verification of the propriety of repair and renovation work forming the basis of grant applications to public bodies.
3. the offering of advice on the maintenance and installation of organs.
4. the processing of applications from congregations for permission to dispose of surplus communion plate, and the carrying out of an inventory of sacramental vessels held by congregations.

APPENDIX 3

COMMITTEE ON CHURCH ART AND ARCHITECTURE (CARTA)

PROPOSED NEW REMIT

1. The Committee advises congregations and Presbyteries about the renovation, reordering and redecoration of church buildings, including the design and conservation of stained glass windows, tapestries and memorials, the installation of new lighting, audio-visual systems, furniture and furnishings, and like matters.

2. Under the Work at Buildings Regulations (as amended in 1998), the Committee is the advisory body to the General Trustees on non-structural alterations to church buildings.
3. The Committee is authorised by the General Trustees to approve proposals relating to non-structural alterations to church buildings referred to them by the General Trustees: *eg* chancel areas, seating and liturgical furniture, lighting, audio-visual systems, colour schemes, stained glass windows, tapestries and memorials.
4. The Committee provides resources for the use of congregations seeking information and inspiration as to how their buildings might be adapted for worship and witness in the 21st century, while respecting and conserving their architectural heritage.
5. When requested, the Committee reports on the architectural, historical and aesthetic merit of buildings involved in questions of readjustment. It advises on the appropriate disposal of the contents of redundant church buildings, facilitating this via Exchange and Transfer, processes applications from congregations for permission to dispose of surplus communion plate and is responsible for compiling an inventory of sacramental vessels held

by congregations. It also advises on the care and replacement of organs, and on alterations required to accommodate the needs of those with disabilities.

Congregations contemplating or proposing any non-structural alteration to their church buildings must submit an application form to the General Trustees, who will refer their request to the Committee and will notify the congregation of the outcome. The Committee will normally arrange to visit the church and meet the relevant office-bearers, before drafting a report and recommendations for consideration by the Committee.

Membership

Convener, Vice-Convener and 16 members appointed by the General Assembly.

The Committee shall have the power to invite a representative of each of the following bodies to attend its meetings: the General Trustees, the Scottish Episcopal Church, the National Association of Decorative Fine Arts Societies and Historic Environment Scotland.

The Committee is assisted in its work by specialist advisers with expertise in communion ware, conservation, decoration, lighting, organs and stained glass.

WORLD MISSION COUNCIL

May 2015

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 resources, and learn more about the life of the churches in other parts of the world, 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.
5. Instruct the Council to seek appropriately trained mediators to work with the Presbyterian Church of South Sudan in addressing the issues of post-conflict rebuilding and reconciliation.
6. Instruct the Council to engage with the Church & Society Council and Christian Aid in organising a partner consultation on Climate Change in 2016.
7. Instruct the Council to engage with, support, and promote the work of Christian Aid in its 70th anniversary year.
8. Encourage continued participation in working with the Scottish Churches Anti-Human Trafficking Group, the Church and Society Council, and overseas partners to raise awareness in the Church of Scotland of the effects of human trafficking, and encourage action to combat it.
9. Continue to pray for and support minority communities, especially Christians, as they face extremism, and other challenges to personal, family and community wellbeing, on a daily basis.
10. Encourage any groups visiting the Middle East region, including Israel and occupied Palestine, to make contact with the World Mission Council for suggestions of partners and communities to visit.
11. Support the Korean churches in their commitment to healing, reconciliation and peaceful reunification; and instruct the Council to work with Churches Together in Britain and Ireland (CTBI), and other partners, in supporting the healing of the historical wound of the Korean people.
12. Instruct the Council to continue its work supporting the National Christian Council of Sri Lanka in promoting peacebuilding and reconciliation.
13. Congratulate the Presbyterian Church of Taiwan on its 150th anniversary.
14. Encourage the Council to develop new fundraising strategies for the Church of Scotland HIV Programme whilst continuing to promote Souper Sunday for congregational use.
15. Encourage the Council to be open to new areas of partnership in areas of the world where it presently does not have living links, but where there are strategic opportunities.

REPORT

The Living Stones

1. Walking together

*God of the pilgrim,
you call us to walk in the shoes of others,
to travel together in trust and faithfulness.
As Jesus journeyed to Emmaus,
so may we walk in your footsteps,
and be your faithful witnesses,
knowing the blessings of unity and equality,
dignity and healing, through sharing your love.*

The Church of Scotland may be a small church in a small country perched on the extremities of northern Europe, but it is part of the great worldwide church of Jesus Christ, working around the globe to share the good news. As a church, we believe that God is a God who reaches out to all peoples in the world; we believe that God is already at work throughout the world, sometimes through the church, sometimes beyond it.

The World Mission Council (WMC) understands its role as to be aware of and sensitive to where and how God is at work in other parts of the world and to find ways to enable everyone in the Church of Scotland to participate in what God is doing internationally. The world has become what is often called a global village, but the streets in this village are different from each other, and we want to take opportunities to explore more of them than just our own one.

PARTICIPATION by the whole Church of Scotland in God's mission to the whole world is central to the Council's calling. We listen for the beat of God in the world not only in the WMC, but in Presbyteries, congregations, and individual members, as well as the other councils and committees of the church, and we can then dance to that beat.

The World Council of Churches has encouraged all its member churches to participate in an ongoing pilgrimage of justice and peace, one which is grounded in God's own mission for the world, and the example of Jesus. Following Jesus means meeting him wherever people suffer injustice, violence and war. To recognise God's presence with the most vulnerable, the wounded, and the marginalised of society is a transformative experience; alive in the Spirit, Christians discover their deepest power and energy for the transformation of an unjust world, joining with other faith communities, and all people of good will, as companions on the way. This is the Emmaus journey. This is the heart and soul of the Church's calling, to walk alongside people from the world church – the living stones – and share our stories, our experiences, our faith together and offer encouragement, solidarity and support to each other on the way.

"We are particularly called to find new expressions of unity in solidarity with suffering Christians in many parts of the world," said World Council of Churches (WCC) general secretary Rev. Dr Olav Fykse Tveit. "The world with all its overwhelming crises these days needs people of faith who are willing to let their faith be much more than positions of the past or identities that separate us." Whether pursuing efforts to combat climate change; or pursuing peace in Korea, Sri Lanka, Syria or Palestine and Israel; or church-to-church relationships; or interfaith confidence-building; or responding to HIV; or providing emergency relief; or supporting human rights; or undertaking advocacy; in all these we are involved in the pilgrimage of justice and peace.

This year we can join with Christian Aid in either a physical or internet pilgrimage by journeying to the mountaintops with them, taking part in the 70 Munros challenge that may take us beyond our comfort zone and into "transcendent experiences that will 'fuel our struggle for true justice in the world'"¹ Christian Aid is the Churches agency for international development, and as we

celebrate its 70 years of prophetic engagement and commitment, starting in costly discipleship helping German refugees in the aftermath of the Second World War, we can share the hope that climbing the mountains will bring "new levels of awe and wonder...that might 'inspire new behaviour, nourish new dreams, and bolster a new kindness towards the earth'".² And everyone can have some fun along the way.

The pilgrimage of justice and peace calls all of us to participate and, like the mountaintop experience, can be a transformative journey with deep spiritual resonance; it is a movement of love where, walking side by side with one another, we invite each other to grasp every opportunity for the healing and reconciliation of our suffering and conflict-riven world. This fits well with the WMC strategy because so much of what we do has at its centre building relationships. We call it 'attentive accompaniment', and we mean walking alongside others and truly listening (giving our full attention) to them, like the disciples and Jesus on the road to Emmaus. On our common pilgrimage we constantly journey with other living stones with whom we share the faith. This is not incidental to our work, it is our work.

The current strategy of the WMC recognises that the Spirit of God is at work around the world in many different ways, and many different places, and many different cultures, addressing many different issues and that we in this part of the world have much to learn from what is going on, so long as we have eyes to see and ears to hear. The people and bodies of the Church of Scotland have something useful and important to contribute to what is happening in today's world – even if in very different ways from yesterday. A small church like the Church of Scotland cannot have a 'presence' in every part of the globe, but it can have a much more rounded view of the world if we make our connections strategically rather than doing

"what we've always done". Not every link needs to be of the same kind or of the same thickness. And many links today come from congregational or Presbytery activities, (eg Congregational and Presbytery Twinings.) There is much scope for mutually enriching relationships to be developed. Hearing stories from others can often be the catalyst to a new development in our own congregation, and such simple encounters can have profound effects.

"As we spent time with our visitors to Birse & Feughside, we found we were able to talk about all sorts of aspects of life in each other's countries and very often found that there is so much we have in common. We found that we could speak openly to Mary and Zipporah, and discussed all sorts of social issues including, for example, divorce and marriage, and we learned that many of the changes in society that we are seeing in Scotland are the same as those in Kenya. We realised that one of the biggest cultural differences was the different roles of men and women. Our group was shocked to learn that our visitors from Kenya had to have the permission of their husbands to travel out of the county and had to have it in writing! Our guests were delighted to see our husbands in the kitchen and sharing domestic tasks and were surprised to find that we didn't all have people working in our homes to help with cleaning and other domestic activities."

Because we need the whole picture, we must see if there are areas, even continents of the world, where we have no real relationships, and ask if there are fruitful connections that could and should be made. It is important to get the right balance. The key to any new relationship is to ask to what extent it can be a partnership between churches and how each side of the relationship can participate in the life of the other so that there can be mutual and reciprocal benefit.

Every partnership should enable us to understand better a particular place or issue or give us an opportunity to respond in faith to particular situations. Where gospel values clash with the reality on the ground (for example, climate change and care for the environment, poverty, justice, HIV, land-rights, peace and reconciliation, interfaith

¹ Ched Myers. [www.chedmyers.org/system/files/Transfiguration and Disfiguration - Remembering Aug 6-9 & Ladon Sheats.pdf](http://www.chedmyers.org/system/files/Transfiguration%20and%20Disfiguration%20-%20Remembering%20Aug%206-9%20&%20Ladon%20Sheats.pdf)

² Leonardo Boff. www.christianaid.org.uk/resources/churches/reflections/mountaintop-experiences/show-the-love.aspx

questions, gender issues, persecution of minorities) or where the values and priorities of Jesus are already making a difference, including church growth and community transformation, it is in these places the Church of Scotland must find itself engaged and working with the living stones in that place to seek long-term sustainable solutions which follow gospel values and serve to improve the lot of the poorest in our world.

When the possibility of some new partnership arises in an area of the world where WMC is not already engaged, it asks: how is this different from what we are already involved in anywhere else? What will this add to our church's understanding of God's mission in the world? What, if anything, can we contribute to it?

The WMC is not set aside to do this work alone; it is part of the structure of the church to assist and encourage and support and sustain members, congregations, Presbyteries, Councils and Committees in their involvement with the world church. World mission today is about sustaining relationships with other churches around the world. Relationship-building is not something that the WMC does *for* the church, but rather it is what the whole Church of Scotland does as part of God's church in the world. The Council encourages every part of our church to continue to build different kinds of relationships and partnerships all around the world, from Argentina to Zambia, from Accra to Zurich, as part of the worldwide pilgrimage of justice and peace.

In recent years WMC reports³ have highlighted different areas of work around the world, on the Middle East, particularly Israel and occupied Palestine ('Invest in Peace'), on Asia, particularly China ('Love never Ends') on Africa and the Caribbean ('Life in Fullness') and on Europe ('Together we walk'). These reports remain useful tools for the church and available on the Church website.

This year, our focus is on how the Church of Scotland can and does engage with the church beyond Scotland and how all of us can seek to nourish and develop our faith through mutually enriching relationships with Christian communities – the living stones – around the world. This report tells the stories of people meeting with each other and each being transformed by the encounter. Each one could be you, or your congregation or Presbytery or Committee or Council.

'The Spirit of the Lord is upon me, ...has anointed me to bring good news to the poor...has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favour.' (Luke 4: 18-19, NRSV) These words are the foundation of the WMC's strategy, and we use them to guide us as we share stories and insights, from those who are already engaged with the world church, to highlight how more of us can be inspired to be involved and participate as fully as possible, in as many different ways as we can think up, with the church worldwide.

2. Lord you have come to bring good news to the poor

*God who lived life with the poor,
poverty comes in so many shapes and hues
– money, food, property, homes, love.
Inspire us to seek deeper understanding
of all that impoverishes the lives of your people,
and to find energy and determination
to strive for a better sharing of the world's wealth,
material, emotional and spiritual.*

The scandal of poverty is a key concern for the whole church. The WMC sees this both at home and abroad, and while working with partners internationally, also works with the Ministries Council in its work in Priority Areas to give opportunities for all to make connections worldwide. It is a key focus for the Council and important for our partners to understand that poverty is not 'their' issue, but an issue for us all.

³ These are available at: http://www.churchofscotland.org.uk/serve/World_Mission/reports_and_resources

Rev. Jonathan Kangwa, visiting his twinned congregation of South Leith from Mindolo Congregation in the United Church of Zambia, reflected: "I participated in running the church café on a Sunday morning, giving food to people who are homeless or economically disadvantaged. I was particularly shocked to see extremely poor people in Edinburgh, right in the midst of wealth. When you are in Africa, you assume that everyone in Scotland has wealth in excess."

"If you have eaten today then you have nothing else to worry about". Liam Booth who represented the Boys' Brigade World Mission Fund on a visit to Church of Central Africa Presbyterian Synod of Blantyre, Malawi, found these words have had a real impact on him. In a commercialised world, where so much focus is placed on appearance, and material possessions, he felt that, "perhaps we have lost sight of what is actually important. I think this way of taking each day as it comes helps rid us of unimportant stresses that make us sad, things that don't matter in the grand scheme of things."

Some visits can also lead to unexpected developments. Kay Keith, National Convener of the Guild welcomed WMC Faithshare Programme visitors to the Guild Annual meeting in 2014, on the theme 'A world to serve'. Soon afterwards, one visitor, Katerina Vojkuvkova from the Czech Republic, wrote to say: "After returning to Czech Republic, my church decided to build something like your Guild Projects, we give it the name: 'Open Eyes'. I hope that it will be a blessing for us to look around, to search out the people who need our help, or for interesting projects which we can support. We realise that we know a lot of them. Thank you for your positive influence, thank you for your time and kindness."

The Reformed Church of Hungary's (RCH) Church Aid Agency continues to support the church in Sub-Carpathian Ukraine where the Reformed Church there is an active agent of social and diaconal assistance. After a December visit, the RCH reported "This holiday will not be the same as the previous ones. Everyone is bitter because on Christmas Eve chairs will be left empty around the table

as many men have been enlisted and many have fled abroad from the draft and cannot come home because they fear being taken to the war. However, the positive side of the situation is that people living in Sub-Carpathia count much more on each other, human relationships and togetherness have become more important. Money, however, is constantly decreasing: the hryvnia is not worth half of what it used to while salaries do not increase. Thus people will have a fifty per cent Christmas. Something will be put on the tables and under the Christmas trees, but it is questionable what will happen next year."

3. Lord you have come to give freedom to the prisoner

*God of the imprisoned,
whether of body or mind,
whether psychological or social,
set your people free.
Free to live in community;
free to follow the faith of our choosing;
free to live in health and wellbeing;
living Christ's inclusive love.*

Walking the Emmaus road is all about sharing the journey. As we walk and talk and eat and drink, we find the risen Christ amongst us. Relationships take time, but they are important. Accompanying those imprisoned by bars or by life circumstances is one part of the pilgrimage.

"We had Souper Sunday last Sunday in Kingussie Parish Church and I asked one of the elders to do the all-age talk. What I didn't know when I asked Gilly to take part was that one of her best friends, after whom her daughter is named, is a Zimbabwean lady called Emmy. She had lost 4 brothers and 4 sisters-in-law to AIDS and now looks after their six children as well as her own two. I'm glad she told us as the service then became more meaningful to those who were there. No matter what money was raised, the service made a difference to lives here because of what Gilly shared."

Sureshini Sanders, an elder at Cramond Kirk in Edinburgh, reminds us of the wealth of experience within our own

congregations that perhaps we do not often realise or share. "My great-great grandmother's family name was Manikam in Ceylon (now Sri Lanka). In the 1850's she was converted by the Christian missionaries and the gospel that preached that all were equal, whatever caste or creed. Her wealthy Hindu husband did not share her zeal and insisted that she cease from attending these meetings but she refused and left him, taking their son. She worked and taught in the mission house and her son became Rev. Joseph Sanders, adopting a Christian name. From thence many in our family became ministers, teachers or doctors. When the riots broke out in Sri Lanka in 1983, the electoral register was used to identify and execute Tamils. Our name caused confusion and our Sinhalese neighbours insisted that we were not Tamil. Our family migrated to Australia and the UK and fitted in easily as we were Christian. Rejected in our homeland, the church has offered sanctuary, support and love."

The congregation of Logie & St John's (Cross) Church in Dundee was saddened to hear the story of Asia Bibi, a Pakistani Christian who was sentenced to death because she drank water from the same source as her Muslim fellow workers. After hearing of the injustice of the misuse of the blasphemy law, which in particular affects minority faiths, including Christians, they were quick to raise their hands in solidarity. As a symbol they made a hand print around a large copy of a letter sent by the Rt Rev John Chalmers, Moderator of the General Assembly of the Church of Scotland, to the High Commissioner for Pakistan to the UK. In the letter the Moderator says, "A law that was designed to protect people of all faiths and to promote respect for all religions is being used to intimidate and terrorise minority faith communities." The poster is a visible reminder to the congregation as they continue to uphold the Christian community in Pakistan in their prayers.

Gender-based violence (GBV) is a worldwide injustice that affects us all. The Church of Scotland showed its commitment to gender justice by taking part in the 16 Days of Activism against Gender-Based Violence. The WMC added its voice to the church-wide social media campaign, saying: "We can achieve gender peace by working

together globally to empower girls and women to have the courage to make their voices heard."

The United Church of Zambia (UCZ) also took up the theme in its campaign: *From peace in a home to peace in a nation: Stop violence, empower women and men*. GBV takes place within a particular context, and for the women of Zambia who are at risk of serious injury or even death if they report incidents to authorities, the campaign gave them an opportunity to speak out. Mable Sichali, Community Development and Social Justice Secretary of the UCZ, said: "I do not just wish to hear inspiring messages on GBV but my strong desire is to hear transformative messages; messages which cause us to change and act in order to build a peaceful Zambia where women, men and children will be able to participate equally without being harassed." Committed to raising awareness of GBV among women and men and to rehabilitation of victims of violence, the UCZ works to put an end to GBV in Zambia and slowly is effecting change. The WMC continues to work with partners in striving for a safer world for children, women and men.

4. Lord you have come to give recovery of sight to the blind

*God of insight,
meeting those we have heard about
brings new and deeper understanding.
Open our eyes to help us to share more,
to delight in the love and beauty we find;
to stand in solidarity with all who suffer;
to advocate for justice and peace;
and act and pray for equality and acceptance.*

Blindness can be a physical inability or a mental unpreparedness to see what is before us. Recovery of sight can lead to sight restored or to insight achieved.

Polwarth Church in Edinburgh along with their Mission Partners, Glen and Wendy Lund in Zambia, support a group of vulnerable youngsters who all have albinism. Glen says it's exciting to see how the development of the

Albino Foundation has empowered them. Their voices have been heard at Kitwe Central Hospital by nurses and doctors, who now provide health education to advise on eyes and skin. They have also been invited to represent the Foundation at many public functions and invited to schools to help all the students and teachers better understand and be sensitive of albinism.

Fraser Ewart and Ross Smart represented the Boys' Brigade World Mission Fund (BBWMF) at an International Camp run by the Evangelical Church of the Czech Brethren. They reported: "This was an experience that we shall never forget. We got to meet so many people and make some great new friends. In a world that is separated by borders on a map, bodies of water, and political or religious ideologies, it is a beautiful thing to see such unity. While being thrust into a foreign land, and being encouraged to relate to strangers on very vast issues, could be daunting, the camp is a brilliant canvas for us to make our own headway in bringing about a sense of togetherness in an otherwise divided world. It is good to see how the BBWMF can help in a small way to allow camps like this to continue for future generations."

Jenny Park from Stobswell Church, Dundee had her eyes opened during a visit to northern Italy to explore a possible twinning. "We had gone to Gorizia not knowing what kind of reception we would receive, or whether the visit would go well. In fact, we had new experiences, (mainly involving octopus and other varied seafood) and lots of fun and laughter. We left with a better understanding of the Waldensian Church and knowing that we had met a group of warm, generous people of deep Christian faith and commitment who made us feel very welcome".

January 2015 marked 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. Celebrated for her commitment in promoting education, healthcare, justice, the end to the killing of twins, and stopping the practice of widows and slaves being put to death to accompany a dead chief into the

afterlife, she opened the eyes of many to the love of Christ in action. Today, the Church of Scotland, nationally and locally, continues her legacy in its commitment to work with partners around the world in addressing justice, health issues, and opportunities for all people to live full and productive lives, whether male or female, whether young or old.

Changes to our climate are affecting our partners all across the world. In September 2013, the Adentan Christ Congregation of the Presbyterian Church in Ghana travelled to Belgium for a twinning visit with St Andrew's Church of Scotland Brussels which included an opportunity to take part in an Eco-justice conference. Since 2007, the two congregations are united in their commitment to care for the earth. The Adentan minister, Rev Nii Armah Ashithey, says that his congregation still wants to do more because ecological issues are so important "to the very survival of the human race ... and it is a brilliant opportunity for the church to lead the ever-growing worldwide campaign for the protection of the environment and the fulfilment of its God-given responsibility."

Closer to home, the Scottish Churches Fossil Free group, which includes the youth group from Dalgety Bay Church, is seeking to raise awareness among church members: "We believe it is important to divest from fossil fuels as climate change is affecting the stability of the food production of the world, and is causing many droughts and famines. People are losing their homes. As Christians we find this immoral as it is harming God's creation that we have a responsibility to care for and look after." The group wants to get out the key message to all ages in the church that the future lies in renewable energy.

5. Lord you have come to proclaim release for the oppressed

*God of freedom,
when we see oppression and persecution,
help us stand firm for a better way.
Where people are unable to speak freely,*

*give us courage to use our voices.
Where people cannot worship as they wish,
may we raise a cry for tolerance.
Everywhere, may we bring your light of love.*

Freedom is a central aspect of life in faith: freedom to live full and productive lives with as many opportunities as possible for education and development.

Maureen Jack from St Andrews speaks of the insights brought from experiencing a different culture: "For over a decade now I've spent part of most years doing accompaniment work in the occupied Palestinian territory, with both Christian Peacemaker Teams and EAPPI, the Ecumenical Accompaniment Programme in Palestine and Israel (the Church of Scotland is a partner of EAPPI). We don't do anything remarkable. We reduce the likelihood of violence and human rights abuses by being there. And when, despite our presence, we see violence and abuses, we document them in photos, videos and reports, and pass these on to groups like the UN and the Red Cross. But, importantly, we are with people, in their joys and in their sorrows: maybe listening as a young conscripted Israeli soldier says how much he wishes he was home for the holiday; or holding a young Palestinian woman as she sobs with grief because her home has been demolished; or cheering on Palestinian kids having a kick about. I have learned such a lot about nonviolence and forgiveness from Israelis and Palestinians working for justice. My life has been tremendously enriched by the relationships I have built up in a culture very different from my own."

Many congregations have responded to 'A place at the table,' making such a difference to how our partners can respond to the crisis of refugees from Syria who are internally displaced or who flee to Lebanon. Rev. Salam Hanna, director of the National Evangelical Synod of Syria and Lebanon (NESSL) relief programme, says: "Unfortunately the situation is deteriorating rapidly in different ways and on many levels. However, NESSL continues to provide for the increased number of people in need. Many pastors and church elders have been working hard to provide physical, spiritual, and

psychological support to as many as possible. Indeed with the tragedy enlarging day by day, people are struggling with increasing challenges, such as lack or scarcity of fuel, electricity, water, and the rocketing prices for cooking gas and other daily needs." Mary Mikhael, former president of the Near East School of Theology in Beirut, adds on behalf of NESSL: "we appeal to all partners to continue their prayers and support. Without your being part of our ministry we will not be able to continue responding to the cry of the thousands in need. Together, in obedience to the mission of God, we can become instruments of healing, and we can bring hope to hopeless hearts."

The Presbyterian Church of South Sudan (PCOSS) finds itself once more in the midst of political and ethnic conflict, resulting in displacement, fear, and hardship. 22-year-old Reath tells of life in a UN camp and how being there means safety for him, literally a life-saver. He tells of seeing the killing of his brothers and running for his life. His wish to complete his education and get a job to support his family at present seems distant. The churches are split on tribal lines, and there is a great need for healing and reconciliation. The WMC is committed to standing alongside the PCOSS to identify ways we might be able to support post-conflict rebuilding of people's lives, material, psychological and spiritual. Congregations can support this through the 'Needing a Neighbour' project.

Hazel Watson, Convener of the Scottish Churches Anti-Human Trafficking Group says, "human trafficking is crime against humanity and an appalling form of violence in which people – women, men and children – are bought and sold, transported across the world or within countries, and are forced to work, often in illegal activities, for long hours in very poor conditions and for very little pay. We have all been created in the image of God and are loved equally by God. Therefore we cannot stand by and watch as people are bought and sold as possessions." Christians can build effective networks to combat human trafficking and provide support and care for victims of this crime.

The experience of our partner, the Evangelical Church of the Czech Brethren (ECCB), reveals how victims of human

trafficking can appear anywhere and how identification of victims can help free them from their oppressors. Alena Fendrychová, Coordinator for Work with Migrants, Diakonie ČCE, ECCB, tells us Peter's story: "Peter grew up in an orphanage, but once he turned 18 he ended up living on the streets of Prague having no place to call home and no prospects. An unknown man approached Peter and his friend offering them good jobs in the UK, but once they arrived he took their papers and forced them to work in his house and in the fields with no pay. After some time Peter escaped and sought help. He was taken to a British charity, identified as a victim of trafficking and provided with social services. The ECCB's Diakonie Centre was contacted, and Peter was admitted to their asylum house. They created an individual plan for him to help him reintegrate into society." Peter's is not an isolated case. It is clear that by raising awareness among people and working together internationally, we can help prevent people being trafficked and provide effective support for victims. As part of the Scottish Churches Anti-Human Trafficking Group, the WMC works to do this. In 2015 we will hold a joint conference with Action Churches Together Scotland (ACTS) on human trafficking and will be involved in awareness raising at the Fringe Festival in Edinburgh.

In 1984 the World Council of Churches facilitated a meeting of church leaders from North and South Korea that inspired a generation of Christian leaders in Korea and in the northeast Asian region to engage actively in public witness and advocacy for peace, justice and the reunification of Korea. Reuniting separated families in South and North Korea is one step towards peace between the two nations. In a letter to the ambassador of the Republic of Korea to the UK and to politicians in Westminster and Holyrood, The Rt Rev John Chalmers said: "The Church of Scotland agrees with our partners - that reconciliation is impossible without healing the pain and suffering of families who have been separated since the division of the Korean peninsula." Congregations across the country are joining in prayer with the world church on 9 August this year.

In 2002, during the Harvest Festival, their probationer minister challenged the congregation of Queensferry Parish Church by highlighting the plight of farmers in the developing world, the iniquity of child labour and the imposition of unfair trade rules by richer countries. The congregation formed the Queensferry Fair Trade Group, and soon members of the Episcopal and Roman Catholic congregations in the town joined. This imaginative group has promoted Fairtrade through 'Ready Steady Fairtrade Cook' evenings, fashion shows, 'Bananarama' coffee mornings and 'Take a Step for Fairtrade' ceilidhs, with all money raised going to support fair trade producer development. They are also active in the community, reaching out to schools and using their annual stall in the local Scotmid store to raise the profile of Fairtrade products. In 2014 they joined with thousands supporting banana farmers during Fairtrade Fortnight by using this stall to highlight the difficulties faced by the people who produce the United Kingdom's favourite fruit. Gwenneth Williamson of the Queensferry Fair Trade Group says, "As a Christian my faith compels me to support the fair trade movement. I am personally called by God to live justly and honestly. By supporting fair practices, the payment of fair prices and wages and safe working conditions, I hope and pray that those who have formerly been exploited will regain dignity in their lives."

6. Lord you have come to proclaim the year of the Lord's favour

*God of love,
as we grow in faith
through answering your call to serve,
may we never tire of learning new things
about other countries, peoples, cultures.
May we be constantly amazed
as you reveal more of yourself to us,
deepening our own discipleship and commitment to you.*

Love is central to the Christian life and is the key motivator and enabler of all our Christian engagement. Love for each other, love for friend and enemy, love for the world and all

creation. Love inspired by the one who first loved each of us.

Ministry student Janet Easton-Berry was placed through the WMC in the Diocese of Amritsar of the Church of North India. She said "My experience has reinforced my calling very much for the poor and marginalised. I am passionate about social justice. I loved the opportunity of being in a cross-cultural placement, with fellow brothers and sisters in Christ. We can learn so much from each other; it is important to be aware of needs, to pray for each other and lift each other up. It is a two-way relationship."

"This is now the fourth visit made between the two churches of Chalmers Ardler, Dundee and Kayole congregation of the Presbyterian Church of East Africa, Kenya, and we can see the growth of understanding, fellowship and friendship. Of significance during our visit we saw the necessary reliance on team ministry and whilst there are some elements of team ministry functioning in Chalmers Ardler, the church in Kayole embraces such a concept more fully. The size of the congregation and the extent of outreach into the community is such that without team ministry the church would just not function. We can learn and be encouraged in our own faith and serving, and perhaps take the opportunity to develop our own discipleship through better use and development of our own structures and people. The partnership undoubtedly offers a focused opportunity to consider our responsibility with regard to 'world mission' but perhaps more importantly it encourages us to recognise that our own personal faith and witness can be enhanced as we learn from each other."

'Embrace Taiwan with Love' was the theme of the youth camp in Taiwan where Chloe Binnie represented the Church of Scotland Youth. She says, "I will always remember one little girl who was too shy to let go of her sister's hand on the first day. She was in my group for English class and when I would speak to her she would look away or hide her face. However, slowly she started to open up and began to take part. I was so delighted by the end of the summer camp she was running up to me and

speaking full sentences of English. I felt blessed to be able to be part of such an incredible experience and God's love was present throughout the whole trip." The Council gives thanks for the 150 years of witness by the Presbyterian Church in Taiwan.

"All the way from Mid Argyll and arriving at Kasamba Church in Lilongwe, the capital of Malawi, it was uplifting and emotional to see the congregation emerge from the church singing and dancing to welcome us. There were many highlights during the trip but it would be hard to beat the overwhelming kindness and fellowship shown to us by everyone in what was a young, vibrant, growing church. It was a place for all ages....young children joined mothers on stage in dancing and were not turned away...young adults were actively given responsibility in the youth guild and were coached by elders. Our culture is different, our histories are different, our priorities in life are different, our politics are different – but we share the same faith. We may not have achieved anything measurable or material, but we achieved a love and friendship between the churches and the people which otherwise we would not know – and we have set a small foundation which can be built on to grow our twinning – we should not be prescriptive as to how this will grow, let's see how the Holy Spirit guides us and encourages us."

Why visit partner churches? The Convener of the Europe Committee, Susan Brown, reflects: "Before a recent World Communion of Reformed Churches (WCRC) solidarity visit to the Reformed Church in Sub-Carpathian Ukraine, those visiting were told how keenly their arrival was anticipated. Once there, we saw for ourselves how important the knowledge of being in the thoughts and prayers of the wider Christian family is to our sisters and brothers in Christ in Ukraine. The visitors were repeatedly thanked simply for coming and for listening to their stories: stories of faith, hope and love in action that are truly inspiring. At the end of the two-day visit, small gifts were exchanged, and crosses sewn by members of a Highland congregation, along with the 'cross in my pocket' poem, saw the Bishop of Sub-Carpathia moved to tears. We are

family – there to help, support, encourage and inspire one another. Praise be to God."

7. The Spirit of the Lord is upon me

*Spirit of Pentecost,
sweeping through your church and your creation,
inspire us that in wisdom, and with a quest for justice,
we can be your living stones,
speaking out for those whose voices are weak,
and living out the gospel of Jesus Christ.
As we continue our pilgrimage with the world church,
enthuse us on the journey of faith. Amen*

Accompanying the living stones, walking the Emmaus Road, following the pilgrimage of justice and peace, these are different names for the same calling. However we engage, we are joining together in seeking God's purposes for us as this particular part of the body of Christ, the Church of Scotland, today.

The WMC seeks to support congregations and Presbyteries, Councils and Committees to be in the vanguard of involvement with the living stones of the world church. There are so many positive and exciting developments already happening, and there are more opportunities for all parts of the Church of Scotland to make connections and develop links of love, friendship and support with the churches internationally. There is learning to be offered and received on each side of the relationship.

In the coming church year, please consider how your congregation, Presbytery, Council or Committee can share in God's worldwide work of building relationships with people in other countries. Below is a portfolio of options which will give some ideas about how to be active, and to be effective. Further information on work with partners in specific countries is available on the Church of Scotland website (www.churchofscotland.org.uk) or by contacting the World Mission Department in the Church Offices.

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 in partnership with other living stones across our world.

Pray/Worship

- Allocate one Sunday this year to focus on your congregation's links with the World Church and world church issues
- Explore the background of, and sing, hymns from other countries
- Use the new hymn resource to help you focus on the WCC pilgrimage of justice and peace
- Hold a café style worship using the WMC resource
- Pray for peaceful reunification of the Korean peninsula on the Sunday before 15 August each year using the prayer produced by the Korea Christian Fellowship and the National Council of Churches in Korea

Do

- Use the WMC materials on Starters for Sunday
- Use the WMC holiday club materials
- Use WMC materials for ministers for school visits
- Use the youth resource on climate change
- Attend the Autumn WM Conference (September 12)
- Climb a Munro with Christian Aid (70th birthday)

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

- Support the Needing a Neighbour Project for South Sudan

Read

- The Mission of God's People by Christopher Wright
- Still Counting the Dead by Frances Harrison (Sri Lanka)
- The Lemon Tree by Sandy Tolan (Palestine & Israel)
- Aids: Don't die of Prejudice by Norman Fowler (HIV & AIDS)
- Redeeming the Past by Michael Lapsley (Sri Lanka)
- Nothing to Envy by Barbara Demick (North Korea)
- Emma's War by Deborah Scroggins (South Sudan)
- Faith in the Face of Empire by Mitri Raheb (Palestine)
- Roots and Fruits – retrieving Scotland's Missionary story – Ken Ross (ed)
- Faith Rewarded – Walter Dunlop (St Andrew's, Jerusalem)

Support

- Christian Aid's campaigns on tax justice and climate change (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 (www.jubileescotland.org.uk)
- Collect used stamps for the Church of Scotland Stamp Project (see website for more information)

Write

- 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 staff or visitors from partner churches 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)
- Get involved in the Ecumenical Forum of European Christian Women's 'Pop-up Monastery' in August 2015 (<http://popupmonastery.com>)

Learn

- Pick a country and learn about it, exploring culture, religion, history etc.
- Explore the possibility of developing a twinning relationship with a congregation / community
- Hold a WM 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, and invite people from other 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. (Invite a member of WMC to come or to help plan)
- Learn the Lord's Prayer in another language

Watch

- Open Bethlehem
- Historic footage on Mary Slessor (available from WMC)

- Dallas Buyers Club (excellent film related to HIV)
- The Stones Cry Out (Palestinian Christians speak)
- Pray the Devil back to Hell (Women's peace movement in Liberia)

In the name of the Council

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

Appendices (on the web)

Appendix I Deaths
Appendix II Mission Partners
Appendix III Faithshare Visits
Appendix IV Twinning

ADDENDUM

Rev Christine Sime, Vice-Convener

The Council records its gratitude and appreciation to the Rev Christine Sime for the time, energy and insight which she has generously shared with the Council in the three years in which she has served as Vice-Convener and also in her service as a member and Convener of the Local Development Committee. Ms Sime has helped the Council to be innovative about its task of encouraging the whole Church of Scotland to be involved in building relationships with churches and Christian people around the world, and for this it expresses its gratitude.

In the name of the Council

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

COMMITTEE ON ECUMENICAL RELATIONS

May 2015

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the report.
2. Encourage Presbyteries and Kirk Sessions to take up the invitation of the World Council of Churches to join in a pilgrimage of justice and peace and to do so ecumenically, wherever possible. (*Section 1.4*)
3. Commend the action taken to explore continued relationships with the United Free Church following their steps taken to stand back from the Covenant. (*Section 4.1*)
4. Approve the process used to respond to *The Church: Towards a Common Vision* and note the brief summary given in the report. (*Section 6*)
5. Approve the delegates to Assemblies, Synods and Conferences of the other churches, as detailed in Appendix I.
6. Note the appointment of representatives to ecumenical bodies as detailed in Appendix II.

REPORT

1. An Invitation to Pilgrimage

1.1 The image of pilgrimage conjures a picture of people on the move; people, alone or in groups, heading in the same direction towards a common goal, sharing experiences with other people and groups along the way. The configuration of those who travel continually changes as they move on or stop for a rest, walk for a time with this one before moving on to another. The motives for being a pilgrim will differ. Some will go for the good of their health. Others will be interested in the landscape and its history and others will be seeking some spiritual benefit, while for still more, it will be an act of devotion; none of these is mutually exclusive. Whatever the reason, what binds all pilgrims together is their common humanity and their desire to move towards a common destination. Traditionally, Christians would make their way to Jerusalem or Antioch or Alexandria. Since the Middle Ages many have travelled the Camino de Santiago de Compostela in Spain and today there is a growing network

of renewed medieval pilgrim routes that crisscross Scotland, some in memory of particular saints: St Columba, St Ninian, St Cuthbert, St Margaret, St Mungo and St Andrew (www.scotlandspilgrimjourneys.com). Pilgrims with a background of faith draw on the heritage of faithful people of an earlier age while contemplating the needs of today's world and the contribution that each traveller can make towards shaping our world into a better place for all its inhabitants, one that builds on the glimpses of God's life-affirming kingdom of love, justice and peace we catch in the daily lives of so many people in vastly differing circumstances.

1.2 Pilgrimage provides us with a rich picture of movement. It evokes biblical scenes of the nations of the world moving together towards Jerusalem where Israel's God will judge among the nations (Isa 2:2-4) and of worshippers ascending the hill to Jerusalem for the festivals (Ps 122, John 12:12). From the beginning of the

Ecumenical Movement, the image of pilgrimage has been a constant reference. Christian people do not stand still. They are on the move and they are on the move with a purpose. Their motivation begins in worship and the sending out into the world which returns again to worship. It is in worship that we are called afresh to live our lives according to the Gospel, forgiven and reconciled to one another because we are reconciled to God in Christ, part of a larger body of believers, the church as the body of Christ, and called to share in the ministry of Christ to the world. It is in worship that the Holy Spirit creates us anew, strengthening us in faith, reminding us that we are not alone and sending us out in the love, mercy and peace of God as an important part of God's mission to the world. Sharing the humanity of Christ, we are able to recognise the imprint of God in the humanity of all those whom we encounter. With the gift of a gospel that is fundamentally good news for the most marginalised in our society and our world, we are propelled to go out to shine a light into the places where unjust regimes and structures violate the lives of countless millions, leaving them trapped in poverty and disease. With the gift of a gospel that is good news to the poor, we are sent out from worship knowing that we are not alone, that what we do, we do with others and that, together, we can make a larger impact in addressing the root causes of injustice in our society and in our world.

1.3 In all this, the metaphor of pilgrimage is particularly powerful. To begin with, it involves us all as individuals who are made in the image of God and are called to the ministry of the whole church through baptism. But, most importantly, we are not alone. Can you imagine what it would look like if all the Christian people of the world were to move together, travelling with others who are travelling in the same direction but who come from different communities? Can you imagine the shifting patterns as companions travel in different configurations, some faster, some slower, but all travelling with purpose toward a common goal?

1.4 The image of pilgrimage has provided one of the lenses that have driven the Ecumenical Movement. The first General Secretary of the World Council of Churches

(WCC) spoke of the churches in the fellowship of the WCC coming together "as pilgrims with the same goal and the same marching orders". In the 1980s, the Inter-Church Process, *Not Strangers but Pilgrims*, introduced a whole generation of church people in Britain and Ireland to the ecumenical movement and led to the setting up of the ecumenical bodies we know today. The process grew out of a conference in Swanwick at which the delegates declared to the churches: *This is a new beginning. We set out on our pilgrimage ready to take risks and determined not to be put off by "dismal stories". We resolve that no discouragement will make us once relent our avowed intent to be pilgrims together. Leaving behind painful memories and reaching out for what lies ahead, we press on towards the full reconciliation in Christ of all things in heaven and on earth, that God promised in his Kingdom.* Many more official reports from the wider ecumenical movement reference pilgrimage as a helpful metaphor. Following the message from the World Council of Churches' Assembly in Busan, South Korea, in 2013, with its declaration not just to stay together but to "move together" in a pilgrimage of justice and peace, an official invitation to join the pilgrimage was sent to the member churches by the Central Committee last year. In 2016, when the Central Committee next meets, it is anticipated that the WCC member churches will be asked to account for what they are doing. Let us be clear. It is not that nothing is happening already. The reports from each of the Councils to the General Assembly give account of many of the things we do as a denomination to address issues of injustice and violence, both in this country and beyond, and how congregations and members can be better resourced in their faith journey. The key to this invitation is about joining up the stories, learning from one another and, wherever possible, pooling resources in order to make our contribution as Christian people more effective. It is to this that the Ecumenical Relations Committee draws the Church's attention.

2. Travelling together in local communities

2.1 The connection between worship and the mission of the Church is fundamental. The consequence of this is that it makes sense where congregations are working together

on joint projects that they also take the opportunity to worship together. It is not enough just to do things together. It is our relationship to God and the way in which worship encapsulates all aspects of our faith that feeds our activities in mission and service: the praise, confession, reconciliation, listening for the Word of God and responding to it in thanksgiving and intercession that lead to the sending out into our communities with eyes ready to see where Christ is waiting for us to join him as bearers of good news. Up and down the land congregations experience something of this movement in joint worship and joint service. We rejoice wherever Christians are energised to worship alongside one another and to make an impact in their communities.

2.2 In some places, that cycle of worship and service will lead to a desire for two or more congregations to move closer together, perhaps even to share a building or a minister and so release more resources for their mission and ministry in the community. Working through Action of Churches Together in Scotland (ACTS) there are procedures which assist with the legal side of such moves. In the past year, **Livingston Ecumenical Parish**, now known as Livingston United Parish Church, adopted the agreed Constitution for Single Congregation Local Ecumenical Partnerships. The Ecumenical Relations Committee gave its approval to the Constitution at its April 2014 meeting. As a result of the adoption of the new Constitution, the Livingston Sponsors' Council met for the last time in September 2014. The Sponsors' Council brought together representatives from national and regional levels in the participating denominations. Its purpose was to provide a space where the denominations could agree on procedures where denominational expectations might differ and to support the congregation as it developed its life as an ecumenical parish. The Committee wishes to place on record the thanks of the Church to all those who served on the Sponsors' Council over the years as the denominations explored the new territory of ecumenical experiment up to the current position where Livingston United Parish is one among a number of Local Ecumenical Partnerships. With the new constitution now in place, the participating

denominations will continue to offer joint oversight. This will now be done by an accompanying group which locates responsibility for oversight in the body appropriate for such a task in each denomination. In the case of the Church of Scotland, that is with the Presbytery. The accompanying group will run under the auspices of the ACTS Ecumenical Development Group, which met for the first time last October, and will be tied into a regular process of review.

2.3 St Nicholas Uniting Parish Church in Aberdeen has also adopted the new constitution. The Ecumenical Relations Committee gave approval to the adoption of the constitution at its meeting in September 2014. An accompanying group is to be set up.

3. Companions on the Way

If pilgrimage is a journey of faith, part of our calling is to live in the footsteps of Christ. We know we are not alone, either as individuals or as a denomination. We travel with others and are both inspired and held to account by them. It is for this purpose that we belong to a number of ecumenical bodies at national and international level.

3.1 Action of Churches Together in Scotland (ACTS) **<http://acts-scotland.org>**

- (a) ACTS completed a process of revisioning in 2012. It identified three core issues: faith and order, church and society, and local development. A new Programme Committee has been formed to plan for Members' Meetings and to bring forward preliminary thinking on ideas for future focus by the churches together. Rev Matthew Ross has settled in as General Secretary. In the autumn, Ms Miriam Weibye, an elder in the Church of Scotland, was appointed as a new Programme Officer. She has a particular responsibility for local development. Ms Weibye has spent her initial months creating an up-to-date national database of churches together groups. She has also been asked to speak at churches together meetings across the country. It is hoped that through this new appointment and the identification of local ecumenism as one of the core activities of ACTS, that

local groups can be better resourced and new ways can be found to build connections between them for mutual inspiration and sharing of information. The opportunity will be offered for people in local groups to journey together and see how what they do relates to what others do in a much larger, connected movement of the Spirit engaged not least in addressing issues of justice and peace.

- (b) One significant difference in the Members' Meeting following the revisioning process is that each meeting begins with a substantial period of listening to one another as members speak of the opportunities and challenges facing their church. During this time, member churches share something of the burning issues that are affecting the life of their church – both exciting and troubling issues. The decision to do this arose out of the recognition that despite over 100 years in the modern ecumenical movement, and 25 years of ACTS (September 2015), we still hold misconceptions of one another. This sharing time allows us the opportunity to deepen our relationships and to accompany each other in prayerful support at what is proving a fairly turbulent period in the life of many churches. It is also a way in which we can engage in topics that it is sometimes easier to ignore and to do so in a space that is not threatening and where deeper listening can be encouraged.
- (c) ACTS organised a highly successful four nations' conference in March 2014, ahead of the Scottish Referendum, in recognition of the fact that, whatever the outcome was going to be, the churches in these islands would need to continue engaging with one another in a constructive way. There was good representation from all the nations and many valued the opportunity to learn more about what was going on in Scotland. There was continuing work up to the Referendum including an inter faith meeting in July which was an initiative of the Moderator and which was co-hosted by ACTS.

3.2 Churches Together in Britain and Ireland (CTBI) **<http://www.ctbi.org.uk>**

- (a) CTBI completed the Good Society project - **<http://agoodsociety.org>**. The project looked at seven places, including the Gorbals in Glasgow, and listened to what the churches were doing in these places to build a good society. All the places were where people live "on the margins" and where church buildings are used as places of sanctuary. A toolkit is available from the website for use by any congregation that wishes to look at what being a good society might mean in their context.
- (b) CTBI continues to provide worship material for Racial Justice Sunday, Remembrance Sunday and the Week of Prayer for Christian Unity. It also provides Lent Study material. In 2015, the focus was on Christians in the Middle East. Material for churches to use in the run up to the General Election was made available.
- (c) The CTBI Annual Conference (formerly the Networking Conference) is to be held towards the end of 2015. It is planned that this will look at issues of identity (Christian and national) in the wake of the political changes taking place in these islands.
- (d) Rev Graham McGeoch, minister of Broughton St Mary's Church, Edinburgh, was appointed Deputy Moderator of the Board of Trustees in May 2014. The Very Rev Dr Sheilagh Kesting comes to the end of her term as a Trustee in May 2015.

3.3 Conference of European Churches (CEC) **<http://www.ceceurope.org>**

- (a) The new Governing Board has met at six-monthly intervals since the CEC Assembly in Budapest last year. Rev Alison McDonald, Convener of the Ecumenical Relations Committee, is a member of the Board. The first task was to ensure that the new Constitution adopted at the Assembly was shaped appropriately for Belgian law, following the move of the CEC offices from Geneva to Brussels. Standing Orders had also to be drawn up. The final change envisaged by the new Constitution, the integration

of the Church and Society Commission, which had a separate legal identity under Belgian law, was completed in December 2014. This marked the end of a long process of negotiation. CEC is committed to providing spaces for its broad spectrum of member churches to engage with one another on theological issues and to engage with the European institutions on matters of church and society under one governing body. CEC works closely with the **Churches Commission for Migrants in Europe** (CCME) on issues related to migration, asylum and human trafficking, addressing particularly the burden that is being placed on Malta, Italy and Greece as the first place of entry for many. (<http://www.ccme.be>)

- (b) The work of CEC also assists the churches in Europe to travel together on a pathway of justice and peace. Concerns of member churches on issues related to church and society become the focus of engagement with the European institutions in Brussels and Strasbourg. Through CCME, the work being done on human trafficking and migration also plays a part. And the **European Churches Environmental Network** (ECEN), of which the Church of Scotland's Climate Change Officer is a member, promotes co-operation in the caring of creation. These areas of work require working in solidarity with others beyond the borders of Europe and so make a connection to the picture of a global movement in which we as Europeans have a particular part to play.
- (c) The **Ecumenical Forum of European Christian Women** (EFECW) <http://www.efecw.net/> works in partnership with CEC and brings together women of all ages from across the Continent. It aims to strengthen the ecumenical network of women, to help women find a common European identity and to challenge women to action. This happens through educational workshops, meetings and publications on issues like Ecumenical Learning, Political Learning, Management, Ethic-Ecological Training and projects of Reconciliation. Things that most women in Scotland take for granted in terms of equality are still

aspirations for many women across the Continent. For August 2015, the young women's group of the Forum has organised a "pop-up monastery" in Germany which will gather many women from across the Continent and across the Christian traditions for a time of sharing, reflection and recreation. <http://popupmonastery.com>. Ms Fiona Buchanan, Local Involvement Officer in the Church and Society Council, is a member of the young women's group and one of the organisers of the project.

3.4 The World Council of Churches (WCC) <http://www.oikoumene.org/en>

- (a) Following on from the WCC Assembly in Busan in 2013, member churches were asked to submit names for the membership of WCC Commissions. The Church of Scotland submitted names for a variety of Commissions and advisory bodies. The Committee regrets that, this time, we have not been successful in our applications. With places at a premium, priority was given to churches that had no-one else involved. The Church of Scotland is in the fortunate position of having Ms Miriam Weibye on the Central Committee. Ms Weibye was appointed Moderator of the Communications Committee at the Central Committee meeting in July 2014.
- (b) The WCC website provides access to the weekly ecumenical prayer cycle and daily press releases. Through these web pages, congregations can feel part of the wider pilgrimage of justice and peace that is the framework for WCC activities in the period up to the next Assembly in 2021.

3.5 Community of Protestant Churches in Europe (CPCE) <http://www.leuenberg.net>

CPCE has held a number of consultations in the past year.

- (a) Mrs Pauline Weibye, Council of Assembly Secretary, attended the Second Conference of Protestant Synods in Europe in February 2015. The conference is designed for lay people who are involved in synods and governing bodies of the member churches.

- (b) Ms Anikó Schuetz Bradwell attended a consultation on Church Fellowship, also in February. This consultation explored the meaning of fellowship and, therefore, the nature of the Community of Protestant Churches to which we belong as a signatory of the Leuenberg Concordant. The Concordat commits us to pulpit and table fellowship with all the other signatories, something that is now recognised as a model of church unity, namely, “reconciled diversity”.
- (c) The major focus of CPCE remains the Reformation Jubilee in which the Luther Quincentenary is the focus for a celebration of the various reforming movements across Europe in the 15th and 16th centuries. As part of this, it is identifying a number of Reformation Cities and working with the Evangelical Church in Germany on a roadshow that would travel to each of the cities. The Committee remains concerned about the tone of the project which does not seem to us to translate well into our Scottish context. Despite references to marking the occasion ecumenically, the emphasis and the extravagance of the plans appear to us to be inappropriate for this stage of our ecumenical journey. Instead, the Committee has encouraged the following up of a decision of the Joint Commission on Doctrine (Church of Scotland/Roman Catholic Church) to explore with the clergy of St Andrews the possibility of running a series of events in 2017 in partnership with the University. These would look at the reforming movement in Scotland prior to 1560 within the wider context of the healing of memories and as an opportunity to celebrate the ways in which all churches continue to face the need for reformation as they seek to meet the needs of the 21st century. This revisiting of the past is an attempt to mark journeying of a different kind without which the capacity of the churches to address the needs to today’s world is greatly weakened. We are not in the same place as we were then but yet we can still carry with us perceptions that were shaped in our past. It is also the case that St Andrews lies at one end of a pilgrim

route, the other end of which is Iona and so it very literally engages with the theme of pilgrimage.

3.6 World Communion of Reformed Churches (WCRC) <http://wcrc.ch>

- (a) In October, Rev Christopher Ferguson of the United Church of Canada became the new General Secretary of the WCRC. Good wishes were sent to him as he took up his position. Thanks were also sent to Rev Dr Setri Nyomi for the work he had done during his time as General Secretary.
- (b) A consultation on the meaning of communion last July led to the setting up of a theological working group to reflect more deeply of the implications of being “a communion of churches” in a Reformed setting. The Very Rev Prof Iain Torrance has been invited to be part of this group.
- (c) The Europe Council held its annual meeting in Belfast in February. The theme this year was *National Identity, European Identity and the role of the Reformed Churches*. Rev Dr Doug Gay was invited to be the keynote speaker.

4. Ecumenical conversations on the way

While the ecumenical bodies encourage us on our journey and hold us accountable to our commitment to work together with others as “pilgrims together” and while they offer us opportunities to feel part of a much wider pilgrimage, inviting us to feed our experience into the wider movement and to be inspired by others from very different contexts to ours, our journey also affords us companionship with particular churches with whom we choose to travel for a spell.

4.1 United Free Church of Scotland

Membership of the WCRC has proved particularly useful in our relationship with the United Free Church. Since 2006, the Church of Scotland and the United Free Church have been travelling together in an intentional way within the context of a Covenant that was signed in Dunblane Cathedral by the Moderators of the two General Assemblies. As the time came for the Covenant to be

reviewed, it was clear that the United Free Church was having difficulties with the Church of Scotland process of discernment around the issue of same sex relations and ministry. They asked for the review to be postponed. Then, as the Church of Scotland continued its careful process of reflection and before it had reached its final decision, the United Free Church General Assembly of 2013 requested its Ecumenical Relations Committee to take steps to move away from the Covenant. The Church of Scotland Ecumenical Relations Committee, in responding to correspondence, suggested a face-to-face meeting, an offer which was accepted. The outcome was that a request was made to the World Communion of Reformed Churches to help the two churches to explore what it means to move away from the Covenant, both in terms of our understanding of covenant but also in terms of our membership of the *Communion* of Reformed Churches. A preliminary meeting took place in December. Both churches committed themselves to a process of engagement over the next year to 18 months which will be facilitated by a small team from the WCRC, beginning in February 2015.

4.2 Church of England

2014 saw the most recent in a series of **biennial meetings** which bring together a range of participants from different aspects of church life to discuss with a similar spread of people from the Church of England. The context is the particular responsibility of the two Churches as national churches. These exchanges offer not only insight into each other's ways of doing things; they can also lead to follow up exchanges as ideas shared by one church are taken up and developed by the other. This last year's encounter was no exception. The annual, bilateral **Faith and Order talks** have been working hard on the follow up to *Our Fellowship in the Gospel*. It had been hoped to bring it to this year's Assembly but more work was required. It is now hoped that a final text will be ready for next year. In July last year, the Archbishops of Canterbury and York signed a certificate which formally added the Church of Scotland to the list of churches recognised by the Church of England under the **Ecumenical Relations Measure**. <https://www.churchofengland.org/about-us/structure/>

churchlawlegis/canons/section-b.aspx#Head1-57. The effect of this amendment to Canon Law is to allow Church of Scotland ministers to conduct worship and preach, including funerals, and to assist at baptisms and marriages, and in the celebration of the Sacrament of Holy Communion in all Church of England parishes when invited to do so. It will also enable Local Ecumenical Partnerships to be established with the Church of England, in which Church of Scotland ministers will also be able to conduct baptism, share in joint confirmations and preside at services of Holy Communion. It is a significant step in that it is a formal recognition of the Church of Scotland ministry, though not, of course, reconciliation of ministry as that would require episcopal ordination.

The Presbytery Clerks of Glasgow and Edinburgh now routinely attend the **annual meeting of Archdeacons and Deans** whose responsibilities most closely match the work they do as Clerks in the two largest Presbyteries in Scotland. Once again, these opportunities for mutual sharing prove to be beneficial.

4.3 Church of Norway

In August, a delegation from the Church of Norway visited Scotland, the follow up to a visit to Norway in 2012. The Church of Norway is a member of CPCE. The decision was taken that the Scottish visit should be three-way and include the Scottish Episcopal Church as the Church of Norway and the Scottish Episcopal Church are part of the Porvoo Communion of Churches. The visit included a brief visit to Aberdeen, a city which is linked to Stavanger through the ties of the oil industry. This tripartite meeting proved very successful. Not only did it strengthen our ties with the Church of Norway it also revealed areas where the Church of Scotland and the Scottish Episcopal Church could work more closely together.

4.4 Evangelical Lutheran Church of Bavaria

Rev Rhona Dunphy's placement with the Lutheran Church of Bavaria is due to come to an end next year. The Committee is working with the Ministries Council to seek a way of ensuring that the supply of Bavarian ministers to Scotland is matched by our ability to send people from

here to Bavaria. To spend a significant period at the beginning of one's ministry in a context other than one's own is a life-changing and enriching experience and we would hope that some candidates could be encouraged to learn German with a view to spending three years in the Bavarian church.

Once again, we were able to send a representative to the Lutheran Church's annual seminar in Josefstal. The topic last year looked at how to be church in the face of secularism and atheism. Mr Liam Fraser attended.

4.5 Evangelical Church of Westphalia

A delegation is expected to visit the Church of Scotland in August. They are particularly interested in the work we do in Priority Areas and also places where new styles of worship and congregational life are being tried.

5. Attending to each other on the way

5.1 To be effective, a pilgrimage of justice and peace needs to be seen as an ecumenical exercise. That means that what we do as a Church needs to be shaped in a way that enables us readily to walk with others. Sometimes that will mean sharing what we do with others for the benefit of mutual enrichment and sometimes it will mean jointly planning what we do with others from the outset of a piece of work. A pilgrimage of justice and peace will always have an eye to the marginalised and, throughout the year, the Committee on Ecumenical Relations has worked with other parts of the church. The Committee continues to encourage and commend the work of the **Priority Areas Committee** in its ecumenical engagement in addressing the needs of the poorest people in Scotland. It commends the work of Faith in Community Scotland. The Committee Secretary has been part of an advisory group for project work undertaken by **Faith in Community Scotland** in tackling sectarianism. The Committee is also a member of the **Mission Forum** and commends the focus on mission and older people which lends itself to ecumenical reflection and development. The Committee is encouraged by the collaboration with other churches in relation to the development of 'fresh expressions' of

church and in relation to economic hardship in the launch of the Churches Mutual Credit Union.

5.2 **Training for ministry** is one very specific aspect of providing the leadership that can help congregations to become ecumenically engaged in ways that make visible the unity of the Church in mission and service to the world. And so the Committee is engaged with the Ministries Council in taking forward a recommendation of the Joint Commission on Doctrine that ways be found to develop contact between Church of Scotland candidates and Roman Catholic seminarians during the summer period when the seminarians are in placements in Scotland.

6. Travelling together in faith

6.1 As churches move together, nourished by worship and renewed for mission and service, the Spirit of Christ that accompanies and inspires us on our journey also confronts us with uncomfortable questions about what we believe and how we believe it. Where divisions come to the fore, rather than our unity, where uniformity is insisted on and diversity is neglected, the integrity of the church is weakened. The Faith and Order Commission of the World Council of Churches has continued to build on the consensus that was reached in Baptism, Eucharist and Ministry and subsequent work on baptism and on ethics. In recent years, member churches have offered comments on two documents: The nature and purpose of the Church and The nature and mission of the Church. This consultation process resulted in the publication of a convergence document in 2012: *The Church: Towards a Common Vision*. This has been sent to all member churches and to the Roman Catholic Church, which is a full member of the Commission, with a request for responses to a set of specific questions by the end of 2015.

6.2 While *Baptism, Eucharist and Ministry* dealt with issues that are frequently the focus of debate in our Church and refer directly to church practice, the current document focuses on the doctrine of the Church, something that lies behind our practice and some of the contentious areas that create tension within and between churches. The result is a document that can appear abstract and remote

and less relevant to the day to day life of congregations. This being the case, it was felt inappropriate to pursue a long process of study involving lengthy reports to the General Assembly. Instead, the Committee drew together a small group of representatives from each of the Councils of the Church who had the appropriate theological expertise. Out of this process, a response was crafted which addressed the five questions that were posed:

1. To what extent does this text reflect the ecclesiological understanding of your church?
2. To what extent does this text offer a basis for growth in unity among the churches?
3. What adaptations or renewal in the life of your church does this statement challenge your church to work for?
4. How far is your church able to form closer relationships in life and mission with those churches which can acknowledge in a positive way the account of the Church described in this statement?
5. What aspects of the life of the Church could call for further discussion and what advice could your church offer for the ongoing work by Faith and Order in the areas of ecclesiology?

6.3 The Committee, in its response, broadly welcomes the document, commends its Trinitarian flow, in particular the way in which the Spirit is referred to whenever Christ is mentioned. The document fits well with the Church of Scotland's understanding of itself as set out in Article I of the Declaratory Articles and in the Preamble to the Service of Ordination. From a Reformed perspective, it is pleasing to note that non-Episcopally ordered churches are recognised as churches and that the Church is understood as requiring a continual process of reform.

6.4 The response also highlights a number of concerns. These include regret that there were no vignettes given to ground the doctrine in the lived reality of the world church. Moreover, the first question does not encourage the churches to look beyond themselves by asking for a

comparison with "the faith of the Church through the ages" (BEM) rather than with our own understanding. Also regrettably, there is no reference to the role of the whole people of God in the mission of the Church nor is there any reference to the place of women in the Church. Because the text is more descriptive, it is tentative and is therefore of limited value in taking forward the growth in unity among churches.

6.5 Nevertheless, a number of challenges are identified, including our understanding of legitimate diversity and who has authority to determine it; our understanding of "local" church in relation to, in our case, the role of presbytery; whether our understanding of the Church of Scotland as "part of" the Holy Catholic or Universal Church should not rather be "participates in..."; and discussion around sacraments and ordinances.

6.6 The full text of The Church: Towards a Common Vision, together with the submitted response, can be found on the Church of Scotland website. <http://www.churchofscotland.org.uk/resources/subjects/ecumenical-resources>.

6.7 At the same time as work has been done on a denominational response, the Joint Commission on Doctrine has been working on a joint response, believing that an ecumenical document should also receive an ecumenical response. It is hoped to have a text agreed by the end of the year. The document will provide the basis for a conference to be held in December.

6.8 The Members' Meeting of ACTS also had an extended discussion on the document led by Fr William McFadden who had chaired the Faith Studies Network of ACTS which had also taken a close look at the document.

6.9 CTBI is planning a four nations' conference on the report later in the year which will give member churches the opportunity to share their responses and to reflect on how the document can be used in our particular context. A study guide has been commissioned and will be available to download from the CTBI website later in the year.

6.10 The document itself may not be for the faint-hearted. Many will find it challenging in its style and language and it is disappointing in the hesitancy of steps it has taken towards clearing some of the doctrinal logjams around our understanding of the nature and mission of the Church. In some ways, it is a more timid document than either of its two predecessors, *The Nature and Purpose of the Church* and *The Nature and Mission of the Church*. Nevertheless, it could be used to open up helpful ecumenical discussion on how we understand the church and so help to deepen our understanding of one another, helping us to identify things in the other that we lack. In this way, it can be a catalyst for mutual enrichment at all levels of church life.

6.11 Through study of this convergence text and through working and worshipping together, churches come to discern a common vision that makes possible the healing of painful memories from the past. 2015 brings the 400th anniversary of the death of John Ogilvie, canonised as a saint in 1976. It is a mark of how far the churches have travelled in their common journey of faith, that the Roman Catholic Church ensured that the service on 9 March to remember this Scottish martyr was one of ecumenical sensitivity.

7. Conclusion

The Committee wishes to encourage all members and congregations of the Church of Scotland to think about what it means to be on a pilgrimage of justice and peace. The Council of Assembly agreed to give consideration to how the concept can be given content in the work of the Councils. However, if the concept is to have any purchase, then it means that Christians as individuals, and together as members of congregations and presbyteries, need to be engaged in the process. It is no more than a lens through which to look at how we live our lives as Christians and as a church among churches. It is closely related to what we believe and it flows from worship as we are sent out

“to love and serve the Lord” in the company of many who share our aspirations, if not our faith. “The unity of the Church, the unity of the human community and the unity of the whole creation are interconnected. Christ who makes us one calls us to live in justice and peace and impels us to work together for justice and peace in God’s world.”⁴ For us as people of faith, we have no choice – it is what God demands: that we do justice, and love kindness and walk humbly with God. (Micah 6:8)

In the name of the Committee

ALISON P MCDONALD, *Convener*

PETER H DONALD, *Vice-Convener*

SHEILAGH M KESTING, *Secretary*

APPENDIX I

DELEGATES TO OTHER CHURCHES

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

Presbyterian Church in Ireland – The Moderator, Chaplain and Elder

Presbyterian Church of Wales – The Moderator

United Reformed Church – The Moderator

Church of England – Very Rev D K Arnott

United Reformed Church Scotland Synod – Ms M Weibye

Scottish Episcopal Church – Rev Dr L Schluter

Methodist Synod – Rev A P McDonald

United Free Church of Scotland – Rev Dr J L McPake

Baptist Union of Scotland – Rev D H N Pope

Congregational Federation in Scotland – Rev I D Cunningham

⁴ *God’s Gift and Call to Unity – and Our Commitment* WCC 2013 Unity Statement para 13 <http://www.churchofscotland.org.uk/resources/subjects/ecumenical-resources>

APPENDIX II
ECUMENICAL BODIES

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

World Council of Churches

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

Conference of European Churches

14th Assembly (July 2013) Very Rev Dr S M Kesting

Governing Board

**Community of Protestant Churches in Europe
(Leuenberg Church Fellowship)**

7th General Assembly Rev Dr J L McPake

Churches Together in Britain and Ireland

Board of Trustees Rev G G McGeoch

Action of Churches Together in Scotland

Members' Meeting

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

Joint Liturgical Group

Mr A Kimmitt
Rev A P McDonald
Rev A Stevens
Rev A P McDonald

Rev D Carmichael,
Mr G Fender-Allison

PANEL ON REVIEW AND REFORM

May 2015

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Note the desire expressed by Presbyteries to see local leadership developed to sustain congregations without an inducted parish minister as an alternative to instituting a further programme of unions and readjustments and
 - (a) affirm this as an approach to be developed further;
 - (b) affirm the previous instruction of the General Assembly to the Panel on Review and Reform to work in collaboration with Councils, Committees and Presbyteries, to consider the shape of new local church leadership roles which might be developed to sustain and build the Church in the future;
 - (c) instruct the Panel on Review and Reform to consider further the implications and sustainability of such an approach.
3. Instruct the Panel on Review and Reform, in consultation with other Councils and Committees as appropriate, to consider how strategic leadership can best be developed within local congregations, including the role which Kirk Sessions play in this regard.
4. Instruct the Panel on Review and Reform, working in collaboration with the Ministries and Mission and Discipleship Councils and the Council of Assembly, to secure adequate resources to support the pilot congregations in their development, as proposed in Section 1.9 of the report.
5. Instruct the Panel on Review and Reform to conduct appropriate research on the work undertaken within the pilot congregations proposed in Section 1.9 of the report and report its findings to the General Assembly of 2018 with an interim report in 2017.
6. Note the difficulty of creating a simple vision statement for the Church of Scotland, and
 - (a) affirm the current vision statement; and
 - (b) instruct the Panel to find ways of stimulating conversations about the vision of the Church at local, Presbytery and national level.
7. Instruct the Legal Questions Committee, in consultation with the General Trustees and the Central Properties Department, to review the processes used in arbitration in light of this report and particularly with reference to sections 3.2.2 (Procedural justice) and 3.4.5.1 (Arbitration).

REPORT

1. Building for the future

1.1 Twenty years ago Loren Mead of the Alban Institute wrote:

I contend that the storm buffeting the churches is very serious indeed. Much more serious than we have admitted to ourselves, and much more serious than our leaders have

*yet comprehended. The problems are not minor, calling for adjustments or corrections. They are problems that go to the roots of our institutions themselves.*⁵

Recent work which the Panel has undertaken shows a growing awareness within the Church of Scotland that Mead's assessment was correct and that we are indeed facing a serious storm which necessitates change. All of the indicators available to us make this clear: declining membership, an ageing leadership, a shortage of ministers and a disengagement from church by younger generations.

Significantly though, the Panel has also found a growing willingness to address this, with the debate within the Church shifting from whether change is necessary or not, to what kind of change is required.

This is part of the process within any organisation:

*As with the coming of a new season, the weather of everyday activity may slip back and forth for a while, and you may be unsure whether the new season is really at hand. But in a little while the early signals turn into unmistakeable signs, and everyone can recognise that change is at hand.*⁶

1.2 Rooted and shaped locally

In recognising the need for change, it is clear to the Panel that the majority of people want change to be shaped at the local level rather than the centre. One of the most frequent comments made to the Panel is that we should be aware that 'one size doesn't fit all'. This view was also expressed by the Special Commission anent Ministerial Tenure and the Leadership of the Local Congregation:

*each local congregation embodies the church universal but gives expression to the Gospel in ways that are distinctive to their location and their time.*⁷

⁵ Mead, Loren B, *Transforming congregations for the future*, Rowman and Littlefield, 1994, introduction

⁶ Bridges, William, *Managing transitions*, Nicholas Brealey Publishing, 2009, p. 92

Despite the fact that it was difficult to find a form of words for a vision statement (as reported in Section 2 of this report), this gives us a hint of a shared vision: for local churches across Scotland which are re-invigorated and relevant, not all looking the same or shaped in the same way but caught and focussed, as the Commission said *willingly and joyfully in the mission of Jesus Christ.*⁸

1.3 Developing new local leadership

Over the last 25 years, the Church of Scotland has largely followed a policy of unions and readjustments to maintain a situation where each parish is served by a full-time minister of Word and Sacrament. However, with the projected fall in the number of ministers (around 25% to 30% within the next five years), continuing to match the number of parishes to the number of available ministers would require most churches to enter into a union or multiple link. In 2014, the Panel reported that those in rural Presbyteries wanted to move away from such an approach and the General Assembly approved a motion to:

*Affirm the desire of rural congregations to see local leadership developed in new ways which maintain and develop the work of congregations in rural communities.*⁹

Alongside this the Panel was instructed by the General Assembly:

*... 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.*¹⁰

1.3.1 To take this forward, the Panel held a series of six regional consultations in autumn 2014, with four representatives invited from each Presbytery. These

⁷ Special Commission anent Ministerial Tenure and the Leadership of the Local Congregation report to the General Assembly of 2014, 23/3, section 2

⁸ *Ibid.*, section 3

⁹ Panel on Review and Reform report to the General Assembly of 2014, Deliverance, section 3

¹⁰ *Ibid.*, Deliverance, section 4

consultations revealed that the desire of rural Presbyteries is shared by others. The impression given at the consultations was that Presbyteries in city and urban areas would prefer to keep roughly the number of congregations currently in Presbytery plans, albeit it with a little readjustment where local parties agree, with new leadership positions created at a local level in order to sustain and build local congregations.

Recognising the need to look at leadership in the local church, the 2014 General Assembly instructed 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.¹¹

Although this work has begun, more is required before a comprehensive report can be brought before the General Assembly. Nonetheless, at this point, the Panel is aware of two distinct needs:

1.3.1.1 Leaders to maintain the existing patterns of church life

There is a growing need to involve others in sharing the responsibilities carried by ministers as the number of ministers declines. The two areas highlighted most frequently in this respect are leading worship and conducting funerals.

During consultations with Presbyteries, it was clear that people could discern elders or others who might share these responsibilities provided appropriate training was given which would be accessible and relevant.

1.3.1.2 Leaders to develop new patterns

It was recognised that there was a necessity for leaders who would foster different patterns of church life or new initiatives within congregations.

Here, the problem was not just one of training but that many people struggled to see who might take work forward in innovative ways. This being so, the recruitment, training, resourcing and encouraging of those who will take the work and witness of the Church of Scotland in new directions needs to be addressed.

1.4 Building from the ground up

The Panel recognises the importance of encouraging congregations to develop local leadership within their own settings. Unless people are nurtured and developed as leaders in their congregations, there is little that Presbyteries or the national church can do. Many people simply learn by 'doing ministry', only looking for training once they have been involved for some time and recognise the need for it. To address this, the Panel proposes working with a small number of congregations to facilitate the growth and development of leadership within congregations (see section 1.6).

1.5 Kirk Sessions/Eldership

1.5.1 At all the consultations, participants were of the view that most Kirk Sessions are not well placed to provide the kind of leadership required to carry congregations through a period of change. This is also noted in the Panel's work on issues of consensus and communication within the Church (see Section 3.4.3.1):

One persistent theme was the unsuitability of existing structures for the demands of contemporary life.

1.5.2 The Special Commission anent Ministerial Tenure and the Leadership of the Local Congregation encouraged training 'so that the vocation and training of the elder is shaped for time and place'.¹² While we value those who serve in a traditional eldership roles, the fact is that many Kirk Sessions struggle to encourage and recruit younger people to serve as elders when a traditional approach to eldership is taken.

¹¹ Panel on Review and Reform report to the General Assembly of 2014, Deliverance, section 5

¹² Special Commission anent Ministerial Tenure and the Leadership of the Local Congregation report to the General Assembly of 2014, 23/6, section 4, Elder Training

1.6 Developing work in local congregations

1.6.1 In 2013, the Church of England carried out a major research project which highlighted seven key factors which are linked to growing churches:

- Good leadership
- A clear mission and purpose
- Willingness to self-reflect, to change and adapt according to context
- Involvement of lay members
- Being intentional in prioritising growth
- Being intentional in chosen style of worship
- Being intentional in nurturing disciples¹³

1.6.2 It is worth noting that their research reveals that no single factor is identified as responsible for such growth. This is mirrored in research completed by Christian Schwarz which looked at over 1,000 growing churches in five continents.¹⁴ He discovered eight key factors:

- Empowering leadership
- Gift-oriented lay ministry
- Passionate spirituality
- Functional structures
- Inspiring worship services
- Holistic small groups
- Need-oriented evangelism
- Loving relationships

His findings are closely aligned to those identified in the Church of England's report but include the foundational elements of loving relationships and passionate spirituality. It should be no surprise to us that growing churches are characterised by their love for God and love for one another!

¹³ *From Anecdote to Evidence: Findings from the Church Growth Research Programme 2011-2013*, © The Church Commissioners for England, p. 8

¹⁴ Schwarz, Christian, *Natural Church Development: a practical guide to the new approach*, British Church Growth Association, 1996, pp. 22-37

1.7 Pilot projects

1.7.1 These pieces of research have underscored for the Panel the importance of enabling local congregations to adapt and developing in appropriate ways. Although many congregations have been effective in achieving this, most have found it difficult. Consequently, the Panel believes that supporting congregations and ministers in making the kind of changes needed to move from a maintenance model to a mission orientated one is crucial.

1.7.2 While the Future Focus material will be helpful with this, nonetheless the Panel believes that a holistic approach is required, with training given to ministers in managing transition, together with ongoing coaching/mentoring support for ministers and local leadership teams.

1.7.3 The Panel is working with other Councils to develop this through a proposed pilot project with 20 congregations committed to developing the characteristics outlined in the Church of England's and Schwarz's research, thereby moving from a maintenance model to a mission orientated one. Those involved in the pilots would be drawn from a range of backgrounds, and would be the 'ground breakers' whom others would follow and from whom we would learn. This would allow suitable training and support structures to be developed which could be rolled out to other congregations.

A rigorous assessment and discernment process for ministers and Kirk Sessions would be used to choose the 20 pilot congregations, followed by a two to three year period when input would be provided to help the congregations and ministers develop a missional approach. It is envisaged that this might be achieved by appointing part-time pastoral assistants, thereby creating space and time for the minister to focus on developing and equipping local leaders to reshape the congregation's work according to its locality.

1.8 Desired outcomes

- Ministers equipped to lead congregations through transition.

- The building of vibrant, growing congregations with a missional focus and team approach to ministry.
- The development of new local leadership.
- The development of approaches to transitioning churches from which others will benefit.
- Although not the primary focus, it is envisaged that at least some of those who become involved as leaders at a local congregational level would subsequently sense a call to one of the formal ministries within the national church.

More information on the pilot project is available on the Panel's pages on the Church of Scotland website: (http://www.churchofscotland.org.uk/about_us/general_assembly/general-assembly-2015/reports-and-minutes)

2. Vision statement for the Church

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 2015.¹⁵

2.1 During the Panel's autumn consultations, participants were asked to consider wording for a new vision statement for the Church. Responses ranged from ambivalence to questioning whether there was any need for a Church-wide vision statement.

The current statement, developed by the Panel and brought to the General Assembly in 2006, reads,

The vision of the Church of Scotland is to be a church which seeks to inspire the people of Scotland and beyond with the Good News of Jesus Christ through enthusiastic, worshipping, witnessing, nurturing and serving communities.¹⁶

¹⁵ Deliverances of the General Assembly 2014, Panel on Review and Reform, section 2

Although it had been helpfully used by an interim minister working with congregations and by one Presbytery as a benchmark for review of congregations before Local Church Review was developed, it was apparent that the current vision statement is largely overlooked.

2.2 At the consultations, although participants agreed that the Church should invest more time and resources than it currently does to shape its future, no agreement emerged about what that future would look like.

The vision is BIGGER than words. (*Participant in Edinburgh*)

There was nonetheless some general consensus about what should form the foundation of the Church's vision:

1. It should be based in scripture. Here, some points of reference noted were Matthew 22:34-40 (NIV), the great commandment, Matthew 28:16-20 (NIV), the great commission, and Micah 6:8 (NIV), 'He has shown you, O mortal, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.'
2. It should be challenged and measured by scripture. An example used was 1 John 3:16ff (NIV), 'This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers and sisters. If anyone has material possessions and sees a brother or sister in need but has no pity on them, how can the love of God be in that person? Dear children, let us not love with words or speech but with actions and in truth.'
3. It should be for the Church in Scotland and beyond.
4. The wording should embody an aspiration for the renewal and growth of the Church.

Although consultation participants agreed on the general principles that a vision statement should embody, there

¹⁶ Panel on Review and Reform report to the 2006 General Assembly, section 5.2.8

was no agreement when it came to a particular form of wording, the meaning and order of them and the amount of detail that should be included.

2.3 Part of the difficulty is the sheer breadth, diversity and autonomy we enjoy within the Church. Even though we may be able to agree general principles, we are unable to decide on a clear set of words for a new vision statement that is acceptable to all. We can, however, acknowledge the values we share, and then ask ourselves those questions which would help us all catch God's vision for our Church.

The Panel recommends no change to the current vision statement. However, aware that creating a new vision statement will not in itself help us find new ways forward, the Panel believes there is merit in clarifying the Church's underlying values and approach and so recommends ongoing conversations about this.

3. Consensus and communication

3.1 In 2012 the General Assembly instructed the Panel on Review and Reform to explore issues of consensus and communication. The Panel's report referred to conflict, asserting 'methods of coming to a decision within the courts of the Church can leave sections of the Christian community feeling hurt and disenfranchised'.¹⁷ It spoke favourably of consensus-based methods of decision-making in use in other denominations and the wider society, while stressing that it had not yet come to a view on their applicability in the Church of Scotland.¹⁸ It described the findings of a small-scale research project into decision-making in the Church. These included a strong sense that, while complete consensus is neither achievable nor necessarily desirable, poor communication does contribute to conflict. Perhaps unsurprisingly it found almost unanimous support for the statement that

'the decision-making process across the Church could be improved'.¹⁹

Alongside this report, the Panel sought and received funding for further research into the subject, involving 'a larger number and wider range of potential respondents' with the goal of 'empower[ing] the Church in its communication and decision-making, at all levels, by providing accurate information which reflects the opinions of those within the Church of Scotland in a format which is accessible to all'.²⁰

In 2014, the Panel engaged the services of Professor Charlie Irvine, Visiting Professor at Strathclyde Law School and Adjunct Professor at John Marshall Law School (Chicago) who, with the Panel's Consensus and Communication Group, has engaged in a more in-depth research exercise. In its remit to Professor Irvine, the Panel stressed its desire for an approach that modelled consensus-based decision-making. It asked him to facilitate local meetings of Church stakeholders alongside members of the Panel. The purpose of these facilitated meetings was not only to 'gather information about people's interaction in current decision-making structures (eg, Kirk Session, Presbytery, General Assembly, committees and councils) and their views on how to build good government'²¹ but also to encourage ownership of and participation in proposals for change.

What follows is drawn from Professor Irvine's final report.

3.2 Background

The challenge of ensuring that decisions are both principled and supported is not unique to the Church of Scotland. Any group requires a measure of agreement among members if it is to pursue a common purpose. Whole societies face similar problems: John Locke famously declared, 'No government can have a right to

¹⁷ Panel on Review and Reform report to the General Assembly of 2013: Full Report on Consensus and Communication, p. 1, available from http://www.churchofscotland.org.uk/__data/assets/pdf_file/0014/14405/communication_and_Consensus.pdf

¹⁸ *Ibid.*, p. 3

¹⁹ *Ibid.*, p. 8

²⁰ *Ibid.*, p. 9

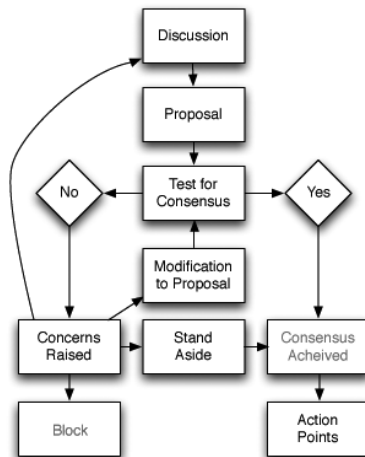
²¹ Panel on Review and Reform report to the General Assembly of 2013, Consensus and Communication Proposal: Bringing the Convocation into the 21st Century (on file with the author).

obedience from a people who have not freely consented to it.²² Summarised below are two ideas that shed light on the question of ensuring that decisions are considered legitimate.

3.2.1 Consensus-based decision-making

Consensus-based decision-making describes a range of approaches to decision-making that go beyond the use of majority voting. To attain full consensus, 100% of participants would need to agree to a proposal. If consensus is not reached, no decision could be made. In practice further discussion usually takes place with a view to securing that unanimity.

Many models of consensus decision-making, however, accept less than unanimity. They range from unanimity minus one vote, unanimity minus two votes to super-majorities of 80%, 70% or fewer. These voting structures are generally used in tandem with discussion, as illustrated in the diagram below:



²² John Locke, *Second Treatise of Government*, s. 192, 1690, available from <http://www.earlymoderntexts.com/pdfs/locke1689a.pdf>

²³ Grant Horwood, *Flowchart of Consensus Decision-making*, available from <http://en.wikipedia.org/wiki/Image:Consensus-flowchart.png>

The Panel's report on Consensus and Communication for the 2013 General Assembly²⁴ described the use by other denominations of consensus decision-making (CDM). Panel members had observed two examples. In each case coloured cards provided a visible manifestation of the mood of the meeting, as part of a wider effort to achieve consensus, as described below:

*Raising an orange card indicates that a commissioner is positive towards a proposal (they warm to it). Raising a blue card indicates that a commissioner is negative towards a proposal (they don't warm to it). Raising blue and orange overlapping together indicates that a commissioner thinks it is time to move a debate on (eg, if they feel points are being repeated and there are no new contributions being made to a discussion).*²⁵

This practical device was used in tandem with a set of principles designed to ensure that the debate took place in a spirit of constructive courtesy.²⁶ However, Panel members were not convinced that the model could be used satisfactorily in the General Assembly without other significant adaptations.

²⁴ Panel on Review and Reform report to the 2013 General Assembly, 2/ 18, s. 4

²⁵ Panel on Review and Reform report to the General Assembly of 2013: Full Report on Consensus and Communication, p. 2

²⁶ I will listen carefully before responding, checking out what I am hearing.

I will express myself with courtesy and respect to every sister/brother who participates in these conversations, especially towards those with whom I disagree.

I will express my disagreements and critical engagement with others without insulting, making fun of or slandering anyone personally.

I will not exaggerate others' convictions or perspectives, nor make unfounded prejudicial assumptions based on labels, categories or stereotypes.

I will always work towards extending the benefit of the doubt in the spirit of generosity.

I will honour my own discomfort at things said or done on our conversations.

I will allow myself and others to change as a result of our conversations.

We will hold each other accountable for not keeping to the above principles based not on what ideas are expressed but on how they are expressed.

Consensus-based decision-making has not been without its critics. Writing of the Presbyterian Church USA (PCUSA), John Adams caricatured it as 'having a running commentary until everyone agreed – whether because of weariness or peer pressure'; 'striving toward a goal of "can't we all get along together"'; and being 'painstakingly slow'.²⁷ At its worst it could 'use group pressure to dominate the minority'.²⁸ Another American Presbyterian, writing in 2012, disputed the claim of those advocating CDM that it was more conducive to spiritual discernment than traditional parliamentary procedures.²⁹

One of the aims of the current research was to explore the appetite for CDM among Scottish congregations.

3.2.2 Procedural justice

Governments also require legitimacy if they are to function effectively. Consumers naturally attach a great deal of importance to the fairness of legal processes. One of the core goals of the law must be to deliver decisions that are regarded as just. Research into the matter has revealed a surprising phenomenon: achieving their desired outcome was less important in people's evaluations of encounters with the justice system than the way they were treated.³⁰ In simple terms, what you get (substantive justice) matters less than expected and how you get there (procedural justice) matters more.

The literature on procedural justice is vast and growing.³¹ Some key findings are relevant to the current research. It is intuitively sensible to suggest that if citizens regard the government and laws as legitimate they are more likely to comply, even if they disagree with a particular rule. Tyler

calls this the 'cushion of support'.³² Might there be a similar 'cushion of support' within a faith community such as the Church of Scotland? What are its sources and limitations?

Another set of ideas concerns the characteristics of processes that are regarded as procedurally fair. Scholars have identified four main elements:

- a) Voice: the opportunity to present views, concerns and evidence to a third party
- b) Being heard: the perception that 'third party considered their views, concerns and evidence'³³
- c) Treatment: being treated in 'a dignified, respectful manner'
- d) Neutrality: even-handed, unbiased treatment by the authorities.

As noted above, procedural considerations are a better predictor of satisfaction than substantive ones. In other words, even where people have 'lost' in an adjudicative setting they are more likely to rate themselves satisfied (and to respect the whole system) when they believe they have been fairly treated.³⁴ This finding holds good in other contexts such as the treatment of employees and doctors' bedside manners.³⁵ Again the question could be asked: will the same phenomenon apply to decisions of the Church?

Procedural justice too has come in for criticism. Some suggest that its applicability depends heavily on context: where people have low expectations of the authorities they seem to be more affected by outcomes.³⁶ Others have

²⁷ John H Adams, 'PCUSA bodies adopt consensus model that denomination opposes' in *The Layman Online*, Thursday Oct, 2, 2003

²⁸ *Ibid.*

²⁹ As set out for the USA in Robert's Rules of Order, <http://www.robertsrules.com/>

³⁰ Tom R Tyler, *Why People Obey the Law*, Woodstock, Oxfordshire: Princeton University Press, 2006

³¹ For a review see MacCoun, R (2005) 'Voice, Control and Belonging: The Double-Edged Sword of Procedural Fairness' in *Annual Review of Law and Social Science* (1)171–201

³² Tyler, 2006, p. 101: *fair procedures are a cushion of support against the potentially damaging effects of unfavourable outcomes*

³³ Nancy Welsh 'Making Deals in Court Connected Mediation: What's Justice Got to Do With It?' in *79 Washington University Law Quarterly* (2001) 788-858, p. 820

³⁴ Tyler, 2006, p. 107: *If unfavourable outcomes are delivered through procedures viewed as fair, the unfavourable outcomes do not harm the legitimacy of legal authorities*

³⁵ MacCoun, 2005, (see footnote 27) p. 179

raised a more disturbing concern that the authorities might:

*use the appearance of fair procedure (dignity, respect, voice) as an inexpensive way to co-opt citizens and distract them from outcomes that by normative criteria might be considered substantively unfair or biased.*³⁷

In other words, there may be a risk that those in authority learn how to ape procedural fairness in order to dupe participants into accepting unfair decisions. In response to this critique, it could be noted that even highly sophisticated governments find it difficult to fool all of the people all of the time, and the current cultural climate seems weighted towards scepticism of those in authority rather than its opposite.

A further aim of the research was to apply the lens of procedural justice to decisions of the Church, from its highest court (the General Assembly) to its most local (Kirk Sessions).

3.3 Methodology

From the outset the Panel, was clear that it wished to employ qualitative rather than quantitative methods to answer its questions. While quantitative research measures that which can be counted (percentages, numbers, averages) and may claim a degree of objectivity, qualitative research provides insight into people's thinking. It necessarily involves an act of interpretation. It is particularly important for the researcher to minimise the risks of finding only what he or she seeks.³⁸ While conscious that consensus-based decision-making was one of the Panel's concerns, this research was designed with the goal of approaching the question of Church decision-making as openly as possible. The aim was to find a method that enabled participants to provide their own

themes and to develop them in conversation with the researcher.

The research was supported by a project group comprising two academics, two ministers and a mediator.

Participants were chosen by local hosts: parish ministers with extensive networks of contacts in an area. The hosts were asked to invite a mix of members, adherents, elders, session clerks and ministers. Forty-six people attended the dialogues in five locations. Twenty-one were female and 25 male.

Full details of the methodology employed can be found at http://www.churchofscotland.org.uk/about_us/general_assembly/general-assembly-2015/reports-and-minutes

3.4 Results

3.4.1 The conversations were rich and varied affairs. They ranged through topics as diverse as flowers, stained glass windows, Messy Church, building projects and human sexuality. They considered decision-making in the General Assembly, at Presbyteries, in Kirk Sessions and by arbiters. Participants were largely church insiders: 11 ministers, 9 Session Clerks, 8 elders, 5 OLMs or church employees, 11 members and 2 adherents. These were generally highly committed individuals. They were prepared to voice their support and affection for the institution; on occasion they were also prepared to express criticism. It is hoped that these statements will be taken in the spirit in which they were offered, as part of rich and well-intentioned conversations about a church which participants hold dear.

The findings have been organised according to the most frequently occurring.

3.4.2 Problems and issues with decision-making

A key question that formed in the mind of the researcher was, 'What enables you to live with decisions that you don't agree with?' This was put to every group. While the answers appear under various headings, a number here speak of an approach that relies more on their inner

³⁶ Naomi Creutzfeldt, How Important is Procedural Justice for Consumer Dispute Resolution? A Case Study of an Ombudsman Model for European Consumers in *Journal of Consumer Policy* (2014) 37:527–546

³⁷ MacCoun, 2005, (see footnote 27) p. 189

³⁸ Jonathan Grix, *The Foundations of Research* (2nd edition), Palgrave MacMillan: Basingstoke, Hants, 2010, pp. 120-122

reserves and character than a particular decision-making model. For example:

[You] might need to acknowledge a time of grieving and anger before you then decide whether you're going to wire in and find a future beyond the one you had imagined you had before that decision was made.

You have got to forgive everybody and yourself for feeling. You've got to, haven't you? Because otherwise, you're stuck.

I suppose it's about, just because you've been working on it for a long time doesn't necessarily mean that you have to hang on to it for dear life.

Interestingly a similar comment was offered by an individual involved in implementing decisions with which he agreed:

Well, I mean, if I could show you the scars on my back I would but it doesn't do any of us ... because there's always a price to pay; but it's a heavy price for those who are involved in change.

Others were less positive:

I put my head above the parapet not long after I became an elder and I was shot down in flames, seriously shot down in flames. And after the meeting, as many elders came up to me and said, I totally agreed with everything you said.

... But they didn't open their mouth at the meeting and that didn't help me at all; that only made me even more angry and bitter.

Such sentiments were not confined to individual Kirk Sessions:

It's a lack of trust with 121... and all the way down the line. You don't trust the decisions because you think they've got to be motivated one way or the other.

Another thread under this heading was the tension felt by ministers between their role as leaders and decision-makers and their equally important role as pastor. For example:

And the challenge for us as ministers is you have to support everybody, even the ones that you don't agree with.

As the chair of the discussion, how are you able to argue strongly for your point?

This reflects an underlying difficulty for the Church of Scotland. Some of the most positive stories in the dialogues depicted leaders forging and sharing a clear vision before dynamically acting on it. How does this sit alongside the desire for consensus, accountability and to have all voices heard? This theme is explored in more detail below, under 'Issues of power and leadership' (see section 3.4.8 below).

A useful practical suggestion emerged under this heading:

I would like to know how the Church of Scotland ... I know within the Kirk Session we very rarely reflect upon what we've done but how the Presbytery reflects, how 121 and all the committees actually reflect upon what they've done and how successful it's been? ...

where it's not been successful, what are you going to change from it?

This suggests that the simple practice of building in time for review and reflection on decisions could be a neglected source of wisdom. It is strongly echoed in the organisational literature on quality improvement.³⁹

On the subject of consensus-based decision-making, the feedback was lukewarm:

³⁹ See for example W Edwards Deming's PDSA Cycle (Plan, Do, Study, Act), in which the 'Study' step involves monitoring what has been done to test the validity of the plan for signs of progress and success, or problems and areas for improvement. See <https://www.deming.org/theman/theories/pdsacycle> (last accessed 23/1/15)

That's my experience too, that mechanics take over. It's like 'This is the way we make the decision' as opposed to 'What's happening, what are the spiritual priorities here?'

3.4.3 Positive aspects of decision-making

The individuals who attended the dialogues had many stories to tell. Some were angry; some distressed. Yet there were numerous tales of things working well, where both decisions and the manner of their making appeared to have deepened people's faith in human nature, in the institution and in God. The most profound moments seemed to arise from the greatest adversity.

One theme to emerge strongly was the importance of relationships and common courtesy in the midst of hard choices. For example:

The first person who came and spoke to me afterwards was the person who was strongest against the decision to make sure the relationship was good.

That was carried through by a good deal of, thankfully, Christian grace if you like by all concerned that the minority was allowed to hold onto their sensibilities if you like at the expense of everyone else, including the minister.

The idea of consensus came up frequently but, interestingly, without a formal model:

The minister of the church was very good at that, consensus was often used.

Our Session probably very seldom has a vote.

When the Presbytery planning group came to the ... I stuck to my word and didn't question. However, then ... congregation had to decide how it felt. It was an interesting conversation, not one that was polarised in any way ..., a kind of series of expressions of regret ... basically they just said yes. So it was a decision that was pretty much a consensus decision ... it was a unanimous thing but the struggle wasn't between people but within people.

This can clearly take time:

a consensus process which I think is the church at its best, because there were several times when we felt we were ready to decide but there clearly wasn't a consensus and we didn't want to proceed on the basis that we had two thirds ... And that took us a year and a half, it took us a lot of tricky group meetings to bring the proposals back, to listen to what people were saying, and eventually we did.

Another participant described a major and positive transformation over an extended period:

Two years into our building project, folk were saying, I'm gonna die before this project is on the ground. (LAUGHTER) About 10 years later, we had completely transformed the church from the ground up but we still wouldn't have believed it possible.

Other positive aspects of decision-making included an expression of great appreciation for guidance from the central Church to help congregations address issues of human sexuality:

I felt that whole process was ..., it had been so well presented and it then enabled us to focus on our own Kirk Session, the needs of that group of people and how best to structure ourselves in engaging with each other.

This Session Clerk explained that the approach taken over that issue set a positive precedent which the Church still follows for difficult questions.

Some participants expressed considerable faith in the structures of the Church and those who occupy them:

The recommendation they bring is the right recommendation because they've done all the work, we trust them to go away and do the work. We don't feel that we've got to question them in detail about every aspect of what it is they've just done.

This high view of office was mirrored by office-bearers themselves, suggesting a foundation for the trust expressed above:

I feel very, very strongly about the honour connected with being asked to become an elder and the gravity concerned with being part of a group that does make such big decisions.

Others, however, expressed the need to radically review the nature of the role:

Accept in a changing world that eldership is changing as a role and what was eldership is not quite the same as it might have been 20 years ago. It's to actually look hard and search hard into people's hearts and find out what their gifts and talents are and utilise them maybe slightly earlier than we tend to.

3.4.3.1 Area of concern: dysfunctionally large groups

One persistent theme was the unsuitability of existing structures for the demands of contemporary life. A striking story concerned a Kirk Session of 46 choosing to reduce its size to six.

Well, we boiled it down to one thing. A definition of an elder is someone who is called to make decisions, live with decisions and implement decisions. And on that basis, everyone is entitled to be part of the Kirk Session. Only six chose to be part of the Kirk Session and nobody took the hump and nobody took the huff – nobody – 80% of them said, this is the best thing that's ever happened to me, I am released.

Another speaker voiced a similar concern:

The current Session that I'm involved in has maybe 50 members. How many actually contribute on a regular basis to that sort of thing? I think the Session have resisted the minister's desire to have a smaller group ... who could meet and actually manage the business aspect.

The General Assembly itself was regarded as unwieldy for some types of decision-making:

I cannot believe that the General Assembly is a great place in which to debate some of the business that goes on there, five hundred people in there debating an issue

which may be to do with the running of Crossreach or something of that nature.

One participant developed a similar theme: that the Church employs the same structures for the management of significant organisations as for congregational governance.

I question whether the structures of the Church are fit for purpose... they've been there for years and years ... they may be fit in a sense for the spiritual aspects but they're also running a church which has a multi-million pound tag on it in terms of its properties and in terms of its income and all the rest ... I think they were far too big. The ability for people to be able to input and, you know, feel their voices heard is very, very important but I think we've got to sharpen up on how we actually run what is an institution as well as a church.

The transcript shows a facilitator response which included the words 'dysfunctionally large groups'. The challenge for the Church is how to address this concern without losing the benefits of its distinctive approach to participation.

3.4.4 Tension between spiritual and other considerations

The Church is not simply another 'not-for-profit' organisation. Its purpose is clearly a spiritual one, and this was reflected by many participants. At the same time it has much in common with other organisations: buildings, people, finances and meetings. It needs to decide what to do and how to present itself. Some clearly agonise over the place of God in these matters:

... keeping the main thing the main thing. The main thing is to worship Christ.

It's so frustrating and when I hear all these stories and I'm sure you could go on and match this, I just think, I can't see where Jesus is in all this.

Ultimately they [Presbytery] look to Jesus. He gets you through cos he knows it all and gives the motivation.

Some saw faith directly underpinning the legitimacy of decisions:

If we convene meetings with prayer, asking for wisdom and guidance or whatever and then the meeting comes to a conclusion or a decision, how do we assume the decision was wrong?

I've noticed in our Kirk Session if we were making a big decision, we would spend a significant amount of time, not just in prayer at the beginning of the meeting but okay these are the ways we are going to pray better, going on retreat maybe and also in theological reflection on it.

Another felt that spiritual discernment ought to trump majority rule:

Well, ultimately, it's God who rules the church and we try and do what we think is his will. We may not always interpret it correctly but that in my book is what we're working for always. So it's not a democratic organisation.

Others were more wary of the language used to describe spiritual matters:

The whole 'we are all followers of Jesus let's all do that' needs to be broken down, whereas what you just said isn't about whether you follow Jesus or not it's about professionalism and it's about understanding human nature.

It occurred to me that prayer ... can be a hidden form of power talk, smothering people, that's not prayer.

And some acknowledged the difficulty in attempting to resolve controversial issues by an appeal to faith:

The problem is when I have difficulty in understanding what we think Jesus or God wants us to do and hence we have the sexuality thing. There is very, very, very strongly held differing opinions of what they think God or Jesus wants us to do and that's where you get the real conflict.

The overall impression from the dialogues was that appeals to religious or spiritual principles seemed not to

have been effective when it came to resolving significant disagreements. This is not to say that these principles are unimportant: rather that they are often so deeply cherished that one person's interpretation is unlikely to dislodge another's.

3.4.5 Traditional forms of decision-making

The dialogues contained rich material about how things are currently done, some of it positive, much of it less so. Participants recounted votes that had gone against them as well as in their favour. One had found a way to put things in perspective:

The actual decision-making process worked, it worked really well in the sense that it revealed something that I was mistaken about ... I didn't get what I wanted. That's not a failure of the decision-making process.

Another minister revealed the human impact of traditional voting mechanisms:

And my heart was really thumping as we said, now, we have to put this to a vote. If you're for it, yes, and if you're – a bit like the referendum but not quite – and if you're against it, no. And of those who stayed behind after the congregation voted, 98% or thereabouts voted for it. It was quite incredible.

One participant spoke quite bitterly of a decision that appeared to have been imposed by Presbytery against the wishes of the local congregation:

Within I think almost the first Session meeting after the minister retired somebody from Presbytery came and said this does not conform with church law and instructed the Kirk Session to stop having two services at the one time.

Another comment throws up a fascinating question for the Church. While its structures seem designed to curb the excesses of charismatic leaders, the deeply-rooted preaching tradition with its emphasis on rhetoric can lead in the opposite direction:

I was interested in your comment about the convener of that committee persuading Assembly to follow his way

because what struck me immediately from that is there's a model of that in the church ... in a sense we understand what that's about don't we, somebody's persuading often? And I know preaching's more than that but there's a part of that kind of, preaching the gospel, persuading of people.

3.4.5.1 Area of concern: arbitration

Where arbitration featured in the discussions, the comments were exclusively negative. Given the small sample, too much significance should not be attached to this in itself: had some Kirk arbiters been present, they would no doubt have brought an alternative perspective. They are clearly being asked to render decisions on highly contentious matters which, by their nature, divide groups into 'winners' and 'losers'. Where two congregations are understandably attached to historically significant buildings they have an unenviable task. The views expressed below, however, appear to hold valuable lessons for those seeking to resolve difficult or intractable issues.

It is quite conceivable that an arbitration decision could be technically correct and yet disputed by congregations:

So arbiters came in and read the reports, interviewed the other group, interviewed our group and came to a decision and I think the general consensus from both congregations would have been that they made the wrong decision but we were bound by it.

There seems to be room for improvement in the transparency of both process and outcome:

Well, the main thing ... would have made it easier for folk who found this decision, you know, sticking in their throat, would have been if they'd even explained what, why they had come to their conclusion ... For all we know, they tossed a coin.

Another participant was equally scathing:

I can't understand why the Church of Scotland still has arbitration as a means of dealing with disputes about buildings because the more you hear about it from

different people, the more you realise that it is not a good system ... when you read the report, you began to wonder if they'd actually got the two church buildings muddled up.

As the section on Procedural Justice (section 3.2.2 above) highlights, it is important to people in general that decision-makers take their views, concerns and evidence into account. How can they know this has happened? Generally participants come to the conclusion that they have been heard because they see the decision-maker listening and asking questions or because the eventual decision shows familiarity with their reasoning. Decisions taken behind closed doors are not generally regarded as procedurally fair.

More research may be required to establish whether the critical views expressed in the dialogues reflect unhappiness with arbitration outcomes or with the manner in which they are arrived at.

If the Church continues to use arbitration for contentious matters, the Panel recommends that the arbitration process be reviewed to increase confidence in the process.

3.4.6 Actions of the central Church

The conversations often turned to '121'. It will hardly come as a surprise that decisions are not always viewed charitably. Some expressed affection; others reminded their colleagues of the commonality with those at the centre:

Just remember that no-one here is evil, no-one here is bad, these are good people, I might disagree with them, I might disagree with them vehemently about something but they're not bad.

People that work in 121 do find it every frustrating that there is this 'them and us' attitude ... in fact they are often ordinary members of the church, they just happen to be working at the central level.

Reservations concerned two main areas. One was communication. The other was more difficult to express:

the feeling of the Kirk turning its back on certain congregations or groups. There is an interesting tension here. On the one hand, people recognise that 121 is made up of diverse individuals like themselves; on the other hand those who perceived themselves on the wrong side of it tended to see it as a unified force.

As an institution, the Church seemed to step back from us ... had we not been, I think, kind of quite strong in ourselves we would have felt we had really been cast adrift ... there was an issue about being excommunicated or a feeling of that at that point.

As I said, the wind blows quite cold from 121 on people who have had training; they say 'but they're not educated...' I wish they didn't pour so much cold water from 121 on people who come forward and are called to be ministers or readers within the Kirk because they're so well recognised by the local area.

Beyond these particular complaints, those critical of the Church's strategic direction also tended to characterise it as a unified whole:

I think the major decision that the Church of Scotland made that affected certainly us and I'm sure actually all of you in loads of ways is that for many, many years now they have been planning for decline ... What that does is it takes the energy of the people away from the spiritual growth and puts it into all that kind of thing that we've been talking about.

On the question of communication, some complained that the language was often difficult for ordinary members to understand. Others went further:

I'm not sure that they talk enough at all to the generality. Never mind the language, we'd like to hear the words.

There was, however, realism about the size of the institution:

We recognised I think in our minister's preamble saying 'Of course you realise what we are discussing here is going to

be discussed by every other Kirk Session in Scotland and the data that we send in will be like a drop in the bucket.'

I mean the website is actually very good now and there's now to be a General Assembly app believe it or not, so you know the Church has tried but I mean it's very challenging to communicate what happens at the Assembly to grassroots level.

Communication is a two-way street and some members recognised the need to take responsibility for informing themselves:

I think it's something that probably as just a congregation of members have to go and seek, it isn't passed down to those of us sat in the pews. We would probably have to go and say 'tell me a bit more.'

There was also a note of encouragement. Reports can attract a kind of weary cynicism, and a cautionary note to the present writer was the use of the term *mammoth*. They take significant time and energy to prepare; they are published with a degree of fanfare; then they 'gather dust on the shelf'. One exception seems to be the *Church without Walls*⁴⁰ initiative:

This is my perception not just from tonight but the Church without Walls initiative has come back. Now, I can remember that coming out and, you know, it was all – that was always being talked about, discussed, etc. Wheech. And then it just faded, you know. I've just been hearing about it – not tonight – outwith these walls – just recently and it's as if it's – it's almost like a resurrection actually ...

I think another part of the Church without Walls is the fact is it's primarily a relational exercise ... that's not just within the parish, I mean, I think that that's certainly my own understanding of say the next five to 10 years ... there'll be

⁴⁰ Special Commission on Review and Reform report to the General Assembly of 2001. See http://www.churchofscotland.org.uk/__data/assets/pdf_file/0006/11787/

CWW_REPORT_for_website_2Nov2012.pdf Last accessed 24/1/15

a stronger emphasis on relationships between individual congregations.

A minister attributed a major and radical reform process to the ideas in that report. It is a reminder that the centre can play an important leadership role. The problem these dialogues have highlighted for the Church is a kind of cognitive dissonance⁴¹ created by holding two contradictory beliefs at the same time; in this case between the positive, energising vision of *Church without Walls* and the negative, enervating philosophy of 'planning for decline'.

3.4.7 Procedural justice in practice

The dialogues underlined some of the key elements of procedural justice. There were examples of 'voice':

Each member of the Kirk Session who was involved in that discussion to feel that they had been able to openly express their own personal view without any fear of contradiction or other negatives and at the same time being listened to ... at the least the process that we have gone through has been regarded as fair and open and honest and positive.

Perhaps reflect and have the confidence that at least your view has been heard and considered. Although the majority is not of that opinion, perhaps you yourself should go away and reflect and reconsider, which has happened for me on one or two occasions.

Their statements reflected the idea of 'being heard'.

I think if folk feel that their opinion has been listened to and has been taken into account in the making of the decision it's easier to accept whatever decision is taken, if they go away feeling that decision has been taken without listening to what they're saying they find it more difficult.

As the excerpt below illustrates, this idea begs the question: 'heard by whom'?

[Facilitator] Is it important to be heard by everybody? Or is it important to be heard by the minister?

[Participant] My immediate reaction is actually the minister cos I feel the minister has the decision, but in practice it shouldn't be.

The third element of procedural justice 'dignified and respectful treatment' shone through on occasion:

I think feeling that you've been heard is really central ... Also the issue of respect for other people reaching a view that has as much right in the world to be there as it my view, it's being prepared to accept that and live with it.

... just appreciated the fact that we weren't just told it was changing or whatever but she talked to us and decided that we would appreciate having it more often.

While the term 'even-handed' was not used, the notion of accountability may be similar in underpinning a belief that those making decisions are fair and well-intentioned:

Where decisions are made in an accountable way that I think they're easier to accept if they go against you.

While ideas like respect and fairness are tricky to define, it is certainly clear when they are absent:

Up until this, there has not been a forum where my opinion was asked, at no point was I invited to talk about the work I was doing or about how it would affect me.

Where somebody has come in, I suppose particularly from outside, from Edinburgh, has made a decision about property that you feel was a bad decision, hasn't taken account any of the local ... and isn't there, and wouldn't make a better decision in the next ... because they didn't listen and they're not going to listen the next time either and nobody has learned anything from what was clearly a mistake, then that's really difficult.

A person from a national committee won with such bad grace and bullying really that victory couldn't stick ... the way they won meant that when it was appealed even

⁴¹ See <http://www.simplypsychology.org/cognitive-dissonance.html> Last accessed 24/1/15

those who agreed with the decision were so embarrassed by how it had been reached [it was reversed].

Just as the procedural justice research suggests a link between one positive experience of decision-making and respect for the whole system, the opposite seems to apply: a disillusioning encounter with one representative of the Church can undermine trust in the whole institution:

Whether it had to finally go or not is not the issue, it was the manner in which it went ... what was said around these tables by people who claim to be of the church was really quite frightening, there was very, very clear untruths being told that really upset me.

Much of this is applied common sense. We like the chance to have our say; to believe that it mattered; that we were treated respectfully; and that backroom deals didn't rob us of what is fair. The lessons for the Church are:

- Make time for people to speak, even (and especially) when you profoundly disagree.
- Listen well and show that what has been said is understood, even (and especially) when you profoundly disagree.
- Give reasons for decisions, even (and especially) when you think the recipients will profoundly disagree.
- Treat everyone with courtesy and respect, even (and especially) when you profoundly disagree.

The evidence of these dialogues and the wider literature is that this will be time well spent. MacCoun asserts, 'Those of a tough-minded bent usually find it almost impossible to believe that politeness could possibly approach the impact of the bottom line.'⁴² Or as one elder put it:

More than just doing the minimum ... It's one thing to get an email about something; it's very different to actually have someone take the bother to phone.

3.4.8 Issues of power and leadership

In an organisation as large as the Church of Scotland there will always be different degrees of influence. In spite of the commitment to curbing individual power manifest in the Moderator's one-year term, the suspicion clearly remains that some are 'more equal than others'.⁴³

There were people who seemed to be powerful and you could pick them out.

I can remember a tearful convener of ... Committee saying he had been accosted on the train on the way to Edinburgh and told that his committee had to stop doing ... and he didn't know what to do, it was that little élite that was controlling and manipulating.

The power of rhetoric described above (section 3.4.5) can play a part:

The Committee was split down the middle but the Convener was also obviously very much in favour of one of the possible decisions and swayed the Assembly to not come to a decision, to fudge the issue so that there could be further delays and, I got the impression, so that his way could be adopted ...

Some saw a straightforward will to power playing out in the structures of the Church:

What you've got is people who have their little kingdom and it may actually not be God's kingdom but it's the one that matters to them and they're going to shoot for supremacy in that area, which is sad.

It is difficult to know a) if this is a problem and b) what might be done about it. One person's 'little kingdom' is another's lifelong, selfless commitment. It is a cliché that the Church comprises human beings in all their richness and fallibility. From one perspective, the best decisions emerge when people are prepared to fight their corner:

⁴² MacCoun, 2005 (see footnote 27) p. 182

⁴³ George Orwell, *Animal Farm: A Fairy Story*, London: Penguin Modern Classics, 2000/1945, p. 90

We had three brilliant people heading it up, absolutely brilliant ... hopeless delegators all of them because they were so competent themselves and that's the Committee I learned to fight on, I learned to fight because if you didn't fight what was the point in being there?

It is probably also reasonable to observe that society has changed rapidly over the past twenty or thirty years. Authoritarian leader control appears to be less acceptable than it once was. There is a clear appetite for consultation and shared power. In the dialogues, it seemed useful to

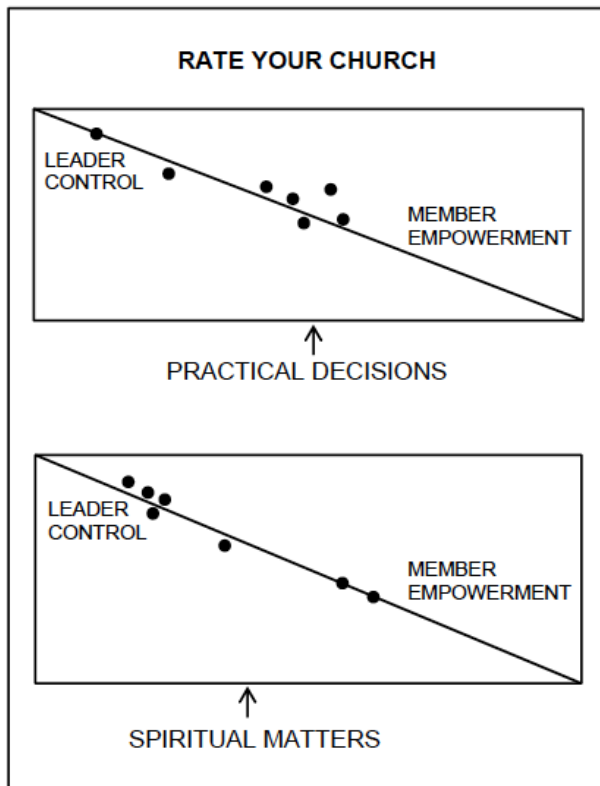
gauge the extent to which the Church is in or out of step with this shift.

One device used was a scale, set out below and attached in full in Professor Irvine's report,⁴⁴ to assess the degree of leader influence in congregations.

⁴⁴ http://www.churchofscotland.org.uk/about_us/general_assembly/general-assembly-2015/reports-and-minutes Adapted from materials provided by Kinharvie Institute - www.kinharvie.org.uk

TELL	SELL	CONSULT	JOIN	DELEGATE
<i>Leader decides then informs members.</i>	<i>Leader decides then sells positive aspects of the decision.</i>	<i>Leader invites member input before deciding.</i>	<i>Leader invites members to make decision with them.</i>	<i>Leader turns decision over to members.</i>
Useful when communicating about safety issues and decisions by a higher authority.	Useful when member commitment is needed, but decision is not open to member influence.	Key to success is to inform members that their input is needed but that leader retains authority to make the final decision.	Key to success is when leader is willing to keep her influence equal to that of others.	Members are accountable and responsible. Key to success is to build a feedback loop and a timeline.

Participants rated their congregation on both spiritual and practical matters. In general, the degree of leader control was significantly greater on spiritual matters, as the two examples below illustrate:



One participant acknowledged that perceptions of empowerment could vary depending on one's place in the scheme of things:

I mean you have to be a member to be part of that decision-making process but so often at grassroots it's not seen as member empowerment, it's seen as leadership control.

Some saw leader control as built into Church law:

I think actually it is the prerogative of the minister to determine the use of the church, so it is in fact his decision.

However, some of the most striking stories featured leadership as a source of vision and inspiration:

You have to just keep lifting people, give them their moment ... But say, OK, but however, this is what we're focused on.

There is only one thing that really counts and it's vision. Vision, vision, vision. You aim at nothing, you hit it every time. Biblically, you know, without a vision, people perish.

If you don't have strong leadership in your church, that's when it begins to crumble.

One participant described a clear choice to delegate decision-making power to the minister, chiming with the view that leader control was more prevalent on spiritual matters:

The Session we absolutely ripped lumps out of each other but with a tremendous respect from the very concerned through to the very liberal wings of Christian thought ... and the decision at the end was that from each end of that spectrum we would hand over the decision, perhaps hand over the conscience burden to the minister, we would respect the Minister's decision.

3.4.9 Other themes

A number of other themes were discussed but space does not permit all the quotations to be listed. They include:

- Delay in decisions

The decision-making of the Church of Scotland in appointing a new minister is so lengthy, it destroys congregations.

I sometimes feel the General Assembly talks and talks and puts off decision-making and puts off decision-making and it all comes back the next year and they go through the same thing again ... You sometimes feel, for

goodness sake, kick (LAUGHS). You think, would you make a decision? How can you guide the people if you can't make a decision at the top?

- Localism

I think that the vision comes locally. It will never come from 121 George Street or even Presbytery per se. I think it's very much a local thing, born in the hearts of the local people for their parish.

- Genuine changes of heart following discussions

I had a strong view on one issue and I went to the meeting thinking ... there is no way I'm going to change my mind. And I was talking to ... going in saying, there is just no way I'm going to change my mind. And I came out thinking, that was a most brilliant meeting, everybody agreed, wasn't it? And it was only when I got home, I thought, I have completely changed my mind.

- Factionalism on committees of the Kirk

In all fairness the Board of ... was very, very politically driven.

A final theme which deserves mention was the importance of human qualities rather than structures:

Our previous elder used to ring the doorbell when he delivered the diary and he'd come in for a chat and would quite often just sit down and have a wee bit of a blether or something, but we could talk to him.

I can't say I'm persuaded by the weaknesses of the model that we have in our Church or by the supposed strengths of alternative model; they're only ever as good or as bad as the people who occupy those places, the grace with which they handle that position.

This could have a downside. One participant, commenting on the debates about human sexuality, said:

You know, I've come more to the conclusion it's blooming personalities that are actually more at play in this than we would give credit to.

3.4.10 Living with decisions

An alternative way of organising the data should be mentioned. One of the animating questions for the dialogues was 'What allows you to live with decisions with which you disagree?' This seemed important at a macro level (whole congregations departing) and at a micro level (general discontent with a church's direction). Here again there were positive and negative reports. Those who found decisions difficult to accept often spoke of things being done by powerful others: the Church's perceived hierarchy; a small backroom élite; and those with persuasive voices. Those in the opposite camp tended to speak of attention and respect being paid by those in authority. Some attributed success in this regard to a capacity to negotiate, including drawing out the perspective of those who may not naturally wish to voice their opinions:

I think the minister or whoever should say, you must say something here because there are always some people afterwards that mutter and ... oh, I wasn't listened to. But actually, they didn't – so I think the negotiator is somebody who's got to almost force people out of their comfort zone.

... people who don't have the skill to talk or don't have the confidence to talk, who'll sit in a meeting and they'll fume away ... the chair person has got a great [responsibility] cos these people walk out feeling very frustrated, very upset and in some cases, they leave the Church.

Here again we see the importance of leadership, but of a relatively novel kind; not so much taking the decision as leading the process by which the decision is taken. Participants consistently appreciated efforts to ensure their views were taken seriously. In this regard, consensus-based decision-making may have a place. While there seems little appetite at present for a formal process involving coloured cards⁴⁵, members, elders, session clerks

⁴⁵ Although this may be attributable to a lack of experience of the model working in practice

and ministers all spoke highly of situations when time was taken to achieve as broad a consensus as possible.

3.4.11 Having courage to hold difficult conversations

With a reasonable amount of time and care, the Kirk has a 'cushion of support' from its members. It is not limitless, however, and if pushed too far, people may simply leave.

Where discussion of difficult matters is concerned, it is helpful for all involved to make time to speak face-to-face, courteously and in a way which allows all points of view to be heard. This is counterintuitive: the more divisive the issue and the angrier the people, the greater is the need for courage to hold difficult conversations. Voting is part of the mix. As the recent Presbytery voting on same-sex ministers illustrates, however, voting is not sufficient on its own. The interplay between democratic accountability and inspirational leadership has been aired in the dialogues, with no particular conclusion. It looks as if this is an example of 'both, and'.

3.4.12 Conclusion

These dialogues could be viewed as the Church of Scotland holding up a mirror to itself. In a sense there are no surprises. The report is reminiscent of Ludwig Wittgenstein's remark: 'The problems are solved, not by giving new information, but by arranging what we have known since long.'⁴⁶ The Kirk has a long history and clearly the 'cushion of support' is robust. On balance the dialogues contained as many positive stories as tales of concern or disillusionment.

There are, however, significant challenges: the content of decisions and the manner of their taking came in for criticism. While little can be done about the former, this report contends that there is much to play for in the way decision-making is conducted. It has particularly highlighted two areas of concern: dysfunctionally large groups for some purposes; and the perception of lack of voice in the current arbitration procedures. It suggests that some simple steps could address these: giving people a

chance to express contrary views directly to decision-makers may seem disagreeable, but in the long run could enhance the legitimacy and durability of those decisions. It appears that many ministers and Kirk Sessions already seek wider consensus than a simple majority: the Church may wish to consider more formal mechanisms of consensus-based decision-making.

Care has been taken to use participant's own words as much as possible: folk clearly thought carefully about what they wanted to say. This also allows the reader to see how the various themes have been arrived at. It is hoped that the information contained in the report will be received in the spirit in which it was offered, as part of courteous and frank conversations about an institution which they hold dear.

3.4.13 Thanks

The Panel would like to express its gratitude to Professor Irvine for the skill and diligence he applied in carrying out and reporting on this piece of research. In addition, we thank the Rev Dr John Ferguson, the Convener of this group until May 2014 when his term on the Panel ended, for his willingness to continue his involvement with the consultations until their completion, and finally, the panel of Dr Cecilia Clegg, Mr Hugh Donald and Dr Michael Rosie who gave so willingly of their expertise in the earlier stages of the consultation.

4 Scenario Planning

4.1 The Panel's Report to the General Assembly of 2014 detailed an initiative aimed to help the Church of Scotland understand the missional context within which it operates, particularly as it is shaped by the increasing use of technology in what has been termed the 'Digital Age': one which '... presents the Church at all levels with an opportunity to communicate clear, consistent and effective messages'.⁴⁷ This ever-changing technological age, however, also raises questions for society in general

⁴⁶ Wittgenstein, Ludwig, *Philosophical Investigations*, Blackwell Publishing, 2009 (1953), s. 109

⁴⁷ Panel on Review and Reform report to the General Assembly of 2014, 2/8, section 4.4

about the use and impact of the technology and its applications.

4.2 To fulfil its aim to 'invite key stakeholders to discuss the implications of the scenarios'⁴⁸ that were developed through the Scenario Planning project reported upon last year, the Panel has continued to work with Professor George Burt of the University of Stirling and those who had been involved in the development of the scenarios in 2014. The profound and sometimes disturbing issues that surfaced throughout this project, particularly in regard to the need to recognise and respect human individuality and freedom alongside a respect for others and basic moral values drawn from the Judeo-Christian ethic, as well as the challenge of forming relationships in this ever developing digital age, has also challenged the Panel to find an appropriate format by which they can be presented to the wider Church in a clear and user-friendly way.

The Panel is in the process of exploring with those who have the appropriate expertise, the best means by which

this material can be presented to the Church, with the aim of encouraging discussions both within and beyond the Church on its own and society's engagement with the 'digital age'. It is proposed that these will be piloted in a few locations before refining them further for general release later this year. In this way, it is hoped to engender the sharing of views about the hopes, expectations and fears of those who may or may not welcome the changes brought about by increasing use of digital interaction in the world now and in the future, thereby leading to some discernment about how the Church might in turn learn from this change of age.

4.3 The Panel would at this stage like to acknowledge the particular contributions of Professor Burt, Sanctus Media, Mr Neil MacLennan, and the Revs Bryan Kerr, Jonathan Fleming, Russell McLarty and Sarah Ross, who have given willingly and significantly of their time to assist the Panel in its further exploration of the issues that have emerged.

In the name of the Panel

DONALD CAMPBELL, *Convener*
DAVID C CAMERON, *Vice-convener*

⁴⁸ *Ibid.*, 2/7, section 3.4

CHURCH AND SOCIETY COUNCIL

May 2015

PROPOSED DELIVERANCE

The General Assembly

1. Receive the report.

Social Justice (see sections 4-9 of the report)

2. Commend the report *Common Wealth? Sharing through tax and giving* to congregations and presbyteries for study and action, and instruct the Church & Society Council to work with others, including the Stewardship Department, to facilitate engagement and discussion of these issues, with relevant resources, across the Church, and with ecumenical partners.
3. Instruct the Church and Society Council to promote a national debate about tax, giving and wealth sharing in the context of economic and social inequalities and the transfer of fiscal and welfare responsibilities to the Scottish Parliament after May 2016.
4. Call upon Scottish and UK Governments to reform the tax system in order to promote the reduction of wealth and income inequality.
5. Instruct the Church and Society Council to pursue the concerns in the report *Time to rethink benefit sanctions*.
6. Welcome the deepening relationship between the Church and Society Council, the Priority Areas Committee of the Ministries Council and Faith in Community Scotland, and encourage the Council to continue to develop this in partnership.

Climate Justice (see sections 10-12 of the report)

7. Welcome the announcement of a moratorium on applications to drill for onshore shale oil and gas (fracking) and call on the Scottish Government to ensure that a full and proper regulatory process is in place before any such application is agreed.
8. Call on the Scottish Government to consider how to reduce dependence on fossil fuels for domestic heating and provide low cost and low carbon alternatives.
9. Instruct the Church & Society Council to bring a report on Energy and Fuel Poverty to the 2016 General Assembly.
10. Call upon the Scottish and UK Governments to work towards an outcome at the Paris Climate Conference in December 2015 that promotes climate justice.
11. Instruct the Church and Society Council to prepare resources and signpost members of congregations to campaigns and activities promoting climate justice at the Paris Climate Conference in December 2015.

Criminal Justice (see sections 14-17 of the report)

12. Instruct the Church and Society Council to engage with the Scottish Government and others both on the concerns raised in the report on corroboration and in taking forward a holistic approach to tackling violence against women.

International Justice (see sections 18-21 of the report)

13. Reaffirm the Church's position that nuclear weapons are inherently evil and instruct the Church and Society Council to continue to work for disarmament, including through support for an international Nuclear Ban Treaty.
14. Call on the UK Government to reverse its policy of refusal to support search and rescue operations in the Mediterranean, and to work with European partners to give more refugees (especially from the conflict in Syria) a safe way into Europe.

Education (see section 22 of the report)

15. Urge the Scottish Government, Education Scotland, Local Authority Directors of Education and Headteachers to make sure that Religious and Moral Education is provided for all pupils by specialist teachers, particularly those in 5th and 6th year.
16. Encourage school chaplains to take the opportunities provided by the Education Committee's training conferences for chaplains.
17. Encourage the Education Committee to examine the implications of Sir Ian Wood's Report *Education Working For All* and consider what further action the Church might take to promote Modern Apprenticeships.

Health (see sections 23-25 of the report)

18. Urge the Scottish Government to promote organ donation on the present system of consent and to monitor developments elsewhere.
19. Encourage congregations to consider promoting the *fleshandblood* campaign.
20. Urge members to join the Organ Donor Register, to advise their families and close friends of this decision, and to encourage them also to join.
21. Call on the Scottish Government to begin a wide review of the operation of current Mental Health and related legislation, especially with reference to the issues highlighted in the report *Human Rights and Mental Health*.
22. Encourage congregations to use the available resources to help overcome the stigma often associated with mental illness and to ensure that all are welcome in the life of their churches.

Politics and Government (see sections 26-28 of the report)

23. Celebrate the wide public engagement and high turnout in the 2014 Referendum, and instruct the Church and Society Council to continue to work for broad participation in the delivery of devolution of further powers to the Scottish Parliament and related matters.

Developments in the Council's Work (see sections 29-33 of the report)

24. Invite all congregations to:-
 - a. appoint a Church and Society contact person, if they have not already done so;
 - b. let the Council know who they are;
 - c. encourage them in their role.

25. 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.

REPORT

1. Introduction

1.1 It was “a year like no other” – so Radio Scotland kept telling us through 2014. The Church and Society Council helped the Church play its part in the two big events of the year. For the Commonwealth Games, we had our report last year on competitiveness in sport, and highlighted issues around human trafficking; we follow up on the theme of ‘Common Wealth’ with our report this year on tax, giving and wealth sharing. While the Church remained impartial on the Independence Referendum question, we followed up on *Imagining Scotland's Future* by creating space for respectful, faithful dialogue on our vision for Scotland's future amid passionately held views, inside the Church as well as outside.

1.2 That vision was not just for the referendum debate and its aftermath. The Church and Society Council's remit is to facilitate the Church's engagement with the national, political and social issues affecting Scotland and the world today, and in so doing we aim to reflect the gospel bias to the poor, the suffering and the struggling. That is to say we aim to see the world through the lens of social justice, to see ourselves and our world through the eyes of the most vulnerable as Christ calls us and to bear witness to the creative justice of God in all that we do.

1.3 That thread of creative justice – which speaks uncomfortable truth to power, not simply to point a finger of blame but to help build a better future - runs through this report. In reflecting that, we are called to be prophetic (in proclaiming that vision for fairer taxes or climate justice), pastoral (in caring for asylum seekers or those with mental health problems) and passionate (in seeking the best in education or in welfare). Weaving these approaches together effectively is a challenge we are glad to share with the whole church, from whose work we draw our credibility and whose witness we aim to resource and empower. It is because “we” (the Church) are there, at work, where people are hurting and hoping, that we can hear and reflect God's word for the created world; keeping that link strong and developing it are central to the Council's mission.

1.4 For the Council, this has indeed been a “year like no other”. Since completing last year's Assembly report we have had three different Council Secretaries and two Associate Secretaries, and our overall staffing has been reduced. We have used this as a creative time for review and reorientation. We are grateful to the Church at both local and national level for enabling the secondment of a parish minister to support the Council through a period of discernment and a referendum campaign between more permanent Secretaries, and with a new Secretary in post

we look forward with confidence to meeting the challenges ahead.

2. Executive Summary

2.1 General Assembly 2014

We offer a brief account of the action the Council has taken on the 87 Deliverances passed by last year's Assembly on receiving our report.

2.2 Social Justice

Our major report "Common Wealth" raises questions for church, society and governments on tax, giving and wealth sharing. We also report on work we have done, with partners, on Benefit Sanctions & Welfare Reform, on Food Banks (with a major conference taking place as we complete this report), and on supporting credit unions (including the launch of the Churches Mutual Credit Union). Our developing relationship with Priority Areas is also outlined.

2.3 Climate Justice

In the ongoing work of the Responding to Climate Change Project, our priority for the coming year is preparing for the Paris Climate Change Conference in December 2015; we have also begun discussions on disinvestment in fossil fuel companies. A significant report on fracking emerges from discussions across Scotland, and we have contributed to debate on Land Reform, in partnership with the General Trustees.

2.4 Gender Justice

Building on our report last year, the cross-Council Violence Against Women Task Group has taken this agenda forward.

2.5 Criminal Justice

This section describes the work of the Joint Faiths Board on Community Justice, the National Steering Group on Prison Visitor Centres (including the launch of the Polmont Family bus) and the ACTS Anti-Trafficking Group. We also offer a response to the proposed removal of the corroboration requirement in Scottish criminal law.

2.6 International Justice

As well as ongoing work with World Mission on Israel and Palestine, and our partnership with Christian Aid, we highlight the withdrawal of search and rescue in the Mediterranean for people seeking asylum in Europe

2.7 Health

Following the move in Wales from an opt-in to an opt-out system of consent for transplantation, we offer a reflection on the ethics of this issue, as well as an update on assisted suicide. A report on human rights in relation to compulsory treatment under mental health legislation responds to a concern raised from the floor at last year's Assembly.

2.8 Education

Our work on education covers support for chaplains and local authority representatives, along with ongoing engagement with national education bodies.

2.9 Politics & Government

We report the work of the Scottish Churches Parliamentary Office and responses to Government and Parliamentary consultations. We reflect on the referendum and the Church's part in that and in its aftermath; we also look towards the May UK Election.

2.10 Developments

Finally we describe our local involvement work in resourcing congregations and members, our developing relationship with the Joint Public Issues Team (Baptist, Methodist and URC), and the ongoing work of the Society Religion and Technology project.

3. Action relating to the 2014 Deliverance

3.1 The following table summarises actions taken in relation to the Church and Society deliverances agreed at the 2014 General Assembly.

2014 Deliverance	Activity and Outcome
<p>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.</p>	<p>Congregational and Presbytery contacts have been supported with regular bulletins and news throughout the year about opportunities to engage. Church and Society has continued a creative partnership with Mission and Discipleship, World Mission, CrossReach, Stewardship, and Ministries as well as external organisations including the Solas Festival, Christian Aid, ACTS, Church Action on Poverty, Eco Congregation Scotland and Scottish Churches Housing Action, as well as ecumenical partners. Council and staff members facilitated 'respectful dialogues' before and after the referendum, based on the work of <i>Imagining Scotland's Future</i>. Further information on the work of the Council in terms of local involvement can be found below at section 29.</p>
<p>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.</p>	<p>A briefing paper on Centralisation, Subsidiarity, Local Government and Democracy was published by the Scottish Churches Parliamentary Office in November. At the time of writing plans are in place for a day conference of interested parties to be held in the spring prior to the General Assembly, which will inform future thinking by the Council on this issue.</p>
<p>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 Church and Society Council to facilitate and support the development of positive relationships and fruitful encounter.</p>	<p>All Presbytery Clerks and Church and Society Contacts have been informed about the work that the Church of Scotland and partners are doing on issues around poverty, and resources and support from the department is available on request, including relevant information for local congregations, news about conferences and events, and responding to requests for speakers.</p>

<p>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.</p>	<p>A letter was sent to the Scottish Government and a meeting arranged with the Minister for Environment, Climate Change and Land Reform. Stop Climate Chaos Scotland have established a faith group to prepare action for the Paris Summit. The Council has worked with the European Christian Environment Network to prepare discussion materials, and the Church's Climate Change Officer attended an inter faith meeting with the World Council of Churches in New York.</p>
<p>6. 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.</p>	<p>Conversations have taken place and ideas exchanged about this issue; a fuller report can be found below at section 10.7.</p>
<p>7. Congratulate Eco-Congregation Scotland on its 300th church registration and encourage all congregations who are not yet members to consider becoming members.</p>	<p>A letter was sent to the chair of Eco Congregation Scotland, and the work of the organisation has been publicised frequently in C&S Council publications, including the promotion of Earth Hour, Creation Time and the <i>For the Love of...</i> campaign.</p>
<p>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.</p>	
<p>9. Commend the SRT Week of Prayer (8-14 June 2014) and encourage all parts of the Church to participate.</p>	<p>The first SRT Week of Prayer was publicised to Presbytery and congregational contacts and plans for the week in 2015 are being developed to help promote awareness more effectively.</p>

<p>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.</p>	<p>Conversations have developed with the Scottish Council of Voluntary Organisations and the Scottish Government. The issue was explored at the Church and Society conference in November 2014. Plans are in place to develop further resources for local congregations.</p>
<p>11. 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.</p>	<p>The report can be found below at section 23.</p>
<p>12. Urge that all involved in competitive sport play fairly, ethically, within the rules and within the spirit of the rules.</p>	<p>The Glasgow 2014 Commonwealth Games were a great showcase for competitive sport. The Church has continued to develop the ideas in the report by publicising to contacts and by being involved in a Mission and Discipleship Conference for youth/Sunday School leaders.</p>
<p>13. Encourage churches to ensure equality of opportunity of participation of all, for all of their activities, including those which involve sport and competition.</p>	
<p>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.</p>	
<p>15. Commend the expansion of sports chaplaincy to sports other than football and encourage it in a wide variety of endeavours.</p>	<p>A letter of thanks was sent to the Commonwealth Games chaplaincy team. More Than Gold featured on the Church of Scotland website. Sports Chaplaincy UK and Sports Chaplaincy Scotland have both been contacted, and leaflets about the Church’s work were distributed at the Sports Chaplaincy UK Annual Conference.</p>

16. Welcome the commitment of the Commonwealth Games Organising Committee to promote fair play by all competitors.	Correspondence has been sent to the relevant authorities.
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.	The Council has continued to engage constructively with initiatives to tackle sectarianism, and during the year have responded to a Scottish Government consultation on a definition of sectarianism.
21. Instruct the Council to work with the Social Care Council, Presbyteries and congregations to assist those affected by gambling addiction.	The Council has continued to work with other agencies and groups to seek to help those affected by problem gambling and remains willing to respond to requests for assistance, information or action.
22. 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.	The Scottish Government consulted on restrictions to Fixed Odds Betting Terminals, and the Council responded.

<p>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.</p>	<p>Since changes made by the Financial Conduct Authority over the last year, the very high rates of interest charged by payday lenders have been capped. The Convener wrote to the UK and Scottish Governments about this issue.</p>
<p>24. Encourage congregations to be sensitive to the new developments in fertility medicine and the implications these have for congregational and family life.</p>	<p>The Council's Society Religion and Technology Project has kept alert to opportunities to publicise and promote the issues in the 2014 report and is willing to help congregations with any queries or suggestions for action.</p>
<p>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.</p>	<p>In September the SRT Project briefed Scottish MPs ahead of a backbench business debate on mitochondrial replacement and public safety.</p>
<p>26. 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.</p>	<p>A discussion starter leaflet on kinship bonds has been published. This is suitable for individual or small group study; it introduces the topic and has a few questions for reflection. This leaflet is available for free from the Church and Society office.</p>
<p>27. 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.</p>	
<p>28. Encourage all congregations to support and promote adoption and fostering in association with the appropriate local authorities and services.</p>	<p>Contact has been made with Home for Good, and conversations with Barnardo's and other agencies continue. An article was published in October 2014's Life and Work on this issue.</p>
<p>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.</p>	

<p>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.</p>	<p>The Council continues to work with partner organisations who share similar goals, including the Church of England, the Methodist Church, the Scottish Episcopal Church, Church Action on Poverty, the Iona Community, the Poverty Truth Commission, Citizens Advice Scotland, the Poverty Alliance and the End Child Poverty Campaign in Scotland. The Council Convener has written to the Secretary of State for Work and Pensions, and the Shadow Secretary of State, informing them of the Church of Scotland's views and requesting a meeting. New work looking at the impact of benefit sanctions is reported below at paragraph 5.</p>
<p>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.</p>	
<p>32. Strongly urge the UK Government to avoid denigrating and blaming people for their poverty.</p>	
<p>33. Note the importance of involving people who are affected most by the decisions in the planning and implementation of welfare policies.</p>	
<p>34. Urge the UK Government to devolve responsibility for welfare and benefits to the Scottish Parliament.</p>	<p>The Council has raised this matter with the UK Government and in its response to the Smith Commission on further powers for the Scottish Parliament.</p>
<p>35. Approve the Priority Areas Action Plan Interim Review and commit the Church and Society Council to its ongoing delivery.</p>	<p>The Council has continued to work closely with the Priority Areas team on a number of issues and are actively looking at ways of strengthening working relationships with them and Faith in Community Scotland. The Council's commitment to express the Gospel bias to the poor, the suffering and the struggling in all our work has been reflected particularly in its response to the Scottish Government's "Good Food Nation" consultation (highlighting the scandal of people relying on food banks) and the conference "Beyond Food Banks". A working</p>

	group has been established to prepare a report on energy and fuel poverty for the General Assembly of 2016. Related work around poverty and economics can be found below at sections 4-9.
36. 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.	A conference, 'Beyond Foodbanks', was held on 28 February 2015. Further information about the Council's approach to food security can be found below at section 6.
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.	Scottish and UK politicians have been informed of the General Assembly's deliverance and the Council has sought opportunities to work with partner organisations and the Communication Department to publicise the issue.
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 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.	The Council has highlighted opportunities and initiatives designed to communicate these issues to church members at a local level, including a special Sunday (15 February 2015) to raise awareness, provide a platform for those affected by issues of poverty to share their story, and to provide information and worship materials for use by individuals and congregations.

<p>40. 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.</p>	<p>The report is included below at section 4.</p>
<p>41. Urge the Scottish Government to address issues surrounding funeral poverty in their forthcoming review of legislation relating to burials and cremations.</p>	<p>A letter was sent to the Scottish Government highlighting the 2014 report. A meeting has been held with COSLA to discuss this issue and plans are in place to work with them in the future. An information leaflet for congregations is planned. The issues was addressed at a joint faiths conference at the Conforti Institute in Coatbridge in December 2014. Further details about work relating to funeral poverty can be found below at paragraph 32.1.</p>
<p>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.</p>	
<p>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.</p>	
<p>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.</p>	

<p>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 Church and Society Council to continue to pursue action to tackle extortionate lending and promote alternative and affordable sources of credit.</p>	<p>The Council wrote a letter to the UK Government thanking them for taking action to curb some of the highest interest rates, and have been pleased to note new caps have been imposed by the regulator, the Financial Conduct Authority. The Council remains alert to future opportunities to promote alternatives to payday lenders. A report on our work to support Credit Unions can be found at paragraph 9.</p>
<p>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.</p>	<p>A letter of support and encouragement was sent to Alastair Cameron, Chief Executive of Scottish Churches Housing Action, and members of the Council were present at a special service marking the 20th Anniversary in Glasgow in January 2015.</p>
<p>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.</p>	<p>The CMCU was launched in February 2015. Church support for Credit Unions has continued to develop over the past year; for more information see the report below at section 9.</p>
<p>48. Commend National Ethical Investment Week (19-25 October 2014) and encourage all parts of the Church to participate.</p>	<p>A partnership with the Ecumenical Council on Corporate Responsibility led to an event in October 2014, which was well received by those attending. Plans are also being developed for this issue to have some prominence at Heart and Soul 2015.</p>
<p>49. Note the new name for the Joint Faiths Board on Community Justice and approve the revised constitution.</p>	<p>The Board has continued to meet throughout the year, a report of its main activities is included below at 14.</p>

<p>50. To consider the implications of the ending of corroboration in criminal trials and to report to the General Assembly of 2016.</p>	<p>The Council has considered a discussion paper and a small group was tasked with reflecting on the issues; see the report at section 16. It is noted that an independent review under Lord Bonomy is expected to report between the time when this report is finalised and the meeting of the General Assembly. The Church and Society Council may submit a supplementary report on this issue if it is appropriate.</p>
<p>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.</p>	<p>New support is now in place for visitors to Polmont YOI, wider development work continues and future funding is anticipated. A detailed report can be found below at 15.</p>
<p>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.</p>	<p>The Council has worked closely with the Scottish Episcopal Church on this issue, and the Council Convener and a representative of the SEC jointly gave oral evidence to the Health and Sport Committee during consideration of the Assisted Suicide (Scotland) Bill in January 2015. For further information please see section 24, below.</p>
<p>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.</p>	<p>Conversations have begun with the Theological Forum to explore this issue and it is hoped that a substantive report will be presented to the General Assembly in 2016 or 2017.</p>
<p>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.</p>	<p>The Council has offered its support and encouragement to Edinburgh Presbytery, who have: marked 12 October 2014 as a day of remembrance for all who have been affected by the issues (this Sunday fell during Pregnancy and Infant Loss Awareness Week);</p>

	<p>produced a resource pack offering worship leaders prayers of intercession.</p> <p>Morningside Parish and Edinburgh: St Margaret's held services for anyone in the community or the church who had been affected by recent or historic pregnancy or infant loss. Both SANDS Lothian and SiMBA publicised the services on their website and their publicity was circulated within Presbytery; and: called on the City of Edinburgh Council to rededicate the ground at Mortonhall.</p>
<p>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.</p>	<p>The Council is pleased to note that since the offensive campaigns emerged in the summer of 2013 they have not been repeated. The Convener has written to the Home Secretary and the Shadow Home Secretary to inform them of the Church's position and to seek a meeting with them to discuss these issues further. She urged them to refrain from making asylum and refugee issues a political football at the 2015 General Election.</p>
<p>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.</p>	
<p>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.</p>	<p>The Council is pleased to report that this ecumenical group is now convened by Hazel Watson, a member of the Church and Society Council. A report on this and related issues can be found below at section 17.</p>
<p>58. 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.</p>	<p>A working group has been formed, with representatives of Crossreach, the Safeguarding Service and the Theological Forum; the Council hopes to report on this in 2016 or 2017.</p>

<p>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</p>	<p>The Council has published a discussion starter leaflet 'Why Health Matters for Ministry: healing is more than physical healing', which is available from the Church and Society department in the Church Office and is ideal for personal information or reflection within a small group setting.</p>
<p>60. 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.</p>	
<p>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.</p>	<p>Several meetings have taken place with relevant agencies, patients and academics. A report can be found below at section 25.</p>
<p>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.</p>	<p>A letter has been sent to the Scottish Government and it is hoped they will offer a meeting to discuss this matter in the spring.</p>
<p>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.</p>	<p>The Council supports the Church of Scotland's Violence Against Women Task Group, for details of their work please see the report below at section 13.</p>
<p>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.</p>	

<p>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</p>	<p>The 16 Days of Activism Against Violence Against Women (Nov-Dec 2014) was marked by a successful social media campaign run by the Church of Scotland, involving a wide range of individuals involved in the life of the Church who agreed to 'Speak Out' about the issue and what it meant to them.</p>
<p>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.</p>	
<p>67. Welcome the continuing work of the Scottish Government on the issue of challenging violence against women.</p>	
<p>68. 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.</p>	<p>The Council supports the Church of Scotland's Violence Against Women Task Group, for details of their work please see the report below at section 13.</p>
<p>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 Church and Society Council, the Mission and Discipleship Council and others to publicise and promote related resources and issues.</p>	<p>This resource was regularly highlighted in the Council's E-news and was promoted by the Moderator during the 16 Days campaign in Nov-Dec 2014.</p>
<p>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.</p>	<p>A letter was sent to the Foreign Secretary expressing the Church of Scotland's concern and calling on the UK Government to confirm that they are doing all that is reasonably possible to ensure the safe return of those concerned, and taking the appropriate steps to help end these abhorrent incidents.</p>

<p>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.</p>	<p>Following a review and renewal of membership, the group is now a Task Group; a report can be found below at 13.</p>
<p>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</p>	
<p>73. 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.</p>	<p>A report on Parliamentary activity is included below at paragraph 26.</p>
<p>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.</p>	<p>The Convener of the Education Committee has raised this issue with the Cabinet Secretary for Education and Lifelong Learning at one of their regular meetings.</p>
<p>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.</p>	<p>The Council has held three conferences to support local authority representatives. Following representations, a proposed Scottish Parliament Member's Bill to abolish these representatives was dropped. A report on the work of the Education Committee can be found below at 22.</p>

<p>76. 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.</p>	<p>The Council maintains strong links with the Scottish Joint Committee on Religious and Moral Education (who run conferences for RME teachers) and with the Religious Education Movement Scotland (with whom a funding application has been lodged to develop online resources for RME). A report on the work of the Education Committee can be found below at 22.</p>
<p>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.</p>	<p>These concerns were raised at a meeting with Mike Russell MSP, then Cabinet Secretary for Education and Lifelong Learning, with officers from Education Scotland and were included in a letter to the new Cabinet Secretary, Angela Constance MSP. A report on the work of the Education Committee can be found below at 22.</p>
<p>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.</p>	
<p>79. Encourage all parts of the church to pray for the success of peace talks in Syria and Israel/occupied Palestinian territories.</p>	<p>The Council has worked with World Mission, Christian Aid and the Scottish Episcopal Church to run prayer vigils on the 24th of each month as part of the ACT Alliance campaign to pray for peace in the Middle East. These events have also been promoted on the Church website, and through other publicity.</p>
<p>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.</p>	<p>The Council Convener wrote to senior members of the UK Cabinet including the Secretaries of State for Defence and Foreign and Commonwealth Affairs. The Convener also wrote to Scotland's MEPs elected at the European elections in 2014.</p>

<p>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 Church and Society Council to continue to work for peace and justice.</p>	<p>The Council has continued to seek to make positive contributions in the public square on issues of international peace and justice. A fuller report on international issues can be found below at sections 18-21.</p>
<p>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.</p>	
<p>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.</p>	
<p>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 to pray for the Faslane Easter Witness for Peace to be held on Saturday 28 March 2015.</p>	

<p>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.</p>	<p>The Council has written to Forces Chaplains and a letter has been sent to the Ministry of Defence.</p>
<p>86. 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.</p>	<p>The Council Convener has written to the Secretary of State for International Development, the Shadow Secretary of State, and other politicians including Scottish MPs. A Private Member's Bill introduced by Michael Moore MP to enshrine this target for future governments is, at the time of writing, being considered by the UK Parliament</p>
<p>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 raise in the report.</p>	<p>Correspondence and messages from the Council Convener to relevant and appropriate groups and individuals were sent out.</p>

SOCIAL JUSTICE

4. Common Wealth? Sharing through tax and giving

Now the whole group of those who believed were of one heart and soul, and no one else claimed private ownership of any possessions, but everything the owned was held in common. With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. They laid it at the apostles' feet and it was distributed to each as any had need.

Acts 4: 32-35 (NRSV)

4.1 Introduction

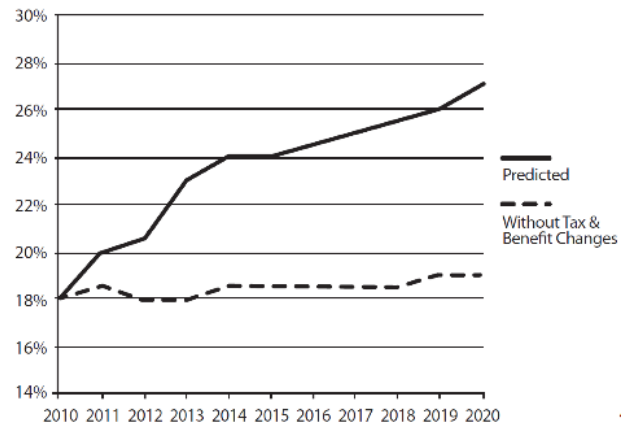
4.1.1 The political and financial landscape of our country is evolving. The work of the group writing this report began in 2013 and we are completing it in 2015 in a post referendum Scotland. And indeed by the time this report is presented to the General Assembly there will have been a UK General Election. However this report is an attempt to encourage people to reshape their attitude towards tax, financial giving and wealth sharing.

4.1.2 During the referendum campaign and following the referendum there has been a ground swell in the number of people getting involved in politics at a grass roots level. We have seen the growth of the Common Weal movement and other groups such as Women for Independence. There appears to be an appetite for

exploring new ways and different ways of financing government and sharing wealth. In this report we also explore attitudes with in the church towards our own system of financing the work of the church.

4.1.3 We are living in times of ‘austerity’ so we are told. However, in the UK today the richest 10% of the population own 44% of the wealth, while the poorer half owns a mere 9%⁴⁹. According to a report by the company Credit Suisse, this level of inequality has continued to grow since 2007⁵⁰. That the rich might become richer⁵¹ in times of austerity suggests that it is not just what a country has, but what a country does with what it has that impacts upon its levels of poverty. Nowhere is this reality more poignantly presented than by the Institute for Fiscal Studies who have calculated the impact of the UK Government’s tax and welfare reforms on the increased levels of child poverty within the UK:

4.1.4 This graph is a forecast of the proportion of children living in relative poverty and is based on data calculated by the Institute for Fiscal Studies. It shows the estimated proportion of child poverty in the UK, compared with an estimated level of child poverty if the UK Government’s tax and benefit changes since 2010 had not been implemented. Proportion of children living in poverty:⁵²



4.1.5 Despite these figures, reports within the media and by those in power often give the impression that the poorest and vulnerable are a burden, and that the cost of supporting them is to blame for the country’s current financial situation⁵³. The sentiment presented to us is that decreasing expenditure, primarily through budget cuts, rather than increasing revenue, is our only course of action. However, more than thirty years of widening wealth inequality, an ongoing political rhetoric against the poor, and the economic crash of 2008 are among the many triggers that have sparked a growing concern about our existing economic system.

4.1.6 Through a series of reports on justice and the markets, culminating in the report of the Special Commission on the Purposes of Economic Activity in 2012, the Church has formed the view that ‘business as usual’ is not tenable. We must reassess our relationship with wealth, how we share it, and how it shapes our relationships with one another. At a time of growing national and global inequality this report explores our attitude to wealth and tax, the ineffectiveness of current taxation policies to address poverty and inequality, and

⁴⁹ http://www.ons.gov.uk/ons/dcp171776_362809.pdf , accessed 10/12/2014, p.1,

⁵⁰ <https://publications.credit-suisse.com/tasks/render/file/?fileID=60931FDE-A2D2-F568-B041B58C5EA591A4>, accessed 10/12/2014, p.33

⁵¹ http://b.3cdn.net/nefoundation/9f13eb419294bb7cfe_abm6bc76e.pdf , accessed on the 17/12/2014

⁵² <http://www.ifs.org.uk/comms/r78.pdf>, accessed 10/12/2014, p.30

⁵³ <http://www.jointpublicissues.org.uk/wp-content/uploads/2013/05/Truth-And-Lies-Report-smaller.pdf>, accessed 10/12/2014, p.27

possible alternatives which should be discussed and considered. The premise of this work, as laid out by Angus Ritchie in Christian Aid's latest report '*Tax for the Common Good*', is that:

The promise of a good tax system is that it stops 'charity' from being a set of one-way transfers ameliorating an otherwise unjust economic order. Rather, a tax system which promotes good governance, which enables the state to provide a robust, accountable framework in which civil society can flourish, and which shares the fruits of creation more equitably, can help every citizen to participate more fully in the 'charity' for which we were created.⁵⁴

4.1.7 The Church of Scotland's 2012 report *A Right Relationship with Money* begins by saying: "Love of our neighbours is the ultimate test of our economic arrangements. All economies are embedded in social relationships."⁵⁵ From this interdependent perspective the purpose of an economic activity should be as much about wealth distribution as wealth creation. The way in which we share what we have denotes something of the quality and type of relationship we hold with each other. While there are several ways to spread wealth across society, such as wages for employees, profits for shareholders and, goods and services which can benefit society, the focus of this report is the method of direct re-distribution through resource sharing, charitable giving and taxation. We offer this report as a challenge within and outwith the church to look beyond the paradigm of personal advantage and explore how that which is God's can be used in the service of all.

4.1.8 Throughout scripture we repeatedly encounter the challenge to set aside individual selfishness and to live with and for others as we seek to build God's kingdom⁵⁶. The money and possessions we acquire in life depend on

how our society allows the resources of God's creation to be exploited, kept, used and shared for the benefit of others or ourselves. Our 'ownership' of the fruits of God's creation is only temporary and conditional. Ultimately what we have is not ours but God's and so should be used to build God's kingdom. As God freely gives in love we are challenged to hold nothing back. The redistribution and sharing of our wealth is not a burden to be avoided but an act of service in our relationship with Christ and one another. This is the basis of our understanding of Christian stewardship. This report seeks to explore what this understanding and model might mean firstly for our understanding of taxation, before going on to explore how we individually can share our money, possessions, time and talents.

"A Nation State is a kind of community with a sense of being 'we', belonging together, sharing resources and responsibilities entailing diverse modes of neighbourliness, some of which are exercised locally at the community level and some through national institutions, including the tax office!"

Tax for the common good: A study of tax and morality, October 2014, p.14 (Christian Aid)

4.2 Taxation: towards a new appreciation of tax

4.2.1 The dictionary definition of tax is 'a compulsory contribution to state revenue levied by government on personal income and business profits or added to the cost of some goods, services, and transactions'⁵⁷. While this adequately describes the mechanism of taxation it does not begin to answer the more significant question: what is it for?

4.2.2 When the word 'tax' is mentioned, most people think of income tax but there are a variety of ways of collecting tax, some of which are more 'hidden' eg National Insurance and VAT.⁵⁸

⁵⁴ Ritchie A, *Tax for the common good: A study of tax and morality*, October 2014, pp. 21-22 (Christian Aid)

⁵⁵ "A right relationship with Money", The church of Scotland Special Commission on the Purposes of Economic Activity (May 2012), p.12

⁵⁶ Luke 14:25-35 is a good example of this

⁵⁷ Oxford Concise English Dictionary tenth edition, Oxford University Press

4.2.3 Through these different levies taxation is meant to fund the activities of the state such as education, healthcare, welfare and defence. A theology of tax then is in some way part of a theology of the state. If Christians accept the necessity of government, then we accept the necessity of taxes. Moreover, taxes are more than a source of government revenue. They are often used to encourage behavioural change; *eg* for tobacco. Broadly speaking then, taxes help shape our society; providing both funding for national institutions and incentives for desired behaviours.

4.2.4 Richard Harries, former Bishop of Oxford, says that "Taxes exist between what we want in our best moments and the much lower standards we habitually observe."⁵⁹ And a 2003 Church and Nation Report on *Theology of Taxation* observed: "The problem in our view is not the lack of funds but lack of the will to provide the necessary funds...We can afford it if the will to do so is there. We submit that Christians should be in the vanguard of those working for a change of will in this regard."⁶⁰

4.2.5 In 2012 the Church received the report of the Special Commission on the Purposes of Economic Activity and agreed that reducing inequality should be a primary goal of government. The Special Commission said that it was right that the heaviest burden of taxation should be placed on those most able to pay, in the context not only of raising revenue to pay for state expenditure, but with the principle of challenging inequality at the centre. The General Assembly agreed a target of reducing the difference in wealth of the top 20% and bottom 20% from 7.2 times in 2012 to 6 by 2025 and to 4 by 2040. The success of such targets will require a review of the current taxation system within the UK. In particular, a change from supporting taxation that benefits us individually, to

supporting a system that allows us to serve one another. It is important that the Church and its members let politicians know that there is public support for changes in society; including a potential increase in taxes for those of us who can afford it.

4.2.6 An appreciation of taxation inevitably relates to an understanding of the type of society we live in and a shared vision of the society we wish to create. In an ideal scenario taxation is about redistributing the country's wealth in a way that we all benefit. Provisions such as education, policing, defence, the National Health Service and much more are funded through our taxes. Individuals and multinational corporations, who have been criticized for tax avoidance, benefit from the rule of law and state infrastructure. A functioning state relies on taxation to contribute to a good standard of living and for a positive economic and business environment.

4.2.7 Romans appears to call us to pay taxes even when it comes at personal cost but without personal benefit. Paul in Romans 13 urged that Christians should be subject to state authorities:

*Therefore one must be subject [to the authorities]... For the same reason you also pay taxes, for the authorities are God's servants, busy with this very thing. Pay to all what is due to them- taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honour to whom honour is due.*⁶¹

4.2.8 Paul's argument is particularly challenging: he suggests that taxes should be paid because governments are in the business of doing God's work. But what should happen when we feel that governments are not pursuing this business – are we to stop paying tax? Paul continues: "Owe no one anything except to love one another; for the one who loves another has fulfilled the law... Love does no wrong to a neighbour; therefore, love is the fulfilling of the law"⁶². While at the end of Romans 12: 21 we are

⁵⁸ https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/372565/disag-main.pdf, accessed 04/12/2014, p.11

⁵⁹ R. Harries, *Is There a Gospel for the Rich?: Christian Obedience in a Capitalist World* (Mowbray, 1992), p.9

⁶⁰ RGA 2003 – Committee on Church and Nation *Theology of Taxation*, p. 12/38-39, para. 5.3

⁶¹ Romans 13:5-7

⁶² Romans 13:8, 10

told "If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head. Do not be overcome by evil, but overcome evil with good." In both these verses the thread is clear: Paul calls the church to overcome evil by giving of oneself, sharing with ones neighbour and contributing to the common good. Our understanding of Paul's call to Christians to pay tax, then must be set in the context of love for our neighbour⁶³. We might add that by opting out of paying taxes, we may be said to lose the legitimacy of voicing our opinions about how they are implemented or spent.

4.2.9 Most debates about tax in our own culture are about the rate of tax, how tax is spent, and what social good we can expect from taxation policy. Familiar arguments include the following:

- too high a rate of taxation on wealth or business discourages entrepreneurs and business investment
- tax should be used to increase the price of potentially antisocial activities, such as gambling or alcohol
- tax policy should aim to lessen inequality between rich and poor
- tax allowances should be used to help families, eg those with children, or couples who marry
- charitable giving can be encouraged through the use of Gift Aid 'topping up' gifts, and tax breaks for donors

4.2.10 More recently, interest has focussed on the issue of tax avoidance⁶⁴ by wealthy individuals or multinational corporations using legal means to avoid what many would see ought to be a proportional contribution to the tax take. A number of leading companies have been found to be paying little or no corporation tax, by use of legal

and accounting methods which, whilst strictly lawful, are widely seen as unethical.

4.2.11 In their work on this issue Christian Aid have understood taxation to be part of the relationship we have with one another. Relationships in the modern world are complex: often our social networks are not as broad or diverse as they might be. As a result the neighbour who could most benefit from our tax payments may not be personally known to us. In this instance the state can act to make those connections for us, collecting taxes from some and spending the money in a way which benefits society as a whole. Where it is felt that the state is failing to do this, the church must speak out and keep the government to account.

4.2.12 Moreover, not only then is it essential that Trans-National Corporations and other businesses pay the taxes required of them, but also that citizens are given the opportunity to contribute to the 'Common Weal', for such contributions have the potential to strengthen relationships and increase accountability. Although it must be acknowledged that not all taxes are spent on protecting human life, the ethical imperative of putting other human beings before our own selfish interest is grounded in Gospel principles. And it is the opportunity to contribute to the well-being of each other that should inform our attitude to taxation.

4.2.13 *The Gospel and the Rich*⁶⁵ offers insights into parts of the Bible which deal with taxation. It notes that: "in both the Old and New Testaments, the Bible has little to say on taxation for non-religious purposes"; and that: "In the Old Testament, the concept of taxation as a means of redistributing wealth is seen in terms of physical goods rather than monetary profit" (cf Deuteronomy 24, re: the harvest gleanings). Yet the Christian Aid paper points to a story of a king setting a fair tax (p7):

⁶³ The Gospel and the rich: theological views of tax A Christian Aid report June 2009. Part I: 'Theology, tax and Christian Aid', Paula Clifford, head of theology, Christian Aid; The Contextual Theology Centre, London <http://www.christianaid.org.uk/images/the-gospel-and-the-rich.pdf>, accessed 5/03/2014, p.7

⁶⁴ Tax avoidance: 'legal evasion of payment of tax'. Tax evasion: 'illegal evasion of payment of tax' (Chambers Dictionary)

⁶⁵ *The Gospel and the rich: theological views of tax*, Christian Aid: June 2009 <http://www.christianaid.org.uk/images/the-gospel-and-the-rich.pdf>

One example in the Old Testament is the tax imposed by King Jehoiakim. Faced with huge financial demands from the Egyptian Pharaoh, the king taxes people proportionately: 'He exacted the silver and the gold from the people of the land, from all according to their assessment' (2 Kings 23:35). This is more likely to have been a pragmatic decision, seeking wealth from those most able to provide it, than a social model, but it was very much in the community's interest to conform, given the Pharaoh's previous record of violence against the kings of Judah.

4.2.14 In a way, this is a fair tax for an unfair purpose- the Pharaoh was blackmailing the nation of Judah. However, the power politics were such that King Jehoiakim clearly felt that he had no choice but to meet Pharaoh's demands to maintain peaceful relations. Yet he does so in a way that people pay according to their means.

4.2.15 Turning to the New Testament, Angus Ritchie of The Contextual Theology Centre, London, notes: "Taxation features heavily in the context of Jesus' own life and ministry"⁶⁶ (p21). Jesus is born during a census for a Roman poll tax. One of the allegations at his trial before his crucifixion is that he advocated non-payment of tax (Luke 23:1-4). Tax collectors worked for Rome on a franchise type model and were proverbial outcasts notorious for their dishonesty, yet Jesus reaches out even to *Matthew and Zacchaeus. Along with land rents, taxes to the temple, local rulers, and the Romans helped to ensure that a small elite benefited from the labour of a peasant class.*

4.2.16 We might also note the following descriptions of taxation in Jesus' time:

Taxation in Roman Palestine was extractive, that is, designed to exert elite control over agrarian production. In the society of early Roman Palestine, villagers preferred to conduct business along the lines of reciprocity; but, since elites controlled taxation (land products), labor, and commerce, redistributive

arrangements tended to prevail. Caesar's agents collected taxes and redistributed them to clients. The priests and the Jerusalem temple collected offerings and redistributed them. Redistribution exchanges were replicated throughout society. Their major impact was to remove most goods from the control and enjoyment of most people. The terms "extraction", "redistribution" and "tribute" reflect the political nature of these distributive mechanisms. All of these terms emphasize that the benefits in ancient economy flowed "upward" to the advantage of elites.⁶⁷

And:

The question put to Jesus, 'Is it lawful to pay taxes to the emperor?' is not an academic one – it was a burning issue. The tax in question was the hated poll tax, imposed by the Romans in AD6 when Judea became a Roman province, and it had already been the cause of a bloody revolt. If Jesus had said no, he would have laid himself open to charges of political agitation; if he had said yes, he would have alienated the people. Using the visual aid of the Roman silver coin bearing Caesar's head (and surprisingly the Jewish leaders seemed to have one on them even though it was considered offensive), Jesus' reply was that the Roman government had a legitimate demand on people's income. But much more important are the demands of God.⁶⁸

4.2.17 *Is tax theft?* There are those who claim that tax is theft⁶⁹ and the Bible is against theft (Exodus 20.15). Yet the whole notion of 'private property' is brought into question when we sing 'The earth belongs unto the Lord' (Psalm 24). For all that we are and all that we have ultimately belongs to God.

⁶⁷ KC Hanson and Douglas E Oakman, *Palestine in the time of Jesus: Social Structures and Social Conflicts*, Augsburg Fortress 1998, p.116

⁶⁸ Paula Clifford, *The Gospel and the Rich*, p7

⁶⁹ Murray Rothbard argues that taxation is theft in 'The Ethics of Liberty' New York University Press 1998.

⁶⁶ *The Gospel and the Rich* (Christian Aid etc.) – appended paper, p. 21

4.2.18 The Christian Aid report makes an interesting comparison between Pharisaic legalism and those who use the law today to avoid paying their dues. It quotes a code of conduct for taxation developed by tax expert and anti-poverty campaigner Richard Murphy⁷⁰: “Tax planning seeks to comply with the spirit as well as the letter of the law”. The spirit and the letter is, of course, a Gospel phrase:

The insistence of [the] ‘Code of Conduct’.. on upholding the spirit of the law has a sound theological basis in terms of maintaining the relationship with one’s neighbour and is rooted in New Testament teaching. Indeed, the tax avoider’s obsession with the intricacies and loopholes in tax legislation strangely mirrors the pharisaic dedication to scrutinising the letter of the law in minute detail. For while the Pharisees as portrayed in the Gospels saw themselves as upholding a thorough-going obedience to the law, they were in fact promoting an excessive legalism at the expense of their neighbours’ wellbeing: ‘Woe to you Pharisees!’ says Jesus. ‘For you tithe mint and rue and herbs of all kinds, and neglect justice and the love of God’ (Luke 11:42).⁷¹

4.3 Christian Stewardship as a Model for Taxation

4.3.1 In the Church of Scotland ‘stewardship’ is usually understood as how the Church uses and transforms the contributions from its members of their time, skills and crucially money. There are parallels between the money collected from congregations into the central Ministry and Missions fund and secular taxation. Both might be perceived as being imposed by a distant centre on a reluctant local community.

4.3.2 Within this discussion it is worth re-affirming that the Church of Scotland is a national church with a territorial ministry. This ministry of interdependence and mutual support binds congregations together. It is a

model that relies upon a responsible attitude to both the ingathering of resources and the employment of these for maximum effect and has given rise to the National Stewardship Programme which: “calls for some action in every congregation in relation to the teaching and promotion of Christian stewardship every year.”⁷² It is a model which might usefully be affirmed not only for the Church’s wellbeing but as an example to those charged with the welfare and cohesion of Scottish society.

4.3.3 Christian Stewardship proclaims that the earth is the Lord’s and all that is in it, the world and those who live in it; for he has founded it upon the seas and established it on the rivers.⁷³ God is the author of all that there is, material and non-material. It is by the abundant grace of God that we are created, called, redeemed and sanctified. Our God is a God of relationship – in Trinity and with all the people of God. We are brought into this relationship through the life, death and resurrection of Jesus Christ and as part of the universal plan of salvation.⁷⁴ We are invited to share the grace of God; it is through grace alone we are bound to God and to one another, and it is what prompts us to look out for our neighbour’s welfare as much as our own. Grace works for us, and through us.⁷⁵ It flows through our relationship to God, our relationships in Christ’s name, and our relationship to the world.

4.3.4 However both in the Church and in wider society grace is confronted with fear. Fear resists the free and fair sharing of God’s material and spiritual blessings. Fear insinuates that *there is only so much prosperity to go around, and it should go to those most deserving*. This fear drives political rhetoric about ‘hard-working families’ and ‘benefits scroungers’. Fear of scarcity does not recognise need as the basis for help, but instead, masquerading as necessary measures in a time of austerity, it puts the blame on the shoulders of those who are vulnerable for not doing the right thing. Prof John M

⁷⁰ Richard Murphy, ‘A Code of Conduct for Taxation’ Association for Accountancy and Business Affairs, Tax Justice Network, and Tax Research LLP, October 2007. Quoted in *The Gospel and the rich*, p12.

⁷¹ *The Gospel and the Rich*, p.11 (Christian Aid, 2009), <http://www.christianaid.org.uk/images/the-gospel-and-the-rich.pdf>

⁷² CoS General Assembly Reports 2013, pp.1-5

⁷³ Psalm 24:1-2

⁷⁴ Eph:1.10, Eph:3.9, Col:1.25.

⁷⁵ Eph 2:8-10

Hull⁷⁶ argues that the secrecy and vagueness and societal taboos about talking about money and wealth and income are part of the problem; raising up a money god with special mysterious and powerful influence. The money god is utterly selfish, and has made people believe that money belongs to individuals. But like everything humankind shares on this planet, money is social. Money is a community asset, and good taxes are a way we can give to support the community and as such should not be feared.

4.3.5 Christian stewards know that “The Bible is about abundance”⁷⁷, and that: “appearance notwithstanding there is enough to go around, so long as each of us takes only what we need. In fact, if we are willing to have but not hoard, there will even be more than enough left over.”⁷⁸

“Our economic culture needs to be shaped by public values which promote social cohesion and common good. These values need to be translated into enforceable regulations. We need an ongoing public conversation about the relationship between ethics and economic policy, and the churches have a vital role to play in this debate.”

From *A Right Relationship With Money*, a report of the Church of Scotland Special Commission on the Purposes of Economic Activity, May 2012

4.3.6 Jesus’ parables are illustrative here. The Parable of the Good Samaritan⁷⁹ suggests that relationships are central to faith (“Imperfect or broken relationships between ourselves as human beings and between us and God results in unjust behaviour towards one another and a damaged relationship with God”⁸⁰). In Christianity, living

a life of righteousness is about loving God and doing good where one can. The Parable of the Talents⁸¹ calls Christians to use their God-given time, ability and money for the work of the Kingdom. (A more detailed consideration of this parable is available online).

4.3.7 The Parable of the Dishonest Servant⁸² teaches the wisdom of investing in relationships. The Parable of the Prodigal Son⁸³ shows that even in the face of failure and crisis it is possible to make decisions which are generous, faithful and unencumbered by the normal concerns for wealth, and that the promise of eternal life cannot be assured through how we dispose of our material possessions, but by a radical trust in God’s abundant grace.

4.3.8 Because God is gracious and the source of all graces we are as free as the Samaritan to make good decisions which will facilitate a meaningful life for ourselves and our neighbours. As recipients of grace we have an inherent responsibility to all those who are equal recipients of God’s grace so that ‘Justice, forgiveness, reconciliation and equity is ours to strive for in every relationship.’⁸⁴ Indeed:

*Our duty, according to the parable, is a duty of care, justice informed by love, to our neighbour, who is every person, everywhere, in every time. Our responsibility neither rests on reciprocity nor on contract. Nor is it limited by nation. It inheres in our common humanity. Just as the Samaritan was the quintessential outsider, hated and scorned, so human rights, if they mean anything cannot be only for those we affirm and approve.*⁸⁵

⁷⁶ Blaspheming the Money God, *RE Today*, [Christian Education Publications] Vol. 27 No.1 Autumn 2009. pp. 4-5

⁷⁷ Brueggemann *Enough is Enough* p. 1

⁷⁸ *Ibid.*

⁷⁹ Luke 10:25-38

⁸⁰ The Gospel and the Rich: theological views on tax, Christian Aid June 2009, p. 5 <http://www.christianaid.org.uk/images/the-gospel-and-the-rich.pdf>

⁸¹ Matthew 25:14-30; Luke 19:11-27

⁸² Luke 16:1-13

⁸³ Luke 15:11-32

⁸⁴ *Ibid.* para. 2.8.2

⁸⁵ Human Rights: what does God require of us? Justice informed by love, Reports to the General Assembly of the Church of Scotland, May 2013, Supplementary report of the Church and Society Council, para 2.5.3 http://www.churchofscotland.org.uk/_data/assets/pdf_file/0019/13843/Supplementary_report.pdf

4.4 Our attitude to those who struggle against poverty

4.4.1 Public attitudes towards the vulnerable and marginalised within society are constantly shaped by the rhetoric within the media and politics which can demean, stigmatise and blame people for their poverty. 'The war on the poor' has not gone away. The language of 'benefit scroungers' contrasted with 'hard working families' incites feelings of resentment towards those who receive welfare support; but it ignores the truth that in-work poverty is greater than out-of-work poverty⁸⁶. In fact there are currently so many low paid jobs that tax credits are needed to avoid the sort of desperation that leads people to go to foodbanks.

4.4.2 The issues raised in the 2013 joint report (published by the Church of Scotland, Methodist Church, United Reformed Church and Baptist Union of Great Britain) *Lying to ourselves: ending comfortable myths about poverty*⁸⁷ are still relevant. Understanding the systemic injustice which leads to poverty and inequality is key to building a society which is fairer and cohesive rather than divided and unequal. The 'war on the poor' has been a major driver in the hardening of public attitudes towards welfare and poverty. According to the British Social Attitudes Survey, during the 1991 recession 58% of people were in favour of higher spending on welfare even if it meant higher taxes. By contrast, In 2011, following the recession of 2008, this figure had fallen to 28%. Support for more benefits for people with disability fell from 63% in 2008 to 53% in 2011. Whether it be the political discourse, print media, televised or social media, it is often the case that those who have the greatest ability to shape public attitudes within society are not those who are on the margins of society. It is the responsibility of the church to encourage love of one's neighbour, and to ensure that those who are vulnerable and marginalised have a voice in the public square.

⁸⁶ <http://www.jrf.org.uk/sites/files/jrf/MPSE2013.pdf>, accessed 10/12/2014, p.26

⁸⁷ <http://www.jointpublicissues.org.uk/wp-content/uploads/2013/02/Truth-And-Lies-Report-smaller.pdf>, accessed 10/12/2014,

4.4.3 Alongside practical redistributive measures then, the church and others must affirm and work to promote the cause of those who are vulnerable within society and with it the message that we all have a part to play in contributing to the common good.

4.5 Towards a Different Approach

4.5.1 The argument about the common good is echoed in the cogent and clear message in Pope Francis' 2013 Encyclical *Evangelii Gaudium*; itself a gift to the church universal. Church groups of all traditions will benefit from studying it in the context of their own life and witness. Chapter Four, *The social dimension of evangelisation*, underlines the importance of social justice as integral to the authentic mission of the church.

Extract from *Evangelii Gaudium*, (the Joy of the Gospel)

Pope Francis, November 2013

203. The dignity of each human person and the pursuit of the common good are concerns which ought to shape all economic policies. At times, however, they seem to be a mere addendum imported from without in order to fill out a political discourse lacking in perspectives or plans for true and integral development... Business is a vocation, and a noble vocation, provided that those engaged in it see themselves challenged by a greater meaning in life; this will enable them truly to serve the common good by striving to increase the goods of this world and to make them more accessible to all.

204. We can no longer trust in the unseen forces and the invisible hand of the market. Growth in justice requires more than economic growth, while presupposing such growth... I am far from proposing an irresponsible populism, but the economy can no longer turn to remedies that are a new poison, such as attempting to increase profits by reducing the work force and thereby adding to the ranks of the excluded.

205...Politics, though often denigrated, remains a lofty vocation and one of the highest forms of charity,

inasmuch as it seeks the common good. We need to be convinced that charity “is the principle not only of micro-relationships (with friends, with family members or within small groups) but also of macro-relationships (social, economic and political ones)”. I beg the Lord to grant us more politicians who are genuinely disturbed by the state of society, the people, the lives of the poor! It is vital that government leaders and financial leaders take heed and broaden their horizons, working to ensure that all citizens have dignified work, education and healthcare. Why not turn to God and ask him to inspire their plans? I am firmly convinced that openness to the transcendent can bring about a new political and economic mindset which would help to break down the wall of separation between the economy and the common good of society...

4.5.2 Prayer and understanding, study of the Bible and common worship – these are the privileges and responsibilities of all Christians who seek justice and wholeness in our own lives and for society. Thus equipped we may address the ethical decisions surrounding issues of tax, giving and sharing.

4.6 The Joy of Tax

“An efficient and fair taxation system is essential to reducing inequalities in our society. Because taxes are used to support a just and compassionate society, paying tax can be viewed as a social obligation akin to loving one’s neighbour. But there is mounting evidence that the taxation system in the UK is not working well: not all people are paying taxes in proportion to their wealth and income.”

From *A Right Relationship With Money*, a report of the Church of Scotland Special Commission on the Purposes of Economic Activity, May 2012.

4.6.1 The 2003 Church and Nation report on a *Theology of Taxation* set out a number of criteria for assessing the ethics of a particular tax system:

- One in which people give cheerfully in recognition of that which has been graciously given to us.
- One which is designed to offer justice to all.
- One which provides the means for a community to offer all of its members dignity and equality of opportunity.

4.6.2 The 2003 report also set out clear preferences for direct over indirect taxation, and that fundamentally taxes should be levied on the ability to pay and have a real connection with either income / property or through participation in financial transactions such as buying goods or services.

4.6.3 Of particular note in this area is Christian Aid’s work to hold companies to account on this matter through working with governments to tighten legal and regulatory frameworks and by challenging a culture that says it is acceptable to avoid paying taxes. While company directors often refer to fiduciary duty, the way this concept has been narrowly interpreted (to refer to a legal duty to maximise profits) and used in isolation of other social and moral obligations is increasingly being challenged. In this area the reports by Christian Aid are a prime example of the role the church can play both in tightening the system but also in changing attitudes towards tax.

4.7 Wealth Sharing

4.7.1 Equality, fairness and justice were the top three values identified in the Church’s community consultation process held in the run-up to the referendum.⁸⁸ The ideas and aspirations of church members when asked to think together about Scotland’s future were shaped by our attitude to money; scrapping Trident and using the savings for social good, challenging consumption and materialism and the promotion of wealth and prosperity as virtues. On fiscal matters, many of the responses during these consultations called for radical redistributive tax systems. The bible tells us that we all have a part to play in each other’s wellbeing.

⁸⁸ Our Vision: Imagining Scotland’s Future (Church of Scotland, 2014), p. 9

4.8 Charitable Giving

4.8.1 Giles Fraser, a Church of England priest and commentator, has said that: “the best way to assess what someone believes is to look through their bank statement. Forget fancy words and sermons, money is the way we mean it – or we don’t. Money is the sacrament of moral seriousness.”⁸⁹

4.8.2 As we work to hold governments and businesses to account in this matter it is important that we reflect on the way we share our own wealth. Charitable giving, like taxation, should be done cheerfully and affirmed and encouraged. According to a recent article, Scotland is one of the most generous parts of the UK; Scottish households give substantially more to charity than those in London and the South East of England, despite not being as affluent, according to a March 2013 survey⁹⁰. A challenge for all people of good will who care about the development of society is to maintain and increase levels of giving; can institutions such as the Church encourage others to do so?

4.9 Practical Alternatives

4.9.1 At the time of writing, February 2015, proposals which will ensure that the Scottish Government gains substantial further fiscal powers have been made by the Smith Commission, and it is likely that taxation arrangements across the whole of the United Kingdom will change. In addition, the Scottish Government itself plans legislation on both rural and urban land reform, including taxation changes and measures to end the use of tax havens to avoid paying tax.

4.9.2 These all provide a great opportunity to achieve major changes in taxation which affirm widespread concern about inequality, unfairness and both economic and environmental injustice, including that expressed during the 2014 Referendum process. The important

Mirrlees tax review in 2011, “Tax by Design”, from the Institute of Fiscal Studies (IFS), made proposals for major change to reverse growing wealth and income inequality. This is long overdue. While time constraints have meant that certain important issues, such as tax and its avoidance in relation to inheritance, and the parity in tax treatment of employment, self-employment and corporate-source income (corporation tax), are beyond the scope of this report, we nonetheless offer the following practical issues which are in need of detailed and widespread discussion; none of which in themselves are ‘the answer’ to the issue of economic inequalities, but the Church and Society Council think they are worth further consideration and would like there to be an open national debate about tax and redistribution.

4.9.3 *A move from Council Tax* – Many pertinent questions exist around the current system of local government financing, including the Council Tax. Since the 2011 Concordat between Scottish local and national government, Council tax rates have been frozen. Some additional funds have been made available from the centre. The effect has been to reduce the proportion raised locally, weakening the connection between Council taxpayer and local authority. This centralisation affects poorer people more, since they rely more on free and subsidised local services. More than that, in Scotland and England Council Tax valuation bands are still based on valuation estimates made in 1991 and do not correspond to current land and property values. All this has a negative effect on the common good.

4.9.4.1 *Land Value Taxation* – One alternative could be a Land Value Tax which at the time of writing is under consideration⁹¹. The IFS, amongst others, proposed a partial introduction of LVT⁹². LVT has been summed up simply as “tax on all land on the basis of what it would fetch in the market”⁹³. Instead of paying a tax based on

⁸⁹ <http://www.theguardian.com/commentisfree/belief/2009/jul/19/greed-city-christianity-wealth-morality>, accessed 10/12/2014,

⁹⁰ <http://www.theguardian.com/uk/2013/mar/14/charitable-giving-survey-donor-information?guni=Article:in%20body%20link>, accessed 10/12/2014,

⁹¹ <http://www.scotland.gov.uk/Publications/2014/05/2852/298172>, accessed 10/12/2014, paragraphs 21-25

⁹² <http://www.ifs.org.uk/docs/taxbydesign.pdf>, accessed 10/12/2014, p.371

the value of one's house, it would be a tax based on the value of all the land a person owns. Land is an "inelastic resource", and a gift of God with no cost of production, unlike capital and labour, so its value varies more in relation to the economy compared to assets such as infrastructure or housing developments. Taxing land would share windfall capital gains especially, and wealth in general, across society.

4.9.4.2 Within this system the vast majority of people would pay less than their current Council Tax. Those who own large or valuable landholdings would pay more. This will result in many challenges and complex choices for many, including the Church. An appropriate system of relief for particular circumstances might also need to be considered.

4.9.4.3 A basic LVT would be a tax on land rather than property on the basis of the price when last sold. Levied as an annual charge on the rental value of land, it is in effect a payment for benefits received and is a natural source of public revenue. It is one of the most efficient ways for a country to raise its revenue, and could be administered by local authorities. The few who would lose out have most of the money and the land! Such a tax would result in housing being valued more for its "use" than its "exchange" value. Amongst the other advantages claimed by various proponents are: a reduction in the widening wealth gap between rich and poor; reduction in land prices; replacement of the unpopular, inefficient and inequitable Council Tax; replacing current business rates; encouraging development or sale of unused and unproductive land, including developers' "land banks"; bringing agricultural, other rural land, and second or empty houses into taxation; and raising revenue to build more social housing. Martin Wolf, in "The Shifts and the Shocks: what we've learned and still have to learn from the financial crisis" (2014), advocates such a tax for sustainable economic growth, as part of de-leveraging the economy and ending speculation in land values.

4.9.4.4 Some current political proposals, such as a "mansion tax" are a cautious partial measure. The Mirrlees review pointed out that all reform of taxation results in some losers. With LVT this means those with more wealth, especially big land-owners. The taxation of wealth excites strong passions, the rich regarding it as unjustified confiscation: the poor as the most direct means of redistribution. This largely explains why existing UK wealth taxation, such as inheritance tax, stamp duty, and Council Tax, is full of loopholes, favouring the "healthy, wealthy and well-advised". This is a good reason for the churches to support wider political discussion of the topic. [see www.landvaluetax.org].

4.9.4.5 One advocate of Land Value Tax, Lesley Riddoch, in "Blossom" (2013) writes: "The easy way to transform Scotland overnight is to swap our current property-based Council Tax for a Land Tax so large landowners and speculators would have a financial incentive to 'divest' fallow acres and unused buildings or face eye-watering tax demands. The Scottish Parliament could legislate to give all children (not just the eldest son) the legal right to inherit land – the main way large estates elsewhere were 'naturally' broken into manageable, diverse blocks. Holyrood could make 'sporting estates' pay business rates – currently they don't - and could replace toothless community councils with tax-raising parish councils as an 'ultra-local' tier of democratic control and service delivery."

The Scottish dimensions of land reform including its taxation are well set out in Andy Wightman's "The Poor Had No Lawyers". He summarises four remedies to injustice that would be addressed by LVT. It would:-

1. spread the burden across all property owners;
2. remove the regressive effects of the council tax;
3. provide an equitable source of revenue for public infrastructure projects;
4. provide affordable housing.

4.9.5.1 *Consideration of a Citizen's income*⁹⁴ – The idea of a basic income for everyone regardless of their employment status has been round for many decades.

⁹³ Dorling, D., *All that is solid: The Great Housing disaster*, (Allen Lane Feb 2014), p.

Most recently the idea of a 'Citizen's Income' has been promoted by the Citizen's Income Trust.

4.9.5.2 A Citizen's income is a tax-exempt, universal cash transfer payment that is based on the individual citizen. They are unconditional, not means-tested or reliant on prior contributions. Such a programme has to be co-ordinated with the income tax system, where the revenue would be generated to finance a Citizen's income, but it does not have to be combined administratively with income tax. In practice, it means an automatic, regular payment to every citizen, which would vary according to disability and possibly age. It would replace almost all income tax reliefs (including tax credits) and other means-tested benefits. (There are other sources of finance, such as a Financial Transaction Tax, or Sovereign Wealth Funds.) The sum being suggested is barely enough to live on a below the minimum wage level.⁹⁵ Those who stand to gain most include those on low or unstable wages, students, self employed, families on low incomes and pensioners with low levels of savings.⁹⁶

4.9.5.3 Some of the prime advantages to the scheme would be the end of situations where people fear moving off benefits for fear of their income being reduced if they took up low paid work or were employed on a zero hours contract. It also provides a universal safety net to help stave off poverty, and it is egalitarian; it would diminish the stigma of being a 'benefit scrounger' and put everyone on the same level. If every income tax contributor knew that they – and everyone else – received something back, it might also help change individuals' attitudes to taxation. And it would be much simpler and less complex than our current benefits system.

4.9.5.4 The idea has its critics. Those on higher incomes would pay more tax. Some argue that it creates a 'something-for-nothing' culture. It is politically potentially

very risky, especially as the Government has had some high-profile disasters when it comes to large scale computer projects as they relate to tax and benefits. The determination of eligibility might also raise issues about citizenship and migration. Citizen's Incomes are already being explored in Brazil, Namibia, Iran and India.

4.9.5.5 The idea is a worthy of further and more in depth study and one which organisations with greater understanding of the complexities of our tax system would serve us well by looking into.

www.citizensincome.org

4.9.6 *Institute a Living Wage* – The principle of a living wage is supported by the Church of Scotland⁹⁷ which aspires to be a living wage employer. It has supported reforms to procurement processes by local authorities tendering for care services to take regard of paying the living wage as a criterion for awarding a contract, and for there to be adequate payment to take this into account. It has also called for the rate of the National Minimum Wage to be raised to that of the Living Wage. The National Minimum Wage has failed to increase in real terms, and according to research by the Resolution Foundation, the value of a salary on the National Minimum Wage in 2013 was worth £1010 less than in 2008.⁹⁸ According to the Scottish Living Wage campaign, 18% of employees are still paid less than the living wage; 418,000 people. 93% work in the private sector, 64% are women, and 40% are women working part time.⁹⁹

<http://slw.povertyalliance.org/>

4.9.7.1 *Fair Tax* – The longstanding commitment and support of Christians to the principles of Fairtrade are now

⁹⁴ The General Assembly of 2013 instructed the Church and Society Council specifically to consider the merits of a Citizen's Income.

⁹⁵ Citizen's Income – A Brief Introduction, Citizen's Income Trust, 2013, p8

⁹⁶ Citizen's Income – A Brief Introduction, Citizen's Income Trust, 2013, p12

⁹⁷ The General Assembly of 2012 agreed in a Deliverance its support for the principle of the Living Wage. For further information see sections 8.8-8.20 for the Church and Society Report to the 2012 General Assembly http://www.churchofscotland.org.uk/_data/assets/pdf_file/0009/9648/03_CHURC.pdf, p. 3/28-3/30.

⁹⁸ <http://www.theguardian.com/news/datablog/2013/oct/01/uk-minimum-wage-history-in-numbers>, accessed 10/12/2014,

⁹⁹ *Beyond the Bottom Line*, Resolution Foundation and the Institute for Public Policy Research, January 2013, p. 5.

well-established; there are more than 7000 Fairtrade certified faith groups. Congregations and Presbyteries, Church offices and workplaces of individual members which are not already 'Fairtrade' certified should be strongly encouraged to consider taking a small step which makes a great difference.

www.fairtrade.org.uk

4.9.7.2 The Fair Tax Mark aims to offer the same service for businesses – instant recognition that their tax practices are not only legal but are fair and just. A set of criteria have been drawn up by which a company's performance can be monitored. The hope is that businesses will apply for accreditation and will then be able to display to their customers that they are a Fair Tax company – winning new business and helping to encourage improving standards with their competitors – just like Fairtrade.

www.fairtaxmark.net

4.9.8 Robin Hood Tax – The Church & Society Council along with other church organisations is a member of the Robin Hood Tax Campaign. The campaign promotes the idea of a Financial Transaction Tax which would tax financial transactions such as stocks, bonds, foreign currency and derivatives at a level of 0.05%. Current estimates are that this would raise in the region of £250 billion a year.

Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in to steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also.

Matthew 6:19 (NRSV)

4.10 Conclusion

4.10.1 The 2012 Special Commission on the Purposes of Economic Activity has urged us: "to reimagine our economic life in a spirit of hope and realism". As we within the Church, within Scotland and beyond look to transform this situation taxation, our attitudes to wealth

and the way in which we share it must all come under scrutiny. As John M. Hull states:

It is not the task of the church to manage the world's money. It is the task of the church to proclaim good news to the poor. In this connection, it is necessary for the church to attack the mismanagement of money (and the church itself is not exempt) and to enable church affiliated men and women to distinguish between money as a means of exploiting the poor and money as a means of creating social justice.¹⁰⁰

4.10.2 The Church must set an example, part of which is presenting a challenging and prophetic vision for society, calling our politicians, our leaders, our congregations and ourselves to be more generous as we give that which is God's in the service of building God's Kingdom.

4.10.3 The political climate of our country has changed. There is no better time for the church to be speaking out with regards to creating a fairer more equal society.

4.10.4 We do not have definitive answers and nor are we offering any conclusions that commit the church to affirming one suggestion over another. We offer this report simply as both a starting point to aid discussion or as a building block on previous work by the church and other organisations.

An efficient and fair taxation system is essential to reducing inequalities in our society and achieving a fairer distribution of each nation's and the world's resources."

From Imagining Scotland's Future: Our Vision (Church of Scotland, 2014)

¹⁰⁰ Hull, J.M., "Christian Education in a Capitalist Society: Money and God" in David Ford and Dennis L. Stamps (eds) *Essentials of Christian Community: Essays in Honour of Daniel W. Hardy* Edinburgh, T. & T. Clark 1996, pp. 241-252

I am no longer my own but yours. Put me to what you will, rank me with whom you will; put me to doing, put me to suffering; let me be employed for you, or laid aside for you, exalted for you, or brought low for you; let me be full, let me be empty, let me have all things, let me have nothing: I freely and wholeheartedly yield all things to your pleasure and disposal. And now, glorious and blessed God, Father, Son and Holy Spirit, you are mine and I am yours. So be it. And the covenant now made on earth, let it be ratified in heaven.

Methodist Covenant Prayer

5. Benefit Sanctions and Welfare Reforms

5.1 There is a growing volume of evidence - both anecdotal from church-supported food banks and published research, such as reports by Oxfam and the Church of England¹⁰¹, and the Westminster All-Party Group on Food Poverty¹⁰² - that one of the main reasons for the increase in food bank use is the imposition on claimants of sanctions on benefit entitlements by the Department of Work and Pensions.

5.2 The 2012 General Assembly received the report of the Special Commission on the Purposes of Economic Activity, which described the 'war on the poor' as an effort to remove dignity and material support from our fellow-citizens in most need. The suggestion that sanctions will change the behaviour of job seekers has been challenged recently. There is also concern that sanctions are unduly harsh, disproportionate and seemingly arbitrary.

¹⁰¹ 'Emergency Use Only: Understanding and reducing the use of food banks in the UK' published by Oxfam, Child Poverty Action Group (CPAG), the Church of England and the Trussell Trust, November 2014 <http://policy-practice.oxfam.org.uk/publications/emergency-use-only-understanding-and-reducing-the-use-of-food-banks-in-the-uk-335731>

¹⁰² 'Feeding Britain - a strategy for zero hunger in England, Wales, Scotland and Northern Ireland' published by the All-Party Parliamentary Inquiry into Hunger in the United Kingdom, December 2014 <https://foodpovertyinquiry.files.wordpress.com/2014/12/food-poverty-feeding-britain-final.pdf>

5.3 The Council has worked with partner Churches (the Methodist Church, the Church in Wales, the United Reformed Church and the Baptist Union of Great Britain) to investigate in particular sanctions on people with mental health issues or on families with children. At the time of writing, a report (*Time to rethink benefit sanctions*) is being published; the full report is available on the Church of Scotland website and the executive summary and recommendations are as follows:-

5.4 Time to rethink benefit sanctions

5.4.1 Last year over one million sanctions were imposed. Over time more than a fifth of all Jobseekers are sanctioned. This means that their benefits were stopped, usually for one month, but in a small number of cases for up to 3 years.

5.4.2 Sanctions are a system of penalties imposed on those who have not obeyed, in full, detailed instructions related to finding work. This policy has been slowly introduced into the benefit system since the mid 1980s. Before this people who did not meet basic conditions such as being available for work were removed from the benefit roll. However, unlike sanctions, there was no punishment intended - therefore a person was able to reapply for benefit when they became available for work.

5.4.3 Sanctions are more than a simple withholding of benefit whilst a person is not compliant, they are imposed for fixed-periods, effectively making them a deliberate punishment. While people are not receiving money because of a sanction they must continue to obey these detailed instructions - or face further often longer sanctions. We are disturbed that a benefit system intended to provide for the needy and vulnerable is used as a means of coercion and compliance.

5.4.4 The penalties attached to sanctions do not appear reasonable or proportionate to the "failure" that has occurred. If a similar system operated in a workplace - where pay was immediately removed for a month for being late for a meeting or not achieving a weekly target - we might reasonably expect action to be taken against the employer.

5.4.5 The implementation of Universal Credit will extend the sanctions system to many working people. We do not believe the system should be escalated while there are significant questions about its effectiveness and appropriateness.

5.4.6 There is a great deal of evidence to show that those with the most difficult lives are greatly affected by sanctions. Research for this report indicates that:

- over 100 people assessed as unfit for work due to mental health problems are sanctioned each day
- approximately 100,000 children were affected by sanctions in 2013/14.
- a total of 7 million weeks of sanctions were imposed in the year 2013-14; up from 1-1.5 million weeks during the previous decade

5.4.7 Those who have devised the sanctions system accept that *“it would be usual for a normal healthy adult to suffer some deterioration in their health”* if the person has no other resources to fall back on. The policy requires that many people in this situation must wait for two weeks before receiving any assistance.

5.4.8 Sanctions have a financial impact on individuals, but the personal costs of shame, demoralisation and destruction of self worth are much harder to measure. This is a system that leaves many people feeling under suspicion and valueless simply because they do not currently have work.

5.4.9 The UK’s sanctions regime is one of the most severe in the developed world. The evidence that *any* sanctions system has long term beneficial effects is notably thin. There is however no evidence that a system as harsh as the UK’s has beneficial effects.

5.4.10 Churches are concerned that the imposition of sanctions, in the way that is currently experienced by many, undermines human dignity and threatens the underlying philosophies of the Welfare State to which British citizens contribute through taxation. There are

foundational Christian principles that call into question the sanctions system in operation today.

5.4.11 We have concluded that it is very hard to justify a system which impacts most harshly on the people who most need help and support. Irrespective of circumstances or material need, all people have innate human dignity and are created in the image of God. It is incumbent upon the Christian community to speak out against any system which treats people so unjustly.

5.4.12 The current sanctions system hurts those the benefits system is supposed to be helping, often by punishing people for their frailties or their misfortune. It also fails in its goal of getting people into work, in fact for many it has the opposite effect. We believe there is an urgent need to re-think sanctions and commend the following:

- It is never justifiable to punish people with prolonged hunger. Therefore, as a matter of urgency, the two week waiting period before “non-vulnerable” people can receive a hardship payment should be removed. As the DWP itself recognises this rule causes deterioration in health, this is sufficient to warrant immediate action.
- A full and independent review should be undertaken examining evidence for any positive effects on employment outcomes due to the sanctions system, alongside evidence of both the human and financial costs of sanctioning.
- In the interim, sanctions should be suspended for families with children, and for people suffering from mental ill health.
- Most importantly there needs to be a change of culture, from one of enforcement and punishment to one of assistance and support.

5.4.13 The relentless focus on conditionality has led to claimants feeling mistrusted and under suspicion simply because they have the misfortune of not currently having work. A repeated message is that this has changed the

culture in Jobcentres undermining the human dignity of both the claimant and the official. As Christian people this is a matter of particular concern as it flies in the face of our understanding of human value. Therefore would like to endorse a main recommendation of the Scottish Parliament's Welfare Reform Committee: that there should be 'a sea change in the culture of the policy from punitive to supportive'.¹⁰³

5.5 Universal Credit

In January 2015 the Moderator, Rt Rev John Chalmers, signed a joint letter co-ordinated by the Scottish Federation of Housing Associations to the Secretary of State for Work and Pensions, Iain Duncan Smith, call for a postponement in the roll out of Universal Credit in Scotland, pending the outcome of the negotiations on more powers for the Scottish Parliament. Some limited proposals on welfare were included in the Smith Commission Agreement, and subsequently there has been further debate about what role a Scottish welfare policy could have. It was hoped that a delay to the introduction of Universal Credit until such a time that a Scottish framework was in place meant that both Scottish and UK systems could interact and complement one another. However, recent announcements by the Department for Work and Pensions indicate that this call for joined-up thinking has not been heeded as the roll out of Universal Credit in Scotland is continuing: In January Scotland's largest local authority, Glasgow City Council, learned that Universal Credit would be introduced in Glasgow from May-July for single jobseekers (excepting those with mortgage costs).

6. Food banks

6.1 Last year's General Assembly congratulated congregations involved in responding to local needs through food banks, and expressed concern at the increasing reliance on food banks, recognising that tackling food insecurity is a matter of justice. In taking

this forward, the Council has responded to the Scottish Government's "Good Food Nation" consultation by emphasising that this should be the priority. We were pleased that the Scottish Government has included representation from the Poverty Truth Commission in the new Good Food Commission as a sign of their recognition of this priority.

6.2 This past year has seen food banks continue to grow in number, and several reports reflecting the Assembly's concerns. These include reports by Oxfam and the Church of England, and the Westminster All-Party Group on Food Poverty (both noted in the section on benefit sanctions) and "Food, Fuel and Finance", produced by Church Action on Poverty, the Iona Community and Faith in Community Scotland¹⁰⁴. Our work with the Joint Public Issues Team on benefit sanctions (see section 5, above) has also reflected one major driver of need.

6.3 Our next step has been to work with partners in Faith in Community Scotland and the Centre for Human Ecology in planning a major conference "Beyond Food Banks?" on 28 February in Glasgow. The conference will mirror the three dimensions from last year's Assembly, affirming work being done to meet needs, campaigning for political action to tackle the need for food banks and looking at innovative approaches going a step beyond provision of food. We hope to be able to update the Assembly on the outcome of the conference and on where we go from here.

7. Priority Areas

7.1 As noted above in our work on Deliverance 35 from last year's Assembly, the Council has continued to work closely with the Priority Areas Committee of the Ministries Council on a number of issues and we are actively looking at ways of strengthening working relationships with that Council and Faith in Community Scotland. The Church's commitment to express as the Gospel imperative the bias to the poor, the suffering and the struggling in all our work has to reflect in the Council's local, national and international work; the credibility of our engagement on

¹⁰³ Interim Report on the New Benefit Sanctions Regime: Tough Love or Tough Luck? (2014) WR/54/14/R4 <http://www.scottish.parliament.uk/parliamentarybusiness/CurrentCommittees/78114.aspx>

¹⁰⁴ <http://www.church-poverty.org.uk/foodfuelfinance>

issues of tackling poverty has to be rooted in our engagement with people on the ground. The Council have therefore begun conversations with Faith in Community Scotland and the Ministries Council through its Priority Areas Committee about how this vital work may be more effectively integrated.

8. Scottish Leaders Group on Welfare Reform

8.1 The Church and Society Council, on behalf of the Church of Scotland, has joined the Scottish Leaders Welfare and Benefits Group, a coalition of civic groups concerned with issues of social and economic justice. The group presently includes representation from the Church of Scotland, Faith in Community Scotland, the Catholic Church, COSLA, the STUC, and Citizens Advice Scotland and its purpose is to highlight the devastating impact of welfare reform on our most vulnerable citizens and to speak and work together to advocate for change. By working in tandem we make an important statement and are much more effective. By sharing experiences, insights and resources, positive change is much more possible.

9. Credit Unions

9.1 During 2014, the Council had the benefit of a secondee from the Scottish Government, David Hunter, who was able to take forward several aspects of our work on credit unions:

- **CMCU:** The Churches Mutual Credit Union, an initiative in conjunction with the Church of England, Methodist Church, Scottish Episcopal Church and the Church in Wales, was launched in February. This is a newly-formed Credit union (CU), aimed specifically at those ordained within the church; for the Church of Scotland, that means ministers, deacons, elders and church employees. We hope this will not only give many people a chance to enjoy the benefits of credit union membership, but also enable them to encourage others to join a credit union. Information and an opportunity to join CMCU will be available at the General Assembly.

- **Lothian Presbytery:** we have been working closely with Capital Credit Union in order to develop the hosting of CU branches on church premises within the Presbytery. This was launched in September at Penicuik North Kirk, and it is hoped that the success of this pilot project will encourage other congregations to initiate similar engagements with their local credit unions.
- **Contacts with other presbyteries, congregations and CUs:** other parts of the church, and also a number of existing CUs, have expressed an interest in working with us on increasing links and encouraging church members to be involved in their local CU. For further information please see http://www.srtp.org.uk/assets/uploads/Credit_Unions_10_ways_Leaflet_0414.pdf.

9.2 Although the secondment has now ended, we hope to continue to support these and future developments going forward.

CLIMATE JUSTICE

Climate Change is perhaps the most pressing issue in human history, its effects are most keenly experienced by the poorest of the world's poor; so, it is also a matter of social justice and it needs to be tackled with great urgency.

Address by the Rt Rev John Chalmers to His Holiness, Pope Francis, February 2015.

10. The search for climate justice

10.1 The involvement of churches and other faith groups in promoting climate justice has developed rapidly in the past 12 months. The conference *Religions for the Earth* held at Union Theological Seminary in New York City brought together faith leaders from around the world to share concerns about climate change and its impacts on both people and the planet, including representatives from the Church of Scotland. It coincided with the UN summit on climate change and the People's Climate March in which over 300,000 people marched through midtown Manhattan to demand action on climate change, including a sizeable contingent of churches and other faith

groups. The summit and subsequent conference in Lima continue the diplomatic negotiations to bring about a treaty on climate change and reconciliation between the countries of the north, the main sources of greenhouse gas emissions (China, USA and the countries of the European Union) and the developing countries of the south upon whom many of the consequences of climate change are most pressing. This has become a profound debate on climate justice in which churches are playing a significant role.

10.2 The World Council of Churches is an accredited participant in the UN climate conferences and brings together churches from the global south who are struggling with the impacts of climate change and churches from the richer countries, working with their congregations and governments to reduce carbon emissions. The European Christian Environment Network met in Hungary in 2014 in a conference to promote the same theme. The Church of Scotland, through the World Mission Council, provided financial support to its partner church the Reformed Church of Hungary to help host the conference.

10.3 Paris 2015

10.3.1 The UN Climate Change Conference will be held in Paris in December 2015. This is the 21st conference held under the UN Framework Convention on Climate Change. The progress of twenty previous conferences in attempting to deliver agreement has been slow and halting but the Paris conference does offer the opportunity to make a significant step forward in promoting climate justice.

10.3.2 Eco-Congregation Scotland has embraced this debate and made 'Preparing for Paris' the theme of its annual gathering at Falkirk Trinity Church on 25 April 2015 with a keynote address by Dr Aileen McLeod, Scottish Government Environment Minister. Members of eco-congregations were invited to consider how they promote climate justice through involvement in campaigning activities promoted by Christian Aid, Stop Climate Chaos Scotland and the new interfaith climate change campaign,

Our Voices. The General Assembly is asked to support the growing demands of churches and other faith groups around the world for a just and equitable agreement on climate change at the Paris conference.

10.4 Energy and Fracking

The debate about fracking has developed across the UK and beyond. This is the subject of a separate report to the Assembly based on a series of meetings held with congregations across Scotland throughout 2014. As supplies of gas from the UK sector of the North Sea decline and as long as gas remains the principal source of energy for domestic heating there will be important decisions to consider about whether fracking could meet some of Scotland's demand for gas. The report explores the environmental and economic issues for and against in more detail.

10.5 Eco-Congregation Scotland

10.5.1 The charity has now grown to over 320 registered churches, over 230 of which are Church of Scotland congregations. A new registration is the staff green group in the Church offices at 121 George Street who have been active in promoting office stationery recycling and a new business travel policy to reduce our dependence on car and planes.

10.5.2 The charity has received further financial support from the Scottish Government in recognition of its effectiveness in promoting awareness and action on climate change in communities across Scotland. The Rev Trevor Jamison, Environmental Chaplain, has led a series of talks, walks and reflections to mark the centenary of the death of the Scots American environmentalist John Muir. This work, that involved Trevor walking the new John Muir Way across central Scotland, has explored the profound influence of Muir's Christian heritage upon his thought and writings and its contemporary relevance for churches in Scotland.

10.6 Business travel

While encouraging others to show concern for the impact of climate change, the Church has to be aware of its own impact and where possible lead by example. Business

travel is a necessity for many staff, ministers and members of councils and committees but all travel comes at a cost, whether financial or environmental. In January 2015 the Church published guidance for staff on how to reduce the carbon footprint of their travel. Road traffic is now one of the largest sources of carbon dioxide emissions in Scotland, accounting for over ten million tons, out of the Scottish total of 45million tons. This is over 20% of the total and the proportion is growing. For these reasons reducing the carbon footprint of travel is essential. Managers will be asked to take the guidance into account in agreeing to business travel and Heads of Departments will be asked to monitor mileage and report to SMT on progress in implementing the guidance. We also hope members of councils and committees attending meetings in 121 will take account of the guidance when planning their travel.

10.7 Church investment in fossil fuel companies

10.7.1 The General Assembly 2014 instructed: *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.*

10.7.2 Discussions have taken place at meetings with the Investors Trust, at the Church and Society Council 2014 conference and elsewhere, and further meetings are planned to explore this challenging and complex subject. The debate on investment in fossil fuel companies has been reported widely in the media and while the number of organisations choosing to sell investments in fossil fuel companies is relatively small it is clear that investors are increasingly aware of the risks and uncertainties associated with carbon assets. At a time when there is increasing pressure on governments to take action to reduce carbon emissions and when global oil prices have shown remarkable instability the debate may well intensify. A full report will be made to the General Assembly 2016.

11. Fracking and the development of onshore oil and gas resources in Scotland

11.1 2014 saw the initial steps which could lead to the development of fracking in the UK. Reviled by some as a dangerous and unnecessary prolongation of gas as an energy source and an environmental hazard, it has been strongly supported by others, including the UK Government, as a useful source of cheap gas for future decades. The furious debate and demonstrations it has sparked off have not always been very enlightening and facts about fracking in the UK have been slow to emerge. Developments in Scotland in recent months have been fast moving and at the time of writing (February 2015) proposals for a moratorium of fracking in Scotland have been announced by the Scottish Government. This remains an important debate and, along with other controversies such as wind energy and nuclear power, is central to the future of our energy use and how we respond to climate change.¹⁰⁵

11.1 The context

A report to General Assembly in 2007 (Energy for a Changing Climate) was a landmark and remains the ethical basis of much subsequent work, including the climate change project. The report identified that energy policy must have an ethical basis and that using the market alone to determine energy use was not an acceptable approach. It highlighted the critical importance of responding to climate change and suggested that energy efficiency and renewable energy sources were the best approaches. A summary of the theology and conclusions of the 2007 report is given in an appendix (available in the online version).

11.2 What has changed?

There have been technological, scientific and political

¹⁰⁵ This report was prepared following expert input at a mini conference on fracking at Cadzow Church in Hamilton and a series of facilitated discussions hosted by eco-congregations around Scotland in 2014. We are very grateful to all the participants in these meetings. Further details of these meetings are given in an appendix. All appendices are available in the online version.

changes that have transformed the subject. These changes include the following.

- Responding to climate change has assumed ever more importance. The Intergovernmental Panel on Climate Change (IPCC) Fifth Assessment Review published in 2013 and 2014 highlights with greater detail than before the grave consequences of climate change brought about by our massive exploitation of fossil fuels.
- North Sea gas and oil production is declining; leading to greater dependence on imports and some uncertainty about security of future supplies particularly given political instability in Eastern Europe and the Middle East.
- The development of fracking in the USA has led to an upsurge in the use of gas and a reassessment upwards of the likely reserves of fossil fuels worldwide.
- There has been a rapid development of renewable energy in Scotland, particularly wind power, reducing the carbon footprint of electricity generation but also causing controversy over its local impacts.

11.3 Why should we be interested in fracking?

Fracking has been widely used in the oil and gas industry in the North Sea. It is a technique for extracting 'hard to reach' resources and in that sense it is neither novel nor new. Wells are drilled down into the oil or gas bearing strata then water, sand and some lubricants are pumped down the well and into the strata, opening up cracks in the rock to release the gas or oil.¹⁰⁶ The development of shale gas resources in the USA means that it could now be used to access reserves of oil and gas in the UK previously considered inaccessible. This raises a number of issues and poses the question: should fracking for gas or oil be part of the future energy mix in Scotland and the rest of the UK?

11.4 Fracking in the USA

The application of fracking to onshore shale rocks started in the USA in the 1990s. Strata such as the Barnett or

Marcellus Shale contain large amounts of hydrocarbons tightly trapped between thin layers of shale. Such reserves are sometimes called 'unconventional' oil or gas. Techniques to access shale gas developed in the USA have led to a spectacular revival of the onshore oil and gas industry in the USA. The amount of shale gas recovered has increased from 1,293 billion cubic feet in 2007 to 10,371 in 2012¹⁰⁷.

11.5.1 Fracking in the UK

The success of shale gas fracking in the USA has led to increased interest and debate in the UK in the past couple of years. On the 28th July 2014, the Energy Minister, Matthew Hancock, invited applications for drilling licenses in the 14th Landward Licensing Round. Companies were invited to apply for licenses for large areas of land across the UK where there is a reasonable expectation of finding oil and gas. This includes large areas of the south and east of England; a wide swathe of the north of England including Lancashire and Yorkshire and the central lowlands of Scotland. Ineos, the company that owns the Grangemouth Refinery has indicated that it is interested in exploratory drilling in the UK, including sites near Grangemouth, and is investing over £600 million in exploration.¹⁰⁸

11.5.2 The British Geological Survey has published estimates of the possible resources of shale oil and gas. These estimates are wide ranging and do not correspond to accessible resources. Potentially large reserves of oil and gas have been identified in the Bowland shales in the north of England where there is likely to be much interest in exploratory drilling. In Scotland the potential resources are much smaller (only about 5% of the estimated resource identified in the Bowland shales) and may not be as easy to access given the complex geology of the area. A short summary of the BGS report is included as an appendix in the online version of this report.

¹⁰⁶ For an introduction to hydraulic fracturing see: http://en.wikipedia.org/wiki/Hydraulic_fracturing

¹⁰⁷ Data from US Energy Information Administration (2014): http://www.eia.gov/dnav/ng/ng_prod_shalegas_s1_a.htm

¹⁰⁸ <http://www.ineos.com/news/ineos-group/ineos-moves-to-become-biggest-player-in-the-uk-shale-gas-industry/>

11.6 Why is the Church of Scotland interested in this issue?

The General Assembly of the Church of Scotland has made a commitment to respond to climate change and its implications for energy policy. The 2007 report to the General Assembly *Energy for a Changing Climate* examined electricity generation and identified energy saving measures and renewable sources of electricity as preferred options to reduce carbon emissions. The report found that neither coal nor nuclear power provided a solution pointing out that there were significant environmental issues associated with both. However fracking of shale gas was not considered in the report as the technology was at that time still in its infancy. It is only in the years since 2007 that this technology has been developed on a commercial scale. It is therefore timely to consider this new technology and how we should respond to it.

11.7 We are dependent on gas for heating

Since the development of the North Sea fields, gas has become the most widely used, cheapest and most convenient way to heat homes in Scotland with over 75% of homes now heated by gas. Most homes in urban Scotland are connected to the gas grid and houses not connected to the gas grid, principally in rural and remote Scotland, tend to have higher heating bills and a higher incidence of fuel poverty. The links between fuel poverty and climate change will be explored in a future report to General Assembly but for the purpose of this report it is important to note just how dependent we have become on gas for domestic heating.

11.8 What are the concerns?

Campaigners have identified a number of environmental concerns about fracking. These include the following.

11.8.1 Earthquakes

A small earthquake was associated with a test drilling rig in the Fylde near Blackpool in May 2011. The report into the event *The Geo-mechanical Study of Bowland Shale Seismicity* confirmed "It is highly probable that the hydraulic fracturing of Cuadrilla's Preese Hall-1 well did

trigger a number of minor seismic events." None of the events recorded, including one in April of 2.3 and one in May of 1.5 on the Richter scale, had any structural impact on the surface above.¹⁰⁹

11.8.2 The report suggested that the circumstances causing the earthquake were unusual and unlikely to cause any threat to surface property. While some environmental groups have been concerned about the link between fracking and earthquakes it would appear that this was an unusual event and that fracking is unlikely to be the cause of damaging earthquakes in the UK.

11.8.3 A complicating issue in Scotland is that the area of gas and oil shale overlaps with old coal mining areas and there may be a risk of collapse of old mine working or of release of contaminated water from mine workings. The uncertainty surrounding the location of old mine workings was noted by the BGS as a potential constraint on developments in the central belt of Scotland.

11.8.4 Water pollution

Pollution of water courses is a significant concern with evidence from the USA that fracking can lead to contamination of water supplies. A major study of drinking water contamination is underway in the USA by the Environmental Protection Agency (EPA)¹¹⁰. The table below summarises the issues identified by the EPA associated with different stages of water use in the fracking process.

¹⁰⁹ The Church of England Diocese of Blackburn has been following developments in the area and has expressed concern about the impact of fracking; for further details see: http://www.blackburn.anglican.org/more_info.asp?current_id=469

¹¹⁰ Study of the Potential Impacts of Hydraulic Fracturing on Drinking Water Resources: Progress Report December 2012. The final report has not been published at the time of writing (January 2015).

The Hydraulic Fracturing Water Cycle			
Stage	Process	Description	Potential Impacts on Drinking Water Resources
1	Water Acquisition	Ground water or surface water are abstracted to be used in the hydraulic fracturing process	<ul style="list-style-type: none"> • Change in the quantity of water available for drinking • Change in drinking water quality
2	Chemical Mixing	Water is combined with chemical additives and proppant (<i>egs</i> and) to make the hydraulic fracturing fluid.	<ul style="list-style-type: none"> • Release to surface and ground water through on-site spills and/or leaks
3	Well Injection	Pressurized hydraulic fracturing fluid is injected into the well, creating cracks in the geological formation that allow oil or gas to escape through the well to be collected at the surface.	<ul style="list-style-type: none"> • Release of hydraulic fracturing fluids to ground water due to inadequate well construction or operation • Movement of hydraulic fracturing fluids from the target formation to drinking water aquifers through local man-made or natural features (<i>eg</i>, abandoned wells and existing faults) • Movement into drinking water aquifers of natural substances found underground, such as metals or radioactive materials, which are mobilized during hydraulic fracturing activities
4	Flowback and Produced Water (Hydraulic Fracturing Wastewaters)	Pressure in the well is released and hydraulic fracturing fluid, formation water, and natural gas begin to flow back up the well. This combination of fluids, containing hydraulic fracturing chemical additives and naturally occurring substances, must be stored on-site—typically in tanks or pits—before treatment, recycling, or disposal.	<ul style="list-style-type: none"> • Release to surface or ground water through spills or leakage from on-site storage
5	Wastewater Treatment and Waste Disposal	Wastewater is dealt with in one of several ways, including but not limited to: disposal by underground injection, treatment followed by disposal to surface water bodies, or recycling (with or without treatment) for use in future hydraulic fracturing operations.	<ul style="list-style-type: none"> • Contaminants reaching drinking water due to surface water discharge and inadequate treatment of wastewater • By-products formed at drinking water treatment facilities by reaction of hydraulic fracturing contaminants with disinfectants

Source: *The Hydraulic Fracturing Water Cycle* US Environmental Protection Agency, 2014 <http://www2.epa.gov/hfstudy/hydraulic-fracturing-water-cycle>

11.8.5 The results of the study will form a useful guide to potential problems associated with water contamination and how they can be managed. Scotland is fortunate in that a relatively small amount of drinking water is sourced from ground water; most is abstracted from surface waters. However the proper management of water used in the hydraulic fracturing process will be of great concern to regulatory authorities, particularly SEPA, if any fracking proposal is to go ahead.

11.8.6 *Fugitive emissions and other environmental concerns*

Methane gas leaking from gas wells is itself a potent greenhouse gas and would contribute to overall greenhouse gas emissions. (The comparative impact of methane on climate change is over 20 times greater than CO₂ over a 100-year period.¹¹¹) Any such leaks would have to be included in Scotland's overall greenhouse gas emissions and if serious would form an argument not to proceed with fracking. Research findings on fugitive emissions are not easily available but a recent review from the USA by Robert Howarth suggests they may be considerable.¹¹²

11.8.7 In the crowded central belt of Scotland the intrusion and nuisance associated with the construction of fracking rigs may be an issue, as it has been in proposed drilling sites in Lancashire.¹¹³ While fracking rigs are small compared to the infrastructure required to drill at sea and much less intrusive or destructive than open cast coal mining there will still need to be proper consideration of the impact of surface activities on neighbours, landscapes, and ecology.

¹¹¹ <http://www.epa.gov/climatechange/ghgemissions/gases/ch4.html>

¹¹² A bridge to nowhere: methane emissions and the greenhouse gas footprint of natural gas, Robert W. Howarth, Energy Science & Engineering, 2014.

¹¹³ A report by officers at Lancashire County Council recommended two drilling applications should be turned down due to concerns over noise and an increase in heavy road traffic. See <http://www.bbc.co.uk/news/uk-england-lancashire-30913269>

11.9 Proper Regulation is Essential

11.9.1 The UK Government's Chief Scientific Adviser, Sir John Beddington FRS, asked the Royal Society and the Royal Academy of Engineering to review the scientific and engineering evidence and consider whether the risks associated with hydraulic fracturing as a means to extract shale gas could be managed effectively in the UK. The review was published in 2012 and among the conclusions were the following.¹¹⁴

- Health, safety and environmental risks can be managed effectively in the UK but that operational best practices must be enforced through strong regulation.
- Well integrity is the highest priority and faulty wells are a likely source of ground water contamination.
- Robust monitoring to detect methane and other contaminants in groundwater and atmosphere is vital.
- An Environmental Risk Assessment should be mandatory for every shale gas operation across the entire lifecycle of operations.
- Regulation must be fit for purpose and examine the way in which risks scale up should a future shale gas industry develop nationwide. Regulatory co-ordination and capacity must be maintained.

11.9.2 The report makes clear that strong and effective regulation must be in place before any commercial shale gas extraction begins. In Scotland the Smith Commission report of November 2014 proposed that the licensing of onshore oil and gas extraction in Scotland be transferred to the Scottish Parliament suggesting responsibility for proper regulation will in future lie primarily with the Scottish Government and its agencies.¹¹⁵ Whether authorities in Scotland, including SEPA, have the resources

¹¹⁴ This is a brief extract from the Royal Society report Shale Gas Extraction in the UK: A Review of Hydraulic Fracturing, published by the Royal Society in June 2012. The report is available at: <https://royalsociety.org/policy/projects/shale-gas-extraction/report/>

¹¹⁵ Report of the Smith Commission for further devolution of powers to the Scottish Parliament, 27 November 2014, Recommendation 69, page 21.

to put into effect such regulation will be an important question for the Scottish Parliament to consider.

11.10 Scottish Government Moratorium

In January 2015 the Scottish Government announced a moratorium on granting consents for unconventional oil and gas developments in Scotland whilst further work on public health impacts, planning guidance and environmental regulation, along with a full public consultation, are carried out. This goes a long way towards satisfying critics of fracking in Scotland and provides an opportunity to examine those issues identified in this report. The moratorium is in contrast to the refusal of the UK government to consider such a step and comes into effect before any transfer of powers as envisaged by the Smith Commission.

11.11 Economic issues

11.11.1 *Will fracking create jobs locally?*

There will undoubtedly be jobs associated with the development of shale gas but it is difficult to find impartial assessments of how many jobs there might be and where they will be created. The Institute of Directors suggested that over 35,000 jobs could be created in the UK¹¹⁶. Aberdeen is a global centre of oil and gas technology and any development of fracking could contribute to its continued prosperity and to its continued dependence on the fossil fuel industry. Whether jobs would be created in the areas where fracking is likely to take place is another matter. Many workers in the oil industry are highly mobile and move around the country or around the world as necessary; and at a time when the North Sea oil industry is shedding staff any new onshore employment in this industry in Scotland is likely to be welcomed. On the other hand it is clear the development of renewables has created jobs in Scotland and a further expansion of renewables would also lead to further job creation.

11.11.2 *Will it reduce the price of domestic gas supplies as in the USA?*

In the USA there was a significant fall in gas prices in the years after fracking was developed leading to a switch from electricity generation by coal to gas fired power generation. However it has been questioned whether such a substantial substitution would happen in the UK as the UK is part of a larger European gas market where prices are smoothed by trading between countries and by imports from outwith the EU, both from Russia and in liquefied gas tankers from more distant locations such as Qatar. Reports from the UK House of Commons Energy and Climate Change Select Committee (ECCC) inquiry in 2011 and 2013 concluded that

- shale gas was unlikely to be a “game-changer” as in the US
- it was too early to say whether domestic production of shale gas could result in cheaper gas prices in the UK
- it would be wrong to assume that prices would come down as a result of domestic or foreign shale gas.¹¹⁷

As we have seen in late 2014 and early 2015 world oil and gas prices can be subject to remarkable fluctuations as a result of changes far beyond the UK and over which we have little control. Fracking in the UK is unlikely to change this as total UK production would be an insignificant part of the global total.

11.11.3 *Will it replace coal or just add to carbon fuel usage?*

Coal fired power stations generated 50 percent of total U.S. electricity generation in 2005 but this proportion fell to a record low of 37 percent in 2012 as gas prices tumbled to a ten year low in April of that year. However the exceptionally cold winter of 2013/14 reversed this trend and demand for coal and the associated carbon emissions started to rise again.¹¹⁸ Assumptions that fracking will

¹¹⁶ <http://www.iod.com/Influencing/Press-Office/press-releases/british-shale-gas-could-create-35000-jobs-reduce-carbon-emissions-and-lower-energy-prices>

¹¹⁷ Shale gas and fracking, House of commons Library Briefing Note SN/SC/6073, last updated 5 June 2014

¹¹⁸ <http://www.bloomberg.com/news/2014-02-13/coal-burns-brighter-as-utilities-switch-from-natural-gas.html>

lead to a systematic reduction in the use of coal look a little shaky in the light of this experience.

11.11.4 *Will it slow the development of renewables and prolong our dependency on carbon fuels in Scotland?*

This is a critical issue: will fracking divert attention from the need to decarbonise the economy in coming decades and could it help reduce our dependence on imported fuels?

As noted above most houses in urban Scotland are heated with gas and it is unlikely that will change quickly in the foreseeable future given the relatively low cost and the convenience of gas central heating. Reserves of gas in the UK sector of the North Sea are dwindling and the UK is importing a growing proportion of its natural gas. In 2009, 45% of the natural gas used in the UK was imported, and according to EDF this figure is expected to reach 69% by 2019. Three quarters of the gas imported into the UK arrives via pipelines from Norway, Belgium and the Netherlands. The other quarter is imported by sea in liquefied form.¹¹⁹ In this context onshore shale gas could provide an alternative to importing gas. This would do nothing to reduce Scotland's carbon footprint but might provide some buffer against volatility in European gas supplies.

11.11.5 *Will it add to or reduce the overall carbon footprint of the Scottish economy?*

In the USA demand for coal declined when shale gas became available and this reduced the carbon footprint associated with electricity generation. Could this happen in Scotland?

The coal-fired power station at Cockerzie in East Lothian was closed in 2013 in accordance with the EU 'Large Combustion Plant Directive', a directive that aims to reduce acidification, ground level ozone and particulates by controlling the emissions of sulphur dioxide, oxides of nitrogen and dust from large combustion plants. This power station has, in effect, been replaced by the rapid

development of wind power. However wind power is intermittent and the Scottish Government suggests that there is a need for a gas fired plant as back up, in the absence of much larger pump storage capacity. In December 2009, Scottish Power Generation Limited applied to the Scottish Government for consent to construct and operate a 1000 MW gas-fired Combined Cycle Gas Turbine generating station and this proposal was approved by the Scottish Government in 2011. If and when the plant is built and brought into operation it will have a substantially smaller carbon footprint than a coal fired power station of similar size but will of course require a reliable source of natural gas for its operation. However it is the Scottish Government policy of promoting renewable energy, particularly wind power, that is the main reason for the 'decarbonising' of electricity supply in Scotland.

11.12 Conclusions

The 2007 report to the General Assembly identified energy efficiency and renewable energy as the best options for reducing Scotland carbon emissions. That conclusion remains valid despite the developments that have taken place since. However that report focused mainly on electricity generation and did not consider in detail our dependence on gas for heating. There has been good progress towards 'decarbonising' Scotland's electricity supply with approximately half of all the electricity consumed in Scotland now coming from renewable sources. Far slower progress has been made in reducing our dependence of gas for heating and until this has been achieved we will continue to need a reliable gas supply. As the supply from the UK sector of the North Sea declines there is a choice: either accept dependence on imports of gas or develop new sources of gas in the UK, including shale gas.

If demand for gas continues then fracking for shale gas may have to be considered as an option, either in Scotland, or more likely in England, provided that the local environmental issues particularly ground water contamination can be addressed and that a proper regulatory regime is in force. But it is not a long term

¹¹⁹ <http://www.edfenergy.com/energyfuture/energy-gap-security/gas-and-the-energy-gap-security>

solution and the drive towards a low carbon Scotland should remain the priority. This will require us to address how we can reduce the demand for gas for heating without increasing heating bills and increasing fuel poverty. This is no easy problem to resolve and perhaps forms the greatest energy management challenge of the next decade.

12. Land Reform

12.1 The Council worked with the General Trustees on a Church of Scotland response to the Scottish Government's consultation on land reform¹²⁰. This followed the report of the Land Reform Review Group chaired by Dr Alison Elliot. The response reflected the Church's established position as an advocate of land reform, and its role as landowner.

12.2 The Council's contribution reflected the major report on land reform received by the General Assembly in 1998. Rooted in our understanding that the earth belongs to the Lord, that report welcomed land reform as a way of promoting good stewardship of the land for the common good, as a means of tackling rural poverty, and as a tool for empowering communities. In receiving the report, the General Assembly recognised

- a. *the injustices and anomalies of the present system of land tenure in Scotland;*
- b. *the absence in the present system of co-ordinated measures regulating land tenure and use;*
- c. *the consequent environmental damage;*
- d. *the urgent need for land reform; and*
- e. *the need for such reform to be widely based, including legal, social, economic and environmental perspectives.*

12.3 In 2002 the General Assembly again discussed land reform, this time in response to the Scottish Government's Land Reform Bill. The report to the assembly supported the objectives of the Bill *'to remove the land based barriers to the sustainable development of rural communities'* but

was *'not persuaded that the mechanisms of the Bill for enabling communities to buy their land provide an effective means of achieving that'* and called for a *'more radical and far reaching agenda'*. The report did note that the Land Reform Bill was part of a programme of reform and encouraged the then Church and Nation Committee to pursue the Church's concerns.

12.4 The Church had submitted evidence to the Scottish Government Land Reform Review Group, drawing attention to the rapid development of renewable energy in Scotland since the Land Reform Act and suggesting that land reform may need to be reviewed in the light of this development. The submission argued that community owned renewables could help address fuel poverty and help promote development in rural and possibly urban communities.

12.5 The response also reflected the Council's broad support for Community Empowerment, as in our submission to the consultation on the Community Empowerment (Scotland) Bill. It is clear that in community empowerment, community energy and local democratic decision making, ownership, management or use of land will often be a vital consideration.

12.6 The response also addressed several concerns about the lack of clarity in some of the Government's proposals, and about the singling out of charities for new duties of community consultation when other landowners were not to have these obligations.

GENDER JUSTICE

13. Violence Against Women – a challenge for all in the Church

13.1 Following the Church & Society Council's 2014 report on Violence Against Women, the General Assembly agreed to "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".

¹²⁰ This can be found on the SCPO website.

13.2 The Group held a consultation with a wide range of Councils and others within the Church and was encouraged by all present to see itself as a Task Group with a more proactive remit. The Group has therefore proceeded with an augmented membership from several Councils, the Guild, Safeguarding Service and others, towards drawing up a strategy which was noted by the Council of Assembly in February; the revised membership and strategy are available on the Church of Scotland website.

13.3 Significantly, in the past year the Group welcomed:

- A report being prepared by the World Mission Council in association with partner churches reflecting experiences of violence against women across the world; and
- Work being progressed by the Safeguarding Service towards a Church of Scotland policy on violence against women as part of a wider public protection policy.

13.4 The Group is keen to ensure that this work involves, and requires a response from, the whole church. Therefore, it has drawn up this statement of its view of the challenge that violence against women poses for all in the church (as stated on the Speak Out pages of the Church of Scotland website):

“You don’t have to look far these days to uncover the reality that we still have a long way to go to achieve gender equality and gender justice. Open a newspaper and the pages are littered with stories reflecting the challenging and often dangerous experiences women face on a daily basis because of their gender - both in the UK and throughout the world.

*In the UK we see this manifested in the scandalous under-representation of women in public life, with women making up just one in five MPs. We see it in the chilling statistics of violence that permeate our newspapers: that around 90,000 women are raped each year **in the UK alone** - that’s almost 2,000 per week. The rate of conviction is*

*only **7 per cent**. **Two women a week** in the UK are murdered by their partner or ex-partner.*

*We also see gender inequality displayed through the casual objectification of women’s bodies: in advertising, the media, in newspapers like the Sun, and also through street and work place harassment, as distressingly documented by the **Everyday Sexism project** and bravely challenged by the **Hollaback campaign**.*

Randomly dispersed throughout the pages of a newspaper they may not appear significant – but piece them together and they form a web of haunting experiences and voices that underpin the declaration by Amnesty International of violence against women as ‘the greatest human rights scandal of our time.’

But to what extent is the lack of gender justice and the resulting violence against women an issue for the Church? And how can we even begin to address it?

*The Church of Scotland has demonstrated clearly its commitment to responding to violence against women as a fundamental matter of faith. We know that many individual ministers and congregations have supported individual women in their midst, and over the last two years Councils and Departments in the Church of Scotland have risen to the challenge to identify specific and practical responses to address and prevent violence against women. The culmination of this work has been the creation of the Violence Against Women Task Group, which consists of a broad range of members from across the life of the Church with the remit of creating a clear strategy for enabling gender justice to become central to the Church’s life and work. The task group also seeks to engage with the broader public debate on violence against women, as demonstrated by its recent **Speak Out! Campaign** as part of the ‘16 Days of Activism to end Gender based Violence’.*

The work of the task group does not seek to diminish the voices of anyone - male or female - who experiences violence. While we see many forms of violence such as domestic abuse overwhelmingly directed at women specifically because they are women and linked to

society's expectations of women, the Church acknowledges that violence can be experienced by both men and women. Violence perpetrated by men against other men, and male homicide is a well-known scar on Scotland's social fabric. The Church also recognises that culturally held gender norms and values have created a landscape in which expectations about men and women's roles in society are limiting and damaging – for everyone.

*The Violence Against Women Task Group seeks to make explicit and challenge these gender constructions, and the structures and ideologies in the Church and in broader society that perpetuate gender injustice and lead to violence against women. We need women **and** men, to be those challenging voices."*

CRIMINAL JUSTICE

14. Joint Faiths Board on Community Justice

14.1 The Board, having had a change of name and constitution, stepped forward bravely on this new part of its journey. The Board has engaged with the Scottish Government in the areas of community justice and electronic monitoring, and continues to interact with representatives of the criminal justice system. Most recently, the Board has joined with the Howard League Scotland in the campaign to reverse the decision to build a new women's prison in Inverclyde. The campaign was successful and the Board looks forward to being involved in taking forward the radical strategy for women offenders that the Angiolini Commission called for.

14.2 The Board continues to believe that the ways in which criminal activity will be reduced are to be found within communities and their attitudes and not in punitive measures, and so agreed that its next step would be in the area of research into *why people end up as prisoners*. The Board is in the process of setting up an exploratory round table meeting in order to facilitate a conference. This conference will consider the question 'whose crime is it anyway?', will explore the ways in which community can be stimulated into being just and will focus on "Creating Just Communities".

14.3 Further information can be found on the ACTS website at: <http://www.acts-scotland.org/index.php/activities/community-justice>

15. Prison Visitors

15.1 On Tuesday 13th January, the innovative Visitors' Centre for families and friends of young people in custody at Polmont Young Offenders Institution was officially launched to national and local news coverage.

15.2 Working closely in partnership with the Scottish Prison Service, The National Prison Visitors' Centre Steering Group (with the Church of Scotland as the lead partner) has been overseeing the development, operation, and evaluation of the Family 'Help Hub' at HMYOI Polmont.

15.3 Children and families of young people in custody are a hidden population who suffer greatly from the impact of a family member's imprisonment. Few prisons in Scotland have prison visitors' centres, or 'family help hubs'. The impact of imprisonment on these vulnerable children and families is extensive, including attachment difficulties, breakdown in family relationships, safety issues and poor outcomes in education and health. Prison visitors' centres have been identified as an important means of reaching these families at an early opportunity when they otherwise may go unidentified and unsupported. This in turn can link families with local resources such as early years' services, schools, health services, and financial support.

15.4 The 'Family Bus', designed and named by the young people at Polmont YOI, has a kitchen, confidential meeting space, a play area, quiet seating, a library and a toilet with baby changing facilities. With support from the NHS, healthy snacks will be provided by the Bus staff, as well as hot and cold drinks.

15.5 The Polmont Family Bus and Hub will receive core funding from the Scottish Government for 2015 – 16, and it is anticipated that the development work carried out on behalf of the NPVC Steering Group will also be funded by the Scottish Government.

16. Corroboration

16.1 The General Assembly instructed the Council “to consider the implications of the ending of corroboration in criminal trials and to report to the General Assembly of 2016”.

16.2 By the law of Scotland, no person can be convicted of a crime or a statutory offence, except when the Legislature otherwise directs, unless there is evidence of at least two witnesses implicating the person accused with the commission of the crime or offence with which he is charged. This rule does not require every circumstance to be proved by two witnesses. The basic requirement is that the crucial features of an offence (ie the fact that the offence was committed and that it was committed by the accused) must be established by evidence from at least two sources.

16.3 Indeed, the roots of the corroboration requirement are Biblical (Numbers 35.30, Deuteronomy 17.6 and 19.15, Matthew 18.16 and 2 Corinthians 13.1) and reflected in the early church (canon law); the Biblical understanding of justice here includes at its heart the protection of the innocent from unsubstantiated accusations.

16.4 Other jurisdictions, of course, seek to protect the innocent accused in other ways. Scottish Government proposals for removing this requirement emerged from a review of key elements of Scottish criminal law and practice led by Lord Carloway: “The Review is in no doubt that the requirement of corroboration should be entirely abolished for all categories of crime ... it would bring Scots law into line with modern, and almost universal, thinking on how to approach evidence in criminal, and indeed all other, cases.”

16.5 This proposal is included in the Criminal Justice (Scotland) Bill currently before the Scottish Parliament. Following opposition to the removal of corroboration, the Cabinet Secretary for Justice set up an independent reference group headed by Lord Bonomy to look into the safeguards that would be needed if the corroboration

requirement were abolished; this review is expected to be published in the spring of 2015, and the Parliamentary process is in abeyance until that happens.

16.6 A main driver behind the proposed change has been the low level of convictions in rape cases. Scotland has one of the lowest rape conviction rates in Europe, with the most recent available figures suggesting that only 5.6% of rapes recorded by the police result in a conviction. This is a matter of serious concern, but the figure is comparable, for example, to one of 7% in England and Wales. If corroboration were the crucial factor, one might expect a much bigger gap between Scotland and England and Wales (as well as other jurisdictions where there is no corroboration rule).

16.7 In addition, Rape Crisis Scotland, who argue strongly for removal of the corroboration requirement, express concern that one of the options being considered by Lord Bonomy is for a move away from the Scottish simple majority verdict towards a qualified or weighted majority. This might more than outweigh any apparent gain from abolishing corroboration. Our report last year on Violence against Women emphasised that the real answers here are to be found in continuing to tackle the attitudes surrounding rape and other forms of violence against women. That should remain the priority in a holistic approach.

16.8 We are not persuaded that removal of corroboration, with the attendant risks of losing a protection of the innocent, would make a major impact on a problem shared with jurisdictions which do not have the corroboration requirement.

16.9 It is also of concern that little attention appears to have been given to the effect of the removal of corroboration on Summary Justice (although this is one aspect that Bonomy is expected to comment on). Most crimes committed are much less serious than rape and trials take place in Sheriff Courts or Justice of the Peace Courts where judgement is made without the involvement of a jury. It is a serious matter to convict someone of any criminal offence and safeguards are necessary in the lower

courts so that justice is seen to be fair to both victim and accused.

16.10 We bring this report now, conscious that the Bonomy review may have reported before the General Assembly and that the Parliamentary process may have moved on. We may therefore be able to offer an update in May, but we are also conscious that, by 2016, either the proposal will have been dropped or it will have passed into law, with safeguards suggested by the Bonomy report. If passed, there will have been insufficient time by 2016 to assess any impact, though it may be something we would return to in later years.

17. Human Trafficking

17.1 The Church and Society Council was instructed by the 2011 General Assembly to examine the potential rise in human trafficking at the time of the Commonwealth Games and to report to the General Assembly of 2012 with a strategy for action. In the event, evidence from Police Scotland and first responder organisations, i.e. Trafficking Awareness raising Alliance (TARA) and Migrant Help, confirmed that there had been no increase in trafficking in the period leading up to, or during, the Games.

17.2 Despite this, human trafficking remains one of the most lucrative illicit businesses in Europe and evidence suggests that the trade in human beings is rising (<http://www.unodc.org/toc/en/crimes/human-trafficking.html>). The Scottish Churches Anti-Human Trafficking Group, on which the Council is represented, decided early on that its work should not be confined to the short term efforts to combat trafficking at the time of the Games. It has therefore been involved in a number of awareness raising activities (including an upcoming live theatre production at Heart and Soul and the Edinburgh Fringe Festival). We continue to publicise leaflets on trafficking. The Group has also been active in responding to a range of relevant consultations, in particular in relation to the Human Trafficking and Exploitation (Northern Ireland) Bill and the Modern Slavery Bill at Westminster.

17.3 In December 2014 the Scottish Government introduced the Human Trafficking and Exploitation (Scotland) Bill. The Council responded to the call for evidence and a joint faiths letter was sent to the First Minister urging her to consider using the Bill to criminalise the purchase of sex as a way to tackle demand for sexual services which fuels modern slavery. A letter writing campaign for individuals and local congregations on this issue was also publicised.

17.4 The Church and Society Council, the World Mission Council and the Guild have been working together with the Scottish Churches Anti-Human Trafficking Group to try to find ways of reducing human trafficking. A two day symposium for international partners from Africa, the Caribbean, Asia and Europe has been planned to take place in Edinburgh in October 2015. The aim is to form a global network where knowledge and experiences can be shared with a view to developing a deeper understanding among partners from both source and destination countries of the reach and complexity of human trafficking. It is hoped that this will facilitate the development of strategies to contribute to eradicating human trafficking. The symposium will be followed by a full day conference for members of congregations across Scotland.

17.5 We shared in a meeting on trafficking and migration held in August with Doris Peschke of the Churches Commission for Migrants in Europe, and held a talk-back session after a Fringe play with a trafficking theme.

INTERNATIONAL JUSTICE

18. Israel and the occupied Palestinian territory

18.1 The Council has continued to support the joint prayer events on the 24th of each month with the World Mission Council, Christian Aid Scotland and the Scottish Episcopal Church. In 2014 as prospects for a permanent peace settlement seem increasingly remote, the Palestinian Authority engaged in diplomatic moves to gain wider political recognition for their statehood, including

applying to join the International Criminal Court, seeking recognition of an independent state by national parliaments (including the UK House of Commons, which voted in favour on a non-binding motion) and to the United Nations Security Council (where they failed to secure a sufficient majority).

18.2 The General Assembly has in the past supported a two-state solution as being in the best interests for justice and peace of both Israelis and Palestinians. Whether recognition of the Palestinian state should await the successful outcome of a peace process or should be a means to that end remains a contentious issue which we will pursue. The Church and Society Council will continue to support all constructive leads and will continue to work with the World Mission Council and ecumenical partners in the ongoing development of our response.

19. Christian Aid

19.1 2015 is the 70th Anniversary of Christian Aid; Christian Reconstruction in Europe was founded in May 1945, initially to assist homeless and hungry refugees in Europe. An ecumenical commitment involving the provision of food and blankets to the defeated enemy, at a time when rationing was still in force, is a remarkable example of love-of-neighbour. This year Christian Aid commemorates its 70 years of work, celebrating the progress that has been made but also recognising the scale of global inequality still present today.

19.2 Since 2012 Christian Aid has developed its work around one of its key themes: 'Tackling Violence, Building Peace'. Through this work Christian Aid acknowledges that violence is a prime agent of poverty, capable of wiping out years of development and destroying thriving societies. In their work they seek:

- increased protection for those most vulnerable to violence – women, children, minorities and refugees – and equipping them to address the causes of violence, to tackle impunity and resolve conflict peacefully;
- the development of peaceful and effective alternatives to violence and armed conflict

- broad social movements for change with women at the centre, that successfully address root causes of violence and act to transform them with justice.

19.3 With Christian Aid Scotland, the Church of Scotland (Church and Society and World Mission) works in partnership around two issues relating to 'Tackling Violence, Building Peace'; Israel and the occupied Palestinian territory and gender violence.

19.4 One of the innovative links has been with Bolivia, following the Convener's visit to the country in October 2013. Last year a partnership between Dunblane and La Paz explored the issue of gender. A new dialogue has recently begun between Ness Bank Church in Inverness and La Paz on environmental issues.

19.5 Christian Aid continues to produce high-quality advocacy, theology and worship resources. Recent publications which are to be commended to local congregations included:

- Of the same flesh: exploring a theology of gender. This report which begins with a theological exploration from the experience of Christian Aid partners that 'poverty has a woman's face'. It calls for the church to be a community committed to a re-imagining of gender in mutuality and unity.
- Song of the prophets: a global theology of climate change. This report which draws on voices from the global South to frame a theological response to climate change. It also draws on the prophets of the Bible, who warn of the consequences of actions and help to imagine a more just world.
- Tax for the common good: a study of tax and morality. This paper is a useful complement to our own work on Common Wealth, which can be found elsewhere in this report. Groups and individuals are encouraged to look at both papers and compare them.

20. Europe

20.1 The Council has for many years been part of the Conference of European Churches' Church and Society

Commission, based in Brussels and Strasbourg. The Church and Society Commission has worked on behalf of CEC's member churches to connect with the European Institutions, including the Commission, the Parliament and the Council of Europe.

20.2 After a year of upheaval in Europe, the importance of solidarity and working together with other Churches remains. In December 2014, the Council was represented at a series of meetings in which a merger of CEC and the CSC took place; we look forward to ongoing work with European partners, particularly on climate change, refugees and human trafficking.

20.3 Migrants and Refugees

20.3.1 According to the United Nations High Commissioner for Refugees (UNHCR), more than 3,400 people died in 2014 in "the most lethal route in the world", trying to cross the Mediterranean to reach Europe. While addressing the European Parliament for the first time in November 2014, Pope Francis called for European leaders to stop the Mediterranean from becoming "a vast cemetery".

20.3.2 The UN High Commissioner for Refugees, António Guterres, said that some governments were increasingly seeing keeping foreigners out as being a higher priority than upholding asylum: "This is a mistake, and precisely the wrong reaction for an era in which record numbers of people are fleeing wars," he said. "Security and immigration management are concerns for any country, but policies must be designed in a way that human lives do not end up becoming collateral damage."

20.3.3 In February, the UN refugee agency mourned the first major maritime loss of life this year off the coast of Italy, and called on the European Union to step up search and rescue capacity in the Mediterranean Sea. At least 29 people lost their lives in the tragedy off Italy's Lampedusa Island. UNHCR spokesman Adrian Edwards said. "UNHCR is both deeply saddened by this news, and concerned about the manner of the deaths – all but seven of which appear to have occurred on board the rescue vessel, with people dying of hypothermia."

20.3.4 In October, the UK Government announced that Britain (along with other EU member states) would not support any future search and rescue operations to prevent migrants and refugees drowning in the Mediterranean, claiming such rescue operations simply encourage more people to attempt the dangerous sea crossing.

20.3.5 Alerted to the by ecumenical partners and aware of the valuable work of our congregation in Malta with these refugees, the Council wrote to the UK Government to protest at this callous action and call for it to be reviewed; we received a response reaffirming the Government's position.

20.3.6 The Council has also joined the Moderator in calling on the UK Government to accept more refugees from the Syrian crisis.

21. Nuclear Weapons

21.1 Since the early 1980s the General Assembly has consistently and repeatedly expressed its abhorrence towards nuclear weapons. We continue to believe that nuclear weapons are inherently evil, and as such urge their immediate elimination. As a Church in the United Kingdom, we look to our own government to show moral leadership and take action, both with regards to the British bomb, as well as internationally.

21.2 In 2014 the Church of Scotland supported a joint UK Church advocacy initiative aimed at urging the UK Government to participate at the Vienna Conference on the International Humanitarian Consequences of Nuclear Weapons in December, a process they had hitherto declined to take part in. We are happy to report that both the UK and the US took part at the conference and this has given renewed impetus for the global non-proliferation and disarmament agenda.

21.3 One possibility out of this Conference is for a new international process for a Nuclear Ban Treaty, which could help add to the increasing international legal and moral pressure on nuclear weapons states to disarm. The General Assembly is invited to support this proposal.

EDUCATION

22. Church of Scotland Education Committee

22.1 During the last year the Church's Education Committee has continued to work on five key areas:

- Religious Observance/Time for Reflection
- Provision of Religious and Moral Education
- Chaplaincy in schools and FE colleges
- Supporting Church of Scotland Representatives on Local Authority education committees
- Participating in national policy debate on education issues

22.2 Meetings

22.2.1 The Convener of the Education Committee, the Rev Alexander Fraser, along with members of the Committee, met with the then Cabinet Secretary for Education and Lifelong Learning (Mike Russell MSP) and the Minister for Learning, Science and Scotland's Languages (Alasdair Allan MSP) as well as opposition education spokespersons. They also met Cllr Douglas Chapman (Fife), COSLA Spokesperson for Education, Children and Young People and representatives of the Educational Institute of Scotland. The main subjects of these meetings were budget cuts and low staff morale.

22.2.2 The Convener along with members of the Committee also met with members of the Executives of the General Teaching Council Scotland and the Scottish Qualifications Authority. The two main topics were the possibility of gaining some accreditation for Chaplains attending professional training and providing career-long professional learning which is a continuous process from the point that student teachers begin the early phase of teacher education to the end of their careers.

22.2.3 The Committee have begun exploring how the Church could contribute to teacher development through Career Long Professional Learning (CLPL) with particular focus on supporting those teaching about Christianity in both primary and secondary sectors. CLPL is now a required standard to be met by all teachers and the Church

has an abundant wealth of personnel and resources which can consolidate their understanding.

22.2.4 The Education Convener and the Committee continue to work closely with Education Scotland and have twice yearly meetings. These meetings concern Religious and Moral Education (RME) and Religious Observance / Time for Reflection. It is of concern to the Committee that an increasing number of schools do not have specialist RME Teachers and many schools have no provision for RME for 5th and 6th year pupils, despite it being a core subject under Curriculum for Excellence.

22.2.5 The Committee works very closely with the Scottish Catholic Education Service. Regular meetings are held to discuss topics that are common to both the Denominational and non-Denominational sector.

22.2.6 The Committee has 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.

22.2.7 The Committee also responded to Scottish Government consultations and enquiries from Church colleagues on educational and policy matters.

22.3 Policy Officer

22.3.1 The Council created a new role of Education Policy Officer; this part-time post was filled by the Rev Ken Coulter from June 2014. Sadly the funding for this post came to an end at the end of March 2015.

22.3.2 The work of the policy officer has enabled support for the Presbytery of Lothian (developing a strategy for school chaplaincy) and the Presbytery of West Lothian (developing Time for Reflection / Religious Observance) in addition to the success of a number of conferences throughout the country on school chaplaincy issues. Discussions have also taken place about how to develop and promote the Serve Your Local School web based resource for local congregations.

22.4 Chaplaincy

22.4.1 The role of school chaplain continues to be a vital role in the life of a school. The Committee would stress that it is the responsibility of the Headteacher to appoint the school chaplain(s) and this may or may not be the local parish minister. The Committee would strongly discourage nominating committees from putting any suggestion that a chaplaincy 'goes along with' any appointment. Chaplains are reminded that social media is not private and can be seen by parents and staff of the school. Chaplains should have due regard for the ethos and the values of the school and to respect the authority of the Headteacher to decide who is welcome in the school.

22.4.2 The Committee notes that many chaplains take on differing roles within the school, at the request of Headteacher. Reports have been received of chaplains taking on the role of mentoring young people; being an adult helper on school trips; assisting the school to help support and develop the religious observance calendar of events; providing pastoral care and support for staff and pupils; visiting classes at the invitation of teachers to assist in the delivery of the curriculum; and helping out in many different ways.

22.4.3 The Committee is writing a new handbook for chaplains. This will be a large piece of work and the Committee is aiming to launch the document in 2016. The Committee believes that training in chaplaincy work is vital if chaplains are to be effective in schools.

22.4.4 Several Local Authorities have hosted chaplains conferences, with support from the Committee.

22.4.5 Along with representatives from Glasgow University, plans have been made to update and relaunch the Masters level Module "Religious Observance: design and practice"¹²¹. In this respect, discussions have also taken place with colleagues from the General Teaching

Council for Scotland (GTCS) and Education Scotland. This course builds confidence and skills for Chaplains in schools and if standards of competence are met might be accredited by the GTCS.

22.5 Resources

22.5.1 Chaplains can find links to many excellent resources on the Church of Scotland Education resources webpage and Chaplains are encouraged to use this: http://www.churchofscotland.org.uk/resources/subjects/schools_resources

22.5.2 During this year the educational resource for schools "Learning at Greyfriars" has continued to be developed and Phase One was brought to a conclusion. This resource tells the history, values and community life of the Edinburgh congregation in a way that supports delivery of Curriculum for Excellence and National Qualifications. Discussions have begun with the leadership of another historic congregation to explore something similar. Resourcing teachers in a relevant and professional way is an important priority for the Church.

22.6 Stevenson Prize and Moderator's Medal

A list of the 2014 prize-winners can be found in an online supplement to this report. The 2015 winners will be announced at the General Assembly.

22.7 Local Authority Representatives

22.7.1 Every Local Authority is obliged to have three 'Faith Representatives' on the committee that deals with the education of our young people (exceptions being Orkney and Shetland). The Church of Scotland is allocated one place on each council. These unpaid representatives bring to the table a great deal of experience and expertise. They give a vast amount of time and effort in fulfilling this demanding role. The Committee strives to support the representatives in every way it can. Last year two training conferences were held, and at the request of the Representatives a residential conference is planned for the autumn.

22.7.2 The Committee encourages all Church of Scotland Representatives to keep the office informed of

¹²¹ Worth 20 Masters credits, which can be used towards a Certificate (60 credits) or a Masters (180 credits) in Education.

local issues and to provide at least a yearly report of issues. The Committee has produced a template to make this task easier.

22.7.3 The Committee recognises the value of the practice in some Local Authorities, where the Director in charge of educational matters meets with the non-elected representatives before the council meeting to hold impartial discussions.

22.8 The Wood Commission

22.8.1 In conversations with other bodies, the Education Convener discussed Sir Ian Wood's report *Education Working For All! Commission for Developing Scotland's Young Workforce – Final Report* (June 2014). The report recommends that employers be given more support to take on young people and give them apprenticeships. The Report states: "Skills Development Scotland should actively work with and challenge employers to develop new models to deliver higher level Modern Apprenticeships up to and including degree level on a more significant scale across the economy."

22.8.2 The report further states:

Employers have lost the habit of employing young people. Only 29% of businesses in Scotland recruit young people directly from education, only 30% of Scottish businesses have any meaningful contact with schools, only 27% offer work experience placements and only 13% take on apprentices. We currently have 53,000 young people unemployed and a youth unemployment rate more than double the adult rate. The priority is to encourage more companies to employ young people in their workforce and to engage with schools and colleges to ensure that young people are developing the skills, knowledge and attitude that they need.

22.8.3 The Committee supports the report and believes that further work by the Church to explore its recommendations could be a positive contribution to the lives of young people and of society as a whole.

22.8.4 All young people in secondary schools are offered a workplace experience, normally in 4th year. The placement is often for one week. Many schools and young people find difficulty in accessing workplaces for the experience. These experiences can help the young person to decide what their future employment might be. It can also be a positive situation for the employer to have young people on their premises. The Committee would encourage church members who run their own business, no matter how small, to contact the local secondary school with a view to offering a placement for a young person.

HEALTH

23. Transplantation – Opting in or presumed consent for organ and tissue donation?

23.1.1 The Church of Scotland, along with many other Christian and faith groups, supports the practice of organ and tissue donation.¹²² This is part of humanity's commitment to healing and, with the real potential for the death of one person to prolong or greatly improve the quality of the life of another, an action with strong symbolic Christian resonance.

23.1.2 In May 2014, the General Assembly requested this report on organ donation choices (and, by extension, we also consider the same principles to apply to tissue donation)] anticipating possible changes to the law in Scotland.

23.1.3 Currently in Scotland the system for using organ and tissue involves an active opt in by an individual: requiring them to sign up to the organ donor register. The relevant law is the Human Tissue (Scotland) Act 2006. Demand for organs far exceeds supply, and so there is a need to increase the number of potential donors.

¹²² In the report of the Church and Society Council to the 2009 General Assembly, the Assembly agreed the following *Deliverance: 44. Encourage Church members to make blood donations regularly and to join the Organ Donor register and to make their wishes known to their family; and honour the families who have agreed to the donation of their loved ones' organs after death.* In November 2013 the Church and Society Council signed the Church of Scotland up to the **fleshandblood** campaign: <http://fleshandblood.org/about/associates/churchofscotland/>

23.1.4 The most recent year for which figures are available (2013/14) saw the highest ever number (106) of deceased organ donors in Scotland – an increase of nearly 60% from 2010/11. In addition, Scotland now has the UK's highest percentage of residents signed up to the NHS Organ Donor Register. Over 41% of the population had joined the register at the end of 2013/14, compared to the UK average of 31%, and 2013/14 saw the highest ever number (342) of transplant operations from deceased donors undertaken on Scottish recipients, an increase of almost 20% from 285 in 2011/12.¹²³ The numbers of children's organs available for transplant are generally small: in 2011/12 there were 6 organ donors under the age of 18 in Scotland (compared to 43 in UK as a whole), a single donor in Scotland in 2012/13, and none in 2013/14.

23.1.5 There is current active research on growing tissues and organs for transplantation in a laboratory setting, but such technology is unlikely to be available for routine clinical use for a number of years. In the meantime, retrieval of donated organs remains an important measure in saving and improving the quality of the lives of many.

23.1.6 **There is current discussion around an opt-out model for organ and tissue donation**, where it would be presumed that an individual had consented to allow their organs and tissues to be retrieved for transplantation **unless** they had expressed a contrary opinion, either in writing, or orally to family and friends. This policy has already been legislated for in Wales through the Transplantation (Wales) Act 2013), and the change will come into effect in December 2015. The Scottish Government plans to assess the impact of the change in Wales before considering a similar move in Scotland.

23.1.7 However, Labour MSP Anne McTaggart has launched a consultation for her proposal for a Members' Bill on Organ and Tissue Donation for Scotland, which would seek to introduce 'presumed consent' to Scotland.

The Church and Society Council responded to this consultation, recommending that the Welsh experience be analysed first before making a decision for Scotland. There are at least two ethical issues which need to be considered:

- the nature of donation and gift
- not neglecting the opportunity to prolong and greatly improve the quality of a life if it is appropriate to do so.

We shall return to these questions later.

23.2 Organ Donation

In 2008, the Organ Donation Taskforce produced a report, *Organs for Transplants*¹²⁴, setting out 14 recommendations which, it was suggested, would increase the number of organs available by 50% in 5 years. These recommendations have all been implemented and the increased number of organs for transplantation has exceeded the 50% target. There is now an 8% year-on-year increase in donors after brain death and a 16% increase in donors after circulatory deaths. The recommendations copy the 'Spanish model' of putting more staff (Specialist Nurses in Organ Donation or SNODs) into the intensive care units to identify potential donors and by skilled, sympathetic interaction with family members to obtain authorisation for organ retrieval.

23.3 The Spanish Model

23.3.1 In organ transplantation, the 'Spanish Model' for organ donation is often referred to and is held by many to be the current best practice. Assumed consent legislation was passed in Spain in 1979 but this made little impact on donor numbers. However in 1989 a national transplant organisation was set up putting a large emphasis on organ donation. Many more staff were employed, allowing a medically trained co-ordinator to be embedded in every intensive care unit throughout the country. This person has the responsibility of identifying every potential organ

¹²³ Organ Donation and Transplantation in Scotland. How are we doing? <http://www.organdonationscotland.org/pdf/files/assets/basic-html/page-1.html>

¹²⁴ Organs for Transplants: A Report of the Organ Donation Taskforce. Dept of Health Publications 2008. <http://www.bts.org.uk/Documents/Publications/Organs%20for%20transplants%20-%20The%20Organ%20Donor%20Task%20Force%201st%20report.pdf>

donor. Having been given the necessary training in discussing with the relatives of these possible donors and by spending time with the family members, the co-ordinators frequently gain consent from the relatives for the person to become an organ donor. In Spain this intensive approach to organ donation doubled the donation rate, and in other areas of Europe which then adopted similar systems the same result has been observed.

23.3.2 This approach of appointing a specially trained practitioner to every intensive care unit to identify all potential donors was adopted in the UK following the recommendations of the Organ Donation Taskforce's first report in 2008. Additionally, in the UK each Health Board (Hospital Trust in England, Wales and Northern Ireland) must have an Organ Donation Committee to oversee organ donation, and requires the Chief Executive to be accountable for the donor numbers within the Health Board's activities.

23.3.3 The 2008 report from the Organ Donation Taskforce did not address the issue of presumed consent (opt-out), so a second report was requested from the group to consider this question¹²⁵. In a very detailed report the taskforce noted that "before" and "after" studies in countries which have changed to an opt-out system the donation rate had risen by up to 25%, but that the legislative change was not the only factor because other initiatives were also introduced. These included increased funding for transplant programmes, better infrastructure and increased public awareness. The taskforce reported evidence that the recommendations proposed in its first report, if fully implemented, would achieve a greater increase in donor numbers than 25%.

23.3.4 There are also examples where a change to an opt-out policy has had detrimental effects on the number of organs retrieved for transplantation; for example, in

Brazil, where the law had to be repealed because of mistrust in the government and accusations of body snatching, and in France where a specific case, although fully compliant with the law, caused a great deal of negative press and a fall in donor numbers. In its conclusion the taskforce could find no convincing evidence that the change to an opt-out system would deliver significant increases in the number of donated organs and stated that: "Only if donor numbers have not grown by 50% by 2013 should the question of opt-out be revisited."¹²⁶ As this target has been achieved, we would consider this a strong argument against revisiting the opt-out system.

23.4 Current practice

In the current "opt-in" process for organ donation everyone is encouraged to register as an organ donor and this list of possible donors is held centrally for the UK on the Organ Donor Register (ODR). At the time of a death the ODR is consulted and if the person is registered the SNOD will inform the family members that the person wished to donate his/ her organs. Barring any change of mind that the person may have had, or the organs being medically unsuitable, then that donation will proceed. This system is very effective: 90% of deaths which meet transplant criteria and where the person registered as a donor during life result in organ donation. When someone who has not registered on the ODR dies then the next of kin, according to a pre-determined ranking table, is asked to consider what the deceased may have wished and if deemed appropriate grant authorisation for the organs to be removed for transplantation.

23.5 Presumed consent / opt-out

In an opt-out scheme, people would need to register their wish not to be a potential donor in the event of death, and so the 'norm' in society would be for all people to be donors unless they had specifically said they did not want this. This system can be implemented as a 'hard' option where, at the time of death, unless the deceased is registered not to be a donor then the organs will be

¹²⁵ The Potential Impact of an opt-out system for organ donation in the UK: An independent report from the Organ Donation Taskforce. Dept of Health Publications 2008 <http://dteq.org/ODT%20PC%20report.pdf>

¹²⁶ Ibid p36

retrieved; or as a 'soft' option where, at the time of death of someone who has not registered his/her wish to opt out of organ donation, the family members will be consulted to 'confirm' that the deceased was happy to donate organs. This latter system affords the family the choice of agreeing to the organ donation or not.

23.6 Wales

23.6.1 Following a campaign for an opt-out system for posthumous organ donation in Wales, legislation was passed by the Welsh Assembly in 2013. This will come into force at the beginning of December 2015 to change to a soft opt-out system in that part of the UK.

23.6.2 Although both the 'Spanish model' and changing to an opt-out system for authorisation for organ donation increase the numbers of available organs for transplantation, the effect is not additive. The most effective method to increase donations seems to be the 'Spanish model'. Thus, it is likely that, given the situation in Wales, with effective implementation of a model similar to the 'Spanish model' already in place, the additional increase in organ donations following a subsequent change to an opt-out process would not be large. There is therefore a good argument to await the results of the change in Wales to see if the size of any increase in organ numbers justifies the legislative and financial costs of changing to an opt-out system.

23.6.3 It must be appreciated that what happens to a body after death and whether or not the deceased wished during life to donate organs are highly emotive issues. Also, discussions with a family at the time of the death of a loved one take place in very distressing circumstances. Under the present opt-in system, organ donation has always been seen as a gift. At the time of significant distress, people have made the altruistic decision to help other people by allowing their relative's organs to be used to prolong or greatly improve the quality the life of other people. This often allows the bereaved relatives to reflect later on the fact that, in the midst of their distress, other people have been helped.

23.6.4 In an opt-out system, however, all concept of a gift or of donation is lost, and it may simply become the accepted fact that following death organs are removed for transplantation. There must therefore be concern to maintain a balance, whereby the benefit to society of increased numbers of organs for transplantation justifies the potential loss of the concept of a freely given gift.

23.7 Potential harms

As has been stated, the primary purpose of a change in the system of gaining consent or authorisation for retrieval of organs after death would be to increase the numbers of organs available for transplantation. This would only be of overall benefit to society if the gain in terms of lives saved or prolonged outweighed any harm done by an 'opt-out system' of donation. The likelihood of a significant increase in transplantation has yet to be established, but it is also worth considering at this stage some of the potential harms from an opt-out system of organ donation.

23.8 Equality

The rights of the person who has not explicitly opted in as a donor must be carefully considered. Not all persons who fail to opt out will have wished to give consent for retrieval and transplantation of their organs in the event of death. We consider that there is a risk of inequality in accessing the means of opting out of organ retrieval. Some people will never want to address the concept of their death and therefore will not make a decision about organ donation. People with social or emotional stresses or less family support may find it harder to have hypothetical discussions about dying and therefore to make their wishes about organ donation known to those who may be consulted in the event of their deaths. Some may not have the education, capacity or social circumstances needed to allow them to engage with health or legal organisations responsible for compiling the opt-out register. Those with learning difficulties, homeless people or mentally ill people are among the groups who may be, or who may perceive themselves to be, less able to opt out. Those with supportive families and better resources may be more readily able to make choices about organ donation and to opt out if that is their wish. There is therefore a danger

that, in the long run, the pool of donors be drawn disproportionately from the 'voiceless'.

23.9 Loss of trust

There is also a risk of a loss of trust between families of critically ill patients and medical staff. What happens to the body after death may be important to the deceased, but perhaps more often, the handling of the body is not as relevant to the one who has died as to the bereaved family and friends. Many of us might wish consideration for the feelings of our loved ones to take precedence over our own wishes after our deaths, and therefore even if we had failed to opt out of organ donation, we may not strongly wish it to proceed if, in traumatic circumstances, the donation was likely to cause distress to a loved one. With an opt-out system, the default position may be to retrieve the organs of a recently deceased person, without requiring the authorisation of the person's family. There is a potential for harm to the bereaved, if they do not want organ donation to proceed, but feel that they cannot refuse in the absence of an opt-out order by the deceased. It is likely that this would be sensitively handled by medical teams and that the family's wishes would still be carefully considered but if the family feel removed from decision making by the absence of an opt-out directive, then we can foresee distress and loss of trust which could be harmful to the bereaved and to medical teams alike.

23.10 Reduced public support for transplantation

At present there is broad general public support for those people on transplant waiting lists and also for those who, sometimes tragically, become organ donors. However, there is the potential for an opt-out system to lead to cases where the bereaved family later resent the taking of organs and complain that their wishes were not considered or that they were pressurised into agreeing to organ retrieval. In the event of such cases being publicised, it may be that the general public becomes less supportive of the medical teams seen as the takers of the organs and perhaps even of the recipients of the organs. It is likely that a new policy such as this one would receive much publicity and be the subject of news interest. We are concerned that there could be sensationalised reporting of any cases of

bereaved families who felt that organ retrieval proceeded against their wishes. There have been previous examples of prominent media attention leading to a reduction in the support for transplantation. For example, the Alder Hey Hospital scandal where children's organs were retained following post mortem examination for scientific research without the permission of parents. Even though the specific tissues in question were not being used for transplantation, there was enough of a link in the public mind for this to lead to a temporary dip in rates of organ transplantation.

23.11 Virtue ethics and consequentialism

23.11.1 Two competing approaches to this question are virtue ethics (i.e. looking at the character and morality of an ethical framework which determines what action to take), and consequentialism, where a positive final outcome could override lesser ethical concerns about how those outcomes are reached.

23.11.2 A virtue ethics approach to the question of 'presumed consent' might say:

- Organ donation in the UK at present is a voluntary gift, freely given.
- The profound generosity of this decision suggests it is one of the greatest gifts one human being can give to another.
- Presuming consent is no consent at all, and the act of organ retrieval and transplantation can no longer be seen as being a consensual gift in the same way. 'Deeming' a deceased person to have given their consent is a legal fiction and is not real consent.
- The role of state intervention and control over such a personal aspect of life changes the relationship between the individual and society.
- Such a change could discriminate against groups who might not be aware of any change, through lack of knowledge or understanding.
- Current efforts to increase voluntary increase in donor registration appear to be working well, and there are

still many other opportunities to improve the current system which is widely accepted and supported.

23.11.3 A consequentialist approach might respond:

- Any individual can still opt out, either in writing or simply by letting family, friends and medical staff know what their wishes are.
- A publicity and awareness raising campaign would help let everybody in society know – as well as catalysing a national debate about organ and tissue transplantation and end of life issues more broadly.
- It would be a moral wrong not to do everything ethical to prolong and greatly improve the quality of lives of those in need of transplant; if presumed consent increases the number of people receiving transplants then a change in society's view about organ and tissue donation / retrieval is acceptable.

23.12 A Christian approach

23.12.1 Roman Catholic, Anglican and Orthodox tradition would lean towards the virtue ethics approach; Thomas Aquinas' approach to both circumstances and intention has clearly informed the joint response by the three traditions to the Welsh legislation.¹²⁷

23.12.2 However, it is true that Christians can hold a diversity of opinions on the question. The Presbyterian Church in Wales, in its response to a Welsh Government pre-legislative consultation paper, outlined its support in principle for the change as it was ultimately designed to prolong or greatly improve the quality of people's lives.¹²⁸

¹²⁷ Welsh Catholic Bishops:

<http://www.senedd.assemblywales.org/documents/s15617/HTOrg3%20Catholic%20Bishops%20in%20Wales.pdf>

Church in Wales Bishops:

<http://www.senedd.assemblywales.org/documents/s15615/HTOrg1%20Bench%20of%20Bishops%20of%20the%20Church%20in%20Wales.pdf>

¹²⁸ Pages 74-76:

<http://wales.gov.uk/docs/dhss/consultation/120427odresp93-131en.pdf>

23.12.3 It is the view of the Church and Society Council that neither approach can be dismissed out of hand but both are valid understandings of this ethical question. At the current time, however, there is not yet evidence that such a change would necessarily significantly increase the number of organs available for transplantation. This is why the Council has supported the current strategy and the activities of the Scottish Government and NHS Blood and Transplant to increase the number of people registering for organ donation, for example through promotion of the *fleshandblood* campaign.

23.13 Conclusion

23.13.1 The Council anticipates that the results of the Welsh experience after the change in December 2015 will inform future debate about whether or not Scotland should change the current policy. From the Church's point of view there would need to be clear and substantial evidence that the change did have the effect of prolonging and improving the quality of more lives. In the meantime, the Council recommends that families and groups of friends are encouraged to discuss end of life issues in a calm and non-emotional setting at a time when death is not imminent. Such discussions can naturally include expression of views around organ donation and could be both helpful and comforting to relatives after a death.

23.13.2 As Christians, the Council supports the life-giving practice of organ transplantation and therefore the Council is keen to see promotion of donation of organs and a reduction in the suffering of those waiting for the chance of transplant surgery. However, the Council also recognises that many organ transplants involve the death of another, equally valued human being, often prematurely and in stressful circumstances in hospital. If an opt-out system of organ donation could significantly increase the numbers of organs available for transplant without harming those persons and families involved in the donation, then it might be justifiable and welcomed by the people of Scotland. The Council considers that further evidence of benefit without harm of such a system is

needed before supporting the proposal for change in Scotland.

24. Assisted Suicide

24.1 An important aspect of the ministry of the Church of Scotland lies in providing pastoral support to both individuals and communities, and particularly in caring for the most vulnerable in society. Our ministers, elders and other members spend much time alongside people who are close to death, and feel their pain. We are therefore sympathetic towards the fears and desires of those who may be afraid of a death which is painful, or where people fear the sense of dependency or powerlessness which may characterise various degenerative diseases.

24.2 However, we are perturbed by the currently proposed assisted dying legislation, and do not consider this to be the best solution to the dilemmas presented by the debate around end of life issues. Rather, there is a need to ensure that, as far as possible, all have access to good palliative care. Palliative care, in the widest sense, involves caring not just for the physical but also the emotional and spiritual needs of people coming towards the end of their lives. There is also a need to accept the inevitability of death, and that there are times when medical interventions are inappropriate.

24.3 Such legislation, breaching as it does the societal prohibition on the taking of human life, represents much more than simply a tinkering with the law. It carries implications for the whole of society, and for attitudes to many aspects of health and social care< and we are concerned that it has profoundly negative implications for the most vulnerable in society, who may already feel voiceless and marginalised. These implications and concerns of those who will be most directly affected must carry as much importance as the views expressed by those who are pushing for a change in the law.

24.4 The law as it stands in Scotland, which makes it an offence for anybody to assist another person to attempt or complete suicide, is straight forward. To allow for provision of assistance in some circumstances would mean that

there is always the possibility of abuse of any “safeguards” included. Motivations of all involved would need to be assessed, which may be difficult. For example, families dealing with relatives at the end of their lives are often under extraordinary pressure, which may be misunderstood by their relatives that the best and most honourable thing to do would be to seek assistance to die. Such suggestions may be difficult for those outside the family to detect.

24.5 We need to explore in more detail how society understands, communicates and discusses death, dying and bereavement. One of the issues which a debate such as this reveals is the sense of loss of control which patients and their families sometimes feel as death approaches. We must beware of medical models which can depersonalise, and also need to avoid inappropriately aggressive medical interventions as people near the end of their lives: the (sometimes implicit) view that every death is a medical failure needs to be challenged. Care is spiritual as well as physical. There is a great fear of a painful death, which can be mitigated, although not always completely removed, by palliative care.

There is a need to accept that death is a natural process, and that not every death is a medical failure. It is clear that there is a role for the medical profession in supporting people at the end of their lives; however, that role should not include the intentional ending of life.

24.6 Much of our concern in relation to assisted dying legislation is motivated by a concern for the weakest and most vulnerable in our society. While the articulate and those with supportive families can get their voices heard, what of the marginalised? While recognising that medicine is constantly improving our ability to deal with physical pain, we need to also be aware that the anguish around death is much more than a fear of pain. Palliative care, which takes care of all aspects of the person, needs to be made more widely available.

24.7 In response to the instruction from the General Assembly in May 2014, the Council has been working with members of the Theological Forum, to reflect theologically

on the issues around assisted dying. As part of this, we held a “round table discussion”, bringing together a number of theological experts with interests in this area.

24.8 No amount of “safeguards” will ever be able completely to prevent abuse of a law which allows the deliberate ending of the life of another person. The current law, through its acceptance that some may wish to take their own lives, but its blanket prohibition of assisting another person to attempt or complete suicide, is clear, and provides a strong disincentive to abuse and exploitation whilst allowing prosecutors and judges discretion in hard cases. It does not, in our opinion, need changing.

25. Human Rights and Mental Health

25.1 Introduction

25.1.1 The 2014 General Assembly agreed to “recognise the human rights implications of forced treatment under current mental health legislation” and instructed the Church and Society Council to “reflect these in contributing to public debate as appropriate”.

25.1.2 This matter was brought to the floor of the Assembly to reflect the concerns of a number of people, arising largely from their personal experiences as patients or carers, in which they believe harm was done as a result of such compulsory treatment. Indeed, in at least two cases brought to the attention of the Scottish Parliament’s Petitions Committee, the death of a loved one is blamed on the side effects of such treatment.

25.1.3 The process of bringing this follow-up report to the General Assembly has involved careful listening to these and other experiences (good and bad) of mental health patients and those who care for them in families or professionally; we have also been informed by conversations with academics and others with expertise in human rights and the law. We do not comment on individual cases but do take note of concerns raised. We are grateful to all who made time to share their experiences and perspectives; for reasons of

confidentiality, those who shared personal stories are not named.

25.1.4 The case brought to the Assembly was summarised for us by the person who originated it, in these terms:

“A patient with legal capacity has the right to refuse treatment even though death would be the likely consequence. This follows from a number of court judgments ...

It has also been established that the presence of mental illness does not necessarily imply that there is a lack of capacity to refuse treatment ...

Given case law, it should be evident that section 242 of the 2003 Act should be amended. Basically this section states that if a patient is capable of consenting to proposed treatment but does not consent then the treatment may nevertheless be given if the responsible medical officer is of the opinion that this would be in the patient’s best interests. As noted above, this paternalistic attitude to medical treatment has been rejected by the courts ...

The Millan Committee was well aware of case law regarding consent. It was this fact that led to its being specified in the 2003 Act that a necessary condition for the provision of long term compulsory treatment was that “because of the mental disorder, the patient’s ability to make decisions about the provision of medical treatment is significantly impaired”. However, “significantly impaired decision making capacity” seems to have no clear and agreed meaning ...

Regrettably, however, the 2003 Act, unlike the Adults with Incapacity Act, contains no explicit provision for an appeal against a decision as to incapacity. In theory, an appeal can be made to the Tribunal but, in reality, this safeguard is worthless since the Tribunal tends to accept without question the views of the responsible medical officer regarding lack of capacity ...

As the GMC consent guidance makes clear, doctors must work on the presumption that every adult patient has the capacity to refuse treatment. The 2003 Act fails to recognise this important principle. For example, the provisions regarding short-term detention permit the forced treatment of a patient to begin before the facts have been established.

Given the developments since the passage of the 2003 Act, steps should now be taken to ensure that there is a comprehensive review of Scottish mental health legislation with the aim of remedying the defects in the current legislation ...

*Article 12 (of the UN) Convention on the Rights of Persons with Disabilities guarantees the right to equal recognition before the law to persons with disabilities ... In April 2014 the UN Committee on the Rights of Persons with Disabilities issued a General Comment on Article 12 CRPD. It noted that **"Forced treatment by psychiatric and other health and medical professionals is a violation of the right to equal recognition before the law... This practice denies the legal capacity of a person to choose medical treatment and is therefore a violation of article 12 of the Convention."** Also **"State parties must abolish policies and legislative provisions that allow or perpetrate forced treatment, as it is an ongoing violation found in mental health laws across the globe, despite empirical evidence indicating its lack of effectiveness and the views of people using mental health systems who have experienced deep pain and trauma as a result of forced treatment"**.*

Any comprehensive review of Scottish mental health legislation should take account of how it is being implemented ... the evidence is clear that the 2003 Act has given too much power to psychiatrists and that many of them are not exercising that power in a responsible manner. That evidence is also clear that the safeguards within the Act are ineffective."

25.1.5 These, then, are the key points we were asked to consider in taking forward the Deliverance.

25.2 Responding as a Church

25.2.1 The Church's response to these and to any mental health issues has to be primarily pastoral, starting with careful listening. The Council's 2011 report on mental health encouraged congregations to take this pastoral responsibility seriously, thinking beyond individual support, and the leaflet produced in light of that report asks:

"What makes a church a good one to belong to if you are struggling with your mental health? Is it the fact they have a Counsellor on staff or have an annual Depression Awareness Day? Or is it that they are aware enough to care, small enough to notice and moving slowly enough to actually deliver?"

25.2.2 These are real challenges for churches, and some resources are available to help congregations meet them. We also have an important role in combating the stigma surrounding mental health, which can be found within churches. But last year's Assembly was asked to address concerns about how we, as a nation, approach mental health issues; specifically, our attention was drawn to the legal framework for this and the human rights dimension of that framework.

25.2.3 "Mental health" and "human rights" are very much part of the language and concepts of today, yet neither appears explicitly in the Bible. Yet, mental health issues and faith do not inhabit different worlds. William Cowper, whose 18th century hymn longs for "a closer walk with God" reportedly suffered from periods of "insanity": "where is the blessedness I knew ... what peaceful hours I once enjoyed" is his heartfelt cry. A history of mental health in Scotland speaks of "the enduring role of religion as an attributed cause, an identifying symptom and an aid in the cure of derangement"¹²⁹.

25.2.4 It is clear from the gospels that Jesus encountered many people suffering from what today would be

¹²⁹ R A Houston: *Madness and Society in Eighteenth-Century Scotland* (Oxford Studies in Social History), p392

described as mental health issues. In a series of encounters, he responds to their (and their carers') distress and performs acts of healing and release, often with violent reactions. In Mark 5.1ff, blown off course by a storm, Jesus and his disciples arrive in strange (Gentile) territory where the first person they encounter appears to be a man with severe mental health problems, leading to violence and self-harm. The local response has been to attempt (unsuccessfully) to restrain him with ever-stronger chains, and to banish him to living outwith the community. Jesus' response is doubly counter-cultural: in place of chains he brings release, and in place of exclusion he proposes a new role within the community. Despite the apparent success of the healing, neither appears to meet with local approval.

25.2.5 Significantly, Jesus takes the man seriously enough to ask him questions; only in the context of that conversation does the healing take place. This is surely not pointing us to an immediate throwing open of all the doors of locked wards across Scotland, but at least towards a respect for the humanity of those whose mental health problems are expressed in disturbing or violent behaviour. We may also notice that the man shows initial resistance to treatment, although this is apparently overcome in the conversation with Jesus.

25.2.6 The Council's 2013 Assembly report on human rights also developed a theological perspective which recognised human rights as manifestations of just human relationships, grounded in respect for the worth of all human beings, and focused on neighbours (with whom we share duties of care), rather than as a bundle of commodities belonging to individuals. "Seen from the perspective of faith, the discourse needs to be widened from narrow legalities to consider what might be the nature of human rights in the wider context of our relations with each other in community". Human rights are therefore seen as "fundamentally an expression of relational justice ... based on love-informed justice that comes from God".

25.2.7 We therefore approach the present Scottish mental health context with these pastoral, Biblical and theological perspectives.

25.3 Current Context

25.3.1 Current Scottish mental health law is substantially contained in the Mental Health (Care and Treatment) (Scotland) Act 2003, based on the Millan Report which signalled a radical shift in perception and practice: "it is time for the law to respond to the new directions which have emerged in mental health care: of more community based services; greater involvement of users and carers in decisions concerning treatment; and greater awareness of the need to respect human rights"¹³⁰. The Millan process may even be an early example in Scotland of the "nothing about us, without us, is for us" principle of the disability movement, so effectively used by the Poverty Truth Commission.

25.3.2 The Act has been described as an international example of good legislative practice, pioneering when it was passed, moving from a medical model towards a social one and bringing a human rights approach to the care and treatment of mental health patients. Although human rights are not explicitly mentioned in the Act, it had to be (like all post-devolution Scottish legislation) compliant with the European Convention on Human Rights, and it is grounded in explicit principles of "equality, non-discrimination, respect for diversity, reciprocity, informal care (compulsory powers as last resort), participation, respect for carers, least restrictive alternative, child welfare, and benefit"¹³¹.

25.3.3 The Act might not be unique in post-devolution Scotland in being pioneering as legislated aspiration but weaker in implementation. Change in ethos and established practice does not flow immediately or automatically from new legislation, nor do the resources for implementation. There is still a huge disparity between

¹³⁰ Millan Report, Introduction

¹³¹ Scottish Mental Health Policy: Context and Analysis (Jennifer Smith, Richard Freeman, Steve Sturdy), p7

the impact of mental illness (on individuals, their families and the economy, as measured by the World Health Organisation Global Burden of Disease study) and the resources currently devoted to its treatment and prevention; this reality of mental health as a “Cinderella service” (still lacking a Prince Charming) inevitably influences practice and puts pressure on caring professionals. Resource issues, particularly a scarcity of mental health officers (who have a crucial role in assessing emergency detention certificates, but this role is frequently by-passed in some areas¹³² as no MHO is available) have recently been raised with Parliament by the Mental Welfare Commission. Further pressure comes from a risk-averse culture increasing the pressure to “do something” quickly to minimise risk; there is therefore a tension between risk management and patients’ rights.

25.4 “Forced Treatment”

25.4.1 The Millan report¹³³ stated “Perhaps the most fundamental issue in mental health law is the justification for imposing compulsory measures on someone without their consent. Such a justification should be ethically appropriate and also capable of practical application”. Despite the human rights principles underpinning it, the Act does allow for treatment under a Compulsory Treatment Order made by a Mental Health Tribunal, to be given without consent, or even against the patient’s wishes, where “if the patient were not provided with such medical treatment there would be a significant risk to the health, safety or welfare of the patient or to the safety of any other person (and) because of the mental disorder the patient’s ability to make decisions about the provision of such medical treatment is significantly impaired” (s64).

25.4.2 Crucially, treatment may also be given without consent under a Short Term Detention Order, before the legitimacy of this order has been tested by any legal process. There is provision for urgent treatment, when a patient is detained under the Act, for the purposes of

saving the patient’s life; preventing serious deterioration in the patient’s condition; alleviating serious suffering on the part of the patient; and preventing the patient from behaving violently or being a danger to the patient or to others. In law, these decisions must be made in accordance with the Act’s underpinning principles and ECHR rights.

25.4.3 Few would argue that there are not circumstances, along the lines of these provisions, in which there has to be scope for intervention (and possibly detention, although we were not asked to consider this); these might include obvious examples of violent behaviour but also problematic situations such as those of anorexic young people. At the end of the 17th Century, James Dalrymple, Viscount Stair, said that restraint used in relation to a person of unsound mind is something which is “not against any act of his lawful liberty and is done as a duty in us of love and mercy”¹³⁴. And in the early 21st century, as a representative of the Scottish Human Rights Commission told us, “autonomy is not an absolute right” here; rather, it is a qualified right which can be restricted in certain circumstances. Most respondents to a recent Scottish Parliament consultation (including SHRC) did not believe that compulsory treatment under the Act is in breach of ECHR.

25.4.4 The European Court of Human Rights has recognised that involuntary treatment for mental disorder may occur in limited circumstances and with appropriate safeguards. Indeed, there can be circumstances where failing to treat someone who is recognised by medical professionals as being in dire need of appropriate psychiatric treatment is seen by the European Court as a breach of Article 3 ECHR if the person endures degrading and undignified conditions as a result (that is, the failure to treat, itself, amounts to cruel or inhuman treatment); this can be so even where treatment would require a degree of compulsion because of the person’s condition¹³⁵.

¹³² Figures for 2013-14 show 42% of emergency detention certificates across Scotland were issued without MHO consent.

¹³³ P51

¹³⁴ Stair: Institutions of the Law of Scotland, 1, 2, 5 (First Edition 1681)

¹³⁵ MS v United Kingdom

25.4.5 The 2014 General Comment of the UNCRPD (referred to above) - especially in its call for states to repeal legislative provisions which “allow or perpetrate forced treatment” - does not seem to allow for any such circumstances. It argues against any denial of decision-making capacity because of disability, and therefore against any intervention without consent. It differs from the current European Court view, and is not legally binding in the same way as ECHR¹³⁶; in a relevant case, it would be treated as important background material and, if doubt arose about the legal position on a matter under Scots law, the interpretation compatible with the UN Convention would be likely to prevail. It has not yet, apparently, been implemented in any state. Yet it is a challenge to both thinking and practice.

25.4.6 The questions then are of balance, and of whether the Act provides adequate safeguards against abuse and/or errors of judgment. While “vulnerable” may be an overused description today, the vulnerability of someone experiencing severe mental illness is undeniable, and it is the power imbalance between doctor (or other medical professional) and vulnerable patient here that calls clearly for safeguards. In these circumstances, it is not sufficient that they have rights but requires that these can be effectively upheld.

25.5 Mental Health Tribunal

25.5.1 At the heart of the safeguards embodied in the 2003 Act is the Mental Health Tribunal – not a conventional court of law, but working informally and aiming to be patient-centred in its practice of “therapeutic jurisprudence” which sees the law as “a social force that can produce therapeutic or anti-therapeutic consequences”. Tribunals hear over 4,000 cases each year; their panels comprise a legal member, medical member and a “general” or lay member; over a quarter of the lay members are either users of mental health services or their

carers. In the McManus review, the tribunal system was praised as fairer, more open and accountable and patient-focused (than the previous system); yet research published in 2009¹³⁷ also called for an outcome study of Tribunal decisions to assess the impact of service users’ views, and there is also some internal concern at the impacts of tribunal hearings on the relationships between patients and medical professionals.

25.5.2 Although the process is not adversarial, the Tribunal President emphasises that they do test the evidence presented to them, including medical evidence, but “if the Tribunal is provided with cogent medical evidence, it will require to provide good reasons if it is to reject that evidence”. While we are not in a position to test this thoroughly against the sense of some who feel that tribunals are too reluctant to challenge medical judgments as to capacity, we cannot agree that this safeguard is “worthless”. Nor do we believe that reverting to a traditional courtroom model is the way to give those who feel they have been mistreated more confidence in the system’s safeguards. Participation in the previous sheriff court hearings was very poor, and the McManus Report found “issues of perception of excessive formality and legality in tribunal hearings” restricting participation and confidence in the present system.

25.5.3 Because we recognise the commitment of those involved in the MHT, as well as the concerns of some about the working of tribunals, we believe that (as tribunals complete ten years of working under the 2003 Act) a constructive review would be welcome.

25.5.4 Linked to the call for a more traditional legal process is the call for a clearer definition of “capacity” to consent or refuse treatment than is provided by the Act’s reference to “significantly impaired” ability to make decisions. The Millan Committee wrestled with this (“one of the most difficult issues we faced as a Committee”),

¹³⁶ CRPD imposes international law obligations only, for the United Kingdom; Scottish Government should not act contrary to it and the European Court would take it into account, but CRPD rights are not incorporated into UK law and therefore not directly enforceable.

¹³⁷ Dr Julie Ridley and others “Experiences of the Early Implementation of the Mental Health [Care and Treatment] [Scotland] Act 2003: A Cohort Study”.

noting that “respondents from the voluntary sector showed more support for a capacity test than did medical professionals”. What was enacted reflects Millan’s recommendation of the “less legalistic formulation, and one which may be easier to apply in practice”, although this is still a difficult judgment to make from a physician’s viewpoint.

25.5.5 The challenge to this comes from a perception that it leaves too much power with psychiatrists and other medical professionals who may (it is said) be too ready to assume lack of capacity or impaired decision-making ability. Doctors are of course professionally bound by the first principle enshrined in the Hippocratic Oath: “do no harm”, and the GMC take this seriously. Yet, it would be surprising if people with a commitment to care, and the professional training and skills to deliver that care, did not feel a pressure to put that into practice (the “duty of love and mercy” which Stair recognised three hundred years ago), and a frustration when that is resisted by the patient.

25.5.6 As well as hearing from people who personally or in their loved ones have experienced compulsory treatment which they believe was inappropriate, we have heard from those who recognise the value of having been treated against their will. One was grateful for those who “kept me safe when I couldn’t make decisions for myself and couldn’t see that it could get any better”, and for the experience of “being valued enough to care” even when “fighting for the right to commit suicide”. What does “being valued” mean in these testing circumstances?

25.5.7 Even if we are reluctant to have such judgments moved more frequently into the courts, there are serious human rights issues in treating people against their will when the impact of that treatment (by drugs or ECT, for example) can be permanent and dramatic, for good or ill. There are concerns as to the side effects of anti-psychotic drugs and also significant debate as to the effectiveness of non-consensual treatments, which may take us back to the theological perspectives on the importance of good relationships. Better relationships are likely to produce improved outcomes.

25.5.8 There are also questions which arise when we recognise the possibility of human error. Medical professionals, like other human beings, are fallible, and few people would see mental health treatment and diagnosis as a precise science which excludes the need for skilled judgment. More than one patient whose story we have heard has made a heart-felt plea for people to admit mistakes, yet our litigious culture constrains any such admission¹³⁸. The balance between holding people in situations of power accountable in law and facilitating the candid conversation that could turn things around is not an easy one to hold.

25.6 Advocacy and supported decision-making

25.6.1 The 2003 Act provides for forms of supported decision-making as a key part of its strategy to give weight to patients’ autonomy (moving away from substitute decision-making) - a way of recognising that people can be bearers of human rights without full capacity to make decisions for themselves; and the CRPD clearly points to expanded use of these. Formal “advance statements” of a person’s wishes¹³⁹ may be helpful, though many feel the use of these has been restricted by the fact that they are not legally binding. “Named persons”¹⁴⁰ may also assist in decision-making, but may not be seen as sufficiently independent.

25.6.2 Independent advocacy is probably the most crucial dimension if supported decision-making is to help

¹³⁸ The Scottish Government has recently consulted on the possibility of introducing a statutory duty of candour for health and social care services and the outcome is awaited. <http://www.scotland.gov.uk/Publications/2014/10/9897>

¹³⁹ “This is a written statement, drawn up and signed when the person is well, which sets out how he/she would prefer to be treated (or not treated) if he/she were to become ill in the future. It must be witnessed and dated. The Tribunal and any medical practitioner treating the person must take notice of an advance statement but are not bound by it. If the wishes set out in an advance statement have not been followed by the medical practitioner or the Tribunal, they must send to the patient, the patient’s named person and the Mental Welfare Commission a written record giving the reasons for this.”

¹⁴⁰ This is someone who will look after the person’s interests if he or she has to be treated under the Act

safeguard the patient's autonomy, but questions remain as to resourcing, scrutiny, commissioning and monitoring of this to ensure its effectiveness. It is welcomed by some patients as enabling them to challenge "the system", but others feel it has not worked for them. There is a clear need to review why there is a lack of confidence in, and use of, these key tools in the legislative system.

25.7 Conclusion

25.7.1 The "love-informed justice that comes from God" means we cannot fail to respond to those who have had painful experiences in which they feel let down by the current mental health framework in Scotland; nor can we fail to recognise the commitment and skill of many who work within that framework, often under pressure.

25.7.2 We welcome and encourage the changing ethos of mental healthcare in Scotland, the drive to remove stigma, and the move towards more holistic treatments and facing the challenges of what can be competing values. While we do not believe that compulsory treatment is always a breach of human rights, we recognise the value of working with people experiencing mental health problems and the contribution good relationships (reflecting human rights) can make to treatment. Coercion may sometimes be necessary but is always to be approached with reluctance.

25.7.3 While we have been producing this report, the Scottish Parliament's Health and Sport Committee has been taking evidence on new Mental Health legislation based on a limited review of the 2003 Act. In that setting, there have been calls for a wider review. The Committee was told that the Scottish Government was currently considering the findings of the Scottish Law Commission's long term review of incapacity legislation and the broader issues of restriction of liberty and capacity¹⁴¹. The previous First Minister has also stated that work to respond to the recent UN CPRD report is "under way", and a review would also reflect the commitment in Scotland's National Action

Plan on Human Rights to "increase awareness, understanding and respect for human rights in the context of mental health services, ensuring rights are a key component of mental healthcare in Scotland".

25.7.4 We would strongly urge that this wider review take place, and include the issues highlighted here along with a recognition that good legislative policies need appropriate resources to implement them. We would also urge that the views of service users and their carers should be a significant part of that review reflecting the principles of "nothing about us, without us, is for us".

25.7.5 In preparing this report, the Council was grateful to hear from people with personal experiences of mental health services and their carers; we were also grateful for conversations with representatives of the Centre for Mental Health and Incapacity Law, Rights and Policy Edinburgh Napier University, Crossreach, the Mental Welfare Commission, the Mental Health Tribunal, and the Scottish Human Rights Commission

POLITICS AND GOVERNMENT

26. Scottish Churches Parliamentary Office

26.1 The Scottish Churches Parliamentary Office works to serve a broad range of Scottish Churches on parliamentary and political affairs – at Holyrood as well as Westminster. The SCPO is part of the Church and Society staff team, but works very much with an ecumenical focus. For further information about the work of the SCPO and specific activities and changes over the last year, see the SCPO Annual Report for 2014 on the website www.actsparl.org

26.2 Parliamentary Visits

Each February the Moderator of the General Assembly spends a week in the Scottish Parliament. The Rt Rev John Chalmers met with the party leaders and others, and chaired a roundtable event on international religious freedom hosted by Dave Thompson MSP. In the summer of 2014 the Convener and Secretary of the Church and Society Council spent some time at Westminster meeting MPs, Lords and Government Ministers, as well as

¹⁴¹ The Stage 1 Debate on the Bill is likely to take place before the end of Feb and it may be appropriate to update this para further in light of that.

ecumenical partners. The Moderator's St Andrewside visit also included time spent at Westminster and at Dover House, the base for the Scotland Office (the UK Government's Whitehall department which co-ordinates Scottish policy issues).

26.3 Liaison, communication and relationships

26.3.1 The SCPO keeps in touch with local congregations with regular mailings, including Parliamentary Updates which monitor key issues, informal Newsletters and the popular *Interview with a Politician*, all of which can be found or subscribed to on the website www.actsparl.org – or by contacting the office info@actsparl.org telephone 0131 220 0246).

26.3.2 The Office is always happy to receive requests to speak or lead workshops from churches, presbyteries or other groups who would like to find out more about the work of the SCPO in general, or on a specific topic.

26.3.3 One of the primary functions of the Office is to connect churches and politicians and to build and maintain positive and constructive relationships. In the last year conversations and work have developed on a wide range of issues, from food poverty and welfare reform to water rates exemption for small organisations and the costs of metal theft to churches. There have also been debates in the Scottish Parliament on loneliness, religious freedom and credit unions which the SCPO briefed MSPs on, and a number of Motions which have supported the work of the Church, including the Imagining Scotland's Future referendum project. At Westminster the SCPO has supported Scottish MPs in preparing for a debates on mitochondrial replacement therapy and public safety, and from July to December chaired a monthly meeting of UK Churches' Westminster Parliamentary Officers.

26.4 Index of consultation responses

26.4.1 The following official responses were made by the Church of Scotland to consultations or inquiries in the calendar year 2014. Copies of the responses are available from the SCPO website www.actsparl.org, under 'Official

Responses'. All responses were from the Church and Society Council, except where noted:

26.4.2 Scottish Government Consultations

- Strategy to Address Violence Against Women (Feb 2014)
- Defining Sectarianism in Scotland: supporting the work of the Scottish Government and the Advisory Group on Tackling Sectarianism in Scotland (Sep 2014)
- Becoming a Good Food Nation (Oct 2014)
- Scottish Independence Bill: A consultation on an interim constitution for Scotland (Joint with Legal Questions Committee and Ecumenical Relations Committee) (Oct 2014)
- Community Energy Policy Statement (Nov 2014)
- Planning Controls, Pay Day Lending and Betting Offices – consultation paper on changes to planning legislation (Nov 2014)

26.4.3 Scottish Parliament Inquiries

- Proposed Local Government (Accountability and Transparency) (Scotland) Bill – John Finnie MSP (Jan 2014)
- Petition PE 1498 (Church Representatives on Local Authority Education Committees) – Petitions Committee (Feb 2014)
- Community Empowerment (Scotland) Bill – Local Government and Regeneration Committee (Sep 14)
- Proposed Organ and Tissue Donation (Scotland) Bill – Anne McTaggart MSP (Sep 2014)
- Air Weapons and Licensing (Scotland) Bill – Local Government and Regeneration Committee (Sep 14) (Joint ecumenical response)

26.4.4 UK Government Consultations

- Mitochondrial Donation – Department of Health (May 2014)
- British Credit Unions at 50 – Treasury (Sep 2014)

26.4.5 UK Parliament Inquiries

- Current and future uses of biometric data and technologies - Science and Technology Select Committee (Sep 2014)

26.4.6 Other organisations

- The Smith Commission: Further Powers for the Scottish Parliament (Interim Response and Final Response) (Oct 2014)

26.5 Bills of interest

26.5.1 Air Weapons and Licensing (Scotland) Bill

There has been some interest in this Bill which seeks to reform the regulation of scrap metal dealers in an attempt to reduce crime. A new licensing regime for sexual entertainment venues proposed in the Bill was welcomed by a broad range of Churches who submitted a joint response to the Committee.

26.5.2 Criminal Justice (Scotland) Bill

The consideration of this Bill has been stalled whilst Lord Bonomy has been conducting a review into the merits of ending the general need for corroboration in criminal trials. Lord Bonomy is expected to report between the time that this report has been written and the General Assembly meeting. For further details see the report above at section 16.

26.5.3 Assisted Suicide (Scotland) Bill

In January the Health and Sport Committee took oral evidence from the Convener of the Church and Society Council. For further details see the report above at section 24.

26.5.4 Human Trafficking and Exploitation (Scotland) Bill

For a fuller report of activities, see the report on Human Trafficking above at section 17.

26.5.5 International Development (Overseas Development Assistance Target) Bill

This Private Members' Bill in Westminster has been sponsored by Scottish MP Michael Moore. It aims to enshrine in law the 0.7% target for overseas aid spending, a move welcomed by Christian Aid and many church based development organisations.

27. The Referendum: Scotland's Future Now

27.1 In 2013 the SCPO and Church and Society ran a series of community consultation events called *Imagining Scotland's Future*. The results of this consultation were published in February 2014 as *Our Vision: Imagining Scotland's Future*. This booklet (which is still available for download or printed copies are available from the Church and Society office) was presented to Scottish and UK politicians as well as campaign organisations, civic society groups and ecumenical and interfaith partners. This helped to inform the Respectful Dialogue session held at last year's General Assembly, and the follow-up event from St George's Tron Parish Church, Glasgow. Both events were live-streamed on the web and are still available to view on the Church's YouTube channel, and over 500 people met in ten churches from Kirkwall to Lanark to follow the St George's Tron event on the web before holding their own local discussions. In the summer, the Moderator hosted an interfaith conference on what a future Scottish constitution might look like if independence were the outcome of the referendum.

27.2 After the result the SCPO hosted a day conference for people working on Scottish political issues for Scottish churches and Christian organisations. On November 5th, a third Respectful Dialogue event was held for members of the Church taking the discussion forward to focus on "Scotland's Future Now".

27.3 After a long and intense campaign, the Moderator invited representatives of political parties – and all citizens – to attend a service for reconciliation at St Giles' Cathedral in Edinburgh. The event itself generated significant media interest and spoke to many people within and outwith the Church, in Scotland and beyond.

27.4 Promises made before the Referendum by representatives of the Unionist parties included an ambitious timescale for the consideration and delivery of further powers for the Scottish Parliament. The Church and Society Council and the Moderator engaged with the Smith Commission process which followed from this, reaffirming the Church's views of sovereignty and subsidiarity, its commitment to powers with a social justice purpose and call for strategic powers over the tax and benefits system (the full response is available on the Church's website). The Council has continued to participate in stakeholder groups organised by the Scotland Office on devolution.

27.5 A Draft Bill embodying the conclusions agreed by the political parties in the Smith Commission (although with some controversy around this) was published in January, with commitments from the three main Unionist parties to reintroduce it after the election.

27.6 It is however, a matter of concern that following such an active and lively political campaign – especially during the final few months - which engaged so many people and led to a record turnout at the polls, the formal discussion and debate about Scotland's future seems to have reverted to a purely political and media discourse. With others from civic Scotland, the Church has argued for a citizen-led process to test the Smith Commission conclusions before they are enacted, and for a process of review – again citizen-led – of what is enacted, recognising that in the complexity of shared powers (*eg* over tax and benefits) we are unlikely to get the mixture right first time. Such a process might learn from the Poverty Truth Commission that “nothing about us, without us, is for us”.

27.7 The high level of wide public engagement in this debate about our nation's future, reflected in the 85% turnout, is to be celebrated and built upon. So too is the fact that so much of the debate focussed on how best to work for social justice. On reflection, we believe that the Church's impartial stance on the Referendum question allowed space both for constructive dialogue within the church on how we imagine Scotland's future and for the

Church to play a creative wider role during and after the campaign.

28. UK General Election 2015

28.1 The General Election on 7 May will have taken place before the General Assembly meets, but after this report has been written. Plans are in place to resource local churches with ideas, information, encouragement and support to pray, learn, debate and participate in the election campaign. This might be through running a hustings meeting, praying for wisdom and for candidates, or by making sure all members of a congregation and their family and friends know about the importance of using the right to vote. A full list of resources and ideas for the Election was published on the SCPO website www.actsparl.org

DEVELOPMENTS IN THE COUNCIL'S WORK

29. Local involvement

29.1 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 church members and ministers from all over Scotland and all walks of life; at its core is a commitment to listen to and engage with Presbyteries and local congregations on issues related to justice, peace and the integrity of creation.

29.2 The Council's Local Involvement Officer is Fiona Buchanan, email. fbuchanan@cofscotland.org.uk tel. 0131 240 2276. Fiona co-ordinates this area of the Council's work and is the first point of contact for enquiries and information.

29.3 The Council's local involvement work over the past year has included:

- Church and Society Joint Conference with CrossReach “Inside Out: Faith Driven Action”. In November around 100 participants joined the Moderator, Conveners, members and staff from both Councils at Dalziel St. Andrew's in Motherwell for a day focusing on how

faith drives people to engage in society and the role of faith in local and political involvement. Plans are in development for a national Church and Society event in 2015.

- Events – Our Presbytery Road Shows were put on hold over the last year as we developed a programme of community consultation events in the lead up to the referendum entitled Imagining Scotland's Future. We are keen to work with Presbyteries to restart our roadshows, providing support and encouragement to local congregations seeking to challenge injustice and inequality in their local contexts.
- Cross-Council Work – In the last year we have worked closely with many other areas of the Church, including: World Mission, Mission and Discipleship, CrossReach, Priority Areas and Go For It. We believe that the sharing of stories and cross-fertilisation of ideas can continue to be a point of dialogue and inspiration in our work seeking to influence society and the Church. We are always pleased to join with other Councils and Committees to enhance interest in the wider work of the Church.
- Presbytery Church and Society Committees – Presbytery Committees are a way for us to disseminate information, and to hear news and reports of what is happening locally which is relevant and of interest nationally. All Presbytery Committees are encouraged to keep us updated on their work and to share good practice.
- Congregational contacts – In 2010 the General Assembly instructed every Presbytery to ensure that each congregation appoint a Church and Society Contact person. This 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; if you are a congregation without a contact and would like to find out more about this role, or if you are an existing contact but need more support, please contact Fiona Buchanan.

- Leaflets and resources – We now have 35 discussion starter leaflets covering a huge range of social, political and environmental issues such as nuclear weapons, climate change and welfare reform. Copies of all leaflets and study guides are available on the website www.churchofscotland.org.uk/speak_out or from Fiona Buchanan.
- E-news – The Council produces a monthly E-news, which is designed for Church and Society Contacts and others with an interest in our work. News, events, opportunities and campaigns are highlighted, and congregational and presbytery contacts are encouraged to share the material in a parish magazine or with Presbytery papers.
- Social Media – How information and ideas are shared and communicated is always evolving. In November 2014 the Church and Society Council coordinated the first Church of Scotland social media campaign, engaging with congregations and the wider world on the issue of violence against women through facebook, twitter, and vlogs (video blogs). As more and more churches and members begin to use social media, it is essential we respond in an appropriate way to effectively engage congregations with our key themes. It is also vital that we give church members at a grassroots level the tools and knowledge to speak out in a variety of ways.
- Broadcast and print media – The Council continues to work closely with and rely on the Communications team in the Church Offices for assistance, advice and support in spotting opportunities and increasing the positive profile of the Church and its message. We are committed to augmenting the profile of local good news stories and ensuring that stories of local social and political engagement are visible at a national and local level.

30. Campaigns

30.1 As in previous years, the Council has classified the campaigns it engages 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.

30.2 In sympathy with:

Campaign for a Fair Society

"We believe everyone is equal, no matter their differences or disabilities. A fair society sees each of its members as a full citizen – a unique person with a life of their own. A fair society is organised to support everyone to live a full life, with meaning and respect".
www.campaignforafairsociety.com/

Churches Together in Britain and Ireland's Good Society Vision 2020

The '2020 Vision' is drawn from a common desire to see a society that works for all – in which each of us are valued and which respects the Earth. In short - a society for the common good. www.ctbi.org.uk/pdf_view.php?id=978

Kairos Britain

Kairos Britain is a network of individuals, organisations and faith communities formed in response to the Kairos Palestine document, 'A Moment of Truth'. The network continues the work of a group of Christians who met on Iona in May 2012 and issued the Iona call to the Christian communities in Britain and Ireland.
www.kairosbritain.org.uk

Scottish Campaign on Welfare Reform

SCoWR was set up in 2006 to highlight the concerns of a diverse coalition of organisations in Scotland about the UK government's Welfare Reform proposals.
www.cpag.org.uk/scotland/SCoWR

30.3 In Association with:

Flesh and Blood

Encouraging Christians to be blood donors and join the organ donor register. www.fleshandblood.org

Justice for Bangladeshi Garment Workers

Led by the World Mission Council and several other UK Churches in partnership with the Church of Bangladesh, the aim is to improve conditions for garment workers.
www.churchofscotland.org.uk/serve/mission_worldwide/get_involved/justice_for_bangladeshi_garment_workers

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

30.4 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

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

National Ethical Investment Week (formerly Good Money 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

In a nutshell, the big idea behind the Robin Hood Tax is to generate billions of pounds to fight poverty in the UK and overseas and to tackle climate change. It will come from fairer taxation of the financial sector; a tiny tax on the financial sector can generate £20 billion annually in the UK alone. www.robinhoodtax.org.uk

Scottish Leaders Group on Welfare

The overall aim of this group (which includes leaders from Scotland's churches, trade unions, local authorities and voluntary sector) is to work collaboratively to highlight and respond to the impact of recent changes to the welfare and benefits system on the people, services, and communities of Scotland, especially vulnerable people or groups. www.cas.org.uk/news/new-group-aims-investigate-scotlands-broken-welfare-system

Scottish Living Wage Campaign

A campaign organised by the Poverty Alliance seeking to introduce and implement a living wage for all workers in Scotland. slw.povertyalliance.org/

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/

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. www.stopclimatechaos.org/scotland

31. Joint Public Issues Team partnership

31.1 The Council has successfully collaborated with the Joint Public Issues Team (of the Methodist Church in Britain, United Reformed Church and Baptists Together) on a number of projects over the past few years, including the production of the report *The lies we tell ourselves: ending comfortable myths about poverty* (2013). During the last year conversations have taken place about growing the relationship between the four Churches from one of occasional working together to a more formal partnership, involving co-discernment, co-decision and co-delivery. In January the Council agreed that the shared mission and agendas of the Churches could be better achieved through a strategic and structural change to facilitate common working and to avoid duplication of effort. Since 1 March 2015 the Council has appointed a current member of staff to work as part of the Joint Public Issues Team as a trial for 12 months. The work of the Joint Public Issues Team now includes Church of Scotland input into its workplan and sharing of information. It is hoped that this partnership will increase all the Churches' ability to serve local congregations. The Council will report on the outcomes of the partnership to next year's General Assembly. For further information about the work of the Joint Public Issues Team and how it operates, please see www.jointpublicissues.org.uk

32. Society, Religion and Technology Project

32.1 The Society Religion and Technology Project (SRT) continues to play a valued role, as it seeks to help the church, in Scotland and beyond, to engage with ethical issues in science. In addition to involvement in a number of reports to the 2015 General Assembly, the SRT has been busy on a number of other fronts

- **SRT Week of prayer:** Prayer is essential to the work of the SRT, as to all other aspects of the life of the church. Please put the dates for this year's week of prayer for the SRT (June 7th- 13th 2015) in your diaries, and publicise it as widely as possible. Leaflets about this can be downloaded from www.srtp.org.uk
- **Involvement in local science festivals:** This year, in addition to having involvement the Edinburgh International Science Festival, the SRT has been encouraging congregations to consider getting involved in their local science festival. A list of these festivals and their dates is available on the SRT website (http://www.srtp.org.uk/srtp/view_article/scottish_science_festivals). Please consider getting involved with your local festival- and contact the SRT if you wish any support from us. The Steeple Church in Dundee held two very successful events as part of the Dundee Science Festival, and Glasgow Presbytery also hope to organise an event in that city
- **Edinburgh International Science Festival:** Our event at the EISF 2015 was "And Through the Dark the Brilliant Light", a concert celebrating the life, work and legacy of James Clerk Maxwell, a Scot whose contribution to science many people rate as highly as Newton. In this, we worked with people from opposite ends of Scotland- Dr John Simpson from Dumfries, and Dr Howie Firth from Orkney.
- **Presbyteries:** This year has seen a consolidation of efforts to communicate with Presbyteries, in order to raise the profile of the SRT. This strategy is starting to bear fruit, with the invitation to give an "order of the day" at a number of Presbyteries in the past year. This in turn has led to further speaking opportunities, once members of presbytery have more understanding of what the SRT does .
- **SRT newsletter:** In the past, the SRT has published a newsletter. This year we have revived this, as an electronic newsletter for SRT supporters, sent out 3 times per year. If you would be interested in subscribing to this, please contact the SRT at srtp@srtp.org.uk
- **Competitiveness in Sport:** One of the issues which was highlighted in the report to the 2014 General Assembly was the need to encourage positive aspects of competitiveness among young people. We were pleased to have input in relation to this topic into the Mission and Discipleship conference in February for Sunday school leaders, youth workers and others who work with young people in the church.
- **Gambling:** Another aspect which was highlighted in relation to the Competitiveness in Sport report was the rise in problem gambling, due to its "mainstreaming" through its association with sport (in particular, in game betting during football matches). We have been in contact with a number of other organisations who work with those with problem gambling, and it is hoped that some of these contacts can be encouraged or further facilitated.
- **Digital divide:** The work around the issue of the digital divide, along with the Scottish Government and SCVO, continues to progress. A number of churches have agreed to take part in a small pilot project, which will seek to ascertain the extent to which churches are already seeking to overcome the issues around gaining the advantages of using the internet in their local communities, to learn what resources are available to help them, and also to learn from the experiences of others.
- **Kinship bonds report:** one of the ways in which the work from this report to the General Assembly 2014 has developed is through a contact raised at the General Assembly with the "Home for Good" project (<http://www.homeforgood.org.uk/>), which seeks to encourage churches to raise the profile of fostering and adoption. We have met with representatives from Home for Good, to look at ways that we may be able to work together in the future. In addition, we placed a piece in the October 2014 issue of Life and Work, partly in order to highlight the fact that the first Sunday in November has been designated "Adoption Sunday" as part of the Home for Good campaign.
- **Good Money Week:** formerly known as "National Ethical Investment Week" takes place in the second

week of October. We held a half- day conference on the morning of Saturday 4th October 2014, at St George's: Tron church in Glasgow. This took the form of a discussion event with participants from across the ethical investment spectrum, including Dr James Corah, Secretary to the Churches Investors Group, as plenary speaker.

- **Funeral poverty:** We have been working with colleagues from Ministries Council, the Scottish Working Group on Funeral Poverty, and Quaker Social Action, as well as through our interfaith connections, on various aspects of the problems associated with the costs of funerals and burials. The Council responded to the Scottish Government consultation on burials and cremation, and in particular highlighted the issues around funeral poverty.
- **End of life issues:** Following the deliverance of the 2014 General Assembly on this issue, we have been working with members of the Theological Forum aspects of the question of assisted dying. It is anticipated that a report on this matter will be brought to the 2016 General Assembly.
- In addition, the SRT has had input into working group reports on **“Organ Transplantation and “presumed Consent”**, and on **“Energy, fuel poverty and climate change”** (due to be presented to the 2016 General Assembly)

33. Staffing and Thanks

33.1 The Rev Ewan Aitken resigned as Council Secretary prior to the General Assembly last year. A number of operational and strategic reasons led to the Council agreeing to delay immediate recruitment of a permanent successor, and the Rev Dr Graham Blount was appointed as Acting Council Secretary on an interim basis, including over the General Assembly period and the referendum. The recruitment process commenced in the autumn and the Rev Dr Martin Johnstone was appointed. He took up the post in February.

33.2 Chloe Clemmons (Scottish Churches Parliamentary Officer) was on maternity leave from March-December

2014. David Bradwell (Associate Secretary) was seconded to cover as Parliamentary Officer for this period, with the role of Associate Secretary being filled for this time by Andrew Tomlinson.

33.3 In the past year the Council also said farewell to Alison Bennett (SCPO Research Officer) and David Hunter (on secondment as Credit Unions Project Officer). Janine Mckenna (SCPO Research and Resource Development Officer) has joined the staff team.

In the name and by the authority of the Council

SALLY FOSTER-FULTON, *Convener*

CHRISTOPHER WIGGLESWORTH, *Vice-Convener*

GRAHAM K BLOUNT, *Acting Secretary (to February 2015)*

MARTIN JOHNSTONE, *Secretary (from February 2015)*

ADDENDUM

The Rev Dr Christopher Wigglesworth

The Council would like to thank Chris Wigglesworth for his steady support, his insightful challenges, his never-flagging energy and his contagious passion for social justice. As Vice-Convener, Chris offered a depth of experience and a sense of adventure that helped sharpen the focus of our work and drive forward the vision. Appointed to the Council in 2009, Chris brought with him a long-standing commitment to peace and justice in Israel and the occupied Palestinian territory, a depth of experience in issues of economic justice and social inclusion and a broad understanding of the Church of Scotland. Elected Vice-Convener in 2012, he was a constant support to the Council and the new convener, offering guidance and friendship. We will miss him – his engaged, friendly, never short of an opinion, always ready to be involved presence gave a tangible energy to our work. Thank you seems too little but it is offered with great love and much sincerity.

In the name and by the authority of the Council

SALLY FOSTER-FULTON, *Convener*

GRAHAM K BLOUNT, *Acting Secretary (to February 2015)*

MARTIN JOHNSTONE, *Secretary (from February 2015)*

JOINT REPORT OF THE COUNCIL OF ASSEMBLY, LEGAL QUESTIONS COMMITTEE, MINISTRIES COUNCIL, MISSION AND DISCIPLESHIP COUNCIL AND THE PANEL ON REVIEW AND REFORM ON THE IMPLEMENTATION OF THE TENURE COMMISSION RECOMMENDATIONS

May 2015

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Commend the Councils and Committees for their integrated approach to this important work and note progress.

REPORT

1. The General Assembly of 2014 received the final report of the Special Commission Anent Ministerial Tenure and the Leadership of the Local Congregation and instructed a number of Councils and Committees to work together to ensure an integrated approach to the implementation of a number of recommendations. The Assembly asked for a final report to be presented in 2016 with an interim report in 2015.

2. The Council of Assembly set up a joint working group with representatives from Ministries Council, Mission and Discipleship Council, Legal Questions Committee and the Panel on Review and Reform. The group identified the tasks that required to be done and assigned responsibility to the appropriate body. The Council of Assembly has monitored progress. This report brings together interim reports on the various sections of the Deliverance and describes the work that remains to be done.

3. Local Church Review

3.1 The Mission and Discipleship Council and the Panel on Review and Reform assumed lead responsibility for the implementation of the first section of the Deliverance:

- i) *(to deliver) a national template for Local Church Review training and implementation, modelling good practice and consistency of approach.*

3.2 As part of a wider series of consultations with Presbytery representatives during the autumn of 2014, the Panel on Review and Reform explored the degree to which Presbyteries have implemented the Local Church Review process and how effective it has been in encouraging congregations in their development. The picture that emerged was, at best, patchy with some Presbyteries having made substantial progress while others have not started the process. In particular, the Presbyteries of Edinburgh, Lothian, Kirkcaldy, Ayr and Aberdeen reported substantial progress. In each of these Presbyteries there is

a person or team dedicated to completing Local Church Reviews and, in some, to following up afterwards. In discussion with the Council of Assembly, the Panel noted that Presbyteries are free to use their Presbytery allowance on Ministries and Mission Contributions (currently 4%) to employ staff. This might include employing someone on a part-time basis to take responsibility for Local Church Reviews, to encourage good practice and consistency of approach across a Presbytery. Presbyteries are encouraged to consider whether this use of their funding might be helpful.

3.3 Where Local Church Review has been implemented it is generally found to be an effective tool for the encouragement of congregations. For many Presbyteries, however, the whole process feels daunting. There were two specific requests from Presbytery representatives:

1. Training for those involved in carrying out Local Church Reviews.
2. Concise reporting forms to gather the salient information.

3.4 The Mission and Discipleship Council believes that the best way of implementing Local Church Review is to embed the training at a local level and that Presbyteries are best placed to choose or adapt a template appropriate to their local setting. As reported to the 2014 General Assembly, the Council has developed three templates for Local Church Review and has made them available on its website at www.resourcingmission.org.uk/resources/local-church-review, together with a theological introduction to the process and guidance on facilitation and goal-setting. The Council continues to give thought to its capacity for developing a template for national training and will report further in 2016.

4. Review of Vacancy Processes

4.1 The Ministries Council is working with the Legal Questions Committee and the Finance Group of the Council of Assembly on the implementation of the second section of the Deliverance:

- 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.*

The various bodies have had initial conversations about the matter. Ministries Council started consulting Presbytery Clerks at their conference in February 2015 and will give consideration, in partnership with others, to the need to provide resources and training for those involved at congregational and Presbytery level in vacancies. The Legal Questions Committee will undertake a revision of the Vacancy Procedure Act in the course of the next year once the options and proposals are clearer. Legal Questions will consider revising other aspects of vacancy procedure at the same time. The Finance Group of the Council of Assembly will work with Ministries on the implications for the budget of any change in the vacancy arrangements and allowances.

5. Training and Resourcing for Ruling Elders

5.1 The Mission and Discipleship Council is taking the lead on the implementation of section 3 of the Deliverance:

- iii) a contextual training and resourcing programme for ruling elders.*

This Council reported to the 2014 Assembly the findings from its extensive consultation with the eldership. Its Eldership Working Group had organised a series of regional consultations and had also invited every Kirk Session to contribute through a questionnaire. The Council was keen to find out, among other things, what elders themselves thought would be the most effective form of training delivery for their roles. That process identified that a flexible local group-led approach was the most appropriate model of training ruling elders. While there was a real appetite for learning and development provision, elders asked that the training should be adaptable to the local context.

5.2 In response, Mission and Discipleship has developed the very popular *Learn:Eldership* publication for use by individuals or groups. The Council is aware that many congregations are buying multiple copies for use by their Kirk Sessions. In addition, the Council hosted a very successful conference for Session Clerks and elders in October 2014; that too gave useful insights into the training and resourcing needs of these key individuals in our church life. The Council intends to commission a researcher to review further the findings from the consultation exercise and to help identify other effective ways of training and resourcing ruling elders. A full report will be brought to the 2016 General Assembly.

6. Ministry Development Review and Continuing Ministry Development

6.1 The Ministries Council is taking the lead on the implementation of section 4 of the Deliverance:

- iv) *a fully costed scheme of Ministry Development Review and Continuing Ministry Development.*

This work is even more relevant in the context of the Decade for Ministry which the Council believes demands first and foremost the affirmation and support of those currently in service. Engaging with the task of devising a plan for MDR and CMD have been those Council members and staff involved in ministry training and pastoral support. It seemed clear from the outset that the Council was not simply looking to provide personal plans for academic study or professional development but was concerned to create a learning environment that cares for and supports the spiritual, intellectual, emotional and physical wellbeing of ministers. It was also clear that it was not providing a system of appraisal but was focussed instead upon creating opportunities for the development of skills and gifts appropriate to the challenges of ministry today. Giving ministers space through a Development Review to examine their current role and the attendant training needs can also raise questions of vocation and whether God may be calling them to pastures new. Therefore, sensitivity to the pastoral needs of the minister

goes hand in hand with a review of work and potential development.

6.2 Following preliminary meetings there was then opportunity to meet with representatives of other denominations who are further down the road of MDR and CMD. It is unnecessary to reinvent a wheel that is running well in other contexts and the Council expresses its thanks to those who have shared their wisdom and experience from the Church of England, United Reformed Church and those they are yet to meet at the time of writing. The Council also wishes to express its thanks to those who attended the Ministries Council Presbytery Conference in January and engaged in helpful debate around some of these questions. What follows are some pointers along the way for future discussions prior to reporting in 2016 with detailed plans.

6.3 Turning first to MDR, a visit to the Church of England Diocese of London, which has years of experience in this area, revealed an embedded and appreciated process of review. A system of three year curacy does mean that clergy are accustomed to a lengthier period of compulsory training and to learning together in community. A process of continued development is set in that context and the Diocese has created a three year cycle of MDR. Crucial to that process is the selection of a reviewer or consultant, who will be chosen by the clergy person from a list of about 50 biographies (half of whom are clergy, half laity). A form is filled out and discussed with the consultant, leading to action points and objectives for the coming year. Over the next two years training is put in place either from a portfolio of what is already available or tailored to the individual and again over the next two years it is possible to meet with the consultant and keep under review those identified needs and some core competencies for ministerial practice.

6.4 The United Reformed Church has two systems of review, namely Local Ministry and Mission Review (LMMR) which reviews the work and life of the congregation and Ministerial Accompanied Self Review (MASA). A pastoral consultant sits with the minister to work through a series

of questions in order to explore that which is fruitful and enjoyable in the minister's work and to agree together training and development needs.

6.5 Both denominations employ staff to act as Directors of Ministry or Training Officers to ensure that following the review processes there is proper provision for the desired development and training.

6.6 Turning secondly to CMD it is clear that sister denominations do as we do in offering a sum of money for each minister each year to undertake some study or personal development. That resource is, however, linked to the outcomes of the MDR. Others also offer sabbaticals every ten years with the option to have three months off to study and have some rest and relaxation. Stipend continues to be paid and there is an additional financial resource given. Further degree study is supported by paying a proportion of academic fees. We found in the Diocese of London a strong commitment to coaching and mentoring with all senior clergy being trained in mentoring and all new clergy to the Diocese having a mentor whether or not they are new to ministry.

6.7 CMD further provides for learning together in day or residential conferences especially at critical stages and transition points such as entering a new charge. Of particular interest is a course offered by the London Diocese for experienced ministers in their 50s questioning what the next years of ministry may hold for them. A conference called Renewing Vision-Renewing Ministry will be audited by the Council this year with a view to exploring whether that could be adapted for the Church of Scotland context. We are clear that the decade leading up to retirement can be a time of much uncertainty for ministers, but can also be a time where the experience gained over the years in ministry can act as a catalyst for reinvigoration and renewal of vision.

6.8 In the coming year the Council will continue to meet with representatives of other denominations to understand better potential MDR and CMD processes, while also reviewing its own systems of Study Leave and Accompanied Review. It will examine whether or how

MDR may relate to Local Church Review. It will consider how best to carry out a review process in terms of paperwork and personnel. It will consult within and outwith the Church of Scotland on the kinds of development opportunities that should be made available. Ministries Council recognises the staffing commitment that will be part of the costing of these processes. In all of this the Council will be guided by a strong commitment to the spiritual, intellectual, emotional and physical wellbeing of ministers as it looks towards their personal development and their opportunity to be part of a supportive learning community.

6.9 The Legal Questions Committee is aware that the proposals which may emerge from this lengthy and complex exercise are likely to require significant new legislation and also the revision of some existing legislation. It expects to work closely with Ministries Council on shaping this over the next year. The Council of Assembly, through its Finance Group, stands ready to assist Ministries Council in the costing and resourcing of its proposals.

7. Capability Procedure

The Ministries Council is also taking the lead on the implementation of section 5 of the Deliverance:

v) a Capability Procedure for inducted parish ministers.

Ministries Council is aware that an effective Capability Procedure needs to be carefully crafted and well thought through. The Council is grateful to the Church of England for providing a copy of their Capability Procedure. The Council believes that this offers a useful starting point, albeit one requiring significant reworking to ensure that it would fit both the Scottish context and our Presbyterian polity. This work has begun and has included fruitful conversations with the Legal Questions Committee. The Council has also taken the opportunity to learn from colleagues in the Diocese of London on how their Capability Procedure has worked in practice. The Council

intends to reflect further on what it has discovered and will report fully in 2016.

8. Legislative Framework

The last section of the Deliverance calls for:

- 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.*

This is clearly the responsibility of the Legal Questions Committee. The Committee has appointed a working group to consider all of the issues and will be working closely with the other Councils and the Panel on Review and Reform over the course of the next year. The Committee has recognised that there will be some overlap between this work and the review of ministerial Practising Certificates, which was instructed by the 2013 Assembly. Legal Questions is currently taking the lead on the latter,

with a view to ensuring that any new system of ministerial registration will be compatible with the other work being undertaken. This matter is covered in more detail in the Report of the Legal Questions Committee.

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

GRANT BARCLAY, *Convener*
PAULINE WEIBYE, *Secretary*
ALAN J HAMILTON, *Convener*
GEORGE WHYTE, *Secretary*
NEIL DOUGALL, *Convener*
MARTIN SCOTT, *Secretary*
COLIN SINCLAIR, *Convener*
ALISTER BULL, *Secretary*
DONALD CAMPBELL, *Convener*

IONA COMMUNITY BOARD

May 2015

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the report.
2. Welcome the **Food, Fuel, Finance Report** of the Closing the Gap Project and encourage its use as a source of information in campaigning.
3. Commend the work of the centres on Mull and Iona and particularly that of the Camas Centre and its continuing commitment to groups from Priority Areas.
4. Thank Dr Allan Gordon for his convenership of the Board over the past four years and thank the Secretary, Fiona Cunningham, and Board members for their work.

REPORT

1. General

The Board is pleased to report that the Iona Community has come through a period of reflection and review with renewed vision and purpose. The two year Membership Review process involved extensive consultation with members and associate members, with family groups and the Associates Advisory Group. As a result the Community has adopted a new pattern of meeting to encourage local engagement, a new regional structure to encourage the participation of associate members and those living outwith the UK, a revised programme for new members and a rewording of the Rule of the Community.

Members of the Community are committed to:

- Daily prayer, worship with others, regular engagement with the Bible and other material which nourishes;
- Working for justice and peace, wholeness and reconciliation in our localities, society and the whole creation;

- Supporting one another in prayer and by meeting, communicating, and accounting with one another for the use of our gifts, money and time, for our use of the earth's resources and our keeping of all aspects of the Rule;
- Sharing in the corporate life and organisation of the Community.

Associate members are invited to keep the Rule whilst members are held mutually accountable within family groups.

During the period of the Membership Review no new members were admitted and consequently membership fell to 288 members and 1450 associate members. However, the new members programme restarted in September 2014 with 14 participants and with applications for future years in double figures.

In the space of this short report it is impossible to describe the devotional life and endlessly varied work of members across Scotland and the rest of the UK, and further afield.

However commissioners may read about this in the **Coracle** and on the Iona Community website (iona.org.uk).

Sharon Kyle, Deputy Centres Director and reports from Iona:

2014 was a year that the Iona Community built on the success of the many celebrations and anniversaries that we had in 2013. Both our centres on Iona were nearly full throughout the season and an excellent team of both Resident staff and Volunteers worked hard to achieve the goal of building community with our guests each week. Judging by the reviews that our guests complete, not only did we achieve this goal but we also helped guests have a really enjoyable, if sometimes challenging, experience.

The most memorable and heart-warming impressions of the year were the many occasions and opportunities in which people from very different backgrounds found themselves sharing in common tasks like washing up, preparing material for a service in Iona Abbey, or making something in the craft room that was a unique reflection of the week on Iona. In these encounters, which for many are initially rather unexpected and sometimes even a bit daunting, conversations took place that broke down barriers of ignorance and fear, and forged friendships based on insight and respect, drawing on the commonality we all share of the struggle and joys of being human.

It was a year in which some people came and shared the decisions they were trying to make; others came as a way to mark the end of one stage of their life and the start of another stage; others came bringing their hope and their heartbreak as refugees; others came and discovered a new talent or skill or reconnected with a passion they had lost touch with. Perhaps most encouraging of all were the people who came who discovered they could care deeply about the welfare of people they had only met that week.

For the staff one of the biggest challenges is the constant turnover of both guests and staff: getting to know new people and saying goodbye is the constant experience all

year. For the Volunteer staff who are here for short periods of time this can be a particular challenge as bonds are quickly formed working beside people from all over the world but who you might not see in person again. This is where social media comes into its own, providing ongoing links with Iona and staff long after Volunteers have moved on. In one of our centres for a week this summer we had 15 different countries represented between staff and guests. While volunteers were with us it was wonderful to hear so many conversations about things that really matter and many left Iona with a renewed or new interest in Christian faith.

The most significant departure of the year was that of our Islands Centres Director, Rev Joanna Anderson, who left on completion of three years in post. Joanna brought a deep understanding of the Iona Community and its purposes. We are grateful to her and wish her and husband, Pete, well for the future.

The new Director, Rev Rosie Magee, will take up her post in February. Our theme for the coming year is 'Where Journeys Meet' and the evidence of people coming this year and meeting others on very different journeys to their own has in part been the inspiration for this theme. So it is with enormous gratitude to all those who found their way to Iona to build community together, gave so much of themselves and took so much away with them, that we look forward with hope and with excitement to the year ahead and all the joys and challenge it will bring.

Polly Burns, Iona Prayer Circle Coordinator, reports:

The Prayer Circle is part of the healing ministry of the Iona Community, established to help people coping with all that is a barrier to health and wholeness. The Iona Prayer Circle continues to flourish with over 400 intercessors worldwide.

The Service of Prayers for Healing in Iona Abbey every Tuesday is a response to the many requests for prayer from visitors on the Island and from many people further afield who contact the Abbey through phone calls and letters. This is a simple service during which there are prayers of

intercession for people and places who have asked to be remembered in prayer.

Prayer Circle week at the MacLeod Centre last September explored the theme of “Earthing our Prayer”. During the week we used the arts, movement and connection with the natural world to discover new ways of praying and how these could be part of healing. There has been significant interest in the possibility of holding a Prayer Circle week on the mainland for those interested in this ministry.

Jon Lloyd, Camas Centre Co-ordinator, reports from Mull:

The 2014 season at Camas was very busy, with groups every week ranging from Priority Area youth groups that have been coming regularly over the last few years to University PhD students studying topics relating to asylum-seeking. The weather was pleasant all season (after one of the wettest winters in living memory) and we had a good group of staff and volunteers who worked tirelessly throughout the year. We feel very fortunate at Camas to have the opportunity to work with many different people over the season, and to be able to offer hospitality, friendship and peace (sometimes!) in a unique physical environment as well as a unique organisational environment, which allows us to focus on simple and uncomplicated aims. We really appreciate the opportunity at Camas to facilitate a therapeutic, if sometimes very challenging, environment for all of our staff and guests.

2014 was a tricky year for staff illness and we had two volunteers who could only commit to half of the season. We were very fortunate to welcome back two volunteers from previous seasons who were also community kids – working at Camas is a big commitment during the season.

The core of the season in July was taken by the priority youth groups of MYDG (Muirhouse), St Paul’s (Blackhill), SiMY (Townhead), the Barn (Gorbals) and GK (Church of Scotland Priority areas). In addition we had a group from Castlemilk, Cre8 (Macclesfield) and English Martyrs (Hartlepool). We also had Duke of Edinburgh Award

groups from SiMY and ran our personal development project – The Phoenix Programme. This involved seven young people from youth groups in Glasgow and Oban with whom we had worked previously, and aimed to enable the group to build strong relationships and the confidence to take on new challenges. Of the seven, five are taking College courses – two doing horticulture perhaps inspired by the Camas garden – and one of the others is coming to Iona to volunteer in the 2015 season. Much of the work was supported by our Glasgow Youth workers who have regular contact with young people through youth clubs and other projects. Their support helping with training and coming up with the groups to Camas during the summer is really helpful. We intend to build on this

Expeditions were a new feature of the season as well. We ran two full-day expeditions for GK and the Phoenix Programme but also three two-day expeditions for the Duke of Edinburgh Award and a youth group from Oban Social services on Ulva.

We had two new groups at the end of the season – a women’s group seeking some respite and an adult group from Gorbals Crossroads project. It is good to continue the Community’s connection with the Gorbals. One person has since commented that the experience at Camas changed his life.

Chris Long and Ben Raw, Youth Resource Workers, report from Glasgow:

This has been another busy, challenging and inspiring year. We have continued to strengthen our relationships with a variety of young people and organisations and develop new partnerships. The Referendum in Scotland highlighted how interested young people are in issues of political and social justice. Wherever we have worked, young people have been eager to articulate a vision of the kinds of communities, nations and the world they wish to live in. Throughout the year we have aimed to listen to and value young folk as people, giving them confidence in their convictions and enabling them to be educated, engaged and active citizens.

Our work with schools still centres on our relationship with Bellahouston Academy who spent a week at the MacLeod Centre for the 26th year running! We were also able to go into the school and explore what kind of society the young people wish to create for the future. This sustained and growing relationship with Bellahouston also saw some pupils take part in our Youth festival on Iona during the summer.

The feedback from the Youth festivals on Iona was very affirming. The young people showed a hunger and passion to learn about global injustices and started to ask questions about how they can equip themselves to be the change they wish to see in the world. The Youth Festivals also reminded us of the richness in bringing together different types of young people from varied places and backgrounds. When these different people gathered together, the young people and group leaders were able to learn from and celebrate the differences they found in one another.

We were able to provide opportunities for the young people we work with to volunteer with the Iona Community in a number of settings. It was especially pleasing to link up the work we do with the wider activity of the Iona Community and its members. Young People volunteered at the Glastonbury Festival as well as on Iona for the summer as part of the international Volunteer Programme. As well as these opportunities, young people volunteered directly with us at the Solas Festival, Junior Youth Festival, Youth Festival and at various youth clubs around Glasgow.

We worked alongside the Camas staff over the spring and summer and witnessed a new generation of young people enjoying all that Camas offers. It is to the continuing credit of staff that Camas provides not just a week at an outdoor centre, but a place where people can experience a different way of life. Camas gives young people a chance to reflect on how they can bring the positive experiences in to their lives and their communities.

We have been able to link up the work we do throughout the year to the work we do with the Scottish Government

in responding to sectarianism. With the young people we have worked with on this project we have been able to start to look towards a vision of our communities in Scotland that celebrates diversity and difference.

Towards the end of the year, we also joined the large anti-Trident demo at Faslane with a group of friends and colleagues with connections to the Iona Community or our youth work in Glasgow.

Throughout the year we managed to tap into the energy of the young people we work with and offer them a much needed space to explore topics that matter to them. They have showed us practical and real life examples of celebrating difference and diversity. We hope to continue to harness the energy, enthusiasm and hope of the young people we work with as we look towards 2015 and beyond.

2. The Closing the Gap Project

In December the report **Food, Fuel, Finance** was launched at an event in Glasgow attended by people from a number of local poverty campaign groups. The report gives an overview of how the 'Poverty Premium' affects people's lives, and recommends action which could be taken to tackle this injustice, by the governments in Westminster and Edinburgh.

The report draws on a year of grassroots research conducted by our staff member, Kenny McBride, and intern, Bev McDade, in Glasgow, with funding and support from Church Action on Poverty, Faith in Community Scotland, the Church of Scotland, the Scottish Episcopal Church, and Christian Aid Scotland. The report captures the views of some of the many people affected by the 'Poverty Premium' – unfairly high prices for everyday essentials including food, fuel, finance, furniture, and even funerals.

Food, Fuel, Finance tells the stories of how communities across Scotland – and elsewhere in the UK – are tackling the problem themselves through creative initiatives such as food hubs, community gardens and shops, and district heating schemes. But the report also highlights the need for regulation and legislation, and calls on the Scottish and

UK governments to develop plans for tackling the Poverty Premium in partnership with communities.

Martin Johnstone, Chief Executive of Faith in Community Scotland and Secretary of Scotland's Poverty Truth Commission, said at the launch: "This report highlights what many of our poorest citizens already know. If you are poor then food, fuel, furniture and even funerals costs you more than if you have spare money in the bank. That is ludicrous but it is reality. It's a scandal – a scandal that we must overturn, once and for all. Having read this report no politician, no business and no citizen should rest content until things are different."

Peter Macdonald, leader of the Iona Community, said: "It is clear from this report, consistent with other research, that we are not 'all in this together'. The poorest among us are paying the price of austerity. This is morally and economically just plain wrong."

We are now working with Church Action on Poverty on plans to pilot some of the creative ideas from the report in communities across the UK. Meanwhile, our members and Church Action on Poverty's supporters have already sent over a thousand of messages to the ministers at Westminster and Holyrood who have the power to establish a strategy for tackling the Poverty Premium.

The Scottish Government has given an initial reaction to the report. The spokeswoman said: "It is unacceptable that anyone should be living in poverty in a country as wealthy as Scotland... We will consider this report and its recommendations while continuing to help families access support and to buy everyday items that many of us take for granted."

The very same day that we were launching **Food, Fuel, Finance** in Glasgow, the All Party Parliamentary Group on Food Poverty were launching their own report in London. *Feeding Britain* refers to the Poverty Premium as one of the driving factors in the demand for food aid.

This is what the **Food, Fuel, Finance** recommends:

- The principle 'Nothing about us, without us, is for us' should be at the heart of all actions that are taken to address this problem.
- The Scottish Government should develop a plan for tackling the Poverty Premium in partnership with communities.
- The UK Government should develop a strategy for reducing the Poverty Premium over the lifetime of the next Parliament.
- Businesses which provide food, fuel or finance should commit to reducing the Poverty Premium.
- Regulators should adopt a much more robust approach to tackling the Poverty Premium.
- Local authorities, social landlords and others should explore collective purchasing of food and fuel, district heating systems, and community energy co-operatives.
- The partners in this project should pilot a 'community hub' approach to delivering affordable goods and services in Glasgow.

3. Sandra Kramer: Wild Goose Publications

2014 has been another busy and productive year for **Wild Goose Publications**.

New books published were as follows:

- *The Risen Dust*, by Rachel Mann;
- A paperback edition of *Pearls of Life*, by Martin Lönnebo, Carolina Welin and Carolina Johnasson;
- *The Cross in the Marketplace*, by Dave Broom;
- *Look Well to This Day*, by Tom Gordon;
- *Parables of Northern Seed*, by Alastair McIntosh;
- *Walking Through Advent*, by Jan Sutch Pickard;
- *Glimpsed in Passing*, by Joy Mead; and
- *Moments of Our Nights and Days*, by Ruth Burgess.

E-book versions of the above new books were also published (except for *Pearls of Life*, for which we don't have digital rights). In addition, some more backlist titles

were made available in this format: *The Pattern of Our Days, Like Leaves to the Sun* and *Ready or Not*.

Recent years have seen a trend for an increase in sales of downloadable items (e-books and shorter downloads). During 2014 we produced several new, original shorter downloads including:

- *An All-Age Service for Shrove Tuesday*, Ruth Burgess & Sally Foster-Fulton;
- *Doorway to the Desert*, Ruth Burgess & Sally Foster-Fulton;
- *Mother God*, Sally Foster-Fulton;
- *Mothering God*, Ruth Harvey;
- *Prayers for Holy Week*, John Harvey;
- *Stories for Holy Week (cycle A)*, Tom Gordon;
- *Waiting in Darkness*, David McNeish & Sarah Anderson;
- *Emmanuel Comes (hymn for Advent)*, Pat Bennett;

We continue to publish extracts of books as downloads, such as the various sections of the book *Saying Goodbye*, eg *Resources for When Children Have Died, Sentences and Blessings for Funerals, Grief, Life Goes On – Words for the Journey*, and *Stories for Advent (cycle B)* from Tom Gordon's book *With An Open Eye*. These, together with the original downloads, add to our growing collection of worship and reflection resources categorised by subject which are instantly available to customers on purchase.

Although we are still operating in difficult economic circumstances, it has once again been a satisfying year during which we have made a lot of useful material available to customers all over the world.

4. Neil Paynter: Coracle

The Iona Community's magazine, **Coracle**, is published quarterly, along with a regular e-bulletin, **e-Coracle**, providing 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 giving a platform

for the sharing of provocative and diverse perspectives on global and local issues of social justice.

5. Wild Goose Resource Group

Early in 2014, we appeared all together in the same place at the same time! In February we were in Aberdeen for a weekend of workshops and singing with local churches.

Holy City's 2014 January-May programme, 'TARTAN JESUS?...weaving the distinctive fabric of a nation' looked at some crucial issues facing Scotland in the run-up to the independence referendum, through participative workshops and liturgy. In addition to the regular monthly events, during Holy Week - in collaboration with the Glasgow congregations of Kelvinside Hillhead, Colston Milton and Glasgow Unitarian Centre - WGRG and Holy City organised 'Travelling Towards Easter', a series of sings and liturgies exploring the events of each day in the Holy Week story.

The 2014-15 new season of Holy City, again with Graham Maule as chief catalyst, and entitled 'NORMAL SERVICE... will not be (p)resumed', began in October. We set out to question some of the accepted norms of our land, and of the world today, looking at aspects such as community, health, money, media, language, environment, status, imagination and power.

Jo Love, Graham Maule and John Bell were together again on Iona in July, joined by Pádraig Ó Tuama, poet, theologian and peace worker, now leader of the Corrymeela Community. 'Reclaiming the Book for the People' was a cross centre programme, in which we explored ways to engage with the Bible - to share it, sing it, experience it and pray it in all its magnificent variety. Pádraig also led another Glasgow weekend retreat for Holy City in December, this time investigating 'Jesus and the Pharisees'.

During the Iona week, a production company worked with the team to make a recording for a BBC programme, 'Then Sings My Soul', including filming of the Abbey Sunday morning service. Throughout the year, John has continued to contribute to a number of BBC broadcasts.

WGRG were invited back to two summer festivals. At the Solas Festival near Perth, we recreated “Ps” the 150 Psalms in 60 minutes multi-media experience of the Book of Psalms, enabled a Big Sing, and John delivered a talk on marking the centenary of the First World War. In 2014, Greenbelt moved to a new site in Northants, where the Resource Group and supporting team led not one but two Big Sings, plus three worship sessions, and John was again part of the talks programme.

Graham and Jo were involved in facilitating worship and workshops at the Church of Scotland National Youth Assembly, further afield in Denmark at a weekend conference for clergy, and at day events with local churches in Maybole and Perth. We also co-led Big Sings in Edinburgh and Blair Drummond, and at the Heart and Soul event, where we were ‘graced’ by a royal presence.

Jo handed on the baton of Chaplain to Greater Glasgow Girls’ Brigade in June, but continued to be involved with occasional training workshops for GB and initiating a national training project for 2015 about ideas for creative Bible exploration. Her locum primary school chaplaincy also came to an end at Christmas, with a final flourish of enabling a group of pupils to produce a fantastic giant paper mosaic saying ‘Live, Laugh, Love’ along a school corridor wall!

The themes of art and creativity continued to crop up in Jo’s involvements with the Church of Scotland Priority Areas’ holiday week and conference, a youth Advent Art project, Cranhill Crazy Church and Spill the Beans.

As well as completing three North American itineraries, John has been working throughout the UK, and at events in Spain, Denmark and Switzerland, and he and Graham visited Düsseldorf to meet with a group of translators who are working to produce the first major collection of German translations of WGRG songs. This collection of around 100 items will be published in 2015 by Strube Verlag of Munich, and several WGRG songs will be included in the planned Kirchentag Songbook in June 2015.

We’re glad to report that John and the team have been completing a fifth incarnation of A Wee Worship Book, and finishing the recording and editing of the next Wild Goose Collective CD, which includes material from the songbook *Enemy of Apathy*.

6. Financial Matters

Voluntary income in 2014 showed a slight decrease over 2013, partly because of one-off grants in connection with the Poverty Project Worker costs, as outlined above. After a very good year in 2013 the Shop on Iona had a weak year for sales. Wild Goose Publications continued to benefit from an improvement in royalties income but sales to bookshops fell significantly once again. Island Guest Charges were up at the Macleod Centre and level at the Abbey and Camas. Cost control remained tight across all areas, with spending up on Iona because of some highly necessary property work.

After normal transfers between funds the General Fund had a useful increase during 2014 to £275,317.

7. Access Fund and Crerar Fund

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 2014 we utilised £17,945 of the Access Fund and spent an additional £25,192 of our general funds offering

subsidised stays on Iona and at Camas. This is a total of £43,137 – an increase from 2013 because the Youth Festival and Junior Youth Festival were successful in attracting more people living in poverty.

8. Future Investment

Consultation with members and associates, friends and supporters, has consistently affirmed the value of our presence on Iona and of our work in the Abbey. The Iona Community was founded as an 'experiment in fellowship', and the Abbey rebuilt as a 'laboratory' for the renewal of the life and worship of the Church that it might more effectively engage with the challenges and needs of the world. Just as laboratories need to be re-equipped periodically if they are to sustain the experimental practice for which they were built, the physical environment of our centres now needs to be refurbished and renewed to meet the challenges for the coming years.

A small development group is working with architects on refurbishing the accommodation in the Abbey to meet these key challenges:

Accessibility – by installing a lift, removing bunk beds, providing new accessible bedrooms and individual washrooms, and adopting a comprehensive approach to inclusiveness

Flexibility – by providing personal space for reflection or study and group work facilities,

Sustainability – by improving insulation and using renewable energy sources to improve the heating; by improving sound insulation and by upgrading the kitchen and server facilities to meet current standards.

A major fundraising appeal will be launched in 2015 and, if successful, the work will be completed by summer 2017.

In the name of the Board

ALLAN GORDON, *Convener*
PETER MACDONALD, *Leader*

ADDENDUM

Dr Allan Gordon

Dr Allan Gordon will retire as Convener at the conclusion of this year's General Assembly, after four years of service to the Board. Allan's opening prayers and reflections set the tone at the start of each meeting setting the tone and gently guiding the Board through its business. He has the Board's grateful thanks.

PETER MACDONALD, *Leader*

SAFEGUARDING COMMITTEE

May 2015

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the report.
2. Instruct Kirk Sessions to ensure that all volunteers and locally employed staff undertaking Regulated Work, as defined in the Protecting Vulnerable Groups (Scotland) Act, 2007, join the PVG Scheme by 31 October 2015. *(Section 5.3)*
3. Instruct Kirk Sessions to ensure that all volunteers and paid staff who are members of the PVG Scheme attend safeguarding training. *(Section 6.1)*
4. Note that the Safeguarding Service will share appropriate recruitment information with Safeguarding Coordinators/ Safeguarding Panels, acting on behalf of Kirk Sessions, in specific situations. *(Section 7.3)*
5. Instruct the Safeguarding Committee to work with other Councils to raise awareness about recognising domestic abuse and providing an appropriate response to support the person affected and their family. *(Section 9.5)*
6. Instruct Kirk Sessions and Presbyteries to use the Safeguarding Audit Checklist for Congregations and Presbyteries, 2015, revised Safeguarding Service form SG11, for Annual Inspection of Records and Local Church Review. *(Section 11.1)*

REPORT

1. Introduction

Psalm 139 *'O Lord, You have searched me and known me.'*

1.1 As Christians we affirm that all that we are and all that we do, is within the sphere of God's care and concern. Who we are under God, should direct and inform our thoughts, hopes and actions. Safeguarding is a responsibility of everyone in the Church to ensure as far as possible that everyone is free from the risk of harm and abuse.

1.2 Safeguarding exemplifies the Gospel imperative to care for the least, the last and the lost and demands that each person is valued as a child of God, made in the image of God. Everyone is entitled to enjoy dignity, well-being, equality and respect. Harm and abuse occur whenever a

person's dignity is eroded through the misuse of power or trust by a person in a dominant position. This is the common denominator of adult protection, child protection, managing those who pose a risk and domestic abuse.

1.3 In the last twelve months the Safeguarding Committee has ensured that best safeguarding practice has been consolidated, while at the same time identifying new challenges. One of these is how the issue of domestic abuse (part of the wider Violence Against Women agenda) fits within Safeguarding structures (see section 9).

1.4 The Church of Scotland Safeguarding Service supports 2,000 volunteers who deliver Safeguarding at the grass roots level in all Presbyteries. We are grateful to all

Safeguarding Coordinators, Safeguarding Trainers, Presbytery Safeguarding Contacts and CrossReach staff for their commitment to preventing harm or abuse and, when it occurs, ensuring a timely and appropriate response.

1.5 No matter how complex the safeguarding scene has become in the UK and within the Church, the key Safeguarding message remains a very simple one:

If harm or abuse is suspected or witnessed, or is reported to you, you must immediately report it to your Safeguarding Coordinator or line manager.

1.6 Effective Safeguarding within the Church continues to require ongoing work with Local Authority Social Work Departments and Police Scotland. The Safeguarding Committee is pleased to present this report which illustrates how the Church continues to work with other agencies to ensure a Safe Church for All and makes a

significant contribution to the national public protection agenda.

2. The Context

'You discern my thoughts from far away.'

2.1 Appendix 1, illustrates the structures, governance arrangements, customers and partners that constitute safeguarding in The Church of Scotland. This needs to be reviewed regularly to ensure that the Church is following best practice to the highest standard and guarding against complacency. See section 11 for details.

2.2 The range of activities that comprises Safeguarding is illustrated in figure 1. The structure of this report follows this same design.

Figure 1

Church of Scotland Safeguarding Service						
Child protection	Adult protection	Managing those who pose a risk (sex offenders)	Domestic abuse	Referrals and enquiries	Safe recruitment (PVG Scheme)	Training
Multiagency working: Police Scotland, social work, Disclosure Scotland						

2.3 The Safeguarding Service is dedicated to supporting the Congregations, Services within Crossreach, The Boys' and Girls' Brigades, in ensuring that Safeguarding is delivered to the highest possible standard. The Safeguarding Service is committed to supporting everyone in this important ministry within the Church and further information can be found at: www.churchofscotland.org.uk/about_us/safeguarding_service.

3. Improved Governance Arrangements

'You hem me in, behind and before, and lay Your hand upon me.'

3.1 The Safeguarding Committee ensures that governance is reviewed continually and has begun a process to ensure that the sub-committee structure remains appropriate. The former Safeguarding Advisory Group, which risk assesses applicants for safe recruitment, is now the Safeguarding Committee's Recruitment Subcommittee. Accountability and decision-making have

been improved. Similarly, an Historical Abuse Advisory Subcommittee has been established to consider issues of policy and practice and to oversee an appropriate response if historical abuse is reported.

4. Managing Those Who Pose a Risk

'The darkness is not dark to you; the night is as bright as the day.'

4.1 Managing Those Who Pose a Risk is a relatively small but significant part of wider Safeguarding in the Church. The Church has robust arrangements in place to ensure the safe inclusion in worship of people who pose a risk to children or vulnerable adults. Two new publications, available to download only, underpin this work: Safeguarding Handbook 5, Managing Those Who Pose a Risk, October 2014; and a pocket guide Ensuring a Safe Church for All – A Guide for Congregations, Police and Social Work, 2014.

4.2 The Managing Those Who Pose a Risk Subcommittee continues to act as the forum for discussion and joint consideration of developments, changes of practice or related issues within Police Scotland and the Local Authority Social Work Services. This, aligned with staff training and development, enables the Church of Scotland to keep pace with best practice in the management of offenders in the community.

4.3 A bespoke service is provided for each individual and congregation. This means that appropriate time and effort can be spent where it is most needed. Looking ahead, the Service is currently well-positioned with strong links having been forged in particular with Police Scotland who are supportive of the Church's facilitating safe inclusion in worship.

4.4 The Committee is continuing to consider appropriate ways to support Safeguarding Panels currently managing those who pose a risk. The Committee will continue to consult directly with Safeguarding Panels who have an active Covenant of Responsibilities.

5. Safe Recruitment and the PVG Scheme

'For it was You who formed me in my inward parts; you knit me together in my mother's womb'

5.1 Safe recruitment ensures that we recruit as locally paid staff or volunteers only those people who are safe for work with children and protected adults. A robust system of safe recruitment can prevent harm and abuse occurring in the first place. However, PVG Scheme membership is only one part of safe recruitment; congregations must also conduct interviews and follow up references for all locally paid staff and new volunteers.

5.2 Nationally, the Church of Scotland is the largest 'employer' of volunteers in Scotland. We have therefore had a considerable challenge to transfer people from the former Disclosure Scotland process to PVG Scheme membership. The Safeguarding Committee remains on target to ensure that approximately 30,000 paid staff and volunteers transfer to the PVG Scheme by the deadline of October 2015. The Safeguarding Committee is grateful for the Council of Assembly's ongoing funding of 1.5 additional posts to ensure that the Church meets this statutory requirement.

5.3 The Safeguarding Service Administration Team continues to make very good progress towards this target and is processing, on average, 685 applications per month. However we are aware that a significant number of congregations are still at an early stage with this process which started in February 2011. Kirk Sessions are instructed to check that plans are in place for congregations to meet the October 2015 deadline.

5.4 The volume of PVG applications managed by the Team is approximately three-times the volume prior to the start of the PVG Scheme. The highest number of completed applications in one month reached 957. The total number of Boys' Brigade applications processed thus far is 2,315 and The Girls' Brigade total is 1,033. The Team continues to receive applications with numerous errors. This delays the safe recruitment process and costs a lot of unnecessary time and money.

5.5 Since September 2013 the Safeguarding Service has been working in partnership with Ministries Council to administer the task of all Ministers becoming members of the PVG Scheme. This process is scheduled to conclude in October 2015. Unfortunately the response from Ministers has been disappointing to the extent that targets have not been met. This process has been managed on a Presbytery by Presbytery basis, to stagger the volume of work. It is essential that Ministers respond to emails from the Safeguarding Service so that the appropriate PVG Scheme paperwork can then be sent to them to be completed and returned within six weeks of receipt. 2011 Act 7, The Protection of Vulnerable Groups (as Amended by ACT XIV 2014) Edinburgh, 26 May 2011, Session VI, section 10, states that ‘...failure to comply with this Act shall constitute a disciplinary offence.’

6. Safeguarding Training

‘Your eyes beheld my unformed substance. In Your book were written all the days that were formed for me.’

6.1 Training helps to prevent harm and abuse by enabling good recognition of suspected or witnessed harm, and instilling confidence in reporting to Safeguarding Coordinators or line managers. Kirk Sessions are instructed to ensure that all volunteers and locally paid staff who are PVG Scheme members receive the appropriate level of Safeguarding Training. The range of Safeguarding Training Programmes for Congregations is in Safeguarding Handbook 3, 2011. Continual awareness-raising, through safeguarding training, is the foundation of best Safeguarding practice.

6.2 There are 92 Safeguarding Trainers currently providing training in Presbyteries. Twelve additional trainers have been recruited in the past twelve months and a further 21 are in the process of being trained in this role.

The volume of training is illustrated by statistics for one six-month period: to September 2014, 119 Safeguarding Training courses were held in congregations and 1,690 volunteers attended.

6.3 The remit of the Safeguarding Training Officer includes the provision of four standard child protection and adult protection training courses in Congregations and in CrossReach Services plus bespoke training packages to meet particular staff needs. A programme of refresher Safeguarding Training for Ministers continued in 2014. Similarly there are further plans for Safeguarding Roadshows to take Safeguarding out to Presbyteries in 2015. The National Safeguarding Conference, in November 2014, was also an opportunity to provide information and enhance the practice and skills of Safeguarding Trainers, Safeguarding Coordinators and Presbytery Safeguarding Contacts. The Conference was a great success and will be followed up in 2016

6.4 The Safeguarding Training Officer has also qualified as a CEOP (Child Exploitation Online Protection Centre) Ambassador to deliver internet safety training. In April 2015 Safeguarding Training was delivered for the first time in the Presbytery of Jerusalem including the provision of child protection training at Tabeetha School in Jaffa.

6.5 Consideration is currently being given to the development of online Safeguarding training, via e-learning, for target audiences.

7. Safeguarding Enquiries and the Recruitment Subcommittee

‘How weighty to me are Your thoughts, O God.’

7.1 The Safeguarding Enquiries Service also helps to prevent harm and abuse. There are situations where a safeguarding event has not occurred, but guidance about policy and procedure is required to keep people safe. Again, this Service is an important part of the Safeguarding jigsaw. In 2014, 707 such enquiries were made. The range and type of enquiries reflect the content of Safeguarding Handbook 4, Safeguarding in Practice, 2013. The largest number of enquiries was about safe recruitment and the PVG Scheme.

7.2 Currently, it is the practice not to share any information in regard to convictions on the PVG Certificate

with the employing Congregation or Organisation. However, in certain circumstances, by not sharing information we may have to turn down an application, which might be accepted if the information was shared voluntarily with the employer.

7.3 The Safeguarding Committee is aware of the need for confidentiality. However, it is proposed, that in a minority of minor conviction situations it is appropriate to share such information with the employer to ensure that there is joined-up approach to safe recruitment.. This will allow safeguards to be put in place and certain risks to be reduced, if not eliminated. Failure to do so may be putting vulnerable groups, and the reputation of the Church, at risk. Again, we need to match best national safeguarding practices.

8. Safeguarding Referrals

'How vast is the sum of them.'

8.1 The Safeguarding Service continues to provide written and verbal advice about disclosures of harm and abuse within the Church, including CrossReach Services. Safeguarding referrals are about child protection or adult protection matters, concerns about an individual who may pose a risk to others in the Church, or reports of historical abuse. Adult protection referrals are predominantly from CrossReach Services and the majority of child protection referrals occur in congregational settings.

8.2 The range and seriousness of such referrals can vary significantly, but most do involve onward referral to Police Scotland or Local Authority Social Work Services for further advice and consideration.

8.3 All child and adult protection training throughout the Church stresses the importance of reporting to Safeguarding Coordinators and line managers when harm

is suspected, as well as reporting known incidents of such harm. The Church seeks to maintain this low threshold for Safeguarding referrals in this critical part of its Safeguarding work.

8.4 The Safeguarding Service has worked with CrossReach, the Mission and Discipleship Council and the Church and Society Council to develop materials and approaches to helping children to keep themselves safe when using social media. This task stems from a deliverance from the General Assembly of 2014. To date, this joint initiative has researched resources which already exist and has consulted young people. The group aims to collate existing best resources in one place to be easily accessible by young people in the Church. A further consultation at the National Youth Assembly in 2015 is planned. The collated resources will be available to children and young people in the Church by the end of 2015.

8.5 In 2014 three new Safeguarding publications, including Safeguarding Handbook 5 referred to earlier, were added to the existing Safeguarding Handbooks 1-4: the new *CrossReach Child Protection Handbook*, 2014 replaced the 2005 edition and a revised *CrossReach Adult Protection Handbook* will be published in Spring 2015.

9. Domestic Abuse, Public Protection and Safeguarding in the Church

'I am still with You.'

9.1 Safeguarding in the Church has always sought to mirror best national practice in the statutory sector. Figure 2 illustrates the public protection model adopted by local authorities in Scotland.

Figure 2



9.2 The one part of the Safeguarding jigsaw that is not fully in place within the Church is the needs of women *and* men affected by domestic abuse. There are obvious overlaps between child and adult protection and domestic abuse. The work of managing those who pose a risk within the Church dovetails with offender management (Multi-Agency Public Protection Arrangements) systems within the community.

9.3 Domestic abuse includes all types of *coercive control*. The Guild put gender-based domestic abuse on the Church's agenda in 1998. A report went to the General Assembly in 2003. The Church and Society Council has recently taken a lead with their report *Living a theology which counters violence against women*, 2014, as summarised in section 12 of their General Assembly report, 2014. The Safeguarding Committee will address domestic abuse as part of the Gospel's demand to place the vulnerable at the heart of the Church's mission. This is an opportunity to recognise that domestic abuse is part of the Public Protection Agenda.

9.4 The Safeguarding Committee and the Safeguarding Service welcome the opportunity to work jointly with

other Councils and Departments to ensure that the Church addresses this aspect of the protection of those at risk. There is a need for the Church of Scotland to produce a policy and procedure, and awareness-raising materials and clear guidance for Ministers and those in pastoral care positions about how to identify and respond appropriately when domestic abuse is disclosed. Already domestic abuse is increasingly an element in child protection (and some adult protection) referrals, which the Safeguarding Service manages.

10. Service Level Agreements

'Search me, O God and know my heart.'

10.1 These formal agreements clarify the volume and type of safeguarding service provided for Councils *eg* CrossReach and Uniformed Organisations linked with the Church. Ongoing discussions are taking place with The Boys' Brigade and The Girls' Brigade to formalise arrangements for the provision of a Safeguarding Service by the Church for these two important youth organisations. In 2014 1,577 PVG Scheme applications were processed for these Church-related organisations.

11. Audit and Improvement

'Test me and know my thoughts.'

11.1 The Church continually needs to be proactive, to ensure that what we think should be in place to protect people, actually is in place. Two Safeguarding audit checklists for Congregations and CrossReach Services respectively were published in 2014. From 2015 congregations will be asked, through their Safeguarding Panel, to use the Safeguarding Audit Checklist for Congregations and Presbyteries, 2015 (revised form SG 11) and attest to their Presbytery as part of their records inspection that it is up to date, and is being adhered to, for good Safeguarding compliance. As part of the Local Church Review, the Panel will also be required to confirm that this is also the case.

11.2 Constant monitoring and review is required for all Safeguarding activity in the Church – see Appendix 1. This is a precaution to guard against the view that it can't happen here. This approach needs to extend to wider Safeguarding in the Church ie the Safeguarding Service and the associated Safeguarding structures at Congregational, Presbytery and Council levels. The critical question is: are we doing the right things and are we doing them well enough? The Safeguarding Committee is developing proposals for this formal review in 2015.

12. Conclusion

'Lead me in the way everlasting.'

12.1 The Safeguarding Committee and the Safeguarding Service are committed to enabling everyone in the Church to maintain a safe place for all. The commitment to maintain a place for the most vulnerable people at the heart of the Church's mission has led to the following strategic aims for the next year:

- Embed the revised governance arrangements for Safeguarding Committee sub-committees.
- Ensure that all staff and volunteers undertaking regulated work with children or protected adults join the PVG Scheme by October 2015. Safeguarding Coordinators and individuals, who have not embarked on retrospective checking, are strongly advised to do so immediately.
- Provide safeguarding awareness-raising and training in peripheral locations eg Presbytery of Jerusalem and,

via Safeguarding Roadshows, to take Safeguarding out to Presbyteries.

- Further enhance support and skills development for volunteer Safeguarding Trainers. An annual Safeguarding Trainers' Conference is planned.
- Further enhance our response to those who report historical abuse by current or former office bearers in the Church.
- Develop plans for recognising and responding to domestic abuse as part of the wider Safeguarding agenda illustrated in figure 2, above.
- Explore the resourcing implications of Service Level Agreements with The Boys' Brigade and The Girls' Brigade.
- Through a review of existing Safeguarding in the Church, identify how our Safeguarding structures and processes can be further improved.

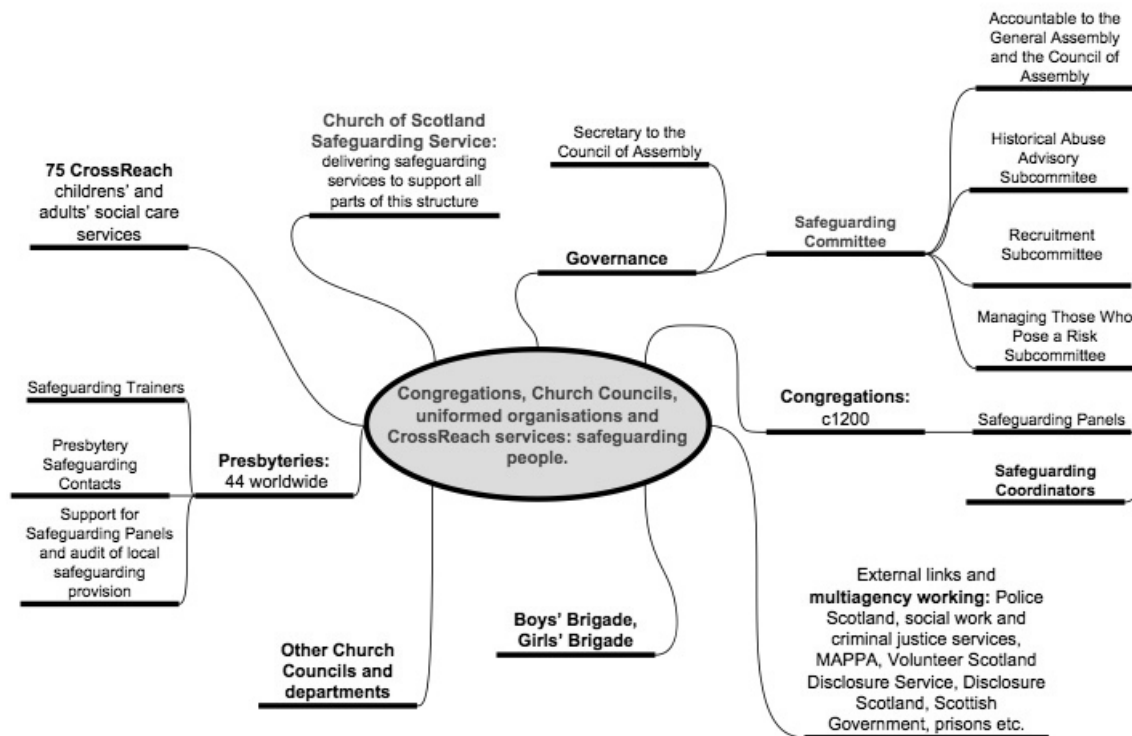
12.2 The Safeguarding Committee and Service are servants of the Church and seek to ensure that support and development are delivered wherever the Church serves.

In the name of the Committee.

KAREN K CAMPBELL, *Convener*
SHEILA RITCHIE, *Vice Convener*
RICHARD CROSSE, *Head of Safeguarding*

APPENDIX 1

Church of Scotland Safeguarding: Structures, Governance and Partners, 2015



MINISTRIES COUNCIL

May 2015

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Commend and encourage action by ministers, congregations and Presbyteries in promoting the discernment of vocation to the ministries of the Church and instruct the Council to continue to resource Vocations Champions in their work. *(Sections 2.2 and 2.4)*
3. Instruct the Council to continue its exploration and development of Pioneer Ministry, including the development of appropriate education and training, and report to the General Assembly 2016. *(Section 2.5)*
4. Note the decision of the Council to initiate, monitor and evaluate up to five pilot Pioneer Ministry posts and instruct the Council to report on progress to the General Assembly 2017. *(Section 2.6)*
5. Pass an Act amending Act X, 2004 on Selection and Training for Full-time Ministry (as amended) as set out in Appendix 3. *(Section 2.10 and Appendix 3)*
6. Welcome the 'Ministers in Training' pilot offering further flexibility to candidates in training for the full-time Ministry of Word and Sacrament and instruct the Council to continue its evaluation and development of this option for training. *(Section 2.12)*
7. Affirm the Council's action in offering additional financial support to Candidates in training and instruct the Council to investigate further ways in which this may be enhanced. *(Section 2.14)*
8. Instruct the Council to continue its work on resilience in ministry and encourage Ministers and Deacons to participate in the ongoing research. *(Section 2.17)*
9. Adopt the Regulations on Remuneration and Reimbursement set out in Appendix 1 *(Section 2.18 and Appendix 1)*
10. In the light of the Council's decision to provide Church of Scotland domain-name e-mail addresses for all Ministers, Ordained Local Ministers, Auxiliary Ministers and Ministries Development Staff, instruct all Councils and Committees, as far as is possible, in future to use these addresses as the primary means of communication. *(Section 2.21)*
11. *Provisional section to be taken in the light of the outcome of Returns to Overtures:* Pass an Act amending Act VIII, 2003 on Vacancy Procedure (as amended) as set out in Appendix 2. *(Section 2.22 and Appendix 2)*
12. Congratulate Place for Hope on achieving independent status as a Scottish Charitable Incorporated Organisation and instruct the Council to maintain its support for and close working relationship with the new body. *(Section 2.23)*
13. Instruct Presbyteries to ensure that all Parish Ministers within their bounds respond to requests from the Safeguarding Office to complete PVG checks in accordance with Act VII 2011 (as amended). *(Section 2.24)*
14. Affirm the expansion of the work of Chance to Thrive as a joint venture of the Council and the General Trustees and instruct the Council to report to the General Assembly on the ongoing development of the process. *(Section 3.7)*

15. Welcome the developing partnership with the PCUSA in the work of Young Adult Volunteers and Volunteering Vocations and instruct the Council to report on its development to the General Assembly 2016. *(Section 3.9)*
16. Instruct the Council to complete its work on the development of a Ministerial Development Review process for Parish Ministers and the mapping out of a programme of Continuing Ministerial Development by the General Assembly 2016. *(Sections 4.1 and 4.11)*
17. Affirm the work on Dementia Friendly Churches offered in conjunction with CrossReach and instruct the Council to continue its delivery and development. *(Section 4.14)*
18. Pass an Act on Presbytery Mission Initiatives as set out in Appendix 6. *(Section 5.1 and Appendix 6)*
19. Pass an Act amending Act VII, 2003 on Appraisal and Adjustment (as amended) as set out in Appendix 7 and also to pass an Act amending Act I, 2014 on Appeals (as amended) as set out in Appendix 8. *(Section 5.3 and Appendix 7 and Appendix 8)*
20. Affirm the work of the Go For It fund and instruct the Council to explore with Presbyteries how congregations within their bounds can further use the fund to support the aims of the Decade for Ministry. *(Section 5.4)*
21. Encourage each Kirk Session and congregation to consider how they can use the Go For It fund as a resource in their planning for mission. *(Section 5.4)*
22. Instruct Presbyteries whose Presbytery Plans contain Guardianships to ensure that each has an agreed Basis of Guardianship as set out in section 5.5. *(Section 5.5)*

Joint Emerging Church Group *(Appendix 5)*

23. Instruct the Ministries and Mission and Discipleship Councils to report to the General Assembly of 2016 on the number, diversity, and spread of new ecclesial communities in the Church of Scotland. *(Appendix 5, para 5)*
24. Instruct the Ministries and Mission and Discipleship Councils to work together with Presbyteries and congregations in exploring the possibility of hosting Fresh Expressions Vision Days, Mission Shaped Introduction, and Mission Shaped Ministry Courses. *(Appendix 5, para 6-7)*
25. Encourage Presbyteries and Kirk Sessions, in publicising such events, to consider making funding available to enable the widest participation. *(Appendix 5, para 6)*

REPORT

1. Introduction – A Decade for Ministry

1.1 A flourishing ministry and a flourishing church are a little like the chicken and the egg – it is hard to say which comes first. A flourishing ministry will lead to a flourishing church. A flourishing church will result in a flourishing ministry. Since the two are so interwoven, positive action on one should naturally produce positive results in the other.

1.2 The General Assembly of 2014, aware of the challenges facing both ministry and the Church, made addressing ministry its priority. It declared a Decade for Ministry beginning in 2015, a decade which is being launched at this General Assembly.

1.3 During the past year the Ministries Council has been praying about and planning for the Decade for Ministry. It has had many fruitful conversations with both partners

and interested parties and has valued the opportunities given to work especially with the Mission and Discipleship Council and the Panel on Review and Reform. Some initiatives have already begun – some Vocations Champions have started their work; some pilot Pioneer ministry posts are taking shape. While these will take time to bear fruit, already there are some promising shoots. In the sections that follow, some of the plans are presented, many questions are identified and some tentative answers are even outlined.

1.4 Before that it will be important to put the Decade for Ministry into context. Earlier in the year the Moderator, Rt Rev John Chalmers, posed the question as to whether a Decade for *Ministry* ought to be our first priority. He asked this not to undermine the call for such a Decade, but in order to issue a challenge to the whole Church to set ourselves a target of 100,000 new *members* by 2025. This was both a timely *reminder* that ministry is not an end in itself and a *pointer* to the fact that, in baptism, *all* Christians are called to minister. As its Latin root (*minister* = 'servant') already indicates, the essential characteristic of ministry is service – of God, of one another and of the world. In much the same way, the church is not an end in itself. It exists to glorify God, to bear witness to the gospel and to serve the world.

1.5 The ministry which God's people undertake has a solid foundation. It derives from the life and work of Jesus of Nazareth, known to us through the Gospels, acknowledged by his earliest followers as the Christ, God's anointed one. Ministry today continues to be worked out in patterns of *servant leadership*, just as Jesus Christ served all whom he met and for whom he came.

1.6 The General Assembly was wise, therefore, in indicating that the Decade for Ministry is a challenge to the *whole* Church. It is not merely directed to the Ministries Council. It is certainly not to be mistaken for a call to a new wave of clericalism, where an unhealthy division is fostered between ordained ministers and the rest of God's people. Nor does it herald an era where only the work done by ordained ministers is seen as being

important. A Decade for Ministry is not about putting ordained ministry on a pedestal and sacrificing all other aspects of the Church's life on this altar.

1.7 The Church has chosen a Decade for Ministry because it recognises the pivotal role that Parish ministers in particular have played in nurturing a healthy church and enabling the whole people of God to engage in mission in the world. Throughout our history ministers have worked with God's people in communities across Scotland and beyond, planting, nurturing and tending congregations that have borne witness to Jesus Christ and served their communities.

1.8 It is not only ministers who have offered this leadership. There are many examples of gifted and committed people who have not been ordained ministers who have played similar roles. Ministers, however, bring with them a gifting and a call that has been tested and recognised by the Church. They bring experience and training and where they are in a paid role, the ability to devote themselves full-time. For most others, this is not possible. It is this combination of gifting, call, training, experience and being released through a stipend in terms of time, which allows them to play a critical role in leading, developing and sustaining the mission and ministry of Christ through the Church.

1.9 Last year's General Assembly intuitively understood this. It sensed an opportunity in declaring a Decade for Ministry, to take a crucial step in addressing the challenges the Church of Scotland is facing. As we recruit and equip a new generation of ministers, while also supporting and encouraging those already in ministry, we expect to see the Church as a whole flourishing.

1.10 What do we mean by ministry? We use the word ministry to refer to different things at different times. First there is the ministry of Christ. In the reformed tradition we have emphasised that Jesus Christ is the High Priest who is continually praying for humanity, the created world and the cosmos.

1.11 Second, there is the ministry of all God's people, whose call to serve is recognised in baptism. The people of God are inspired by the Holy Spirit to service wherever they are and in whatever they do: it is that Spirit which equips. As we have noted, their ministry is rooted in the ministry of Jesus Christ, through whose incarnation and sharing of our common humanity, new potential is given to all our daily joy and struggle. For the Church of Scotland, included in this are elders, who are ordained to that office, and who play a crucial role in every congregation. The ministry of all God's people, however, is not restricted to elders.

1.12 Third, there is the ministry of certain individuals, who are called, trained and recognised by the Church for specific ministries. These individuals also participate in that one ministry of Jesus Christ. In the Church of Scotland we have identified four specific roles: Parish Ministry – that is, people who are eligible to be inducted to a charge, though some choose to serve in other contexts; Ordained Local Ministry (OLM), in which people choose to exercise an ordained ministry of Word and Sacrament using whatever time they can commit, without stipend; Deacons, whose ministry is focussed particularly on the intersection between Church and community; and Readers, who lead worship and offer pastoral care without seeking ordination. Sometimes these four ministries are described as the 'Recognised Ministries of the Church', a term which is a useful shorthand, but which is not without its problems. This is not to suggest, for example, that the ministry of all God's people is not recognisable or visible: rather it simply signifies that these are particular roles for which God equips some to whom the Church then applies a process of discernment, testing, training and enabling.

1.13 There is, of course, significant overlap between the 'recognised ministries' and Ministries Development Staff (MDS), who serve alongside Parish Ministers in a variety of roles identified through Presbytery Plans. Many of our Deacons are employed in MDS posts and some full-time Ministers of Word and Sacrament are employed as Associate Ministers (also MDS posts).

1.14 While MDS clearly offer ministry in significant and diverse ways, many having been through assessment and training for recognised ministries, there is no process of discernment and testing of call which relates directly to their *appointments*. They are, however, interviewed and employed on the basis of the skills they have to undertake the jobs advertised.

1.15 The Ministries Council believes that those who are called to specific ministries are called to enable God's people in their ministry. This means that they will be called to exercise *leadership* in the Church and in the community, the pattern for which is that servant leadership exercised by Jesus Christ. The Ministries Council's responsibility is primarily for the four 'Recognised' Ministries noted above, but new forms of ministry are now also emerging to meet new challenges. In this year's report, for example, Pioneer Ministry is identified. Ministry in the coming years will necessarily see significant change and the Council, as it works together with the whole Church in a Decade for Ministry, will need to be open, through the leading of the Holy Spirit, to change and development. Above all, we must see ministry as empowerment of all God's people to follow Jesus Christ and engage in his mission. The particular role of the recognised ministries is to identify, support and encourage *all* of God's people to play their part in the ministry of Jesus Christ in Scotland and beyond.

1.16 The emphasis in this report is on the work associated with the recruitment, training, support, care and development of the four particular recognised ministries. Everything that is said, however, needs to be read against the broader context that has been outlined. It is the deeply held desire of the Ministries Council that, as a result of prayer and responsible planning, God will raise up a new generation of ministers. These ministers will both enable existing congregations to share the life, ministry and message of Jesus Christ in their communities and will help bring to birth new communities of faith. Flourishing ministries will be rooted in flourishing congregations and together they will bring life and blessing to their communities.

	Main Tasks from 2014 Deliverance	Progress/Update
2.1	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.	<p>Although the issue of shortage of ministers remains a critical one for the Church as a whole to address, this deliverance from the GA 2014 was to some extent overtaken by the call for the Church to engage in a Decade for Ministry.</p> <p>As the Introduction above and this report as a whole reflects, the Council is wholeheartedly committed to ensuring that it employs its resources fully and effectively to enabling and supporting <i>flourishing ministries</i>. Initiatives such as the Vocations Champions; Volunteering Vocations; Ministerial Development Review; Continuing Ministerial Development; to name but a few, are indicators of that intent being worked out across Scotland and beyond.</p>
2.2	Instruct the Council to develop further its work on vocations and recruitment.	The Council continues to give high priority to the work of discerning vocations and recruiting people to the ministries of the Church. An Under-35s Group, set up to gain some understanding of the issues facing younger people in particular, has also contributed to the Council's thinking in this area. An update on this key work is given below at 2.2.
2.3	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.	<p>The two Councils are working in partnership towards achieving the aims of the Decade for Ministry. The Mission and Discipleship Council has committed to producing and updating <i>prayer</i> resources to enable congregations to engage in prayer for the Decade. This includes plans for a regularly updated prayer resource highlighting particular aspects of the work to be included in the existing Starters for Sunday material, which is widely used by those preparing worship. At the time of writing of the report, discussion is also advancing on setting up a Decade for Ministry blog.</p> <p>In terms of planning, the greater part of this year's report reflects the planning which is ongoing to ensure the successful launch and implementation of work relating to the Decade for Ministry. The Council is also working closely with the Communications and Media staff to ensure that the message of the Decade is</p>

	Main Tasks from 2014 Deliverance	Progress/Update
		disseminated effectively. To that end, the Council is also engaging a marketing company to offer advice and to help plan ahead a strategy for getting the aims of the Decade across to both the wider Church and beyond to the parishes to which we all belong.
2.4	<p>Instruct the Council, in consultation with the Mission and Discipleship Council to make two of the aims of the Decade for Ministry:</p> <ol style="list-style-type: none"> the education/training of no fewer than 30 candidates for the ministry of word and sacrament each year 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. 	<ol style="list-style-type: none"> The training of 30 candidates for Parish Ministry is an aspiration towards which the Council is striving. The task of encouraging applicants remains primarily the responsibility of ministers and congregations in identifying, encouraging and even cajoling those in whom they see gifts for ministry to enter a period of discernment of vocation. Opportunities for discernment offered by the Council at a national level and encouragingly also by some Presbyteries acting together at a regional level, mean that we now have contact with more potential applicants. It will remain a key focus moving forward into the Decade for Ministry, to achieve the target of 'no fewer than 30 candidates'. The Council takes this to mean candidates for the Parish Ministry, but it seeks similar numbers also of OLMs and increased recruitment also for the Diaconate and Readership. Over 70 people have participated in Mission Shaped Ministry courses in Glasgow and Edinburgh over the past year. A further 45 have attended courses run by the Go For It fund and additional taster events entitled Mission Shaped Introduction have also been well attended. Further information on these can be found below in section 5.1 and in the Report of the Joint Emerging Church Group (Appendix 5).
2.5	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	The Council has explored the potential for Pioneer Ministry, seeking to learn in the process from partners experienced in this field. In particular, through the partnership established with Fresh Expressions in 2014 and in discussion with colleagues in the Anglican Diocese of London, the Council has been able to learn something of the opportunities which this form of ministry presents and of the pitfalls which might be avoided along the way.

	Main Tasks from 2014 Deliverance	Progress/Update
	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.	A report of progress, including some pointers to the way in which training at both initial level and for ministers who wish to avail themselves of further training in-service, is provided below at section 2.5. While considerable progress has been made in this area, the Council is still in conversations with potential academic providers for a course of training, so firm proposals cannot be presented at this point in time. A further update will be provided at the General Assembly 2016.
2.6	Pioneer Ministry – Pilot Posts	In addition to looking at training for Pioneer Ministry, the Council has agreed to put in place five experimental Pioneer Ministry posts. Presbyteries are being asked to bid for these pilot posts, which will be in addition to existing Presbytery Plan allocations. Further details are outlined in Section 2.6 below.
2.7	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.	If an applicant is at first unsuccessful in relation to one form of ministry, it is always possible for the person to come back into the discernment process with a view to exploring a different form of ministry. A question arose as to how the return process might be shortened if the change were from OLM to Readership. The Council considered this matter carefully and it concluded that there is enough flexibility in the regulations as they stand to respond to particular situations without the need for a change in the Acts governing the process at this stage.
2.8	Encourage the Council and congregations to see Lent as one of the opportunities prayerfully to make Church members and adherents aware of the different vocations available within the Church.	The Council, through its Education and Support Committee, looks each year at how best to promote Vocations. Previously, Advent was seen as the time to have a Vocations Sunday and some worship resources have been written with that in mind. As there are many Sundays throughout the year with a particular focus, the Council will offer a Lent Study resource on the Vocations theme rather than Sunday worship material for Lent.
2.9	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	The Council very much affirms that those with no prior career or experience outwith the Church who are looking to enter a recognised ministry at a young age are encouraged to apply. The Council would encourage people to see ministry as a <i>first career</i> option. Ministries Council members and staff and the Vocations Champions are committed to sharing that message and there

	Main Tasks from 2014 Deliverance	Progress/Update
	experience" before entering one of the recognised ministries.	have been helpful articles in the press to that effect. We bear in mind that the minimum age for application for a recognised ministry is 18 and that there are upper age limits in place for the completion of training for the Parish Ministry and the Diaconate.
2.10	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.	<p>At the time of writing discussions are ongoing with at least one academic provider about the provision of a part-time degree course.</p> <p>The Council agrees in principle that a part-time probationary period is something for which it wishes to provide. This is a logical development in light of the fact that some Presbyteries now plan for part-time appointments of Parish ministers. It is likely that in future there will be more instances of what is sometimes referred to as 'bi-vocational' ministry.</p> <p>The details of how this will be worked out will vary according to the particular circumstances of the individuals who indicate that they would wish to complete probation on a part-time basis. The current Act (Act X 2004) did not envisage the potential for part-time training, but the principle requires only minimal adjustment of the Act to make an initial pilot of the process possible. The Council has received an application to undertake Probation over a slightly longer period of time, but at a reduced number of hours each week and the Council believes this is a reasonable request.</p> <p>As a result, the Council proposes a limited revision of the Act (as set out in Appendix 3 below), allowing it to pilot a part-time Probationary Placement over a revised time period. This will help to determine what further changes, if any, would need to be made to enable this to be established on a more permanent basis. The Council will report further on this pilot to the General Assembly 2016.</p>
2.11	Instruct the Council to examine factors that made TLS successful that could lead to an increase in future candidates for the Ministry.	Over the past year, the Council has spoken with some of those who taught and who studied on the <i>Training in Learning and Service</i> course, formerly run by the Scottish Churches Open College. As reported below (section 3.8), in parallel with those conversations, the Council has been working on supporting

	Main Tasks from 2014 Deliverance	Progress/Update
		leadership in Priority Area congregations. As a result, a pilot is now beginning whereby the Council will assess the potential for using some of this material, appropriately updated and revised, as a means also of enabling leadership and stimulating vocations. A further report will be brought to the GA in 2016.
2.12	Instruct the Council to test the “Ministers in training” option and report progress in 2015.	From 2014-15 three candidates in training for full-time ministry of Word and Sacrament have been testing the “Ministers in Training” option. It was decided that for the test period, only candidates with an undergraduate theology degree and at least one successful training placement behind them would be considered. The three candidates are on placement for 20 hours per week, receive an enhanced training grant and should continue with the same supervisor and placement into Probation. The candidates are also committed to a range of post-graduate study courses that enable them to combine academic study with theological reflection on the practice of ministry. At the time of writing the test has only been running for a few months, but it will be kept under review and options for undergraduate candidates will be explored further.
2.13	<p>Simplifying and shortening the process from Enquiry to Ordination</p> <p>Having carried out a review of the Enquiry and Assessment process, which was reported to the General Assemblies of 2013 and 2014, the Council has found ways to shorten the process of discernment and selection when that is possible. It removed the period of enquiry and created one period of discernment that can now last for as little as 3 months prior to going to a Local Review and no more than 12 months. There are no longer any deadlines for the application process so people can enter whenever they wish. In 2015 there will be additional National Assessment conferences in autumn/winter to assess those who were not ready for assessment in the spring/summer. A changed process still requires a settling in period and staff members are constantly working with aspects of the new process to iron out any difficulties in order to create something that is more straightforward.</p> <p>In respect of training, there is a perception that it takes many years to train for ministry. This very much depends, however, on the individual. For those accepted to train for full-time ministry who have a theological degree it takes only two years of study and placements to reach Probation. Those who have an undergraduate degree in another discipline take only three years to reach Probation. With the extent of flexibility in the system that already exists the Committee considers it right to keep its recruitment and training processes under review to fine tune them. The “Ministers in Training” option may lead to shorter, more intensive training.</p>	

	Main Tasks from 2014 Deliverance	Progress/Update
	<p>The Council considers that the challenge is not that the processes are too long, but that the <i>perception</i> is that they are and there is a need to communicate better the actual timescales. The Council emphasises that candidates are not only engaged in ministerial <i>training</i>, but <i>formation</i> and that does take time. Many engaged in the process attest to how quickly the time passes and affirm the value of time spent in training for a challenging future in the Church.</p>	
2.14	<p>Enhanced financial support for Candidates for the Ministry The Council is pleased to report that enhanced financial support was agreed for 2014-15 as an interim step while legal advice was sought on taxation issues. A higher level of training grant has been offered to postgraduate candidates, as they receive no SAAS funding whereas many undergraduate candidates are able to access student loans. Those following the "Ministers in Training" option receive a higher level of grant. Legal advice has now been received confirming that the Council may proceed to enhance further the financial support for candidates in future years. This will ease the burden during training and reduce student debt.</p> <p>The Council notes with concern that a significant number of candidates still do not apply for financial support, despite regular reminders and encouragement to do so.</p>	
2.15	Note the work of the Enquiry and Assessment Review Implementation Group and instruct the Council to implement the changes immediately.	The revised process has been implemented and the changes are being regularly monitored for potential improvement. This has necessitated refresher training for those involved in local assessment and the Council is grateful to all the Assessors who have given of their time and expertise in this regard.
2.16	Review of the Admissions and Readmissions Guidance and Placement Arrangements.	The Council has engaged in a review over the past year of the familiarisation placements often undertaken by ministers coming into the Church of Scotland from other denominations. It has also reviewed issues around starting stipends and the costs of application. A full report is given below at section 2.16
2.17	Research on resilience in ministry.	This year the Council embarks upon a significant piece of research into resilience in ministry. The Council has commissioned Professor Leslie Francis and his team at St Mary's Centre Glyndwr University. The research will rely heavily upon the participation of ministers and Deacons and the Council hopes that all will engage wholeheartedly with this project in order to help build resilience in ministry for the future.
2.18	Invite the Ministries Council to consider the following change to Listed Expenses: "A	The Council considered this request as part of a wider review of the remuneration and reimbursement of Parish Ministers. The

	Main Tasks from 2014 Deliverance	Progress/Update
	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".	commentary on this can be found in section 2.18 below and the Regulations on Remuneration and Reimbursement and attached Schedule are to be found in Appendix 1. The Council commends these to the General Assembly for adoption with effect from 1 June 2015 and in the case of the additional Sunday, with effect from 1 January 2016.
2.19	Authorise the Council to set a rate for the pastoral / funeral cover fee.	The Council considered the question of a rate to be paid in cases where a Parish Minister is not available to conduct funeral services. The Council has fixed this fee at £55:00, which fee should be covered by the charge where the funeral is being conducted. This fee is intended to cover both the conduct of the service and any pre- and post-funeral visits to the family. Under no circumstances should such a fee be charged to the family of the deceased. For the avoidance of doubt, no Parish Minister or Deacon shall charge personal fees of any kind relating to a funeral either in his / her own Parish or that of a colleague.
2.20	<p>Wellbeing Conference The Council is considering organising a Scottish-based Wellbeing Conference for clergy and one of their primary supporters (a spouse, colleague, adult child or friend). This is based on a model that has been run successfully in the United States. The Council is delighted that the consultants who run the US-based conference have expressed willingness to be involved in running the course in Scotland.</p> <p>The leaders bring with them significant experience in the fields of Church leadership, clergy resilience and support. They are ordained clergy in their own denominations and licensed psychologists. The Council hopes in future to host courses of this kind under the leadership of Scottish-based practitioners.</p>	
2.21	<p>E-mail addresses for Parish Ministers, OLMs, Auxiliary Ministers and Ministries Development Staff (MDS) In December 2014, the Council began the process of allocating a Church of Scotland domain name e-mail to all ministries personnel. Despite occasional difficulties, the scheme has moved forward well and at the time of writing, around 650 had activated their e-mail. The introduction of these addresses will bring significantly improved opportunities for communication and will result in savings to the Ministries Council alone of more than £10,000 per year (and significant amounts to other Councils).</p> <p>This is also an environmentally responsible action as it will reduce markedly the amount of paper currently used to send out letters and mailings to around 1,000 people.</p>	

	Main Tasks from 2014 Deliverance	Progress/Update
	<p>Roadshow events entitled 'Supporting Ministry' are being offered in conjunction with the 'go live' date for the system – the point at which the vast majority of paper communications cease. By the time of the General Assembly these Roadshows will have taken place, offering input and advice on how to maximise the benefits of electronic communication in the course of ministry.</p> <p>The Council would encourage those who have not yet activated their e-mail addresses to do so immediately.</p>	
2.22	<p>Vacancy Procedures Act Amendment – Returns to Overture</p> <p>At the time of going to press, it was clear that the majority of Presbyteries had voted in favour of the Ministers and Deacons in Civil Partnerships Overture sent down to Presbyteries under the Barrier Act in 2014. Should the General Assembly decide to uphold the majority decision of Presbyteries, it will be necessary to make an amendment to Act VIII 2003 on Vacancy Procedure. Without in any way pre-empting the decision of the General Assembly in this matter, the Council thought it prudent to prepare such an amendment for consideration should the decision be upheld. Accordingly, an amendment to Act VIII 2003 can be found at Appendix 2 and this will be moved (or not) in the light of the outcome of the vote on the Returns to Overtures on the first day of business.</p>	
2.23	<p>Place for Hope</p> <p>Place for Hope has now been established as a Scottish Charitable Incorporated Organisation and by the time of the General Assembly, staff will have been transferred to its employ. A full report on work undertaken can be found below at 2.23.</p>	
2.24	<p>Protection of Vulnerable Groups (PVG)</p> <p>The Council is grateful to the Safeguarding Office for its work in providing the process for the enrolment of all Parish Ministers into the PVG Scheme in accordance with the provisions of Act VII 2011 (as amended). By the time of the General Assembly, all serving Parish Ministers will have received a form to complete and return. The Council notes that a significant number of ministers have not responded to the first approach of the Safeguarding team (more than 50%). It is disappointing that so many have had to be reminded, involving the cost of additional mailing and staff time.</p> <p>Council expresses its thanks to those Presbyteries who have assisted in ensuring that ministers complete the process and asks all Presbyteries to ensure that all those within their bounds eligible to enrol in the PVG scheme, especially those who may have moved charge over the past year, have completed the process.</p>	

2.2 Vocations and Recruitment

2.2.1 The first Vocations Champions have now been appointed and have begun their work of encouraging Presbyteries, congregations and individuals to provide opportunities for people to explore their sense of call. The first Champions to be appointed are Rev Alison Burnside

(*Inverness, Abernethy and Moray*); Rev Jonathan Fleming (*Greenock & Paisley*); Rev Stuart Fulton (*Falkirk, Stirling and West Lothian*); Rev Alan Kimmitt (*Dunfermline, Kirkcaldy and St Andrews*); Rev David Logan (*England*). It is hoped that by the time of the General Assembly, more Champions will have come forward and begun this

important work of encouragement. The Council is grateful to Vocations Champions from the Church of England who have helped by providing guidance, training and inspiration.

2.2.2 As the Decade for Ministry is launched, recruitment is one of the key initial themes. Through increased publicity and a range of new opportunities to gain a 'taster' of ministry, the Council believes that more will be drawn to offer to service in the Church.

2.2.3 The Volunteering Vocations programme is now linking with the Presbyterian Church of the USA Young Adult Volunteers (YAVs) programme to provide experience of volunteering in Priority Areas (*see further section 3.9 below*). The Council is also seeking to pilot the Volunteering scheme in Arbroath later this year.

2.2.4 The Under 35s Group has also been contributing to discussion and innovation in the area of recruitment. According to those working in this area in the Church of England, there are five essentials for any Church which wishes to encourage ministerial vocations amongst its younger members. They report that young people need:

1. People like them – who are going through the process with them
2. People ahead of them – role models who inspire
3. People for them – mentors and encouragers
4. An understanding of the connection between their own story and the gospel story
5. The chance to do things, to "get stuck in."

The Council is striving to ensure that in its work with young people, particularly in the encouragement of vocations, these principles are applied.

2.2.4.1 People like them: In our vocations conferences and discernment processes, there are opportunities for young people to meet with others in a similar situation, and to travel together as they discern their vocation. The new regional vocations conferences (the first of which was held in Kilmaronock in the Autumn of 2014) also allow the

possibility of developing a community of vocation amongst those who have attended. It will also be a key part of the work of Vocations Champions to facilitate groups of young people who can explore vocation together.

2.2.4.2 People ahead of them: The Vocations section of the Church of Scotland website now features more stories of young people who have experienced a call to Parish Ministry. There will be more development of this in the early stages of the Decade for Ministry.

2.2.4.3 People for them: This has been a major focus of work of the Council in the recruitment of Vocations Champions. These people will have a major role in encouraging and mentoring young people who sense they may be called into Ministry.

2.2.4.4 Understanding the connection between the Gospel story and our story: The enquiry process, which has been in place since 2001, now places a far greater emphasis on theological discernment of a call to ministry, and on identifying the activity and purpose of God in our lives.

2.2.4.5 The chance to do things: This too has been a major focus of the Council's work in the past year. It has included [i] developing the Ministers in Training initiative which is open to candidates who already have theological degrees, and enables a deeper involvement in the life of a congregation and its parish; [ii] giving young people the opportunity to work for a year in a parish context living in community with other young people (*Volunteering Vocations*); [iii] launching an apprentice scheme, being run by Workplace Chaplaincy Scotland, which will enable young people to experience ministry in both parish and chaplaincy contexts.

2.2.5 Worship and study resources continue to be provided to be used at different times of the liturgical year in relation to the promotion of vocations.

2.2.6 The Council plans to do further work in the year ahead on different kinds of congregational placements.

These are already offered by a number of congregations within the Church of Scotland and include:

- Work experience placements for young people of Secondary School age.
- College placements for students on a course with a placement component which may be fulfilled by work in a parish setting.
- Summer placements.
- Year-long internships. These will be similar to volunteering vocations, but hold the possibility of interns staying in their current home.

2.2.7 The Council plans to explore means by which the availability of such placements might be made more widespread across the Church, and to enable the sharing of best practice. In doing so, the Council will seek to ensure that young people are both inspired and challenged through a deeper involvement with the life of the Parish and the wider Church.

2.5 Pioneer Ministry

2.5.1 *Context:* The need for Pioneer Ministry arises out of the changing social context in which the Church finds itself:

- The results of the 2011 Scottish Census, wherein an increasing number of people declared their religious affiliation as 'none';
- Continuing decline in overall church membership (now fewer than 400,000);
- Cultural, societal and spiritual changes that are pushing traditional established churches, including the Church of Scotland, increasingly to the margins of society and challenging their historic modes of engagement.

2.5.2 In responding to that context the General Assembly of 2014 called for the development of a scheme to recruit, train and deploy pioneer ministers. Building on the newly formed partnership between the Church of Scotland and the Fresh Expressions movement, the church

has expressed a willingness to embrace this particular calling to Christian service.

2.5.3 The Church of Scotland is not alone in this as the development of Pioneer Ministry strands by other mainline denominations, including the Church of England and the Methodist Church indicates.

2.5.4 *Defining Terms:* Offering a definition of Pioneer Ministry which illustrates its distinctiveness is a challenge in itself. Some argue that Pioneer Ministry is defined by being contextual, but *all* ministry is contextual. Others argue that it is a listening ministry, but at its best, *all* ministry should engage in listening. Some say merely that you'll know a pioneer minister when you meet one. Still others have said that *every* minister ought to be a pioneer minister.

2.5.5 It may be more fruitful to define what particular *practice* denotes someone as a pioneer minister. This involves focusing on the question of what a fresh expression of Church, or a new ecclesial community may be. We can then more effectively move on to the question of what skills, gifts and formation process, might be appropriate in responding to that fresh expression of church.

2.5.6 The Fresh Expressions movement has defined a fresh expression as: *"a form of church for our changing culture, established primarily for the benefit of people who are not yet members of any church. It will come into being through principles of listening, service, incarnational mission and making disciples. It will have the potential to become a mature expression of church shaped by the Gospel and the enduring marks of the church and for its cultural context."*

2.5.7 If this definition is helpful, then the defining of pioneer ministry becomes a little easier. While 'pioneering' should be part of every ministry, for current purposes we define a pioneer ministry as one:

- *whose focus is on establishing new ecclesial communities (rather than ministry in the context of already established ones);*
- *that is recognised and set apart by the Church for this specific role.*

2.5.8 In exploring the different pioneer ministry training initiatives within the UK, there are a number of common strands. To enable consideration of the experience of some ecumenical partners in this field, three different lists of the qualities or skills expected in a pioneer minister can be seen at Appendix 4. Some of these are attributes, while others are competencies. Both may have implications for discernment and assessment. What comes through in this is that much of what is being sought in pioneer ministry is also being looked for in those whose sense of call is to more traditional forms of ministry. There are overlapping core gifts and competencies, but the balance may well be different.

2.5.9 In terms of assessing a call to Pioneer Ministry, the Church already has indicators for assessment to ministry of word and sacrament, under six headings: [i] Integration of Life and Faith; [ii] Interpersonal, Leadership and Teamwork Skills; [iii] Openness to Learning; [iv] Preparation and Reflective Skills; [v] Handling and Facilitating Change; [vi] Discernment of Gifts and Affirmation of Call. Recognising that these have served the church well and that we already have assessors trained in their use, the Council believes that these should continue to be used in examining a call to Pioneer Ministry. It will be important, however, to ensure that appropriate weighting is given to certain indicators which relate most closely to pioneering skill and aptitudes.

2.5.10 In terms of training for pioneer ministry, special emphasis would be required on:

- missiology, particularly looking at cross-cultural mission
- an exploration of what it means to be a missionary entrepreneur – i.e. imagining new possibilities and bringing them into existence

- establishing new ecclesial communities – what used to be known as church planting
- bringing an ecclesial community to a point of maturity, which would look different in different contexts.

2.5.11 Major research conducted by the Church of England into church growth culminated in 2013 in a significant report called from *Anecdote to Evidence* (details can be found at <http://www.churchgrowthrd.org.uk/>). Through research in ten dioceses of the Church of England, it emerged that fifteen percent of the churches were fresh expressions of church, constituting ten percent of the attendance in these dioceses. Even more significant was that 40% of those attending were unchurched – people who had never before had anything to do with church, with 35% de-churched – folk who had previously stopped going. The remaining 25% were active church people who had chosen to develop and nurture such fresh expressions, often alongside pioneer ministers.

2.5.12 It is also interesting that there were some twenty types of fresh expression of church (up from 10 types when the last research was done), ranging from café church, to Messy Church, to more evangelical and charismatic groups, to groups engaging in social justice initiatives – but all seeking to be church for a changing culture, and birthing a church that is relevant to its cultural context. Such fresh expressions are existing in harmony alongside more traditional Parish Churches. A mixed ecology is emerging where each form of ministry lives, learns and grows in partnership with the other.

2.5.13 The Council has considered carefully advice from more experienced partners with regard to establishing a strand of Pioneer Ministry. This includes the caution not to segregate those training for different forms of ministry. The core skills of ministry should be learned together in a community of practice. Those who are called into Pioneer Ministry should train alongside those whose call is into a more traditional form of ministry. This will ultimately enable easier movement between different forms of ministry.

2.5.14 As this report goes to print, the Council is in conversation with two potential providers of pioneer ministry at both initial and postgraduate level. It is likely that there will be core modules in pioneer skills provided for *all* candidates for Parish Ministry training, with an option for specialization for those who sense a more specific call to pioneer work. The Council also hopes to be able to provide, through the Study Leave scheme, in-service training for those Parish Ministers (and OLMs and Deacons) who wish to avail themselves of the opportunity.

2.5.15 In addition to enabling academic training in relation to pioneering work, the Council is committed to providing *placement* opportunities in pioneer contexts, both in the initial discernment process (as part of testing the call) and for candidates in training.

2.5.16 The opportunities and challenges presented by Pioneer Ministry will form an important part of the Council's work throughout the Decade for Ministry. A further report will be brought to the General Assembly 2016.

2.6 Pilot Pioneer Ministry Posts

2.6.1 In responding to the call to create opportunities for pioneering forms of ministry, the Council agreed to work towards establishing up to five pilot Pioneer Ministry posts. Pioneer Ministry is particularly focused on growing and nurturing new church communities and fresh expressions of church. It may often present itself as a calling to work with those on the margins of church or society.

2.6.2 These posts are being advertised through the Church's recruitment channels. Successful applicants will be appointed as employees of the Ministries Council. While these will be additional to posts on existing Presbytery Plans, it is currently possible for Presbyteries to create pioneer ministry posts, lay or ordained, by using MDS posts from within their plan allocation.

2.6.3 An application process will invite bids from Presbyteries against clear criteria. Presbyteries should submit applications, either outlining where they see a

need, or where there is a vacancy which might be filled in this way. Within the five posts there could be a mix of "*directed*" and "*entrepreneurial*" posts: directed posts would direct the appointee to a particular opportunity, already identified — a geographic area, a sub-culture within one locality – while entrepreneurial posts would allow for applicants to come with proposals for establishing new work not necessarily rooted in a single existing Parish. Assessment of such proposals will form a part of the selection process. These posts will normally be full-time posts, although some consideration could be given to part-time arrangements.

2.6.4 Applications should be assessed in terms of how they respond to the following criteria:

- how the proposed pioneer ministry will serve those outside church;
- how it will listen to people and enter their culture;
- how making discipleship a priority is articulated;
- what context is envisaged for the pioneer ministry;
- what is innovative in the proposal;
- how clearly the attempt to establish an ecclesial community is articulated;
- how relationships with local parties, including parish ministers, will be defined.

2.6.5 Sustainability is key for such posts. If a Presbytery feels this is a crucial development, then it would be for it at the end of five years to mainstream the post into the Presbytery Plan. For the avoidance of doubt, however, during the pilot phase these additional posts will be funded through the Parish Ministries Fund.

2.6.6 As an initial guide to the kind of person sought for such posts, the following outline person specification is offered:

- Vision for planting fresh expressions of church within contemporary culture
- An authentic, integrated understanding of the particular ministry

- Capacity to innovate and initiate
- Mature and well developed devotional life
- Well-developed abilities to initiate change and enable others to face it in a flexible, balanced and creative way
- Demonstrable maturity and robustness to face the demands of pioneering mission and ministry
- Self-motivation
- Well-developed understanding of the interaction between gospel and culture
- Clear vision of the place of their envisaged ministry within the wider church's response to God's mission in the world
- The ability and desire to work in a team and collaboratively
- Commitment to reshaping the church for mission
- Ecumenical awareness and commitment to develop relationships and networks.

2.16 Review of the Admissions and Readmissions Guidance and Placement Arrangements

2.16.1 The current process of Admission and Re-Admission was adopted by the General Assembly in May 2002. The principles that govern this process mean that those seeking transference or re-admission are assessed on the same criteria as all applicants for ministry.

2.16.2 The Act on Admission and Re-admission (Act IX 2002) has been amended on several occasions since then with the most recent revision occurring in 2009.

2.16.3 To provide guidance to applicants for Admission and Re-admission the Ministries Council has produced an Overview which offers advice appropriate to the contents of the Act. This document has also been updated on several occasions in line with amendments to the Act and also in relation to UK Government regulations on immigration issued from time to time by the Home Office (formerly by the UK Border Agency).

2.16.4 In the years immediately following 2002 most ministers applying successfully for transfer to the Church of Scotland from other denominations were issued

immediately with a Certificate of Eligibility which entitled them to apply for vacant charges and appointments open to other ministers of the Church. This would be conditional on completing courses, for example, in Church Law and Scottish Church History, usually within 12 months of admission.

2.16.5 Feedback and experience provided evidence that not all ministers, and especially those from countries whose culture and ministry practice varied hugely from that encountered in Scotland, found the transition to be a smooth one and were struggling to cope with some aspects of their ministry. In response, the then Board of Ministry introduced the practice whereby the majority of applicants were required to complete a supervised familiarisation placement before being issued with a Certificate of Eligibility. This enabled them to learn and develop within a "safe" environment, receiving guidance and support from an experienced parish minister trained in supervisory techniques and procedures.

2.16.6 This system of supervision has in the main worked effectively, but there remain occasions when ministers admitted to the Church do encounter significant difficulties following induction to a charge.

2.16.7 Feedback and anecdotal evidence in recent years has suggested that the Council should provide more information to potential applicants about the relational aspects of ministry in the Church of Scotland. For those ministers unfamiliar with Scotland and its culture, clearer advice is also needed on practical matters such as opening a bank account, obtaining a National Insurance Number, a driving licence, information about schooling and immigration procedures. This evidence also revealed that the supervised placement should place greater emphasis on gaining exposure to and experience of the different cultures found in the wider Scottish population and within the Church itself.

2.16.8 In January 2015, the Council therefore began a review of the application procedures and assessment and placement processes to ensure, as far as possible, that ministers transferring to the Church of Scotland receive

a comprehensive preparation and enculturation prior to induction or employment in the church. The introduction of these revised procedures has grown in importance given (a) the increase in numbers of ministers admitted in the last 12 months, (b) those currently awaiting assessment and (c) the steady inwards flow of enquiries for admission.

2.16.9 This review quickly revealed that whilst some sections of the procedures were working well, others were outdated and required major adjustment to meet the challenges now being experienced. As a result of the consultation, a revised familiarisation programme will be implemented later in 2015.

2.16.10 The Council has also reviewed its policies with regard to starting stipends and costs of application. The policy introduced in 2012, at a point when the Council was focussed on reducing a very large budget deficit, whereby *all* those admitted were placed on point 1 of the National Stipend Scale, regardless of experience in their own denomination, has been reversed. The Council will now take account of prior ministerial experience and where appropriate place applicants on a point of the Stipend Scale commensurate with their experience. A review of those admitted in the period from 2012 – 2015 will take place and their stipend will be adjusted in line with this measure, with effect from 1 June 2015. For the avoidance of doubt, there will be no back-payment covering that interim period.

2.16.11 With regard to the cost of application, the Council recognises that the £300 fee, which covers the costs of administration and the running of a two-day Assessment Conference, may act as a disincentive to some potential applicants. Given the falling number of Parish Ministers, the Council wants to ensure that no unnecessary obstacle be placed in the way of potential good recruits to Church of Scotland ministry. For this reason, the Council has decided that the £300 fee will be removed from applications made after 1 June 2015.

2.18 Regulations for Remuneration and Reimbursement of Parish Ministers

2.18.1 In recent years it has become clear that the Regulations for Listed Expenses, last amended in 2008, do not offer sufficient clarity in relation to this important area of governance. The Ministries Council was asked by the Governance Group of the Council of Assembly to review these and present to the General Assembly a wider ranging set of regulations which seek to cover the main areas of payments to Parish Ministers. For the avoidance of doubt, Parish Ministers are *Office Holders* rather than employees and these Regulations cover the issues which arise out of that particular status.

2.18.2 Parish Ministers are entitled to a *stipend* and have the right to the provision of a *manse*, in which they have a corresponding duty to live. The stipend is that set annually by the Council of Assembly, which bases its decision on a recommendation from the Ministries Council. A five-point incremental National Stipend Scale is published each year as part of the report of the Ministries Council to the General Assembly. Congregations are not permitted to pay their minister outwith the parameters of the National Stipend Scale.

2.18.3 The manse and its upkeep are the responsibility of the congregation. The manse should be inspected annually by the congregation and the minister is required to allow reasonable access for this to take place. Such works as may need to be undertaken to maintain the manse in good order should be expedited, where necessary with the advice and support of the General Trustees. Presbytery has a responsibility to ensure that manses within its bounds are well maintained. For the avoidance of doubt, the minister must live in the manse of the charge unless, in exceptional circumstances, another property has been designated as the manse through the aegis of the Manse Adjudication Committee (MAC). Regulations governing the MAC can be obtained from the Secretary of the Ministries Council. There is *no other process* by which permission can be granted for a Parish Minister to reside outwith the manse of the charge.

2.18.4 Ministers are entitled to claim legitimate expenses reasonably incurred in the discharge of their

ministerial duties. There are two important principles which govern expenses. On the one hand, no minister should be out-of-pocket for expenses actually incurred in the course of performing the tasks of ministry. On the other hand, expenses claimed should actually reflect the duties which are required of a minister. It is important to distinguish between those things which the minister may expend in the course of daily duty (*eg* travel costs; telephone usage; stamps; *etc*), which are reclaimed from the congregation and those things which become the property of the minister as part of ongoing fulfilment of his / her calling (*eg* books; vestments; *etc*). The cost (or a proportion of it) of these latter expenses *may* be reclaimable against the minister's personal tax allowance – but it is the responsibility of the minister to seek advice on what may from time to time be considered legitimate by Her Majesty's Revenue and Customs (HMRC).

2.18.5 It is the responsibility of the minister to ensure that the duties of the office are discharged throughout the year. Ministers have different patterns for ensuring this happens and many will ask a colleague to cover any pastoral needs during a period of absence from the parish. In order to release the minister from duties on a reasonable number of occasions throughout the year, six Sundays of Pulpit Supply have been provided by congregations as part of listed expenses. In the course of revising these Regulations, the Council considered the issue of pastoral cover and commends the notion that the cost of up to six weeks of pastoral cover should be provided by the congregation where this is necessary to maintain the offices of ministry in the absence of the minister. The Council notes that for many congregations, the expense of paying for additional pastoral cover could have serious budgetary implications and encourages ministers to continue to cover for one another on a voluntary basis wherever possible. Any paid arrangements should be agreed in advance with the Kirk Session and all payments should be at the rates set out annually in the Ministries Council report to the General Assembly. For the avoidance of doubt, no serving Parish Minister may be paid for undertaking pastoral work on behalf of a colleague.

2.18.6 The Council was also asked to consider whether an additional Sunday might be made available to ministers. In reaching its recommendation, the Council considered a number of factors, and wanted to recognise two issues in particular. [i] Significant pressure is placed on ministers and their families due to the fact that a minister's working week is out of sync with that of most working people. This means, for example, that to attend a family baptism, or a wedding at a distance, ministers have to use one of their six Sundays. In addition, many holiday bookings run from weekend to weekend, meaning that ministers may have to use two Sundays for one week of holiday. [ii] The amount of time allowed for holiday in the working population has commonly increased; the legal minimum for employees is now 28 days per year (including public holidays) and the Council's Ministries Development Staff (MDS) receive 35 days.

2.18.7 In the light of this, the Council commends such a seventh Sunday, as reflected in the revised Regulations, but does not see the need for a seventh week of pastoral cover. The Council believes that offering an additional Sunday is a small means by which the church can affirm the value of its Parish Ministers.

2.18.8 In addition to revising what have been known as 'Listed Expenses', the revised Regulations also seek to clarify what 'other' expenses may legitimately be considered for payment by congregations. These remain discretionary and need to be considered carefully in relation to advice from HMRC, but they point to good practice in relation to the maintenance of the Church's property – the manse. They may also provide important relief to the minister, releasing him/her from tasks which are often time consuming, particularly in some of our older, larger manses. The Council is also clear that it is a false economy to put off regular upkeep of the manse.

2.18.9 These Regulations seek to strike a balance between recognising and respecting the right of ministers to structure ministry according to their understanding of their calling and ensuring good practice and probity

across the ministries of the Church. It is in this spirit that the Council commends them to the General Assembly.

2.23 Place for Hope

2.23.1 Place for Hope, which has its roots in the Church of Scotland, has in recent months become an independent charity with its own Board of Trustees. It continues to support and equip our Ministers and churches to develop creative, positive and life-giving ways to explore and address difference, shaping a culture that acknowledges difference and demonstrates diversity in love.

2.23.2 The Council has previously indicated that the support of mediation and conflict transformation is one of its significant priorities. To ensure a strong partnership between Ministries Council and Place for Hope going forward, a funding agreement has been entered into to support the development of the skills and processes of addressing conflict among all involved in ministry and to respond to requests to intervene in situations of conflict.

2.23.3 For more than two years there has been a significant debate within the Council and with interested parties about the best structure to enable Place for Hope to serve the needs of Presbyteries, Kirk Sessions and Ministers. While there would have been benefits of retaining Place for Hope as an in-house function, there would also have been corresponding constraints. [i] While the needs within the Church of Scotland are significant, it has always been hoped that Place for Hope might have a reconciling role within other churches in Scotland and in broader society. As a free-standing organisation it will have greater opportunity to play this wider role. [ii] In many situations, some of the conflict relates to the structures of the Church of Scotland. As a free-standing agency, rather than as an agent of the structures, Place for Hope will be in a better position to assist people as they seek positive ways forward.

2.23.4 Over the past year, Place for Hope has seen an increase in the number of requests for its services from Ministers, Kirk Sessions and Presbyteries. Requests are often made to support a situation where there has been a breakdown of relationships between individuals and / or

groups. The reasons presented are many, but often living through a time of change is at the heart. The team of skilled mediators seek not only to address the immediate brokenness, but also to offer the means to deal with differences as they will arise in the future.

2.23.5 Increasingly, Place for Hope is being invited to provide training to equip and resource people where there is no current conflict. A key role has been in facilitating groups working through change and encountering challenging issues that are potentially divisive.

2.23.6 Beyond the Church of Scotland, Place for Hope has begun to receive requests from other denominations and faith communities for similar support, facilitation and training. The widening of its work is reflected in the new Board of Trustees, who come from a range of different denominational backgrounds.

2.23.7 Place for Hope has also responded to the needs in the wider community, through its project "Responding to Sectarianism", funded by the Scottish Government. It has facilitated over 40 Community Dialogues in central and rural Scotland. It has worked closely with the Conforti Institute (Coatbridge) and Faith in Community Scotland, co-hosting community dialogues and running joint events in Belfast, Iona and Edinburgh, along with gatherings of church leaders. Through this process of dialogue those participating have been accompanied towards the heart of a very protracted, embedded and complex issue.

2.23.8 At the heart of Place for Hope as it moves forward is the ministry of reconciliation, the desire to repair broken relationships, to find a place of healing and a pathway to restored relationships and wholeness. This remains very much consistent with the original vision articulated by the Council at the time of obtaining the funding support from the Guild of "establishing a live network of people throughout Scotland committed to the work of peacemaking and reconciliation...and initiate a church wide realisation of the importance of building communities of peace and reconciliation".

	Task	Progress/Update
3	PRIORITY AREAS WORK	
3.1	Note the Priority Areas Action Plan Interim Review and instruct the Ministries Council to continue implementing the Action Plan.	The Council has continued to work closely with other Councils and Committees of the General Assembly, as well as with presbyteries and local congregations, in the ongoing implementation of the Priority Areas Action Plan. Areas of particular note over the last year include: [i] the development of Chance to Thrive with the General Trustees; and [ii] close working relationships with the Church & Society Council, including around the Independence Referendum and the Smith Commission.
3.2	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.	At the time of writing the Council, through its Partnership Development and Priority Areas Committees, has met with representatives of all but one of the Presbyteries which have priority areas within their bounds. At a time when limited numbers of Ministries Development Staff (MDS) are available, with some parishes coming off the list and new ones coming on, the Council is continuing to work closely with Presbyteries to try to maximise resources to support ministry and mission in Priority Areas.
3.3	Instruct the Council to work closely with the eleven parishes due to come off the Priority Areas List and to report on any further developments to the 2015 General Assembly.	<p>Representatives of the Council have met with office-bearers of all eleven congregations which came off the Priority Areas List following the 2014 General Assembly. The Priority Areas Committee will continue to work closely with these parishes for the next two years to ensure that they receive ongoing support.</p> <p>At this stage, the Council would not be recommending any changes to the 2014 Priority Areas List, but will continue to keep this under review as additional data becomes available.</p>
3.4	Overall coordination of work in priority areas through the Priority Areas Action Plan and bespoke support for individual congregations.	<p>The Council, through the Priority Areas Committee, continues to facilitate and coordinate the Priority Areas Action Plan. The Plan highlights the commitments made by the Assembly's Councils and Committees to focus time, energy and resources towards work in Scotland's poorest communities and with our most disadvantaged citizens.</p> <p>Every priority area parish is different, with different strengths and different struggles. As a result of this, the support offered in every parish will differ and will be based on what congregations and communities consider to be most useful to them. This support continues to be built around three main areas of activity: wider church and society; new models of church; and new models of community. It is focused on</p>

	Task	Progress/Update
		<p>the seven strategic priorities of the Priority Areas Action Plan: Buildings; Structures; Margins; Worship; Causes; Leadership; and Extending Support.</p> <p>A copy of the revised Priority Areas Action Plan is available online at: http://www.churchofscotland.org.uk/_data/assets/pdf_file/0014/4532/Priority-Areas-Action-Plan-updated-version-June-2011.pdf. A copy of the 2015 Priority Areas Annual Report, which highlights some of the areas of work that the Priority Areas Committee supports, is available at: http://www.churchofscotland.org.uk/_data/assets/pdf_file/0011/18389/priority_areas_annual_report_2014.pdf.</p>
3.5	<p>Scotland's Poverty Truth Commission</p> <p>The Council works closely with a wide range of partners to raise issues of justice and to support local congregations, individuals and communities to make the difference to which they aspire. One of the most high profile pieces of work supported by the Council is the work of the Poverty Truth Commission (www.povertytruthcommission.org).</p> <p>The Commission launched its report, <i>Turning Up the Volume on Poverty</i> (available at: http://www.faithincommunityscotland.org/wp-content/uploads/2014/06/REPORT.pdf) in June 2014 to an audience of 500 people. At that time, a new Commission was also launched, bringing together a fresh cohort of individuals, 50% of whom are recognised leaders within Scottish society and 50% continue to struggle against poverty on an ongoing basis. The new Commission has identified dignity, food poverty and the cost of school as its three core themes for the coming year.</p> <p>The Poverty Truth Commission is highlighted within the Scottish Government's Programme for Government (2014) as an organisation with which it will work to identify more effective ways of tackling poverty in Scotland. It will also seek increasing participation of some of Scotland's poorest individuals in the process of democratic renewal. The Commission is also working with other partners and funders to develop up to 14 additional Poverty Truth Commissions across the UK over the next 5 years.</p>	
3.6	<p>WEvolution</p> <p>The 2012 General Assembly received the report of the Economics Commission as part of the work of the Church & Society Council. The Commission highlighted the need for new economic models if the issues of growing inequality and poverty were to be tackled effectively. The development of WEvolution (formerly A Passage from India) is one such model.</p> <p>WEvolution (www.wevolution.org.uk) supports groups of people (primarily women) to come together to improve their own life circumstances and to develop small businesses. Thanks to the support of the Guild and</p>	

	Task	Progress/Update
	<p>the Ministries Council, as well as the incredibly hard work of the groups themselves, as of March 2015 there are now 13 Self Reliant Groups in Glasgow, Dundee, Inverclyde and Edinburgh, with many more planned.</p> <p>WEvolution has caught the imagination of many and is now receiving significant support from the Scottish Government to increase the staff team and to enhance and develop groups across Scotland.</p>	
3.7	<p>Chance to Thrive</p> <p>Chance to Thrive was established in 2011 as a partnership between the Ministries Council and the General Trustees. It has worked in 8 communities through local congregations to develop a people-centred model of regeneration. It takes as its starting point the insight of the celebrated Danish architect Jan Gehl: 'first the life, then the place; and finally the buildings.' Throughout its initial three years the project has been independently evaluated thanks to support from the Carnegie UK Trust and others.</p> <p>The evaluation highlights the clear success of the work to date and, in particular, the effectiveness of the volunteer mentors that have supported each community. A copy of the evaluation is available at:</p> <p>http://www.churchofscotland.org.uk/serve/ministries_council/priority_areas/developing_new_models_of_church_life.</p> <p>In virtually all of the communities involved in the pilot, there is increased activity and resources as well as more effective relationships with local partners and the General Trustees. Chance to Thrive provides important lessons for leadership development across the Church.</p> <p>Building upon this success, the work of Chance to Thrive will be expanded from 2015 onwards to support an increased number of congregations and will form part of the broader work to ensure that church buildings in Priority Areas are fit for purpose and are meeting the aspirations and requirements of local communities.</p>	
3.8	<p>Supporting the Leadership of all God's people in Priority Area Congregations</p> <p>Over the years, congregations in Priority Areas, in line with many other parishes, have consistently expressed a desire for locally-based support and training of congregational members to help people to discern and develop their gifts as part of the ministry of all God's people.</p> <p>Over the past year the Council, through the Priority Areas Committee, has been exploring the potential of developing two hubs in Glasgow to deliver such training. This is likely to be based on the <i>Training in Learning and Service</i> materials (TLS) which were developed by the Scottish Churches Open College and continue to be delivered by the United Reformed Church.</p> <p>The plan is to have two groups, in the north and south of Glasgow, commencing in September 2015 and bringing together participants from a range of different congregations, including but not exclusively Priority Areas. This</p>	

	Task	Progress/Update
		work will be developed ecumenically. It is intended that this will not only be responding to a stated need from a number of congregations, but will also help to inform the development of a longer term strategy.
3.9	Volunteering Vocations – Young Adult Volunteers The Ministries Council is developing Volunteering Vocations as part of its broader programme of activity within the Decade for Ministry. Within Priority Areas, Volunteering Vocations will sit alongside a developing partnership with the Presbyterian Church of the United States of America. The PCUSA has hosted a highly successful Young Adult Volunteers (YAV) programme for over 20 years, enabling young people to spend a year in ministry and service either in the United States or overseas. In 2015, the Council will host up to four volunteers from the YAV programme to volunteer within Priority Areas with the aspiration that, if this proves successful, the scheme will be extended in 2016. During the initial year we will be working closely with the programme's site team in Belfast.	
3.10	Equipping young people from some of our poorest communities The Council has, in recent years, identified the need to work more intentionally with some of the most disadvantaged young people in our communities. Much of the time, this work is carried out by superb projects involving children, young people and families in a number of Priority Area congregations. Alongside this, the Council has supported the development of the GKexperience, a small youth-work project focussed on supporting young people to become effective leaders in their communities. Over the last year, it has been inspiring to see the development of this piece of work, which currently has over 70 active volunteers involved. This includes a number of young people who have previously been participants on the programme. A number of these are also beginning to develop a regular group where issues of faith can be explored.	

	Task	Progress/Update
4	Education & Support	
4.1	Ministerial Development Review and Continuing Ministerial Development	The Council of Assembly was entrusted by the General Assembly with the task of implementing the recommendations of the Special Commission on Tenure and Leadership in the Local Church. The part of those recommendations relating to Ministerial Development Review (MDR) and Continuing Ministerial Development (CMD) clearly falls within the remit of the Ministries Council and the Council of Assembly delegated these matters to the Ministries Council. A full report on these important pieces of work will be brought to the General Assembly 2016, but an interim report on progress to this point can be found in the Council of Assembly's report on all areas of work relating to the Tenure Commission.

	Task	Progress/Update																																				
4.2	Vocations	One aspect of Vocations that has been raised by both the Recruitment Task Group and the Pastoral and Vocational Task Group is the matter of a theology of 'call'. The Task Groups wish to explore how call is experienced and assessed through the discernment process and also the ways in which serving ministers can be supported in discerning a call to a new ministry. This will be an ongoing task and the Council welcomes the interest and involvement of the Theological Forum. Statistics relating to the Assessment process can be found below at section 4.2. A fuller report on vocations can be found above at section 2.2.																																				
4.3	Appointment of new Assessors and ongoing training	The Council has undertaken a review of the process of selecting new Assessors in order to provide more focussed training and wider experience prior to a final assessment. It is hoped that this will enable more assessors to be selected and trained. There are currently 9 people engaged in the selection and training process for new Assessors.																																				
4.4	Discernment Process	The new Discernment Process is underway and staff are monitoring progress. A good number of applicants have come into the system and are currently on placement with Mentors and Presbytery Assessors across the country. See further above under section 2.13.																																				
4.5	Admissions and Re-Admissions	<p>In the past year, Certificates of Eligibility have been issued to the following ministers:</p> <table><tr><td>Rev Dr Jacobus Boonzaaier</td><td>Dutch Reformed Church in South Africa</td></tr><tr><td>Rev Terrance Burns</td><td>Presbyterian Church of America</td></tr><tr><td>Rev Pamela Gordon</td><td>Presbyterian Church USA</td></tr><tr><td>Rev William Hayes</td><td>Presbyterian Church in Ireland</td></tr><tr><td>Rev Ute Jäger-Fleming</td><td>Badische Landeskirche, Germany</td></tr><tr><td>Rev Dr Leon Keller</td><td>Dutch Reformed Church in South Africa</td></tr><tr><td>Rev Dr Thomas Kisitu</td><td>Methodist Church in Uganda</td></tr><tr><td>Rev Calum Macleod</td><td>Presbyterian Church USA</td></tr><tr><td>Rev Neil Meyer</td><td>Uniting Presbyterian Church in Southern Africa</td></tr><tr><td>Mr Terence Moran</td><td>Re-admission</td></tr><tr><td>Rev Dr Elijah Obinna</td><td>Presbyterian Church of Nigeria</td></tr><tr><td>Rev Dr Wayne Pearce</td><td>Associated Presbyterian Churches</td></tr><tr><td>Rev Monika Redman</td><td>Presbyterian Church of Aotearoa, New Zealand</td></tr><tr><td>Rev Dr Lance Stone</td><td>United Reformed Church</td></tr><tr><td>Rev Markus Thane</td><td>Park Lake Drive Baptist Church, Texas, USA</td></tr></table> <p>Conditional Certificate for appointment made in terms of s.19 (4) of Act VIII 2003 (as amended)</p> <table><tr><td>Rev Kristina Hine</td><td>Presbyterian Church USA</td></tr><tr><td>Rev Lourens de Jager</td><td>Dutch Reformed Church of South Africa</td></tr><tr><td>Rev Mark McKeown</td><td>Presbyterian Church in Ireland</td></tr></table>	Rev Dr Jacobus Boonzaaier	Dutch Reformed Church in South Africa	Rev Terrance Burns	Presbyterian Church of America	Rev Pamela Gordon	Presbyterian Church USA	Rev William Hayes	Presbyterian Church in Ireland	Rev Ute Jäger-Fleming	Badische Landeskirche, Germany	Rev Dr Leon Keller	Dutch Reformed Church in South Africa	Rev Dr Thomas Kisitu	Methodist Church in Uganda	Rev Calum Macleod	Presbyterian Church USA	Rev Neil Meyer	Uniting Presbyterian Church in Southern Africa	Mr Terence Moran	Re-admission	Rev Dr Elijah Obinna	Presbyterian Church of Nigeria	Rev Dr Wayne Pearce	Associated Presbyterian Churches	Rev Monika Redman	Presbyterian Church of Aotearoa, New Zealand	Rev Dr Lance Stone	United Reformed Church	Rev Markus Thane	Park Lake Drive Baptist Church, Texas, USA	Rev Kristina Hine	Presbyterian Church USA	Rev Lourens de Jager	Dutch Reformed Church of South Africa	Rev Mark McKeown	Presbyterian Church in Ireland
Rev Dr Jacobus Boonzaaier	Dutch Reformed Church in South Africa																																					
Rev Terrance Burns	Presbyterian Church of America																																					
Rev Pamela Gordon	Presbyterian Church USA																																					
Rev William Hayes	Presbyterian Church in Ireland																																					
Rev Ute Jäger-Fleming	Badische Landeskirche, Germany																																					
Rev Dr Leon Keller	Dutch Reformed Church in South Africa																																					
Rev Dr Thomas Kisitu	Methodist Church in Uganda																																					
Rev Calum Macleod	Presbyterian Church USA																																					
Rev Neil Meyer	Uniting Presbyterian Church in Southern Africa																																					
Mr Terence Moran	Re-admission																																					
Rev Dr Elijah Obinna	Presbyterian Church of Nigeria																																					
Rev Dr Wayne Pearce	Associated Presbyterian Churches																																					
Rev Monika Redman	Presbyterian Church of Aotearoa, New Zealand																																					
Rev Dr Lance Stone	United Reformed Church																																					
Rev Markus Thane	Park Lake Drive Baptist Church, Texas, USA																																					
Rev Kristina Hine	Presbyterian Church USA																																					
Rev Lourens de Jager	Dutch Reformed Church of South Africa																																					
Rev Mark McKeown	Presbyterian Church in Ireland																																					

	Task	Progress/Update
4.6	Implementation of changes to the training of Deacons	The changes to the training of Deacons set out in the GA Report 2014 have been implemented and will be monitored for their effectiveness.
4.7	Candidate Statistics	Statistics relating to Candidates in training for the ministries of the Church are printed below at section 4.7.
4.8	Training for full-time ministry (Word and Sacrament and the Diaconate), including the transfer of Ordained Local Ministry Candidates to training for the Parish Ministry	The Council has identified a number of issues relating to the transfer of Ordained Local Ministers and OLM Candidates to Parish Ministry. These are set out below in section 4.8, with proposed legislative changes to be brought forward in a Supplementary Report.
4.9	Readers in Training	With changes in staff over the year, the Council looked to review its staffing needs in the area of training. As an interim measure, Dr Lesley Orr was contracted to provide support to Readers in Training, working one day per week until June 2015, by which time it is hoped that permanent staff appointments will have been made. The Council is grateful to Dr Orr for bringing her expertise to this area of the Council's work. It is planned to review initial Readership training and report to the General Assembly of 2016.
4.10	Study Leave	As noted above, the Council has been tasked to create a scheme for Ministerial Development Review and make plans for Continuing Ministerial Development. This being the case the Council wished to make better use of all the work done by ministers as part of their Study Leave projects, recognising that often ministers may not be aware of useful courses or study materials. Dr Lesley Orr, already working for the Council for one day per week, was invited to review past Study Leave reports to determine which, with the permission of their authors, could be made available on the Church web-site. The Council also hopes to gather through this exercise better information on the kinds of training and Study Leave opportunities that should be made available to ministers.

	Task	Progress/Update
4.11	Continuing Ministerial Development for Ordained Local Ministers	The Council has provided resources, including an annual review template, for use by Presbyteries and OLMs. There has been a significant interest in ongoing study and use of the resource grant (currently set at £275 per year). A number of OLMs who attained their Certificate in Higher Education prior to ordination are now working towards a Diploma. Full details of the resources can be found at http://www.churchofscotland.org.uk/_data/assets/pdf_file/0010/20341/OLM-CMD-guidance-notes-for-OLM-and-PRESB.pdf . The CMD conference programme offered to OLMs, Auxiliary Ministers and Readers in Service has been under review this year in order to ensure that it addresses identified training needs.
4.12	Pastoral Support	The Council has reviewed its staffing structure regarding the support of ministers and is seeking to appoint a Pastoral Support Officer who will network with Presbyteries and ensure the provision of primary support across the ministries of the Church. It is hoped that this post will be filled by summer 2015.
4.13	Presbytery Chaplains and Pastoral Advisors conference	Meetings with groups of Presbytery Clerks have made it clear that pastoral support structures are many and varied throughout the Church, but also that many new and experienced Presbytery Chaplains and Pastoral Advisors would appreciate the opportunity to meet together to share good practice and to learn more about what the Council offers by way of pastoral support. Changes in pension provision and the new Group Income Protection Plan also raised a need for discussion and sharing of information. The Pastoral team of the Council therefore arranged a conference for Chaplains and Advisors held at Crieff in February 2015. It is hoped that this might become a more regular event to ensure mutual support for those providing pastoral care.
4.14	Dementia Friendly Churches	Following on from a large conference in Perth, CrossReach and the Ministries Council again joined forces to offer 4 regional day conferences focussed on creating Dementia Friendly Churches. Days were held in Bo'ness, Glasgow, Inverness and Perth. There were talks on 'What is Dementia?' followed by workshops on pastoral visiting, leading worship in care homes, making changes to the physical space and then opportunities to hear about Church and community projects that were making a difference to people living with dementia and their families and carers. In hearing about the projects, the Councils hoped to encourage others to create supportive opportunities in their own area in the knowledge that small beginnings could easily bear a lot of fruit.
4.15	Education and Support Roadshow	The last few years have seen a number of changes in Vocations, the recruitment process and training, all of which impact on Presbytery Committees and their work. Education and Support staff organised a number of regional days inviting local Presbytery Committees that deal with recruitment and training to send one or two representatives to hear updates on the Council's work and to discuss together some of the challenges we all face. The Council is

	Task	Progress/Update
		very grateful to all those who have gathered from the Presbytery Committees to share their thoughts and concerns and greatly values the participation of all concerned.

4.2 Enquiry and Assessment Scheme Statistics: 2010 – 2014

	2010			2011			2012			2013			2014		
	M	F	Total	M	F	Total	M	F	Total	M	F	Total	M	F	Total
Applicants for Ministry (all types)	52	45	97	51	31	82	31	37	68	46	35	81	43	26	69
Entered Local Assessment	40	34	74	39	22	61	28	35	63	41	27	68	36	22	58
Chose to Withdraw (locally)	1	0	1	3	1	4	1	3	4	11	2	13	8	4	12
Completed Local Assessment	39	34	73	36	19	55	27	32	59	30	26	56	27	17	46
Readership (Applicants)	7	8	15	8	6	14	6	9	15	3	2	5	7	1	8
Readership Accepted	7	8	15	7	6	13	4	9	13	2	2	4	6	1	7
Attended Assessment Conference	17	21	38	21	17*	38	15	20	35	21	21	42	19	19	38
Full-time Ministry (Applicants)	14	20	34	11	11	22	10	15	25	13	5	18	13	8	21
Full-time Ministry Accepted	7	10	17	6	6	12	7	9	16	9	2	11	9	5	14
Ordained Local Ministry (Applicants)	3	1	4	8	4	12	5	5	10	8	14	22	6	10	16
Ordained Local Ministry Accepted	3	1	4	3	3	6	2	2	4	1	6	7	4	6	10
Deacons (Applicants)	0	0	0	2	2	4	0	0	0	0	2	2	0	1	1
Deacons Accepted	0	0	0	2	2	4	0	0	0	0	2	2	0	1	1
First Time Applicants	15	17	32	16	14	30	13	16	29	16	17	33	33	17	50
Accepted	6	10	16	7	10	17	7	8	15	6	7	13	13	9	21
Returning Applicants	2	4	6	5	3	8	2	4	6	5	3	8	3	5	8
Accepted	1	0	1	4	1	5	2	3	5	4	3	7	0	4	4

* 2 Applicants came straight to an Assessment Conference without having done a period of enquiry and assessment

M = male F = female

4.7 Statistics on Candidates in Training

	2012–2013				2013–2014				2014–2015			
Full-time Candidates studying theology at University (across all years of study)												
Glasgow	13				13				14			
Edinburgh	19				16				14			
Aberdeen	3				2				1			
St Andrews	5				0				2			
HTC, Dingwall	7				8				8			
Number of OLM candidates in Training	11 + 13 reader transfers				13 + 1 reader transfers				10			
Number of Readers in Training	20				16				24			
Number of Readers Set Apart	9				6 + 4 transfers				6			
Candidates beginning their formation process												
Full-time Word & Sacrament	16				12				15			
OLM	3 + 13				5				7			
Diaconate	1				1				1			
Courses being followed by new full-time Candidates												
Studying for undergraduate theology degree	10				9				10			
Studying for 2 years on a post-graduate programme	3				3				5			
Tailored academic requirements	4				1				1			
Number of probationers completing training												
Full-time	8				24				15			
OLM	4 + 30 reader transfers				3 + 17 reader transfers				19 + 2 reader transfers			
Diaconate	0				1				2			
Gender of Candidates in Training (F/T = Full-time Word & Sacrament and Diaconate)	F/T M	F/T F	OLM M	OLM F	F/T M	F/T F	OLM M	OLM F	F/T M	F/T F	OLM M	OLM F
First year of four									1	0	NA	NA
First Year	8	9	1	2	9	5	1	4	8	6	2	5
Second Year	8	7	3	3	8	10	3	2	5	5	0	2
Third Year	5	10	2	0	4	3	2	1	9	7	1	0

4.8 Transfer of Ordained Local Ministry Candidates to training for the Parish Ministry

4.8.1 When Act IX 2011 on Ordained Local Ministry (OLM) was written, it included a process for transfer from

OLM to what the Act referred to as Ordained National Ministry. By this was meant essentially moving from a non-stipendiary form of part-time ministry to being eligible to be inducted to a Parish. The term Ordained National Ministry was an administrative catch-all term invented in the process of writing the Act to cover the fact that not all those in training for “Parish Ministry” will either serve all (or even part) of their ministry in a Parish, nor will all be engaged on a full-time basis throughout ministry. Those completing this form of training, however, will be eligible for induction and the course is structured to focus on that form of ministry – so we refer here to OLM transfer to Parish ministry on that understanding.

4.8.2 The Act indicates that normally the OLM should have served a minimum of five years as an OLM before any transfer to eligibility for Parish Ministry can be considered. There was a hope that a number of those trained for OLM would, during their first five years of service, complete their theological degree and consider the possibility of transferring to Parish Ministry. It was not then envisaged, however, that OLM *candidates in training* might wish to transfer status *during* training, but in fact a number have sought so to do.

4.8.3 The only process whereby this could be determined was via the Presbytery agreeing to *nominate* the candidate for Parish Ministry training as opposed to OLM. This has been deemed possible on the understanding that the candidate had already been assessed and selected for a ministry of Word and Sacrament. While this is true, there is a measure of inconsistency in allowing this, because in the normal course of events, anyone trained and ordained as an OLM should serve 5 years as an OLM prior to applying for transfer. At that point, the transfer process would involve an interview with the OLM conducted by representatives of Presbytery together with a National Assessor (Act IX 2011, section 16).

4.8.4 The Council is aware that the current position creates significant anomalies in terms of the assessment

and training of candidates, amongst which are the following:

- Although both OLM and Parish Ministry are ministries of Word and Sacrament, there are distinct differences in the two roles and in terms of the leadership expectations of each. These differences will be influencing factors in the assessment process.
- It is inconsistent that an ordained and experienced OLM has to go through a transfer process while no formal process is in place for those still in training.
- There is no formal provision for those who are ordained with fewer than five years’ service but who may wish to transfer.
- There is an issue around Candidates for OLM who have previously been not accepted at National Assessment for Parish Ministry, who can currently transfer without further assessment during the training period.
- There are questions around who should be involved in any assessment for transfer, particularly around any role which might be played by National Assessors and at what point. Currently the burden falls solely on the Presbytery representatives.
- There is also a question around age-qualification, since there is no age limit on application for OLM, whereas Candidates for Parish Ministry must be able to complete training by the end of the year in which they turn 55. This creates the possibility of an applicant seeking to avoid the age-qualification restrictions by being assessed for OLM and then transferring to training for Parish Ministry almost immediately upon entering training.

4.8.5 The Council believes that, although candidates for both OLM and Parish Ministry are assessed for a call and aptitude for a Ministry of Word and Sacrament, these forms of ministry are sufficiently distinct as to warrant further consideration through an assessment process if a person wishes to transfer from OLM to Parish Ministry whether during or after the completion of training.

4.8.6 In the light of this, the Council proposes that OLM candidates in training and OLMs who have served fewer than 5 years post ordination who wish to transfer to Parish Ministry, should be assessed at a National Assessment Conference. OLMs who have completed 5 years of service should attend a transfer panel as provided for in Act IX, 2011, section 16. This will require some changes to legislation and due to time restrictions, these will be presented in a Supplementary Report.

4.8.7 With regard to age-qualification restrictions, the Council proposes that the 55 limit applied to initial applicants for Parish Ministry training should apply also to those seeking to transfer from OLM to Parish Ministry during training.

4.8.8 The Council believes that there should be an age qualification for those wishing to transfer from OLM to Parish Ministry *post*-ordination. There will be a requirement to complete further training in such cases, but in recognition of the fact that such training will usually be no more than a probationary placement plus whatever modules are required to complete a degree, and further recognising the experience that serving OLMs will bring to Parish Ministry, the age qualification should be set at completion of all training by the end of the year in which the applicant celebrates his/her 60th birthday. Appropriate changes to legislation arising out of this will also be presented in a Supplementary Report.

	Task	Progress / Update
5	PARTNERSHIP DEVELOPMENT	
5.1	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.	<p>The Council, together with the Joint Emerging Church Group, has met with representatives of the Legal Questions Committee to consider these matters. Work was also done in examining the legislative framework of Bishop's Mission Orders within the Church of England, to see what lessons might be learned, and consultation also took place with the Department of Stewardship and Finance. The Council now presents an Act on Presbytery Mission Initiatives which builds substantially on work undertaken by the Presbytery of Edinburgh and reflects some of the characteristics, from an earlier era, of Presbytery Mission Stations, introduced in the 1930s.</p> <p>The key elements in this Act respond to the question of intrusion and to finding a way in which key governance issues, such as accountability to Presbytery, can be addressed in an acceptable manner. The other important aspect of this Act relates to the possibility of such Mission Initiatives being established either directly by a Presbytery, or at the instigation of a congregation or congregations. It reflects the life-cycle of New Charge Development congregations and</p>

		fresh expressions of church, which begin with witnessing and serving and then move into worship and making disciples. The Act is set out at Appendix 6 below.
5.2	<p>Review of Vacancy Processes (Tenure Commission)</p> <p>The General Assembly of 2014 instructed 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. This was to ensure in future a measure of consistency in these matters. In the course of considering this, the Ministries Council consulted the Presbytery Clerks' Forum about existing practice in the Church and listened to the experience of its own Interim and Transition Ministers.</p> <p>In responding to this instruction, cognisance was taken of the reports of the Panel on Review and Reform in 2007 and 2008. These highlighted the anomaly whereby elders acting as Interim Moderators in vacant charges required to be nominated by Presbytery and to undergo training, offered by the Principal Clerk's Office, while ministers acting as Interim Moderators did not receive any training. The Panel's research highlights many of the same issues which featured in the Tenure Commission's report. Some of the concerns expressed by the Panel have already been addressed, including a more dynamic vacancy list and better circulation of the guidelines for Interim Moderators and Nominating Committees. The Ministries Council actively keeps the content of these two sets of guidelines under review. They can be found on the Ministries Resources section of the Church's website at: http://www.churchofscotland.org.uk/resources/subjects/ministries_resources.</p> <p>The Panel's report of 2007 indicated the need for some guidelines on content for Parish Profiles. This arose from a survey which identified the need to be honest and not paint an unrealistic picture of the Parish. Some research has been undertaken and sample templates for Parish Profiles have been gathered together, drawing on work undertaken by the United Reformed Church, the Methodist Church and the Presbyterian Church in the United States of America.</p> <p>That same report from 2007 highlighted the need for some basic training of Interim Moderators. This will be addressed in the Council of Assembly's Report to the General Assembly of 2016, as the Ministries Council, together with other interested parties, further explores the questions noted here.</p>	
5.3	<p>Bespoke Process for Presbytery Planning Appeals</p> <p>The General Assembly instructed 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). Initial conversations took place with the Legal Questions Committee on this subject, but it did not prove possible to bring forward proposals for a bespoke process for Presbytery Planning Appeals. Instead, it became obvious that there was need to change some of the provisions of Act VII, 2003 as set out in Appendix 7 below. In the process of considering the amendments to the Appraisal and Adjustment Act, some consequential changes to the Appeals Act were identified and these are annexed at Appendix 8.</p>	

	<p>The Council proposes an amendment to the Act which makes it consistent with Act 1 2014 on Appeals, reducing the period of notice from 21 days to 14 and affirming the existing grounds for appeal in the Appeals Act. Section 2(3) of the Appeals Act provides for four grounds of appeal, three of which are potentially applicable in appeals against Presbytery Planning decisions. These are: (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.</p> <p>It is recognised that these grounds may be restrictive, so a fourth ground for appeal is proposed where the decision in a planning issue is believed to be <i>unreasonable</i>. The test of 'reasonableness' is standard when a court reviews whether a decision should stand or not. Broadly speaking, the test is whether the decision falls within the spectrum of reasonable outcomes.</p> <p>The Council also reemphasises the principles which were identified in its report to the General Assembly 2011 (sections 1.4.6.1 – 1.4.6.2). These principles are reprinted for convenience in Appendix 9 below.</p> <p>Act VII, 2003, section 6(1) makes provision for a dissatisfied party to "seek determination of the matter" by the Appeals Committee of the Commission of Assembly. Given that the Appeals Committee is not well placed to make such a determination, the Council proposes that this provision be removed. This means that an appeal against a planning decision would, if successful, simply result in the decision being vacated, and the Presbytery instructed to determine the matter afresh. It would still be open for the Appeals Committee to make any additional recommendations it saw fit. Other references to seeking a determination in the existing Act VII, 2003 would be removed.</p>
5.4	<p>Go For It</p> <p>Following the decision of last year's General Assembly to amend the Regulations for the Go For It Fund to allow applications by the Presbytery of England, it is pleasing to report that a main grant award was made to West London Churches Housing Action, a project supported by St Columba's London.</p> <p>In its report to the General Assembly of 2014, the Council indicated that conversations with the Presbytery of Europe about its relationship to the Councils and Committees of the Church were ongoing and that it was inappropriate to take a decision on the possibility of allowing congregations within the Presbytery of Europe to make application to Go For It until these conversations have concluded. These conversations continue in a positive vein and the Council will report again on this to the General Assembly of 2016.</p> <p>A fuller report on the work of Go For It, containing some of the stories of the projects involved, can be found at section 5.4 below and further information about Go For It can be found on the Church website at:</p> <p>http://www.churchofscotland.org.uk/serve/ministries_council/partnership_development/go_for_it.</p>
5.5	<p>Presbytery Planning</p>

	<p>Last year, the Council reported that two Presbyteries had still to submit plans. The Presbyteries of St Andrews and Buchan submitted their presbytery plans in June 2014 and the Council's Presbytery Planning Task Group concurred with them.</p> <p>The compiling of plans and seeking concurrence is only the first stage of the exercise. Implementation is as much of a challenge, if not a greater one. Appeals lodged when plans were agreed by Presbyteries are now coming to the fore as ministers retire or are translated to other charges. Presbyteries are reminded of the requirement to conduct an annual review of their plans and to submit to the Ministries Council an extract minute reflecting that the plan has been reviewed.</p> <p>It is the Council's intention to engage with those Presbyteries where part-time ministries or Guardianships featured in plans to gauge the effectiveness of these measures. Anecdotal evidence suggests that these are working effectively, notwithstanding that a number of Presbyteries that included Guardianships in their plans have still to agree bases of Guardianship. As congregations in Guardianship will not have the right to call a minister, it is appropriate that a Basis of Guardianship should be voted on by the congregation concerned and agreed by Presbytery. The Council asks the General Assembly to instruct Presbyteries whose Plans feature Guardianships to agree a Basis of Guardianship in cases where this has not yet happened. Further information on Guardianships can be found on the Church website at http://www.churchofscotland.org.uk/resources/subjects/ministries_resources, as well as on the General Assembly pages.</p> <p>An overview of adjustments has been compiled, and this can be found on the web at: www.churchofscotland.org.uk/serve/ministries_council/partnership_development/presbytery_planning</p>
5.6	<p>Ecumenical Partnership</p> <p>The Council is represented on the Ecumenical Development Group of Action of Churches Together in Scotland (ACTS). This is the body which supports and reviews ecumenical partnerships. The Committee on Ecumenical Relations reports that Livingston United Parish Church has now adopted the ecumenical constitution approved by the General Assembly, with consequences for the Livingston Sponsors Council.</p> <p>The Council is pleased to report that the Rev Tabea Baader, minister of the Lutheran Church of Bavaria, continues to minister in Fort Augustus linked with Glengarry in the Presbytery of Lochaber. The Rev Magdaléna Trgalová also remains in post in Stromness, in the Presbytery of Orkney. These deployments are of mutual benefit to the Church of Scotland and to the sending Churches.</p>
5.7	<p>Deaf Ministry</p> <p>The Council has been seeking to respond to the challenges of ministry to the Deaf and hard of hearing, beyond the valuable work done by the Rev Mary Whittaker in St John's Church for the Deaf in Aberdeen and the Rev Richard Durno in John Ross Memorial Church for the Deaf in Glasgow. The Rev Rosie Addis, Deacon in the Scottish Episcopal Church and a registered British Sign Language (BSL)/English interpreter, took up the combined role of National Deaf Development Worker and Chaplain to Albany Church for the Deaf in Edinburgh</p>

	<p>at the end of June 2014. She has worked diligently in addressing the challenging aspects of both parts of her role.</p> <p>The Council has also been involved in submitting material to the Church and Society Council for an official response, through the Scottish Churches Parliamentary Office, to the British Sign Language (Scotland) Bill, which is currently going through the Scottish Parliament. This has been facilitated through the use of social media, with a video clip using BSL seeking responses from members of the Deaf community. This has also encouraged some discussion about increased use of social media to reduce isolation and enable appropriate communication.</p> <p>Presbyteries interested in learning more about ministry to the Deaf, and to those who are hard of hearing, are encouraged to contact Mrs Addis in the Church Offices.</p> <p>In a recent gathering to reflect on ministry to the Deaf, the Council's attention was drawn to Act XXIII, 1969 on Ordination of Missionaries for Work among Deaf People. There is much in this Act which reflects a different world, but the Council will bring a revision to the General Assembly of 2016.</p>
5.8	<p>Presbytery Staffing Funds</p> <p>The pilot Presbytery Staffing Funds were set up in 2011 to enable Presbyteries to fund additional posts outside of the Presbytery Plans. The Regulations for the Presbytery Staffing Fund indicated that an interim review of the scheme would take place at the end of 2014. The positive missional impact of posts funded under the Presbytery Staffing Fund is clear, in terms of activity and outcomes. A list of posts can be found on the General Assembly webpages.</p> <p>The results of the interim review, however, indicate that one of the key aspirations of the Presbytery Staffing Fund has not been fulfilled. The amount of additional funding raised has not been significant, given the potential envisaged when the scheme was established. In only two of the Presbyteries involved has there been additional funding created beyond the use of the Presbytery's existing 4% allowance in Ministries and Mission allocations. The question of whether additional finance was raised, and if so, how much, will be one of the key outcomes in considering the results of this experiment. Fuller details can be obtained from the Ministries Council.</p> <p>Annual meetings have taken place with participating Presbyteries, and these will continue over the life of the project to share learning and assess progress against the original vision. The current initiatives launched through the scheme will run over the five year period which was envisaged, from initial agreement in 2011. A final report will be presented to the General Assembly of 2016.</p>
5.9	<p>Chaplains' Forum</p> <p>The Chaplains' Forum is responsible for ensuring that those from the Church of Scotland who work in chaplaincies are included within the support and care of the Ministries Council. Chaplains work beyond the immediate confines of the Church and the Forum strives to ensure that they continue to feel they belong within the community of the Church.</p>

	<p>In practical terms this is achieved by liaison with staff in the Ministries Council, which organises an annual conference for the full-time university chaplains, an annual retreat for full-time chaplains and day conferences for both full-time and part-time chaplains serving in Healthcare, Prisons, Universities, the Work Place and the Armed Forces. Chaplaincy remains rooted in its Christian traditions and beliefs, but offers primarily a spiritual care service which also engages with people of faiths other than Christian and people of no faith.</p> <p>The Church of Scotland is very well represented in senior appointments in the various sectors of chaplaincy; in January 2015, the Rev Sheila Mitchell was appointed as Programme Director for Healthcare and Spiritual Care, NHS Education Scotland, succeeding the Rev Dr Ewan Kelly, also a Church of Scotland minister, who is now Director of Spiritual Care for Dumfries and Galloway Health Board; the Rev Iain McFadzean is Chief Executive Officer for Work Place Chaplaincy Scotland; the Rev Gordon Craig is the UK Oil and Gas Chaplain; the Rev Bill Taylor is Church of Scotland Chaplaincy Adviser to the Scottish Prison Service; the Rev Dr David Coulter was appointed in September 2014 as Chaplain General to Her Majesty's Land Forces; and Church of Scotland ministers occupy five of the seven full-time Chaplaincy posts in Scottish Universities.</p> <p>At grass roots level there are over 200 Church of Scotland personnel working in full-time, part-time, honorary and voluntary positions across the length and breadth of Scotland. In healthcare and military chaplaincy a small but effective number are serving in other parts of the United Kingdom and others still are ministering in 'hot spots' around the globe.</p> <p>Their work often goes unseen. It is about listening and supporting and offering that cloak of comfort in the routine and critical moments of life. Many of those institutions they serve will not be immediately aware of the value Chaplains provide – but would soon realize it if chaplains were not there! The Church recognises with warm appreciation the faithful service they carry out in Christ's name.</p>
5.10	<p>Work Place Chaplaincy Scotland (WPCS)</p> <p>Last year the Council reported on how Work Place Chaplaincy Scotland (WPCS) had been deeply involved around the Clutha disaster. Shortly before Christmas 2014, the resources of WPCS were again called upon in the aftermath of the tragic accident involving a refuse lorry in George Square, Glasgow. The chances of such events occurring must be infinitesimal, but WPCS responded quickly to the needs of people and offered a ministry of presence and support, working out of its Glasgow base in St George's Tron Parish Church at the heart of the city.</p> <p>One client says this;</p> <p>"For others, too, the Chaplain provides a vital lifeline. When life, as it invariably does, gets messy and what's needed is a sympathetic, non-judgmental, listening ear and a companion on the journey, the Work Place Chaplain is there – accepting, valuing, serving."</p> <p>WPCS continues to develop and grow, providing Christian chaplaincy to over 1500 workplaces across Scotland and providing training and support to over 90 chaplains - lay and ordained, from all denominations. WPCS aims to inspire and support congregations to engage fully with all in the working environment, and has had contact</p>

	<p>with over 100 Church of Scotland congregations and 10 presbyteries in the last year, and aims to build on that in the months ahead. More information can be found at http://www.wpcscotland.co.uk.</p>
5.11	<p>Interim Ministries</p> <p>Since the inception of Interim Ministry, some sixty congregations have benefitted from the services of one of the Church's team of eight Interim Ministers, an Interim Deacon, and now three Transition Ministers.</p> <p>In 2014 the Council agreed that organisationally, Interim Ministry should move to a largely regional model from the largely peripatetic model in use since 1997. This regional model allocates a certain number of Interim Ministers to a specific group of Presbyteries. A list of these regions and their constituent Presbyteries can be found on the Church of Scotland website.</p> <p>Two of our Interim Ministers have for the past few years been working successfully within established Regions: in the north-east and in the west of Scotland. In addition to the successful North-East Regional Interim Ministry Steering Group, the Interim Ministries Task Group have augmented the West Group by the inclusion of several neighbouring Presbyteries. A new East Regional Steering Group was also established, drawing together the former Lothians Group and the three Fife Presbyteries of Dunfermline, Kirkcaldy, and St Andrews. In addition a brand new Steering Group covering the Presbyteries in Central Scotland was also successfully established.</p> <p>These Regional Groups, which include Presbytery representatives, the Regional Interim Minister(s) and Task Group representatives, meet twice a year. Their purpose is to enable the Task Group to share developments with Presbyteries, engage in forward planning and work with Presbyteries to establish priorities in relation to applications and deployments.</p> <p>The Council is clear that the move to this largely regional model does not exclude parts of Scotland which do not fit into the list of regions outlined. We would always seek to offer interim ministry where a situation warranted it and where staffing was available. Precedent exists for redeployment of a regional interim minister to a sphere of activity outwith his or her home region. At the time of writing, the Council is seeking to recruit a peripatetic Interim Minister, who would be available for deployment outside the regional structure.</p> <p>Another significant piece of work undertaken by the Interim Ministries Task Group in this past year has been in differentiating between Transition Ministry and Interim Ministry, and in developing new guidelines for the appointment of Transition Ministers.</p> <p>The Council was delighted to welcome as its newest Transition Minister the Rev Jayne Scott, who was appointed in October 2014 to Edinburgh: Drylaw. In February 2015 the Rev Russell McLarty re-joined the team as Regional Interim Minister for the East of Scotland. The Council expresses its appreciation to the Rev Alan Ward, who retired on Easter Sunday, his most recent appointment having been at Kilwinning: Mansefield Trinity in the Presbytery of Ardrossan.</p>

	Information and guidance on all aspects of this area of work can be found in the Interim Ministries Handbook, available on the Church website at the following link: http://www.churchofscotland.org.uk/resources/subjects/ministries_resources
5.12	<p>New Charge Development Congregations</p> <p>The Council continues to work with the remaining seven New Charge Development congregations, a list of which can be found on the General Assembly pages of the website.</p> <p>A positive review of Glasgow: Wallacewell NCD took place last year and reviews are scheduled to take place in 2015 for Paisley: St Ninian's; Dunfermline: East; Inverness: St Columba's; and Glasgow: Robroyston.</p>
5.13	<p>The Diaconate</p> <p>The Diaconate met in Council in Dundee in June 2014 and in Glasgow for its January 2015 day conference. It is hoped to develop a long-standing relationship with the Diaconate of the United Church of Zambia into a more formal partnership, following a visit by Pat Munro, DCS, Janie Martin, DCS, and Ann Lyall, DCS in the spring of 2014.</p> <p>Representatives of the Church of Scotland's Diaconate were also present at the annual meeting of the Diaconal Association of the Church of England, and will be attending the DRAE – Diaconia Region Africa-Europe – in Bergen, Norway, at the beginning of July 2015.</p> <p>Preparations continue in response to the invitation to the Diaconate Council to host the DRAE gathering in 2019, some 25 years on from the last time DRAE visited Stirling for the Conference in 1994.</p> <p>Although no candidates for the Diaconate were accepted in 2012, two were accepted in 2013, and one in 2014, as reflected in the statistics reported above (section 4.2). Diaconate Council, together with the wider Church, rejoices in the ordination of Angela Brydson as Deacon to work across three parishes in the north of the Presbytery of Annandale and Eskdale.</p>
5.14	<p>Buildings</p> <p>The Council continues to work with legacy issues regarding properties which came into its ownership in 2005. Some have sitting tenants and others are in locations where Presbyteries formerly saw potential for New Charge Development work. There is also a handful of properties which were bequeathed to the Church and in which the Ministries Council has an interest. In addition the Council has responsibility for NCD buildings as they make the journey towards Full Status and other properties which are essential for the mission of the Church. The Council is grateful to both the Central Properties Department and the General Trustees for their key roles in supporting the care of many of the properties for which the Council has a duty of care.</p> <p>The Council is delighted to report that, following initial promptings from the Presbytery of Edinburgh, conversations have begun with the Royal Incorporation of Architects in Scotland with a view to running a design competition for a Demountable Church. This is an exciting proposal to draft a design for a church which can</p>

	be built in one place and later demounted and relocated. The advantages of this are that such a building does not entail the same financial outlay as a building with a settled future for the long term. It allows for flexibility. The Council is in ongoing dialogue with the General Trustees about this proposal and looks forward to reporting further to the General Assembly of 2016.
--	---

5.4 Go For It

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

5.4.2 Go For It is proud to be the "first funder"; in other words, to be the first grant maker to step up and support projects through making an award. If we assess a project as being within our criteria, clear about its outcomes and financially viable, then we will make an award and be prepared to wait for other funders to follow. This enables projects to lever in money from other sources. Grant-makers are notoriously risk averse, so being able to see the Church of Scotland **Go For It** fund as a supporter of a project has encouraged other Scottish funders to grant-aid our projects.

"Go For It is currently enabling congregations in the majority of Presbyteries to reach out missionally into their communities. Why not see if there is a Go For It project near you?"

*Jane Howitt,
Go For It Committee*

5.4.3 We are trying to achieve increased sustainability for the projects we fund. Thereby better enabling them to attain success, make progress towards their outcomes and address real need in congregations and communities. In turn, this will impact on the Ministries Council's ability to meet its own outcomes.

5.4.4 The Ministries Council aims to support the development of dynamic, resourced, effective, outward-looking and varied ministries which are shaped by the Gospel and its priority for the poor. **Go For It**, in very practical ways, can demonstrate its close fit with the Council's objectives:

- Standing with the poorest and most marginalised; **Go For It** projects are engaging in a dynamic way with the wider church and society. They are developing new models of church and resourcing new models of community engagement.
- Preparing for ministries in a changing world; **Go For It** projects are places where vocations are directly encouraged. They are contributing to a renewal in church life and in its structures, learning about new ways of developing and managing work. They work ecumenically, in partnership with other denominations and beyond this, with other faith based groups.
- Enabling effective ministries; by providing a fund focused on our 5 **Go For It** criteria, we deliver a

resource that is focused on quality, value for money and effectiveness, enabling ministry in all its forms to be supported. This in turn can build up resilience for ministers, enabling networks of support through the development of projects. It is one of **Go For It's** key outcomes to encourage the sharing of learning across the Church.

- Living with and embracing difference within the church; our projects work at a local level to widen the "conversations" about theological difference. They often enable reconciliation and new positive developments to happen in some of the most troubled places.

"We are absolutely delighted to be awarded the main grant we applied for. You have no idea what a difference this makes to me and the folks here as we plan towards the future. Many thanks again."

*The Acorn Project, Balerno,
Main Grant, April 2014*

5.4.5 Following the General Assembly 2014, the Council was charged with leading on proposals to support the development of the Decade for Ministry. In October 2014, the **Go For It** Committee made an effective business case to have the fund increased in 2015 to £1,200,000, in order to maximise the amount we distribute in grants and to further develop our learning and training programme. By growing the ability of **Go For It** to fund projects, we will increase the potential for this work to feed into and support the initiatives that form part of the Decade for Ministry, laid out in the Ministries Council Annual Operational Plan 2014-2015. **Go For It** will make this contribution through:

- Projects offering and demonstrating new forms of ministry
- Projects acting as places where people start to discern a call to ministry
- Projects as placement opportunities for ministers in training; supporting an "apprenticeship" approach

- Participants in projects taking up learning opportunities on pioneer/mission-shaped ministry courses and similar.

5.4.6 Figures from our latest evaluation show that around 120 **Go For It** funded projects (2013/2014) worked with over 35,000 beneficiaries and utilised the skills of over 1,500 volunteers. These figures indicate rich sources from which to draw ministers and pioneers and provide real learning and insight for the Church.

5.4.7 In 2014 we continued to develop our successful Learning and Training Programme; a range of workshops and events supporting projects and potential applicants to the fund. Over 500 people attended 18 events run by **Go For It** and we gave an input at 9 other events, attracting around 300 attendees. Evaluation of the programme showed how successful it had been. For example, 98% of participants attending our "Applying to **Go for It**" workshops, reported increased skills as a result of attending.

"This was a wonderful day of fellowship, sharing and learning. It was tremendously encouraging to meet with so many people who are enthusiastic about the future of the church and who are 'Going For it' in diverse ways. This was networking at its best."

*Aileen Christie, The Well, Dunfermline,
Continuation Grant November 2014*

5.4.8 Beyond making direct grants to projects and developing our learning programme of workshops, we are also developing new approaches to networking, mentoring and coaching. These are ways in which we can assist projects to be sustainable beyond receiving grant funding; accordingly, we themed our annual conference in December 2014 as The Festival of Networking. We ran this in partnership with Faith in Community Scotland's Transformation team in the heart of Glasgow at Renfield St Stephen's Church. The conference attracted 100 participants who came together to find practical ways of networking, to support the development of their work.

Through workshops, speakers, and interactive sessions, projects and potential applicants to the fund were able to make very tangible connections. Strong partnerships and the ability to network and connect can really make the difference.

"All members of the Board and Advisors were absolutely delighted to receive your letter of Award. We are praising God in this opportunity to develop our work."

Rosemarie Shairp, Highlands and Islands Youth for Christ, Inverness, Main Grant, November 2014

5.4.9 We continued to send out 12 monthly e-bulletins highlighting the work of projects and raising awareness of other funds and resources. ***Blogging For Change***, our weekly blog by **Go For It** champions is now well established, attracting over 8,000 viewings in 2014. It is aimed at inspiring congregations and potential projects to come to the fund.

5.4.10 We continue to gather baseline information so that we can develop strategic approaches to our grant-giving. As at January 2015:

- we are funding **115** projects in **37** Church of Scotland presbyteries
- we have received **236** new applications to the fund
- we have awarded **130** new grants since the start of operations
- we have awarded a total of **£2,346,000** since the start of operations
- we have received applications totalling **£4,371,000** since the start of operations
- in 2014, we awarded grants totalling **£1,048,000** to **67** projects
- in 2014 we spent **93%** of our total budget on projects and **7%** on administering the fund.

5.4.11 From June to September 2015 we will be undertaking an external evaluation on the effectiveness of **Go For It**, reporting to the General Assembly in 2016, in line with Regulation IV, 2012.

6	FINANCE	Progress / Update
6.1	<p>Stipend and Salary Scales</p> <p>The General Assembly 2013 affirmed the principle that, where possible, stipends and salaries should increase broadly in line with inflation. Unfortunately the finances provided by congregations through the Parish Ministries Fund did not allow for an inflation-matching increase in January 2014. It is the Council's practice to use the August CPI figure to calculate inflation and at that point inflation was running at 2.7%, while stipends and salaries increased by only 1.4%. This year, in January 2015, the Council was able to redress this slightly. With inflation running at 1.5%, stipends and salaries increased by 2%. The Assembly will note with regret, however, that this was only made possible because the total number of ministers had fallen.</p>	
6.2	<p>Pre-1997 Pensions</p> <p>The Housing and Loan Fund offered in December 2014 to transfer unused congregational contributions amounting to £1.5 Million pounds to the Council, on the basis that these would be used to provide an ex-gratia increase for pensioners with pre-1997 service. The Council readily agreed and transferred the money to the Pension Trustees for this purpose. The has resulted in a pension increase of around 1.5% in the pre-1997 element of their pensions.</p>	

The Council expresses its sincere thanks to the Fund Trustees for making this small but welcome rise in income for some of our most elderly pensioners possible.

6.3 Allowances and Expenses Rates for 2015

Stipend Scale (+Associate Ministers) 2015

Point 1 £26,119

Point 2 £27,828

Point 3 £29,536

Point 4 £31,245

Point 5 £32,098

Ministries Development Staff Scales 2015

MDS General Scale Team Leader Scale

Point 1 £23,788 Point 1 £28,960

Point 2 £24,565 Point 2 £29,607

Point 3 £25,340 Point 3 £30,253

Point 4 £26,116 Point 4 £30,899

Point 5 £26,891 Point 5 £31,546

Deacon Scale (Genuine Occupational Requirement)

Point 1 £25,340

Point 2 £26,116

Point 3 £26,891

Point 4 £27,668

Point 5 £28,443

Island Allowance

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

Outer Island Allowance £1,566

Inner Island Allowance £616

Travel Expenses 2015

Rates for those providing their own car:

- a. reimbursed to ministers and MDS providing their own car for pastoral duties:

45p per mile for the first 10,000 miles

25p per mile for all additional mileage

Ministers also receive capital reimbursement of £80 per month.

- b. reimbursement of travel expenses for students, probationers, OLMs, auxiliary ministers and locums:

45p per mile for the first 10,000 miles

25p per mile for all additional mileage

- c. reimbursed to ministers and MDS providing their own motor bike for pastoral duties:

24p per mile travelled per annum

- d. reimbursed to ministers and MDS providing their own pedal bike for pastoral duties:

20p per mile travelled per annum

Recommended Pulpit Supply Fee and Expenses

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

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

Removal and Disturbance Allowance

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

If a Charge has an average income base of less than £30,000, the Ministries Council will meet the full cost of

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

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

Funerals

Where a congregation calls upon the services of a minister, or other suitably qualified person, to conduct a funeral, a fee of £55 may be paid *by the congregation*. On no account should such a fee be charged to the family of the deceased.

For the avoidance of doubt, *no fee* may be offered to or received by a serving Parish Minister for the conduct of a funeral service, whether in their own or another parish.

Vacancy Allowance

For 2015 the Vacancy Allowance has been increased to £910 per month and £980 for linked charges. This is sufficient to cover pulpit supply and two days per week pastoral cover at the rate of £315 per month for each day of pastoral cover per week should a vacant congregation choose to engage a locum. The Vacancy Allowance is deducted directly from each vacant charge's Ministries and Mission Allocation.

Guardianship Allowance

For 2015, the Guardianship Allowance has been increased to £595 per month. This is sufficient to cover pulpit supply and one day per week of pastoral cover.

In the name of the Ministries Council

NEIL DOUGALL, *Convener*
COLIN BROUGH, *Vice-Convener*
NEIL GLOVER, *Vice-Convener*
MARJORY MACLEAN, *Vice-Convener*

DEREK POPE, *Vice-Convener*
MARTIN SCOTT, *Secretary*

ADDENDUM

Rev Neil Dougall

Rev Neil Dougall has given extraordinary service and leadership to the Ministries Council over the past 10 years, the last four of which as Convener. Always a person with an eye to the bigger picture and the strategic direction of the Council's service of the wider Church, Neil has been the right leader at the right time. That grasp of the overview has been matched, however, by an unstinting attention to detail which involves not only reading copious amounts of material, but also taking time to listen to people. Neil has never shied away from difficult decisions, as the move to a balanced budget, changes to the pension schemes and concentration on the development of a flourishing ministry bears witness. Neil's heart for the Parish Ministry remains his driving force and the Council, with enormous gratitude, wishes him God's blessing as he enters the next stage of ministry in North Berwick.

APPENDIX 1

Regulations for Remuneration and Reimbursement of Parish Ministers

Edinburgh, XX May 2015, Session XX

1. Remuneration

Ministers shall be entitled to a stipend to release them to discharge the duties of their calling to Parish Ministry. The stipend rate shall be that set annually by the Council of Assembly on the recommendation of the Ministries Council, a National Stipend Scale being published annually in the Report of the Ministries Council to the General Assembly.

Ministers shall have the right to be provided with a manse and have a corresponding duty to live in it and discharge the duties of their office from it.

Beyond the stipend paid to them through the Ministries payroll, Ministers may not receive any other form of

remuneration from their congregation relating to the discharge of their ministerial duties.

2. Reimbursement of Legitimate Expenses

Every congregation shall pay for legitimate expenses reasonably incurred by ministers in the course of discharging their duties. These should be paid directly by the congregation (or in the case of items 1(a); 5-9, may be reclaimed by the minister from the congregation). The following list sets out the categories of legitimate expense:

1. (a) Communion Expenses incurred.
- (b) Any fee or expenses due to a visiting minister at Communion Seasons if such payments are authorised in advance by the Kirk Session.
2. Pulpit Supply on seven Sundays in any calendar year.
3. The costs of providing Pastoral Cover (should such payment be necessary) for six weeks in any calendar year.
4. Pulpit supply for one additional Sunday and the costs of providing Pastoral Cover (should such payment be necessary) for an additional week when the minister is a Commissioner at the General Assembly.
5. Telephone line rental and calls, including where agreed in advance that for mobile services, incurred in the performance of ministerial duties.
6. The cost of internet access at a level required for the performance of ministerial duties.
7. Computer hardware, software and consumables necessary for the performance of ministerial duties.
8. Stationery and postage stamps for use in relation to work.
9. Travelling expenses incurred in the fulfilment of ministerial duties, at the rates agreed from time to time by the Ministries Council.

In relation to travelling expenses, ministers are required to keep an up-to-date Log Book listing actual mileage covered in the discharge of ministerial duties, against which expenses are reclaimed. Presbyteries are required,

by instruction of the General Assembly, to carry out an annual inspection of all ministers' Log Books.

Reference is made in Part 2 of the Schedule to these Regulations.

3. Discretionary Expenses

In addition to the categories of reimbursable expense listed above and the essential ongoing care and maintenance of the manse, Financial Boards may decide from time to time to cover some fabric related costs relating to the running of the manse. Such costs are discretionary, but it would be good practice to assist with costs which maintain the Church's property in good order. Any expenses to be claimed by the minister *must* be agreed by or on behalf of the Financial Board in advance and the claim must be accompanied by appropriate receipts. Examples of possible costs are: gardening materials and help where the garden is larger than the domestic norm; cleaning of public areas, materials and help. It should be noted, however, that no reimbursement can be made to the minister with respect to the cost of heating and lighting the manse.

In order effectively to discharge their ministerial duties, ministers may also, from time to time, purchase clerical garments or theological books, subscribe to journals, arrange for some form of Spiritual Direction or Professional / Pastoral Supervision, attend courses and training events. Congregations may choose to contribute to some or all of the cost of these to a reasonable extent.

Regulations VII, 2008 are hereby repealed.

Schedule

Part 1 – Background to Regulations

These Regulations cover the remuneration of Parish Ministers and their reimbursement for expenses legitimately incurred in the course of their duties. It is a general principle, where there is any doubt about the appropriateness of making a potential claim for reimbursement, that the minister will clarify this *in advance* of incurring the expense. The Ministries Council is

able to point Parish Ministers or Treasurers to more specific advice on issues relating to these Regulations should this prove helpful.

The context of these Regulations is one wherein the Church seeks to strike a balance on the one hand between recognising and respecting the historic right of ministers to structure ministry, including the management of working time and time off, according to their understanding of their calling and on the other hand ensuring good practice, probity and a measure of equality across the practice of ministry in the Church.

Part 2 – Additional Clarity

For the avoidance of doubt, the following points of clarification are appended to these Regulations to enable ease of implementation:

- Parish Ministers are *Office Holders* rather than employees and these Regulations cover the issues which arise out of that particular status.
- Regulations VII, 2007 (Manse) and III, 2013 (Manse Adjudication Committee) provide further clarity about the responsibilities of upkeep of the Manse and the duty of living in the Manse of the charge.
- In relation to reimbursement, ministers should distinguish between items expended in the course of daily duty (*eg* travel costs; telephone usage; stamps; *etc*), which are reclaimed from the congregation and items which become the property of the minister (*eg* books; vestments; *etc*). In some circumstances, a proportion of the cost of these latter expenses *may* be reclaimable against the minister's personal tax allowance (receipts for which should be retained by the minister).
- Congregations may choose to contribute towards the costs of some other expenses as exemplified in section 3 (above). The Ministries Council also provides study opportunities for ministers through its Study Leave Scheme and a planned programme of Continuing Ministerial Development, both of which may also

contribute towards some of the expenses noted above.

- In relation to Parish Ministers offering pastoral cover or pulpit supply in support of colleagues during absence (on leave or through illness), this is part of fulfilment of the role of Parish Minister and no pulpit supply fee or pastoral cover payment is payable. Similarly, in the conduct of funerals, no Parish Minister may charge a fee to conduct a funeral or related visit either in his / her own Parish or that of another minister.
- Parish Ministers are reminded of the need at all times to behave in a manner worthy of their calling, to which end the General Assembly has approved a Code of Professional Conduct which is published in the Ministers' Handbook on the Church of Scotland website.
- Ministers are responsible for probity in relation to their own tax affairs.
- Beyond those items listed in these Regulations, no other expenses or remuneration may be paid by congregations or claimed by ministers.

APPENDIX 2

Act amending the Vacancy Procedure Act (Act VIII 2003) *Edinburgh, XX May 2015, Session XX*

The General Assembly hereby enact and ordain that the Vacancy Procedure Act (Act VIII 2003), as amended, shall be further amended as follows:

1. *Insert a new sub-section (3) in section 7 of the Act as follows, and re-number the remaining sub-sections of section 7 accordingly:*

‘Provided that permission to call has been given, it shall be the duty of the Interim Moderator to ascertain whether or not the Kirk Session (or Kirk Sessions in the case of a linking or deferred linking or deferred union) may wish to follow the procedures contained in the Ministers and Deacons in Civil Partnerships Act (Act [] 2015), as regards making a decision on whether or not to depart (as “depart” is defined within that Act). Any such decision should be made after the Kirk Session(s)

meets with the Advisory Committee in terms of section 12(2)(a) of this Act.”

APPENDIX 3

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

Edinburgh, XX May 2015, Session XX

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 17 add a new sub-section (5) as follows:*

(5) In respect only of the fifteen month full-time probationary placement referred to in section 17(1) above, the Committee shall have power to prescribe a part-time equivalent to the full-time probationary placement, which part-time equivalent shall have the same overall outcome in terms of hours worked and experience gained.

2. *In section 22 add a new sub-section (6) as follows:*

(6) Where the Committee has prescribed, under section 17(5) above, a part-time equivalent to the requirement of a fifteen month full-time probationary placement, the Committee may also under this section prescribe equivalent milestones for informal review and for Review, as are appropriate to the arrangements agreed for the part-time probationary placement.

3. *In section 22(3), delete the words “fifteen month” and substitute the word “probationary.”*

APPENDIX 4

Pioneer Ministry – Qualities and Skills

Pioneer ministers:	Pioneer ministers should have:	Pioneer ministers should have skills in:
<ul style="list-style-type: none"> • are able to relate to contemporary culture • have a well-established and mature Christian faith • are visionary and innovative with the ability to imagine different and radical ways of being ‘church’ • have a passion that others should become disciples of Christ • are open, reflective and willing to work with difference and diversity • value the mixed economy of fresh and 	<ul style="list-style-type: none"> • a vision for planting fresh expressions of church within contemporary culture • an authentic, integrated understanding of the particular ministry envisaged • the capacity to innovate and initiate • a mature and well developed devotional life and faith • well-developed abilities to initiate change and enable others to face it in a flexible, balanced and creative way • demonstrable maturity and robustness to face the demands of pioneering mission and ministry • a well-developed understanding of the interaction between Gospel and culture • a clear vision of the place of their envisaged ministry within the wider church’s response to God’s mission to the world • self-motivation • the ability and desire to work in a team and collaboratively 	<ul style="list-style-type: none"> • parish planting • missional communities • engaging with wider church Structures • creating and communicating vision • designing effective structures and strategies • building and working with teams • group structures in church life • growth and change management • conflict resolution • understanding culture

traditional expressions of church	<ul style="list-style-type: none"> • commitment to continually reshaping the church for mission. 	<ul style="list-style-type: none"> • integral mission • discerning movements of the Spirit
-----------------------------------	---	--

APPENDIX 5

Report of the Joint Emerging Church Group

1. When Phil Potter, Team Leader of the Fresh Expressions movement (www.freshexpressions.org.uk) addressed a fringe meeting at the 2014 General Assembly, a challenge was issued to the Joint Emerging Church Group (JECG) to engage with the whole of the Church. The JECG took this on board and started out on a three-year programme to engage with different parts of Scotland. Under the banner of *Going for Growth*, gatherings took place in Ayr, Dornoch, and Dundee, attended by 165 people. At these events, the idea of a fresh expression of church was explored and elaborated upon. A list of participating Presbyteries can be found on the General Assembly pages of the Church website.
2. These events comprised an afternoon meeting with key office-bearers in the surrounding Presbyteries, followed by an evening meeting with members of congregations who wished to learn more about fresh expressions of church. Over a three-year cycle, every Presbytery is being invited to take part, using a cluster model, completing the cycle by the General Assembly of 2017. The group is grateful to the host Presbyteries and the venues used, for a valuable and exciting set of conversations. The JECG is convinced of the value of the learning which took place at these events; there is a clear appetite from those who came along for exploring new ways of being church, and people are keen to find out what the first steps which they can take may be. There is also a thirst for concrete examples and stories, and the stages of listening; serving; discipling; and forming church struck a chord with many who were present. An outline programme for engaging with the Presbyteries and congregations can be found on the internet at www.freshexpressions.org.uk/vision.
3. The General Assembly 2014 agreed to launch a Decade for Ministry and members of the JECG have been involved in work towards this, which is reported on elsewhere in the report of the Ministries Council, particularly relating to Pioneer Ministry (*section 2.5*) and legislation to allow for Presbytery Mission Initiatives (*section 5.1 and Appendix 6*).
4. The JECG is also aware of the work being undertaken by the Panel on Review and Reform following its autumn series of roadshows where consultations took place with virtually every Presbytery. The possibility of looking at new posts which would have a missional focus was discussed with participants in these roadshows. The JECG has also welcomed the Ministries Council's decision to run a series of pilot Pioneer Ministry appointments. Presbyteries will have the opportunity to bid for five such posts initially and these will be appropriately mentored and evaluated as they develop.
5. The Numbers. Two sets of statistics focus the mind: [i] the 2011 Census reported an increasing percentage of people who indicated *no* religious affiliation, or denominational allegiance; [ii] the decline in membership of the Church of Scotland. There is evidence (*see sections 2.5.11- 2.5.12*), however, that in Fresh Expressions congregations in England the number of people coming from unchurched and de-churched backgrounds is

- growing. Over the coming year, the JECG will be seeking to assess the number, diversity and spread of new ecclesial communities in Scotland, to understand whether the patterns south of the border are repeated here and what can be learned from that for the ongoing work.
6. Three vision days have taken place. For more information on what Vision Days are about, please visit <http://www.freshexpressions.org.uk/vision> or speak to the staff and Council members, from either Ministries Council or Mission and Discipleship, who are involved in this area of work. Ayrshire explored what a fresh expression of church might look like at a gathering on March 14th; Dornoch on March 21st; and Fort Augustus engaged with a similar set of questions on the same day as Dornoch. A third vision day is planned for the Dundee and Perthshire Area following the General Assembly, on May 31st. This will be delivered together with other partners in Fresh Expressions, including the Methodist Church and the United Reformed Church. Invitations to run Vision Days are welcome from any part of Scotland.
 7. Two Mission Shaped Ministry courses took place over 2014/2015, one in Glasgow, and one in Edinburgh, with around 70 participants in total. Participants in both came from a range of denominations. In addition to these courses, two Mission Shaped Introduction taster programmes were delivered in Edinburgh. The resources for Mission Shaped Introduction courses are downloadable for a small fee and do not any need prior knowledge. The JECG would encourage every congregation to consider running Mission Shaped Introduction.
 8. In its report to the General Assembly of 2014, eight key areas were identified for the work of the JECG and these have helped shape the work of the JECG over the past year. In the latter part of 2014, however, it became clear that a more tightly focussed approach was necessary. Accordingly, the JECG will now focus on three main areas:
 - structures, including legislation;
 - network development – the need to raise awareness of new ecclesial communities and fresh expressions of church and the need to bring people together who wish to adopt a missional approach, resourcing those who take the first steps in establishing new ecclesial communities as well as helping people to know about Fresh Expressions as a movement;
 - engagement in the development of Pioneer Ministry, at the stage of vocational discernment, in initial training and in continuing ministerial development.
 9. Most significantly, picking up on the challenge to equip people for mission voiced at last year's General Assembly, the JECG plans to take forward the agenda of *Going for Growth* in a Summer School on mission, to run from Monday 22nd to Thursday 25th June 2015, at the West Park Conference Centre in Dundee. Registration for this event can be made through the Resourcing Mission website at www.resourcingmission.org.uk and further information can be obtained from mandd@cofscotland.org.uk. This event is eligible for Study Leave funding for ministers through the normal application processes.
 10. The work of the JECG in the last year has focussed on raising awareness of the balance between new ways of being Church and the necessity of affirming the continuing valuable work which goes on in established parishes, and in other spheres of ministry, as people faithfully strive to live out a contextual witness being nourished by all who serve the Church.
 11. In its report to the General Assembly of 2014, the group referred to a mixed economy. This year, using a phrase coined by the Rev Dr George Lings, Director of the Church Army's Research Unit, the JECG's preferred choice of wording is to strive for a *mixed ecology*. This is a more dynamic and holistic

phrase, which contains within it the notion of growth. In seeking to work across the whole Church, the JECG commends this phrase for further reflection and encourages all God's people to rise to the challenge of mission today.

APPENDIX 6

Presbytery Mission Initiatives Act (ACT xx 2015)

Edinburgh, XX May 2015, Session XX

The General Assembly enact and ordain as follows;

1. In this Act:

- (1) 'congregation' shall, when referring to a Church of Scotland congregation, have the meaning assigned to it in the Appraisal and Adjustment Act (Act VII 2003), section 1(b);
- (2) 'Core Leadership Team' shall mean those persons appointed to lead the Presbytery Mission Initiative and who have the responsibilities outlined in the Schedule to this Act;
- (3) 'Covenant' shall mean an agreement by which a Presbytery Mission Initiative is set up in terms of section 3 of this Act;
- (4) 'Presbytery' shall mean the presbytery of the bounds of the Church of Scotland congregation or congregations who are sponsoring a Presbytery Mission Initiative;
- (5) 'Presbytery Mission Initiative' shall mean a Christian community whose purpose is to witness, serve and worship and which has been established in terms of section 3 of this Act.
- (6) 'Sponsoring Congregation' shall mean a congregation which is party to a Covenant

and may be a congregation or community from another Christian denomination; and,

- (7) 'Supervising Congregation' shall mean a congregation of the Church of Scotland which is a Sponsoring Congregation which undertakes the responsibilities outlined in the Schedule to this Act.
2. (1) The Church of Scotland is committed to the principles enshrined in the third Article Declaratory and to be a national church with a distinctive evangelical and pastoral concern for the people and nation of Scotland.
- (2) In particular, the Church is committed to maintaining witnessing, serving and worshipping Christian congregations throughout Scotland.
 - (3) In order that the Church may more effectively fulfil these commitments, new forms of witnessing, serving and worshipping Christian communities may be established by means of Presbytery Mission Initiatives. Without prejudice to this generality, a Presbytery Mission Initiative may witness, serve and worship as a network or other non-location specific form provided that its main purpose is to witness, serve and worship within the bounds of the Presbytery.
 - (4) A Presbytery Mission Initiative may include witness, service and worship in partnership with or alongside a congregation or community from another Christian denomination.
 - (5) This Act places no restriction on any other expression of Christian witness, service and

worship which otherwise complies with the law of the Church.

must be a congregation of the Church of Scotland.

3. (1) On the instructions, at the request or with the agreement of the Presbytery, one or more congregations within a presbytery may agree to set up and sponsor a Presbytery Mission Initiative.
- (2) For this purpose, the Sponsoring Congregation or Congregations and the Presbytery shall enter into a Covenant.
- (3) A Covenant shall reflect and be consistent with the provisions of Schedule hereto and shall be in a form from time to time prescribed by the Ministries Council after consultation with the Legal Questions Committee.
- (4) A Presbytery Mission Initiative shall be subject to the superintendence of the Presbytery. Without prejudice to the right and responsibility of the Presbytery to exercise such superintendence as it deems to be appropriate, the Presbytery shall conduct a review of a Presbytery Mission Initiative at least once every five years.
4. For the avoidance of doubt, the provisions of the Ministry Act (Act II 2000), section 19 (which relate to the entry of a minister into another parish) do not to apply to anything done by a minister in furtherance of a Presbytery Mission Initiative.

Schedule

1. (1) One of the Sponsoring Congregations shall be the Supervising Congregation. Where there is only one Sponsoring Congregation, that congregation shall be the Supervising Congregation. The Supervising Congregation

- (2) The Supervising Congregation shall:
 - (a) ensure that all requirements of the law of the Church of Scotland and civil law are fulfilled by the Presbytery Mission Initiative;
 - (b) hold any funds or other assets, whether heritable or moveable, accumulated by the Presbytery Mission Initiative;
 - (c) agree with the Core Leadership Team how any such funds or assets are administered on a day-to-day basis.

2. A Presbytery Mission Initiative shall have a Core Leadership Team, which shall include one or more representatives of the Supervising Congregation and one or more representatives of one or more of the other Sponsoring Congregations. No less than two-thirds of the members of the Core Leadership Team shall be drawn from Church of Scotland congregations.

3. The life and witness of a Presbytery Mission Initiative shall be the responsibility of its Core Leadership Team. Without prejudice to this generality, the Core Leadership Team shall be responsible for:

- (1) developing appropriate expressions of witness, service and worship; and,
- (2) ensuring that the Presbytery Mission Initiative is adequately resourced taking account of the commitments of the Sponsoring Congregations and others to support it.

- (1) For the purposes of Church and civil law, the Supervising Congregation shall be deemed to be the owner of any funds or other assets, whether heritable or moveable, accumulated by the Presbytery Mission Initiative.
 - (2) The Supervising Congregation shall apply such funds or other assets for the benefit of the Presbytery Mission Initiative for as long as it continues to function or to exist.
 - (3) If the Presbytery Mission Initiative, for whatever reason, ceases to function or to exist, such funds or other assets shall remain the absolute property of the Supervising Congregation. The Supervising and other Sponsoring Congregations may agree to divide such funds or other assets among them.
5. (1) The Presbytery Mission Initiative shall not be liable for Ministries and Mission Contributions.
- (2) Notwithstanding that they are owned by the Supervising Congregation, any funds or other assets held by the Supervising Congregation in terms of Schedule 4, shall be ignored in determining the its Ministries and Mission Contributions for as long as the Presbytery Mission Initiative continues to function or to exist.
6. (1) A Presbytery Mission Initiative is not and shall not be treated as a congregation of the Church of Scotland.
- (2) A Presbytery Mission Initiative shall have such representation within the life of the presbytery as is agreed in the Covenant.
7. (1) A Presbytery Mission Initiative shall not have independent legal personality.
- (2) Neither a Presbytery Mission Initiative nor a Core Leadership Team nor any person acting on behalf of a Presbytery Mission Initiative or a Core Leadership Team shall have any authority or power to enter into contracts or to incur liabilities in any capacity.
- (3) Neither a Presbytery Mission Initiative nor a Core Leadership Team nor any member of either shall allow any holding out or other conduct (including silence) that might cause an inference contrary to section 7(2) to be drawn by any person.

APPENDIX 7

ACT AMENDING THE APPRAISAL AND ADJUSTMENT ACT (ACT VII 2003)

Edinburgh, [] May 2015, 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. *Add new section 1(e) as follows and re-number existing sections 1(e) to 1(g) accordingly:*

"Planning Criteria" shall mean the criteria set out in the Schedule to this Act;"

2. *Delete section 4(e) and substitute therefor:*

"(e) In preparing a Presbytery Plan, a Presbytery shall apply the Planning Criteria. Failure to do so is an error in church law."

3. *Delete the existing section 6(1) and substitute the following:*

"Upon formal intimation at a Presbytery meeting that the Assembly's Committee has concurred or has not

concurred with a plan or any part thereof, a Presbytery or any of its members or any Kirk Session within its bounds may dissent-and-complain or appeal against the plan or any part thereof and the Presbytery may appeal the Assembly's Committee's non-concurrence. Intention to dissent-and-complain or appeal shall be intimated within fourteen days to the Principal Clerk (who in turn shall inform the Assembly's Committee). The appeal may be brought on any one or more of the grounds set out in section 2(3) of the Appeals Act (Act I 2014), and/or additionally a party may appeal on the ground that the decision is, in all the circumstances, unreasonable. Such an appeal shall be heard by the Appeals Committee of the Commission of Assembly in terms of the Appeals Act and to any such process the Kirk Session, the Presbytery and the Assembly's Committee shall all be parties. Any Kirk Session which wishes to support the Assembly's Committee's non-concurrence may become a party to the appeal process."

4. *In section 6(2) delete the words "(request for determination)", which appear twice.*
5. *Delete the existing section 6(3) and substitute a new section 6(3) as follows:*

"Any appeal in which Grounds of Appeal have been lodged before 31 May 2016 shall be dealt with under the law as it existed prior to *[date of passing of the amending Act at GA 2015]*"

6. *In each of the following sections delete the words "(request for determination)": 7, 10(4)(b), 12(1)(a) and 13(2).*
7. *In section 8(1)(c) delete the words "no outstanding appeal, dissent-and-complaint or request for determination" and substitute "no outstanding appeal or dissent-and-complaint".*
8. *In section 8(2)(b) delete the words "any outstanding appeal, dissent-and-complaint or*

request for determination" and substitute "any outstanding appeal or dissent-and-complaint".

9. *In section 9(1) delete the words "appeal, dissent-and-complaint or determination" and substitute the words "appeal or dissent-and-complaint".*
10. *Delete the existing section 9(2)(vi) and substitute the following:*

"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 (by a member of Presbytery) or appeal (by a Kirk Session) against the decision of Presbytery. Upon formal intimation at a Presbytery meeting that the Assembly's Committee has concurred in the decision of Presbytery, any member of Presbytery or any Kirk Session within its bounds may dissent-and-complain or appeal against the decision. Intention to dissent-and-complain or appeal shall be intimated within fourteen days to the Principal Clerk (who in turn shall inform the Assembly's Committee). The appeal may be brought on any one or more of the grounds set out in section 2(3) of the Appeals Act (Act I 2014), and/or additionally a party may appeal on the ground that the decision is, in all the circumstances, unreasonable. Such a dissent-and-complaint or appeal shall be heard by the Appeals Committee of the Commission of Assembly in terms of the Appeals Act and to any such process the Kirk Session, the Presbytery and the Assembly's Committee shall all be parties. Any Kirk Session which wishes to support the Assembly's Committee's non-concurrence may become a party to the appeal process."

11. *Delete the existing section 9(2)(vii) and substitute the following:*

"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 have a right to appeal against the Assembly's Committee's non-concurrence to the Appeals Committee of the Commission of Assembly under the Appeals Act (Act I 2014). Any Kirk Session which wishes to support the Assembly's Committee's non-concurrence may become a party to the appeal process, or*
- b. *If, after conference as above, agreement is reached, matters shall proceed as provided for in section 9(2)(iv)."*
12. *In section 12(1)(a) delete "any" where it appears on the second occasion and substitute "either".*
13. *Delete the existing section 14(1) and substitute the following:*

"The right of appeal or dissent-and-complaint against Bases of Adjustment shall be as in section 6 above, except that intimation must be given immediately at the meeting at which the decision of Presbytery is made or at the meeting at which the concurrence or otherwise of the Assembly's Committee is formally intimated; the party making the appeal or dissent-and-complaint shall thereafter within fourteen days send intimation of it to the Principal Clerk (who in turn shall inform the Assembly's Committee)."

14. *Insert the following Schedule to the Act:*

[The Planning Criteria: Insert here the Presbytery Planning Principles as set out in sections 1.4.6.1 and 1.4.6.2 of the Ministries Report to the GA of 2011]

APPENDIX 8

ACT AMENDING THE APPEALS ACT (ACT I 2014)

Edinburgh, [] May 2015, Session []

The General Assembly hereby enact and ordain that the Appeals Act (Act I 2014), as amended, shall be further amended as follows:

1. *In section 2(3) the following words shall be added at the end:*

"In addition, in the case of an appeal under the Appraisal and Adjustment Act (Act VII 2003), the additional legal ground specified in sections 6(1) and 9(2)(vi) of that Act shall apply."

2. *In section 4(2)(ii), delete the word "references" and substitute the word "appeals (or requests for determination)".*

APPENDIX 9

Principles for Planning

Principles

1. The National Guidelines approved by the Assembly 2005 were the Church's first attempt to use national Census data in a consistent way across the country. Taking seriously the implications of the Third Article Declaratory, they encouraged the church to apply a uniform numerical model to developing Presbytery Plans. Since the number of posts available to each Presbytery was directly related to the population it served, Presbyteries were encouraged to try and allocate ministries to equally sized population units.

2. The Church has learnt from this first round of Presbytery Planning. While population will remain a key element in Planning, it is evident that there are other factors that need to be taken into account. Furthermore, the experience gained means that the church has the capacity to cope with a more sophisticated set of principles that will inform its Planning.

3. In 2010 the Assembly approved the report of the Special Commission on the Third Article Declaratory and reaffirmed its commitment to a territorial ministry by passing a declaratory Act. In large part, the principles which follow are drawn from the report of the Special Commission and sections of its report are quoted.

4. Mission: The primary principle

- a. Mission is the primary principle for deploying ministry. The template for our ministry is the ministry of Jesus. The Church's ministry is a participation in the ministry of Jesus Christ. Jesus' ministry was a ministry rooted in and focused on mission. It is captured in the phrase, *'As the Father has sent me, I am sending you.'* (John 20:21)
- b. The first and most important consideration for Presbyteries in shaping their Plans, therefore, is this mission imperative given by Jesus. The Special Commission recognised this when it stated that the phrase *ordinances of religion* "must be interpreted dynamically in missional terms not statically in reactive terms. Our calling is nothing other than the challenging of the people of Scotland with a vision of God's kingdom and asking them to respond to it in faith and love.". It is not sufficient, therefore, for a Presbytery to ensure that every house in Scotland is in a Parish. It must endeavour to use the resources it has available to engage in the mission imperative given to us by Jesus. This will involve both existing patterns of ministry and emerging ones.

5. Secondary Principles

The church has affirmed a number of important principles that help to explain what is meant by being a church focused on mission. Presbyteries in their Plans will therefore take account of the following.

- a. **Communities:** Every community of every size in every location within Scotland is part of a Church of Scotland Parish. While population should no longer be the only principle in shaping Presbytery Plans, it still remains the starting point. Our calling as a church is not primarily to resource congregations: it is mission to everyone in the land.
- b. **Ecumenism:** "The Commission readily acknowledges that reaching the people of

Scotland is an ecumenical task and one to which the Church of Scotland contributes along with other denominations as partners in the gospel." If a particular community is well served by another denomination, there may be no need for the Presbytery to duplicate that. Where a community is equally well served by the Church of Scotland and another denomination the Presbytery should explore what local possibilities there might be for recognising each other's ministry so that resources can be used elsewhere.

- c. **The poor:** The General Assembly has repeatedly affirmed that the gospel imperative is priority to the poor. At a time when resources are scarce, it is tempting to take away from the most marginal communities where churches are often very fragile and small. However pressing the reasons may be locally, this must be resisted because it makes a mockery of the gospel and the repeated commitments of the General Assembly.
- d. **Whole people of God:** This material's primary aim is to assist the church in making the most effective use of paid ministries. However this takes place in the context of the ministry of the whole people of God. The Commission noted that "the living out of the commitment of Article III may well involve an increasing number of communities where the ministry is exercised largely by the eldership and membership of the Church, albeit under the oversight of an ordained minister." Therefore a further principle to guide Presbyteries in their deployment of ministries is how they might be used to encourage and enhance the ministry of the whole people of God.
- e. **Congregations:** The church has "a commitment to maintain worshipping, witnessing and serving Christian congregations throughout Scotland." One of the ways in which the gospel finds visible expression is in committed congregations under the power of the Holy Spirit. They both express the gospel and commend the gospel. In their planning, Presbyteries will identify congregations that are

outward looking, which engage with their communities and the wider church and consider how they might build on these strengths.

- f. **Mixed economy:** Whilst affirming the importance of the Parish system and recognising the importance of a sense of 'place', the Special Commission stated that this needs to be expressed in a variety of ways. It quotes Martyn Percy, "For the Church to find its place in the modern world, it will have to create new spaces for new communities and different opportunities for differentiated niche groups." While in many communities the sense of place is best expressed in something physical and tangible, that is not universally true. The church will need, for example, to discover how to relate to those whose belonging is primarily through networks or the virtual world.
- g. **Financial responsibility:** Presbytery Planning does *not* mean ensuring that congregations which make a net contribution to central funds take priority. Nonetheless a degree of financial realism is required and it is appropriate that some consideration is given to congregational financial responsibility. Some congregations are more generous than comparable ones and all congregations are expected to make a financial contribution appropriate to their means. At present one third of congregations are net contributors and two thirds are net receivers. However, per

capita giving can be much higher amongst some of the poorest congregations than it is in some of the wealthiest. It makes sense for Presbyteries to consider the complex financial picture and allocate ministerial resources to congregations that take their financial stewardship seriously.

- h. **Buildings:** There is a connection 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.

6. These principles do not offer a simple template for Planning. It is acknowledged that no two Presbyteries will apply them in precisely the same way. What is critical, however, is that all Presbyteries begin by taking seriously the primary commitment to mission. In doing that, each Presbytery will want to consider how the secondary principles affect the way they plan for mission. Wisdom, judgement and balance will be needed in deciding how much importance should be attached to each one.

SOCIAL CARE COUNCIL

May 2015

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Support and promote the dual role of the Social Care Council to:-
 - a. Resource the Church in the specialist area of social care. *(Section 2c (2))*
 - b. Oversee and govern the work of CrossReach as the Church of Scotland national provider of social care services. *(Section 2c (1))*
3. Instruct the Council to appoint a Social Care Mission Officer to take forward the work of the Council in resourcing the Church and bring a development plan to the 2016 Assembly in order to re-imagine the social care efforts of the whole Church. *(Section 2c)*
4. Instruct Presbyteries and local churches to engage with CrossReach in two main areas of support; Prayer and Getting Alongside and instruct those presbyteries that do not already do so to include a special focus on their agendas on the work of the Social Care Council. *(Sections 2a & 2b)*
5. Note the challenges to long term financial planning in complying with the terms of local authority framework agreements and invite the Moderator to write to the Scottish Government and the Convention of Scottish Local Authorities on this matter. *(Section 3.3c)*
6. Note the urgent need to implement an Income Generation Strategy and encourage Church of Scotland members, in addition to their normal church giving, to support CrossReach as their chosen charity. *(Section 3.3b)*
7. Note the importance of CrossReach Week in promoting the social care mission of the church and encourage the whole church to celebrate CrossReach and Social Care Sunday on Sunday 15 November 2015. *(Sections 2b i & ii)*
8. Welcome the partnership working with other Councils and Committees and urge the Council to continue to identify areas of mutual interest and collaborative working. *(Sections 2b v, vi & vii)*

REPORT

"It is they who dream bright dreams that in the end deliver do not be afraid or ashamed to announce your splendid hopes. It is enthusiasts the world needs." Archibald Charteris

1. Introduction

Our Report to the Assembly last year covered the two 'faces' of the Social Care Council:-

1. The Inwardly Facing Council.
2. The Outwardly Facing Council operating as CrossReach.

We reported on the work of the Council's Church Involvement Working Group which explored a two way engagement between the Council and the Church and the importance of working together at a national and local level to support and further the mission of the Church through social care initiatives.

We proposed that over the ensuing year we would address 4 tiers of engagement:-

1. **Prayer** - 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 across the whole Church.
2. **Getting Alongside** – Opportunities for ways in which local churches, individuals and groups can 'get alongside' locally based CrossReach national projects to support the mission of the Church
3. **CrossReach National** – The services provided by the Council, operating as CrossReach, through three main operational sections; Adult Care, Services to Older People and Children and Family Services.
4. **CrossReach Local** – The exploration of establishing 'CrossReach Local' under which local church social care initiatives can be developed and supported. We intimated that we would work with some key partners to explore and develop this idea.

The main thrust of this report to the General Assembly is to report on progress on each of the four tiers of engagement over the last year and in the words of Archibald Charteris (often credited with the development of the Church's

social care work in the latter part of the 19th Century) to outline our 'splendid hopes' for the future development of engagement with the Church.

2. (a) Prayer

During the past year we have produced a revised prayer diary which has been well received by our prayer supporters. Featured services have provided 'prayer topics' rather than written prayers which has enabled people to pray for specific challenges or issues in the service. In order to reflect the fact that we are all involved in the mission of 'serving communities' we have featured the following local church social care initiatives:-

The Grassmarket Community Project

St Andrew's Church, Arbroath

St Andrew's Church, Bo'ness

Any churches that operate local social care initiatives are invited to contact us if they wish to be featured in our prayer diary which is published 3 times per year; email bdd@crossreach.org.uk

We have been encouraged that over the last year more people throughout the Church have contacted us specifically to support our work in prayer. This is in addition to our range of worship resources for congregational and individual use. We are committed to develop these resources further and to use web based, online and social media outlets.

2. (b) Getting Alongside

- i. **CrossReach and Social Care Sunday** – The first CrossReach and Social Care Sunday was held on Sunday 2nd November when congregations were encouraged to reflect on and celebrate the social care initiatives which form part of the mission of the Church across Scotland. We were grateful to the then Moderator the Very Rev John Chalmers for his support in promoting this across the Church,

and in being involved in a national service in St George's Tron Church, Glasgow which also launched CrossReach Week.

- ii. **CrossReach Week** – It was of incalculable value to CrossReach, particularly in the promotion of our work, for the Moderator to devote a week of his moderatorial year to serving the organisation, hosting events and visiting projects. In a varied and busy week the Moderator:-

- Visited Bellfield, the newly refurbished home for older people in Banchory.
- Met service users and staff at the Bungalow, a residential service for young adults with learning disabilities and complex needs in Stonehaven.
- Hosted an evening reception in the Moderators Flat for staff and volunteer award winners.
- As a keen and proficient golfer spent a morning with boys from our two residential schools giving them golf tuition.
- Took part in 'CrossReach Question Time' attended by CrossReach Managers at which he was joined on the panel by Alan Baird, Chief Social Work Adviser and Dr Sally Bonnar, Convener of the Social Care Council.
- Spent time with staff and service users at Cunningham House, a residential service for homeless people, and met volunteers from St Giles Cathedral who support the service.
- Facilitated a dialogue with staff from the Children and Family Services Section and key partners exploring some of the issues deriving from CrossReach's experience of encountering prejudice, poverty and postnatal depression in their everyday work.
- Met people who have moved on from Cunningham House and are now supported by the Rankeillor Initiative to maintain their recovery from addiction.
- Visited Grassmarket Community Project to see the value of working in partnership
- Held a service of thanksgiving at Charis House

- Joined with service users at the day opportunities project for people with learning disabilities in Threshold Edinburgh.

- Attended a workshop presented by the Services to Older People Section featuring, OOMPH, Heart for Art, and Playlists for Life, presented by Sally Magnusson. (These initiatives are expanded on later in this report.)

- iii. **Your Charity Changes Lives Leaflet** - On CrossReach and Social Care Sunday we set ourselves a challenge to try and reach as many people attending a Church of Scotland on that day. A leaflet was produced on the work of CrossReach and 115,810 copies were circulated. We are grateful to Ministers, our many congregational contacts and other volunteers who distributed the leaflets. Since this was the first such initiative we were encouraged by those people who completed a return slip offering to pray for our work, fundraise, volunteer, work for us or support us financially.

- iv. **Presbytery Updates** - We have begun regular communication with every Presbytery so that the Church is better informed about our work and therefore better able to pray for and get alongside us. Towards the end of each month, all Presbytery Clerks receive an email copy of our Presbytery Update, which tells the ongoing story of our work to support people in Christ's name. The Update is sent out in time to be included in Presbytery meetings and newsletters. We have had positive feedback from several Presbyteries who value being kept up to date on our work, and who feel more closely connected to CrossReach through this regular communication.

- v. **Links with the Church and Society Council** - Hosting a conference with Church and Society Council on 22nd November was an excellent opportunity to discuss how CrossReach can work alongside the rest of the Church to serve our local communities. We were able to speak about recent

innovative initiatives such as; our Dementia Ambassadors, Prison Visitors' Support and Advice Centre and the government-funded, ecumenical Daisy Chain Early Years Project. We were also able to showcase one of the Church-based, volunteered social care projects that CrossReach is helping to develop through local partnerships. The fact that we cover such a spectrum of service user groups as a national provider and also support small, voluntary projects reflects the huge positive impact we can have on Scottish society as we work alongside other Councils of the Church. Based on the response from participants discussions are taking place to run a further joint venture. The Secretary and Convener of the Church and Society accepted an invitation to address the Social Care Council in which areas of common interest were explored. This invitation was part of a wider strategy to invite representatives of all the main Councils to address the Social Care Council on areas of mutual interest.

- vi. **Engagement with the Youth Assembly** - We were pleased to be invited to the National Youth Assembly in August to share our work with delegates. Delegates wanted to focus on our work supporting people who have family members involved in the criminal justice system, and they made a generous donation to our Perth Prison Visitors' Support and Advice Centre. In November, members of the Youth Assembly volunteered to help us distribute our 'Your Charity Changes Lives' leaflets on CrossReach and Social Care Sunday. Our ConneXions project has also been developing links with COSY through their Youth Partners training events. ConneXions presented at the Youth Assembly's Community of Faith conference in February on Working Together and Building communities.
- vii. **Annual DVD** – Following on from the success of the DVD distributed in 2014 we will issue a resource

for Churches and church members from footage of the 2014 CrossReach Week. The film will follow the events of the week, giving an insight into the work CrossReach staff are doing every day. Also forming part of the film will be study questions to help congregations, small groups and individuals to think through what it means to reach out into Scotland's communities and offer social care in Christ's name. Viewers will be challenged and encouraged to get alongside the social care work being done in the name of the Church of Scotland.

- viii. **Church of Scotland Guild** - Links with the Guild have been strengthened over the year particularly with the appointment of some Guild members to our Council, one of whom is the official link between ourselves and the Guild. The General Secretary and National Convener of the Guild addressed the Social Care Council in February of this year and it is hoped at the Assembly to launch some pilot projects with the Guild.

2. (c) CrossReach Local

Our discussions with three key partners, Very Rev Albert Bogle, Rev Dr Richard Frazer and Rev Martin Fair, all of whom have significant local social care projects has enabled us to refine how we believe the Council can resource the wider Church of Scotland.

The Council has traditionally focussed on the provision of social care services throughout its history and currently, through CrossReach, is seen as a national provider. It would be fair to say that there has been little emphasis on initiatives attached to individual churches partly due to the fact that these have been limited in number. However there are now a growing number of churches that are looking at ways in which they can serve their communities as part of their mission and that of the whole Church. Other Councils traditionally have a role to 'resource' the Church in particular specialist areas. The discussions with our key partners have focussed on the need of the church not specifically for CrossReach 'franchises' at local level,

although this may ultimately develop, but to be resourced in the specialist area of social care. This is not about seeking to take over the work being done locally, it is purely about being able to resource, celebrate and support this work, develop new work where possible and ensure that those who are doing caring work in Christ's name throughout our communities are not overlooked, unsupported or unacknowledged.

We recognise that the church is not just the soul of a community, it should also be the heart. By being the soul of the community, we offer the ordinances of religion providing worship, pastoral care, mission and outreach to our communities. By being the heart, we offer a variety of forms of social care depending on the resources available to us and the context in which we operate. Historically, the Church has been at the heart of pioneering a variety of forms of care and support. From providing a school for every parish to offering poor relief, from creating structures that foreshadowed the welfare state to founding CrossReach itself, the church has been in the vanguard of shaping models of community care for many centuries. The priority therefore is for the Council, (for both practical and theological reasons) alongside the provision of a national service through CrossReach to develop its role to be a source of support, help and encouragement to the whole church to offer social care to the communities in which our congregations worship, (in other words, the whole of Scotland). In addition, members of congregations are often best placed to identify need in their communities, to act as a link between professional care providers and their clients and to offer time, talent, money, prayer and practical support to caring initiatives.

Many congregations offer a variety of forms of social outreach and community care already and as a result of our discussions over the past year we believe that the Social Care Council might usefully assist in making that work more visible, more effective and indeed enable the development of new initiatives. Some of the ways in which this support might be offered are:-

- **Regulatory, Workforce and Procedural Guidance** – There are many regulatory and legislative requirements which might at first sight seem insurmountable at local level. From its experience as a professional provider the Council is in a good position to give guidance on a range of issues.
- **Information Sharing** – As many have said, “there is no point in re-inventing the wheel”. Good practice in one area can often be replicated in another, but sometimes we simply do not know what is happening just down the road. Social Care Council proposes the production of a web based social care resource for enabling the church to share best practice, inspiring ideas and providing a range of resources including policies and procedures, useful contacts and sources of information. Such a resource would also help us as a church to better understand, nurture and resource the full range and scope of the work being undertaken at local level, in response to Christ's call, “For as much as ye did it unto the least of these, ye did it unto me”. Matthew 25: 40. This resource will be launched at the General Assembly as part of a fringe event.
- **Facilitating Partnerships** - With the development of a web based resource the Council will be in an ideal position to facilitate partnerships between local church projects and help assist in identifying potential partnerships from its knowledge of the wider voluntary sector. Indeed there may well be opportunities to explore local partnerships with CrossReach as is the case with the day centre for older people which operates from the Parish Church in Bankfoot. Heart for Art for people with dementia also presents opportunities at a local church level.
- **Finance and Funding** - Social Care Council can prepare resources to advise congregations on how to develop their own social care initiative and do so in such a way that these harmonise with the need to raise funds for congregational life and to support the wider work of the church. There are a number of congregations that have already found ways to develop social care initiatives that stand alongside other financial commitments. By offering advice the Council hope to

make it less daunting for congregations to get going on initiatives for social care without being hampered by the time that might be required to work out how to do this alongside other ongoing commitments. This is about sharing best practice, about signposting to places of help and creating a database of potential sources of funding for local initiatives which often as a national provider CrossReach is unable to access.

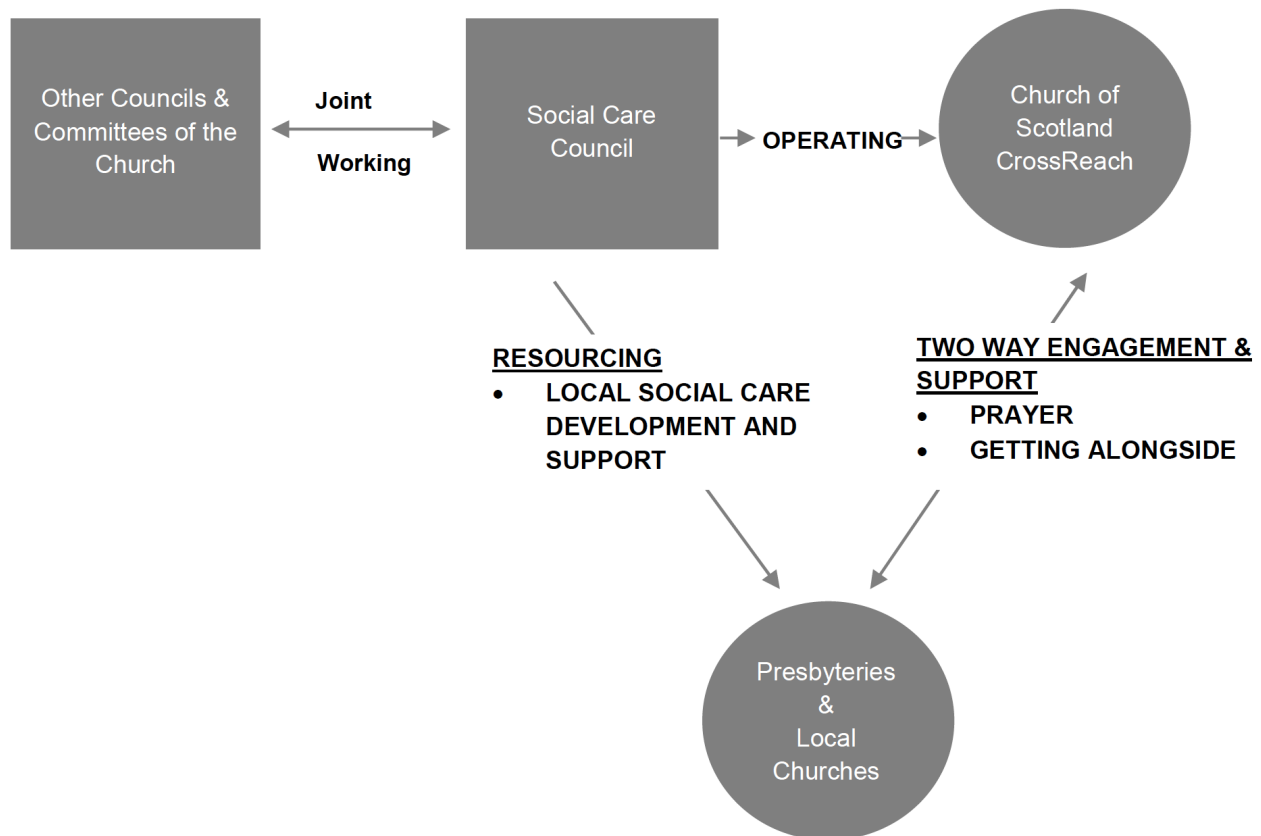
- **Working more closely with other Councils of the Church** – It is clear that there is an overlap between much of the work being done by CrossReach and local congregations and other councils of the church. In order to do this more efficiently, and especially to support our communities, the poorest and most vulnerable, we need to find ways of doing things in a more joined up, co-operative and creative way. Much of the caring work undertaken by CrossReach and by local congregations working in their communities does much to alleviate harm, unhappiness and social need. The saving to the nation in both financial as well as in terms of overall wellbeing is immense. As an organisation the church needs to be in a position both to report on the outcomes it achieves in terms of community wellbeing, but also advocate a greater degree of investment in social care that works and

makes a difference.

In order to provide a resource to the Church and build up ways in which it can support the wide mission of the church, the Council will fulfil a dual but complimentary role:-

1. It will continue to oversee and govern the work of CrossReach which will continue to be seen as the Church of Scotland national provider of social care services. As part of the Church of Scotland mission, CrossReach will still require two way engagement with presbyteries and local churches particularly in the two current areas of support, a) Prayer and 2) Getting Alongside.
2. In a similar way to other Councils it will 'resource' the Church at local and national level in the ways outlined in section 2 (c) in the specialist area of social care.

The 'positioning' of the Council with this dual function over the coming year is illustrated in the following diagram.



In order to take this initiative forward we will appoint a Social Care Mission Officer who will address the proposals to “resource” the church and bring a progress and further development plan to the Assembly in 2016. As part of the scoping of this initiative the Officer will hold a workshop for all interested parties where the above issues will be shared, discussed and action points agreed in order to re-imagine the social care efforts of the whole church.

3. CrossReach National

“Your Charity Changes Lives be part of it”

“This service is my 1 hour of sanity in the week.”

“I could not have coped without this service in my life at the moment.”

“I consider myself very lucky to be living here”

“The service has already changed my life for the better and more is still to come”

“Would come every day if I could”

“The service continues to exceed all my expectations for my mother’s care.”

“.....the thoughtful care given to her and us as a family, emphasises the quality that is achieved through countless small acts by many people which together, demonstrates genuine Christian love.”

3.1 The Council, operating as CrossReach has continued over the past year to provide life changing services in over 70 locations grouped under three main sections:-

1. Adult Care - providing services in criminal justice, for homeless people, in learning disabilities and mental health and substance misuse.
2. Services to Older People - providing residential care, residential care for people with dementia, day care and Heart for Art.

3. Children and Family Services - delivering services in care and education, early years, prison visitors support and advice centre, counselling and recovery.

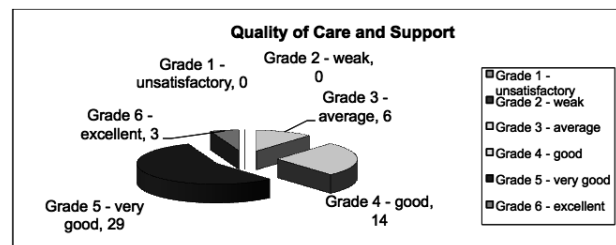
(A full list of services across Scotland is attached at Appendix A of this report)

3.2 Our service user survey reinforces the fact that CrossReach as the Church of Scotland Social Care Charity ‘changes lives’.

96.88% of services users who responded to the survey agreed that their quality of life is better because of the service that they received with 53.44% strongly agreeing and 43.44% agreeing.

98.96% of service users who responded to the survey agreed that they feel supported and well cared for in the service with 61% strongly agreeing and 37.96% agreeing.

Not only does the work carried out change lives but the quality of service is acknowledged by the Care Inspectorate in the gradings applied to our registered services as a result of their inspections.



33 Services retained the Customer Service Excellence Award in their annual assessment. Customer Service Excellence is a government standard for quality accreditation. The standard tests in great depth, areas that research has indicated are a priority for customers. There

are 5 criteria to the Customer Service Excellence assessment namely:

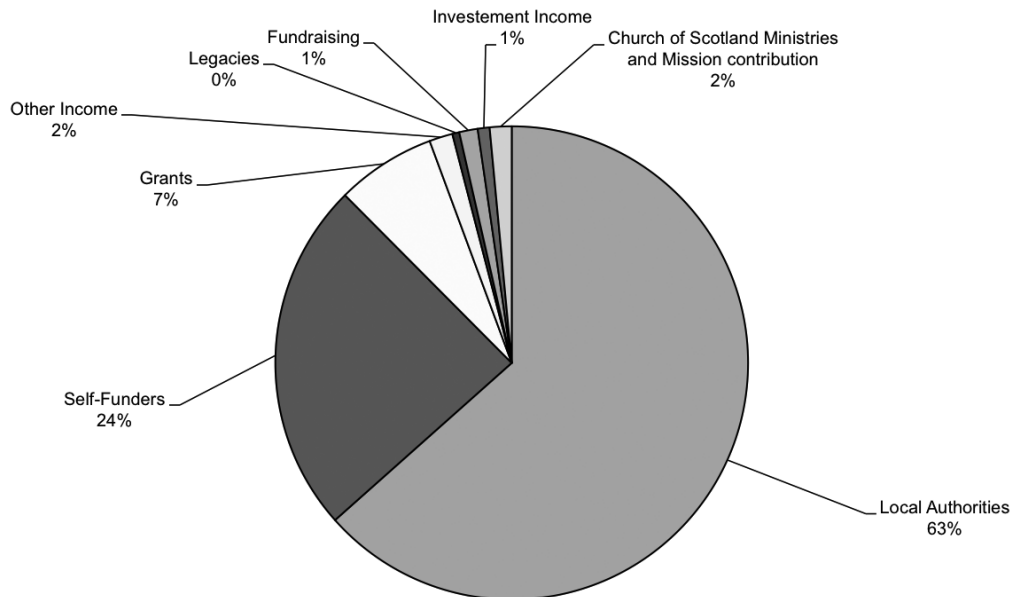
- Customer Insight
- The Culture of the Organisation
- Information and Access
- Delivery
- Timeliness and Quality of Service

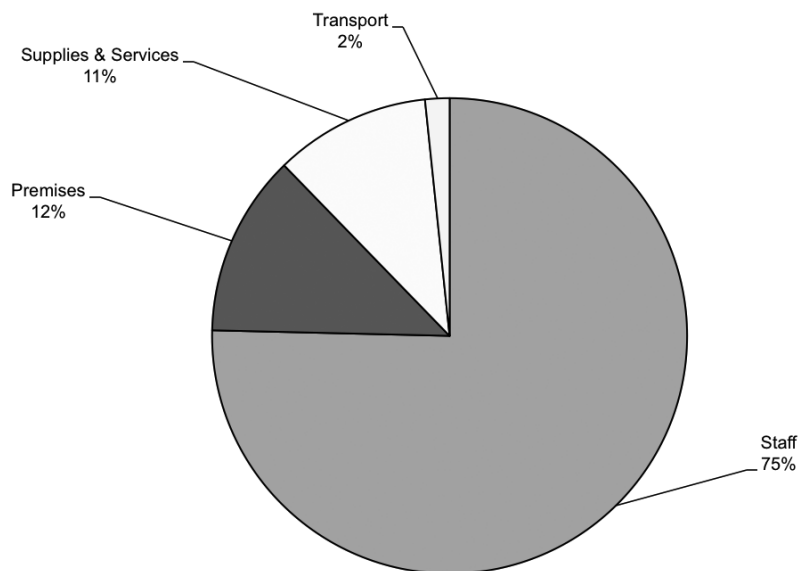
3.3 Challenging Environment - The organisation has operated in a challenging financial environment throughout the last year. A significant amount of our income comes from local authorities and public bodies all of whom are facing financial challenges. Some examples of these challenges are:-

3.3a Finance - In the financial year to December 2014 the organisation had a total income of £46m. Less than

2% of this income came from Church funds. The following tables provide a breakdown of the incoming and outgoing resources of CrossReach in 2014. As reported to the General Assembly in 2014 we are currently investing over £3.1m to provide fit for purpose care and education services for young people, phased over 3 years. As a result of significant financial pressures, excluding the Children and Family investment we operated with an operating deficit of around £1m. Although, this figure is considerably reduced compared to the average over the past 5 years it is not sustainable and Council is embarking on year 2 of a 3 year recovery plan to achieve a breakeven budget. Despite the challenging financial environment in which we operate and excluding the Children and Family investment the organisation performed close to budget for the full year.

CROSSREACH INCOMING RESOURCES 2014



CROSSREACH OUTGOING RESOURCES 2014

3.3b Income Generation - Alongside the challenging external financial environment the organisation has seen a significant decline in legacies which have, for many years, formed part of the core funding for the organisation. This decline has been particularly noticeable over the past 5 years and legacies received in 2014 were one tenth of the annual average over the past five years. Assuming that this trend continues this presents a major financial challenge to the organisation. Accordingly, in 2014, the Council appointed an income generation task group to look at all aspects of income generation. 2015 will see the start of a major income generation strategy with a target of raising at least £650,000 over the next 3 years. Part of the strategy will be to seek support from Church of Scotland members. It is known that many members, in addition to their own church giving, support charitable causes and it is proposed that as part of the Church of Scotland they consider their 'own' charity, CrossReach in considering their charitable responsibilities.

3.3c Framework Agreements - A framework agreement is an agreement or other arrangement by one or more buying authorities and one or more service providers which establishes the terms (in particular the terms as to price and where appropriate quantity and quality) under which the service provider will enter into one or more contracts with the contracting authority in the period during which the framework applies. The duration of a framework agreement must be limited to a 4 year term except in exceptional circumstances.

On one level, framework agreements are attractive since in most cases they give CrossReach preferred provider status. This, in many but not all cases, gives greater predictability in terms of services which will be purchased under the agreement.

On another level some recent framework agreements have demanded that the price be set for a two or up to a 4

year period with no guarantee of a built in annual increase. In this case accurate long term, financial planning is challenging and in some cases a 'best guess' given that variables cannot be predicted for a four year period.

Whilst not to co-operate with framework agreements would result in significant loss of service to vulnerable people by CrossReach, it is of major concern to the Council that they require the setting of a price for upto four years with no knowledge of the other financial challenges which might arise during this period.

3.3d Scottish Living Wage - In 2012 the General Assembly agreed a deliverance by the Church and Society Council in relation to the Living Wage:-

1. Support the principle of a Living Wage by encouraging all Church of Scotland employers to pay staff the Living Wage.
2. Instruct the Church and Society Council to support congregations and other Church of Scotland organisations to work towards paying staff at least the Living Wage or to have an action plan in place to do so by 2015.
3. Call on the Scottish Government and Scottish Local Authorities to revise procurement policies in favour of service providers which pay at least the Living Wage.

The Council is absolutely committed to the Scottish Living Wage and would wish to pay this to all employees of CrossReach. However, given that 70% of our income comes from local authorities and other public bodies we are dependent on the funds being made available through such contracts to achieve this. At the time of writing this report, discussions are taking place with a number of key stakeholders which have not been concluded. A supplementary report will be brought to the Assembly once the discussions have been finalised in order to meet the terms of the Church and Society Council Deliverance in presenting an action plan in relation to this matter.

3.3e Rubislaw Park Care Home

In light of the operational difficulties faced in the running of Rubislaw Park Care Home in Aberdeen resulting in significant losses the Council gave careful consideration to a number of options. In discussion with the Council of Assembly it was agreed that Rubislaw should be sold as a going concern to another care provider. At the time of writing, negotiations are at a final stage and it is anticipated that the transfer will take place in April 2015. The Council wishes to express its appreciation to all staff who have worked tirelessly to provide the service, many of whom have elected to continue employment with the new care provider.

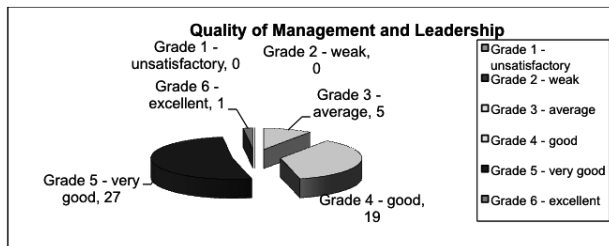
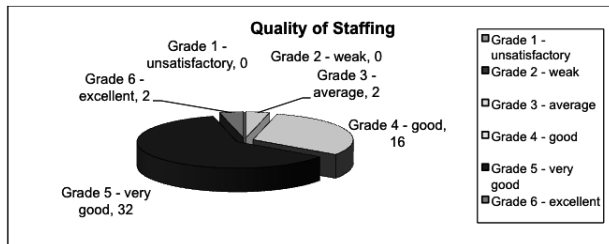
4. Staff

Details of the number of staff employed compared to the previous year form part of appendix B of this report. It is our staff that day in day out provide and sustain the services in the name of the Church of Scotland. They are valued by those people who use our services as reflected in our recent service user survey:-

98.87% of services users who responded to the annual survey agreed that they are treated fairly with 62.06% strongly agreeing and 36.81% agreeing.

98.81% of services users who responded to the annual survey agreed that staff are polite and friendly with 74.2% strongly agreeing and 26.41% agreeing.

Staffing and Quality of Management and Leadership were further covered by the Care Inspectorate in the gradings applied to our registered services as a result of their inspections.



Staff commitment to improving quality of service is further evidenced in the number of staff who were recognised for gaining a qualification at our annual CrossReach Service of Celebration in May 2014. As of 3rd February 2015 our qualified staff level, calculated on the percentage of fulltime hours worked by staff, was 61.2%. :-

Award	Staff Awarded at Awards Ceremony 2014
SVQ Health and Social Care Level 2	3
SVQ Health and Social Care Level 3	26
SVQ Health and Social Care Level 4	6
HNC in Social Care	6
BA in Social Care	1
PDA in Supervision	12
PDA in Administration of Medication	22
PDA in Leadership and Management	1

Leadership and Management Awards	2
TOTAL	79

At the same Service 16 staff were recognised for achieving 20 years service and 1 for achieving 30 years service. In addition the following awards were presented:-

Ian Manson Award for Excellence

The Bungalow Staff Team, Stonehaven

Ian Manson Award for Adult Learner of the Year

Mary Therese McCabe, Rainbow House

CrossReach Employee of the Year Award

Douglas Freeland, Threshold Edinburgh

Volunteer of the Year Award

Millicent Evans, Threshold Glasgow

External Recognition - At the Scottish Care Awards Gwen Anderson from Queens Bay Lodge in Edinburgh won the 'Meaningful Activity Award' and Janis Grubb from Bellfield in Banchory was a finalist in the 'Management and Leadership Award' category.

Cost of Living Rise - It is a source of real concern and disappointment to the Council that they were unable to grant staff a consolidated cost of living increase in 2014 and were only able to give all staff a one off £100 payment in December 2014. This is not a tenable long term position and the Council are committed to continuing discussions with funders and employee representatives to try to seek ways to address this without affecting the long term sustainability and viability of the organisation.

Appreciation of Staff – The Council wishes to place on record its appreciation of all that the staff do to provide quality services resulting in changed lives in what are regularly challenging and tiring circumstances.

5. Innovation

5.1 Commissioners, on the day on which the Social Care Council report is presented will receive a copy of our

annual review which will give a more detailed overview of the transformational and life changing work carried out by CrossReach in Christ's name and in the name of the Church of Scotland. However one of the key 'drivers' to the success of the organisation is its ability to continually innovate and reflect the changing face and demands of the social care market place. As a conclusion to the report there follow some examples of innovative and creative work which is taking place across the organisation or is planned for the future.

5.2 Gaelic initiative - A recent partnership between Cameron House, which offers enhanced support for people who have dementia and their local Gaelic primary school (Bun Sgol Gaidhlig Inbhir Nis), gave Gaelic speaking residents the opportunity to informally chat with participating children. The success of the initiative was highlighted in September 2014 at Scotland's Dementia Awards, where it was recognised as "Best Innovation in Continuing Care." The publication of the CrossReach News in Gaelic has been warmly welcomed.

5.3 Allarton - Allarton, situated in Glasgow's west end is a residential Care Home for 12 people with severe and enduring mental illness. The building no longer meets our aspirations due to its age and lack of amenities. Plans are well advanced to lease new purpose built premises from Partick Housing Association. The cost of the build has been around £1.6m and has been sited close to the existing Allarton, ensuring residents can continue to use existing services in the area which are familiar to them. The site will provide a mix of affordable family accommodation and social housing along with the supported living facility for the current residents of Allarton. The plans include twelve bedrooms to be contracted by Glasgow City Council plus an additional three bedrooms we intend to use for new opportunities such as respite. There is also a large indoor recreational space which could be used for additional drop-in support facilities if needed in the future. The new facility will bring state of the art building design to complement the high standards of care and support provided resulting in residents enjoying an environment in which anyone would be pleased to live.

5.4 OOMPH - 'Our Organisation Makes People Happy' was set up in 2011 with the aim of transforming and improving the quality of lives for older people. The sessions increase the levels of physical strength and mobility in people and research has shown that there has been a reduction in falls and improved social interaction. This service is being rolled out across all our Services to Older People.

5.5 Recovery Volunteers - It has long been appreciated within substance misuse and mental health services that positive activity plays a major part in people's recovery and wellbeing. As highlighted in a previous report to Assembly, for the past 3 years CrossReach has offered a Recovery Volunteer Training Programme, equipping former service users who want to give back to services. The programme covers recruitment, induction, basic training and identification of appropriate volunteering opportunities over a period of approximately 6 months. The aim is to provide volunteering opportunities which ensure a real experience of services and to put in place appropriate training to provide a positive volunteering experience. It is encouraging to report that three of the graduates from this programme have now gained employment.

5.6 Sunflower Garden Project - The official launch of the Edinburgh Befriending Consortium took place in the City Chambers. This is an exciting collaboration between Children 1st, Sunflower Garden Project and Broomhouse Befriending Project. It supports young people across Edinburgh who are affected by substance misuse in their family and who may be particularly isolated and unable to take part in activities. This represents a great community based addition to the work of the Sunflower Garden Project.

5.7 Hope and a Life Worth Living - Heart for Art Exhibition - Much has been said in previous reports to Assembly of the significant impact of the Heart for Art projects across the country supported by the Guild as one of its funded projects. The impact of therapeutic art for people with dementia has proved to be hugely beneficial and artists have produced some stunning work as part

of their attendance at Heart for Art classes. We were delighted to be able to stage an exhibition of their work in the House for an Art Lover in Glasgow. An extract from the exhibition catalogue reads:-

"Demonstrating that people with dementia have amazing abilities for emotional and procedural learning, the Heart for Art Exhibition is silent evidence shouting out against the societal barrier-building preconceptions regarding dementia. Charged with emotion, the masterpieces are visibly filled with love, fear, compassion and so much more."

5.8 Research Project - Counselling Service Managers Jacqui Lindsay and Anne Goldie were invited to publish their research with Prof John McLeod on the client experience of counselling both at the BACP and EACP conferences in London and Copenhagen.

5.9 Playlist for Life - Sally Magnusson founded Playlist for Life in 2013 after being impressed by the effect of personally meaningful music on her late mother's dementia and then researching the evidence for her memoir *Where Memories Go: Why Dementia Changes Everything*. The core work is to encourage families and other caregivers to offer people with dementia a thoughtfully compiled and highly personal playlist, delivered on an mp3 media player device such as an iPod, of the music that has been meaningful to them during their life. In partnership with Playlist for Life we will be starting a pilot in 10 services in 2015.

5.10 Threshold Glasgow Day Opportunities - We are providing opportunities to people with disabilities to help design services which meets their aspirations for a full life. Services are increasingly moving away from building-based "traditional" activities, to provide more personalised activities consistent with Self Directed Support legislation. This includes accessing mainstream leisure facilities such as Bowling, Cinema, Yoga, Heritage group, Glasgow Tours, Arts and Crafts, Football, Snooker, Music and Drama, Creative writing and much more. Since launching the Day Opportunities service the main focus has been service user

involvement. This has seen the further development of more user friendly language and pictorial prompts in all our documents thereby empowering people who use our services to share their experiences and opinions.

5.11 Dementia Ambassadors - CrossReach has become the first social care provider in Scotland to appoint a 'Dementia Ambassador' in every one of its services for older people. 56 members of staff have volunteered and been trained to take on these proactive appointments. The benefits of this initiative are reflected in the comments of one of the ambassadors:-

"I've trained all our staff including our gardener and chef to an 'informed level' about dementia and hopefully this will result in an even better quality of care and service for our residents. Families feel relieved that staff have been trained in dementia because they can leave their loved one and know that they are in safe hands."

5.12 Service User Management Committee - The Adult Care Section have set up this management committee which is the driving force behind many of the developments in learning disabilities and is the forum for harnessing service user involvement. Margaret Winchole, the chair of this committee is now a Lay Assessor with SCSWIS, (Care Inspectorate). This is recognition, indeed, of the increasing awareness by regulatory bodies of the importance of service users as active contributors to their support plans and society in general.

5.13 Third Sector Early Intervention Fund - In December 2014 CrossReach received the news that the Children and Families Team would continue to benefit from a Third Sector Early Intervention Fund grant until March 2016. This grant is divided into three parts. Two grants support families at the Daisy Chain Project and the Postnatal Depression Services. Both services work with children experiencing difficulty or disadvantage at the earliest stages of their lives supporting them and their parents to build positive relationships. A third grant aids the work of the Children and Family Services Team, generally, allowing CrossReach to ensure they are well

equipped to meet the aspiration of the Scottish Government's 'Getting It Right for Every Child' initiative and can continue to work with partner churches and agencies to support the progress made in this area over the last 18 months.

6. Appreciation

The Council appreciates the support received from the whole Church. This is evidenced in many ways through volunteering, giving, legacies, prayer and many other

ways. This support makes a real difference to the lives of many of the most vulnerable people throughout Scotland.

In the name of

SALLY E BONNAR, *Convener*

RICHARD FRAZER, *Vice-Convener*

RICHARD BEGG, *Vice-Convener*

PETER BAILEY, *Chief Executive Officer and Council Secretary*

ADDENDUM

Rev Dr Richard Frazer concludes his term as Vice Convener at this General Assembly. The Council wishes to record its sincere thanks for his dedicated service and leadership during this time. He has contributed significantly to the work of the Council and brought a wealth of experience and knowledge especially from his pioneering involvement in the Grassmarket Project. Deeply committed to issues of social care and social justice he is passionate in his belief that these are fundamental to the mission of the Church at both local and national level and as such has been a major contributor to the Council's initiatives in relation to Church Involvement. His insightful and sensitive chairing of the recently formed Quality, Compliance and Improvement governance group has furthered the Council's commitment to continuous improvement. We thank God for Richard's Christian example and creative enthusiasm for the work of the Council. We wish him well as he pursues further areas of service within the Church.

In the name of

SALLY BONNAR, *Convener*

RICHARD BEGG, *Vice-Convener*

PETER BAILEY, *Chief Executive Officer and Council Secretary*

APPENDIX A

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)

Children and Family Services

Ballikinrain School (Balfron)

Geilsland School (Beith)

The Daisy Chain (Glasgow)

The Mallard (Glasgow)

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)

Make it Happen (Edinburgh)

Services to Older People

- Achvarasdal (Thurso)
- Adams House (Elderslie) – *Dementia*
- Auchinlee (Campbeltown) – *Dementia*
- Balmedie House (Balmedie)
- Bellfield (Banchory)
- Budhmer House (Portree)

- Cameron House (Inverness) – *Dementia*
- Clashfarquhar House (Stonehaven)
- Cumnor Hall (Ayr) – *Dementia*
- Eastwoodhill (Glasgow)
- Glasgow Supported Living Services
- Heart for 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

APPENDIX B

Comparison of Employee Numbers between 2014 and 2015

	Full Time		Part Time		Total		Full Time Equivalent	
	2014	2015	2014	2015	2014	2015	2014	2015
Operations Staff	493	446	889	897	1382	1343	1075.22	1027.07
Relief Staff			554	536	554	536	113.46	105.41
Executive, Office Support Staff	62	61	19	22	81	83	71.33	72.02
	555	507	1462	1455	2017	1962	1260.01	1204.50

CHURCH OF SCOTLAND GUILD

May 2015

PROPOSED DELIVERANCE

The General Assembly:

1. Wish the Guild well as it enters a new three year strategy entitled "Be Bold, Be Strong!" (*Section 1.1*)
2. Congratulate the Guild on the success of the Project Partnership Scheme over the 2012-15 period. (*Section 5 and Appendix IV*)
3. Offer prayerful support to the Guild and its new Partnership Projects in the three years 2015-18. (*Section 5.4*)
4. Welcome the on-going work of the Guild in many areas of the Church's work. (*Section 7*)

REPORT

"Be Bold, be strong, for the Lord your God is with you!"

1. Introduction

1.1 The Guild's strategy for the period 2015-18 is "Be Bold, be strong!" We have chosen this to make a statement about how we should approach the short, medium and long-term future of our organisation. The themes within the strategy have been inspired, like the strategy itself, by the words of a well-known worship song. These are "Go in peace" (2015-16); "Go in Joy" (2016-17); "Go in Love" (2017-18).

1.2 It would be all too easy for the Guild, indeed for the Church, to become defensive and introverted when faced with reducing numbers and changing demographics, especially when they are set in the context of a society and a culture where membership and community can be seen as less popular than in the past.

1.3 Over the next three years, the Guild will set out to confound the predictions of doom and seek to restore confidence in our great organisation.

1.4 This is no easy challenge to set ourselves, but we know that it is our calling to serve and to live out the Guild's vocation in terms of "Worship, Prayer and Action".

1.5 What is more, we intend to "Be bold" and to "Be strong", sure in the knowledge that the Lord our God is with us!

2. The Past Year

2.1 During the 2014-15 session, the Guild has once again seen a huge range of activity at local, regional and national level.

2.2 Across the country, thousands of members have given of their time to support the work of their groups, their congregations and their communities and gone beyond that to support the work of the Guild at regional, national and international level.

For that, the whole Church gives thanks.

2.3 Highlights have been many and have been balanced by challenges and difficulties within the office due to staff changes and illness. Throughout, however, we have been

reminded of the way in which the Guild pulls together and supports people in good times and in bad.

2.4 Whilst the work of the Guild has gone on over the year as described later in this report, there has been the backdrop of the instruction from the General Assembly of 2014:

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.

2.5 We have seen this instruction as a very positive outcome from the work of the Focus Group that was reported to the 2014 Assembly.

2.6 The instruction gave the Guild a context within which it could address the future in a positive and enthusiastic way.

2.7 It is never easy to stand back and be analytical and, perhaps critical, of what we know and love so well. But the response to the Assembly's instruction has been both bold and strong and we look forward to sharing the outcome of our discussions with the Assembly, both this year and into the future.

2.8 That said, we also feel strongly that the whole Church should respond to the instruction by contributing to the conversation and by asking itself how it sees the Guild in the local, Presbyterial and national situations. What can the wider church offer? What can it learn from the process on which we are embarked?

2.9 As the Guild, we need to constantly remind ourselves that we are an organisation *within* the Church of Scotland.

2.10 As a church, we have to recognise the same.

3. The Action Plan

3.1 The process of putting together an Action Plan for the future of such a large and widespread entity as the Guild is a complicated one.

3.2 We are faced with the need to balance action and momentum with tradition and security.

3.3 We need to offer leadership and innovation whilst maintaining democratic governance.

3.4 We must look to change practice and operations whilst retaining the underpinning ethos, mentioned earlier, of worship, prayer and action.

3.5 Consequently, the Action Plan that will be presented to this Assembly is not an end-point, but rather a marker on a journey that has already lasted 128 years and which will extend into the future for many more.

3.6 There are many steps along that journey and the need to consult with Presbyterial Councils and, through them, with local Guilds is at the heart of this. That is something which takes time and that is why the content of the Action plan is contained in a supplementary report and why there will always be change and evolution way beyond its adoption.

4. Events over the last year

4.1 The Guild session, as always, was marked by the Annual Meeting in the Caird Hall in Dundee on 6 September 2014.

4.2 The meeting was addressed by the Moderator, Rt Rev John Chalmers, reflecting on the theme for the year "Go, Serve". He began by saying that he welcomed the Guild's 'Brand Loyalty' and hoped that it could be emulated throughout the church.

We were asked to balance service with the need to prepare and to take care of our well-being, particularly in a world where there were what he called two "epidemics"...stress and loneliness.

4.3 Our first guest speaker was Rev Dr Margaret Fowler, a Scot ministering in Jamaica and whose lively and inspiring address spoke of witnessing to those on the margins. Her challenge was to look around our own areas and realise

where people were marginalised by their circumstances and to think how we could minister to them.

4.4 In the afternoon, we heard from John Lowrie Morrison, a Reader in Argyll Presbytery, but best known as JoLoMo, one of Scotland's leading artists, with his vibrant oil paintings of the Western Highlands and other places.

4.5 John spoke about the place of visual art in the church, both in historical and contemporary times and encouraged us to find a place for visual art that perhaps went against some of the traditions of our church.

4.6 Alongside the traditionally wonderful singing of hymns throughout the day, music was led by the Brightons Praise Group, a group which includes both the 2014-15 National Convener, Kay Keith and her sister, Moira Alexander, National Convener in 2003-4.

4.7 All of these added so much to the day, but there is no doubt that the main characteristic was (again, as always!) the sheer joy and feeling of celebration that pervaded the hall from start to finish and beyond.

4.8 In November, the Guild organised its annual Guild Week, a promotional idea that allows local Guilds to tell their own congregations and communities about the work they do and the activities they hold.

4.9 This time, though, we added a National element by organising a "Big Sing" in Perth North Church on 23 November. Around 250 people came from all over Scotland to meet the challenge to "Fill the place and raise the roof!"

4.10 The praise list was chosen by the leadership team, with each explaining their choice before it was sung. An offering of over £800 was taken for the DEC Ebola appeal.

4.11 As well as these occasions, the Guild also held a Project Co-ordinators' Conference, Theme and Topic days, an Educational Representatives Conference and a conference day for Presbyterial Council Conveners.

4.12 In keeping with our desire to work with others in the Church of Scotland, a number of Guild members shared in a planning day for the 2015 National Youth Assembly...something which foreshadows a report to the 2016 General Assembly which the Guild and the Youth Assembly will jointly present on Inter-Generational work in the Church of Scotland.

5. Project Partnership Scheme

5.1 Session 2014-15 sees the end of the present cycle of partnership Projects and the results of the fund-raising aspect of these can be seen at Appendix IV.

5.2 There is no doubt that the scheme plays a hugely important part in the life of the Guild at every level. Being able to raise awareness of issues, to reflect theologically upon them and to be able to support them financially results in so many blessings for everyone.

5.3 We wish our partners well as they continue their work into the future and thank them for the support and friendship that we have experience over these past three years.

5.4 Looking ahead, we are excited to see new relationships grow and develop over the next three years as we work on these projects:

5.4.1 *Ascension Trust, Street Pastors*

This is a project working to extend the challenging and extremely valuable work of Street Pastors, getting alongside people in their difficult times.

5.4.2 *Care for the Family, Let's Stick Together*

Over 50% of parents who separate do so within three years of having a baby. This project aims to help people work on their relationships to strengthen family life.

5.4.3 *Christian Aid, Caring for Mother Earth in Bolivia*

This project will be working on the parallel lines of addressing third world poverty and climate change through the provision of solar ovens in Bolivia.

5.4.4 *Feed the Minds, FGM in Kenya*

Female Genital Mutilation (FGM) is a difficult and horrific subject that touches the lives of girls in many places and this project aims to support work being done in Kenya, particularly through education for girls.

5.4.5 *Mission International, Haiti Project*

Mission International aims to build a Primary School in Ouanaminthe in Haiti as part of a longer term plan to develop educational centres and services across the country.

5.4.6 *Prospects, All Friends Together*

The Church should, of course, be a place of inclusion and this project works closely with congregations who seek to offer support to people with additional support needs as they attend worship and take part in congregational life.

6. Mary Slessor

6.1 One important aspect of the work of the Guild is its international connections. In our partnership projects and in our relationships with other Churches, we remind ourselves that we can offer service to and learn from people in other places.

6.2 That places is very firmly in the tradition of such partnership that the Church of Scotland has enjoyed over the centuries.

6.3 As an organisation in its infancy in the late 19th century, there must have been great interest in the work of Mary Slessor, a Scottish woman from a humble background who shook the foundations of the culture of Calabar as she worked with the indigenous people.

6.4 So it was a great privilege for us to be invited to share in the ceremonies to commemorate her life one hundred years after her passing. In January, the National Convener attended celebrations in Nigeria whilst the Vice Convener and the General Secretary represented the Guild at the unveiling of a memorial stone outside the Steeple Church in Dundee.

7. On-going Work

7.1 Year on year, we are able to report on the work that is done by and for the Guild in so many areas that remain with us and which the whole Church is called to react to and to comment upon.

7.2 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

7.3 We are glad to continue our involvement with all of these.

8. Church of Scotland Partnerships

8.1 As well as the areas listed above, we continue to work closely with our colleagues within the Councils and Committees of the Church of Scotland,

8.2 Social Care

As we reported last year, we are working closely with the Social Care Council to find ways in which the Guild can be more directly and actively involved in the work of the Council, with opportunities for Guild groups, Presbyterian Councils, the Guild nationally and individuals.

8.3 World Mission

We have worked very closely with the World Mission Council, particularly in connection with activity in Africa. Guild involvement has connected us with Ghana, Nigeria and Malawi and we look forward to extending and developing the various connections we have made to the benefit of all parties.

8.4 Church and Society

The main connection we have with the Church and Society Council at the moment is through the Working Group on violence against women, with the National Convener becoming a member of the group.

8.5 Ministries

The Guild has regular representation at the priority Areas Forum and this area of work is one that offers further potential for co-operation, which we look forward to exploring in time to come.

8.6 Mission and Discipleship

In the past year, the Guild has been represented at the Mission Forum and has run a workshop at the Elders and Session Clerks' Conference. Conversations have also taken place as the Council seeks to develop its work with older people, building on the Guild's "Golden Age" project.

8.7 National Youth Assembly

One of the most fruitful and encouraging areas of co-operation we have is with the National Youth Assembly. The Guild has taken part in planning days for the 2015 event and will be participating in it in August. We also have begun to look at our joint response to an instruction from the 2014 General Assembly to bring a report on Inter-generational learning to the Assembly of 2016.

8.8 Other Church of Scotland partnerships

We are also grateful for the support and advice which we receive from the Human Resources Department, the Law Department, Stewardship and Finance, the Department of the General Assembly and the Facilities Management folk at "121". To the last of these, we offer thanks for the re-decoration of Guild Office, which has made it a more comfortable and welcoming place over the past few months.

8.9 We look forward to building on all of these relationships in the times to come.

9. Guild Leadership

9.1 The Guild Leadership team has been ably led this year by Kay Keith (Dumfries) as National Convener and Linda Young (Kirkcaldy) as National Vice-Convener. They have been supported by Committee Conveners: Marge Paterson, *Marketing and Publicity (Ayr)*, Rosemary Johnston, *Finance and General Purposes, (Perth)*, Judith Park, *Projects and Topics (Dunkeld and Meigle West)* and

Patricia Robertson, *Programmes and Resources (Greenock)*.

9.2 The Guild records its congratulations and best wishes to Linda Young and Rosemary Johnston on their election as National Convener and Vice-Convener respectively for the session 2015-16.

10. Guild Office

10.1 The Guild records its thanks to the staff in Guild Office, whose hard work and commitment do so much to ensure the smooth operation of the Guild at all levels.

11. In Conclusion

11.1 The next few years may well be pivotal in the development of the Guild as we seek to implement the changes and innovations suggested in our Action Plan.

11.2 We ask for the prayerful support of the whole Church of Scotland as we seek to take the organisation forward in the spirit of transforming energy that has epitomised the Guild throughout its existence.

11.3 This is an organisation built on new ideas and we fully intend to continue that tradition into a brave future.
Be bold, be strong!

In the name of the Church of Scotland Guild

KAY KEITH, *National Convener*
IAIN WHYTE, *General Secretary*

ADDENDUM

Kay Keith, National Convener

The Guild wishes to record its thanks to Kay for her year in office as National Convener. Having represented the Dumfries Presbyterial Council on the National Executive for a number of years, she was Convener of our Finance and General Purposes Committee in 2012-13. Kay has led the organisation with a clear sense of purpose and leadership, bringing her energy and enthusiasm to every aspect of the role. She has encouraged and guided us as we have begun to face up to the very real challenges and

opportunities that lie before us. Kay has travelled all over Scotland and beyond, visiting Nigeria as part of the Church of Scotland's representation at the celebrations of the life of Mary Slessor.

We wish her every blessing for the future.

LINDA YOUNG, *National Vice-Convener*
IAIN WHYTE, *General Secretary*

APPENDIX I MEMBERSHIP

The membership numbers for the Guild at the time of writing were:

Members 22,665, of whom 422 are men

Groups 890

APPENDIX II FINANCE

General Fund Income	£	General Fund Expenditure	£
Members' Contributions	181,496	Management and Admin	201,023
Sales of goods	6,028	Objects expenditure	71,662
Donations and Grants	9,111	Cost of sales	9,622
Project support	17,482		
Other			
Total	214,117	Total	282,307

APPENDIX III DONATIONS TO THE WORK OF THE CHURCH

Sums given by Guilds in 2013 were as follows:

To Ministry and Mission funds via congregations	£ 92,321.78
To Congregational funds	£ 345,423.21
To work of the church, including projects	£ 267,643.89
To work outwith the church	£ 96,676.56
Total	£ 802,065.44

APPENDIX IV PROJECT DONATIONS TO 27 FEBRUARY 2015

Comfort Rwanda: Building a Better Rwanda	£ 87,836.65
Crossreach: Heart for Art	£ 132,252.22
Mary's Meals: Making a difference in Liberia	£ 108,228.99
Ministries Council (Priority Areas): Passage from India	£ 82,405.60
Scottish Churches Housing Action: Julius Project	£ 100,611.57
World Mission Council: Out of Africa into Malta	£ 102,050.77
Total	£ 613,385.80

COMMITTEE ON CHAPLAINS TO HM FORCES

May 2015

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Reaffirm the support of the Church of Scotland for all who serve in Her Majesty's Forces as Chaplains, and thank them for their outstanding service to Royal Navy, Army and Royal Air Force personnel and their families.
3. Acknowledge with particular gratitude the dedicated service of Chaplains on operations and the immeasurable support shown by their own families.
4. Commend to the prayers of all members of the Church of Scotland not just our Chaplains but all who serve in HM Forces and their families.
5. Commend to eligible ministers of the Church consideration of service as a Chaplain to HM Forces – Regular, Reserve and Cadet Forces.

REPORT

With the United Kingdom's withdrawal from combat operations in Afghanistan it was hoped that the tempo of deployments and operations would slow. Sadly, however, the expected pause from conflict for the military community post Afghanistan has not materialised. If anything the number and variety of Operations have increased.

Smaller, fast evolving Operations are much more in evidence; there are 600 military personnel helping combat Ebola in Sierra Leone; many personnel have been involved in exercises in Eastern Europe this past year to train and bolster allies or friendly nations; there are over 450 personnel in Afghanistan engaged in helping to train the Afghan military; while in Cyprus and northern Iraq there are over 500 personnel involved combating the threat from the Islamic State organisation.

Altogether over 35 Chaplains from the three Services have deployed this past year to locations as diverse as Cyprus,

Falklands, Bahrain, Gibraltar, Sierra Leone, Chad, Mali, Kenya, Ethiopia, Oman, Qatar, Afghanistan, Iraq, Kuwait, and a variety of other Middle Eastern countries.

Church of Scotland Chaplains have been at the forefront, many have visited or accompanied units on training or Operations. A number of Chaplains are notable for specific deployments:

Padre Jim Francis deployed for 6 months to Kabul with his unit 2 Rifles for a highly successful tour which encompassed the end of the United Kingdom's military involvement in combat Operations in southern Afghanistan and transition to a new training and mentoring role in the capital.

Padre Nicola Frail deployed to Kabul immediately prior to Padre Jim Francis and returned to Kabul to cover Jim whilst he enjoyed a period of Rest and Recuperation in early January.

Padre Chris Kellock was the first Chaplain to deploy with 22 Field Hospital to Sierra Leone in October 2014. A highly emotional tour in very different circumstances for military personnel engaged in combating Ebola. He returned in late January 2015.

Padre Mark Dalton deployed in February to RFA Argus, the 'hospital ship' off the coast of Sierra Leone.

The demand for Chaplaincy therefore remains as high as ever and the need for ministers of the Church of Scotland to offer themselves as Chaplains is still as pressing as ever. Since last year's General Assembly one new regular Chaplain has been recruited to the Royal Army Chaplains' Department but, encouraging as this is, each of the three Services require additional Chaplains for both regular and reserve forces.

Following a long and successful career the Rev Scott Brown QHC retired from the Royal Navy in December. Scott joined the Royal Navy in 1993 and served in a variety of sea-going and shore appointments. He was made an Honorary Chaplain to HM the Queen in 2007 and promoted to be the Navy's senior Chaplain, the Chaplain of the Fleet, in November 2010, only the second Church of Scotland minister to serve in this position. Scott was to lead the Naval Chaplaincy Service through a turbulent period of high intensity Operations and internal restructuring. His leadership was recognised in January when he was appointed a Commander of the Most Excellent Order of the British Empire (CBE).

In the name of the Committee

GORDON T CRAIG, *Convener*
JOHN A H MURDOCH, *Vice-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 ashore¹⁴²

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 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.

¹⁴² Phillip Hammond MP (Secretary of State of Defence) – foreword to 'A Global Force 2011/2012'.

The world is increasingly reliant on the internet and other networked systems, and 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 3 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 Partnership - 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."¹⁴³

As "friend and adviser to all on board' Chaplains will continue to live out their vision for 'Naval Service 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

¹⁴³ Foreword by First Sea Lord, Admiral Sir George Zambellas KCB DSC ADC in the Naval Chaplaincy Service – Branch Strategy.

and reserve roles. As a branch we have seen the retirement of the Rev Scott J Brown CBE QHC BD from his position as Chaplain of the Fleet. Scott will be very much missed and we wish him well in his future life and ministry.

The Naval Chaplaincy Service currently has vacancies for Church of Scotland Ministers, in both full-time and part-time as Reservists. If you would like to know more to know more then please contact the Chaplain Recruiter, the Rev Richard Ellingham on 023 9262 5552, or the Rev Tim Wilkinson, the Principal Church of Scotland and Free Churches Chaplain (Royal Navy) on 07500 815977. 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 Dr Scott J S Shackleton BA BD PhD Royal Navy

Scott moved this year to lead a large team of Chaplains and Pastoral Workers at the Commando Training Centre Royal Marines (CTCRM) near Exmouth. He runs a very busy Chaplaincy Centre which is visited by over one hundred recruits each day. He and his colleagues provide moral and spiritual teaching and pastoral support to every level of the Royal Marines Corps structure, from raw recruit to young officer and senior Non Commissioned Officer. In addition Scott and his colleagues focus on outreach to Service families in the area and providing accessible and challenging acts of worship for the service community.

Rev Stan Kennon BA BD Royal Navy

Stan moved at Christmas from Britannia Royal Naval College, Dartmouth to HMS RALEIGH at Torpoint in Cornwall; shifting his focus from Initial Officer Training to the Initial Training and support of young sailors or Matelows and a variety of specialist naval training departments. Stan brings a wealth of experience and charisma to what is a pastorally demanding and strategically critical job in the formation of the character of a Royal Navy Sailor.

Rev Mark F Dalton BD DipMin Royal Navy

Mark continues to serve at Faslane Naval Base where he

works as part of a team of three Chaplains. Although designated a "non-deploying" billet he is currently preparing to deploy for a short assignment of 2 to 3 months to the West Coast of Africa, working off RFA ARGUS.

Rev Dr Mark Davidson MA BD STM Royal Navy

Mark continues to offer strong and accessible pastoral and spiritual support and leadership to 45 Commando Royal Marines in Arbroath. He manages to balance the commitments of sustaining pastoral care to families and the service community around RMB Condor whilst also getting out "into the field" with the troops. He spent a few months on exercise in America towards the end of 2014 and is currently developing the chaplaincy's presence and reach by appointing a Pastoral Worker, funded by Aggies (formerly Royal Sailor's Rest) to work alongside him. This year Mark prepares to leave 45 Cdo in order to complete the Intermediate Staff and Command Course (Maritime) at the UK Defence Academy at Shrivenham.

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.

Rev Jamie Milliken Royal Naval Reserve

Jamie continues his RNR training at HMS DALRIADA, Govan.

APPENDIX 2 CHAPLAINCY IN THE ARMY

Army 2020 remains one of the army's main focuses for 2015 as the organisation reduces in size to 82,000 Regular troops complemented by 30,000 Reserve soldiers. While this necessary reduction has resulted in some redundancies and redeployments it has also seen an increase in collaboration with our Reserve Forces leading to a more unified and better integrated organisation. This fiscally driven rationale, with its intent to evolve and develop the army for operations in the 21st Century, has also seen the withdrawal of the army from Germany. This large overseas deployment has existed since 1945, first as

an army of conquest and latterly as part of the Cold War and the NATO defence of Europe. "Rebasing", as it is known, is well underway bringing these soldiers and their families back within the borders of the United Kingdom. Around 13,500 troops still serve in Germany and whilst 2020 remains the deadline for all these developments the timings have moved to the right and the plan now is to switch the lights off in the summer of 2018.

Currently three brigades remain: 20 Armd Bde, 102 Log Bde & 7 Armd Bde with a Divisional HQ in Herford under 1 UK Division. The latter – 1 UK Division moves to York in the summer of 2015 which will be the division in command of Scotland and nearly all its chaplains. The Herford base will then close. 7 Armd Bde also moves back to the UK over the next twelve months. 102 Log and 20 Armd Bde will both move in 2016 and 2017 respectively. This will entail regiments like the Scots Dragoon Guards moving back to the UK to be based in Leuchars in June/July 2015. 2 Battalion REME will also move to Fife this summer alongside a company of the Royal Military Police. So there are plans for a significant increase in the army's presence back on these shores.

As in previous years Church of Scotland Chaplains are at the forefront of support to operations. The Rev Chris Kellock (1RRF, Tidworth) was the first chaplain to deploy on Op GRITLOCK, the UK's humanitarian support mission to Sierra Leone to help stem the Ebola crisis. He deployed in November 2014 with 22 Field Hospital to provide pastoral support and resiliency training to all deployed medical personnel. Currently Church of Scotland chaplains are also supporting this training back in the UK preparing British and Canadian personnel, as well as workers of the "Save the Children" charity, for their deployment to the region. The Rev Jim Francis (2 RIFLES, Ballykinlar) has also just returned from Kabul, Afghanistan, following an extensive period in the capital, supported over his R&R period by the Rev Nicola Frail (9 AAC, Dishforth).

The currency of Church of Scotland chaplaincy remains high within the army and there are presently 18 regular chaplains including the Chaplain General the Rev Dr David

Coulter QHC who has been in post since 17 September 2014. The Rev Ben Abeledo has been posted from 51 Infantry Brigade to 42 (North West) Brigade, assuming the role of DACG for the North West of England whilst the Rev Duncan Macpherson remains the DACG at ARTD North. The Rev Paul Swinn continues as the SO1 Chaplain at the APC in Glasgow, overseeing career management and postings.

April 2015 sees the retirement of the Rev Danny Connolly (39 Engr Regt, Kinloss) after a sterling career within the department. He is currently exploring a commission into the Reserves. Also the Rev John Duncan (3 SCOTS, Inverness), who is due to retire in 2016, has been granted an extension to his current post so he can deploy to Cyprus for a United Nations tour in Nicosia (Op TOSCA) from late March.

We currently have five Reserve Chaplains, the Rev Philip Patterson (7 Scots, Perth) being the latest to be commissioned but we continue to hold five vacant Reserve Chaplaincy positions. With the creation of the first new "Reserves/TA" Regiment since WW2, the formation of the *Scottish Northern Irish Yeomanry* (SNIY) brings our Reserve contingent to eleven and we already have a potential chaplain in the frame for this new role. Critically, there remains a lot of opportunity for ministers to serve in the Regular, Reserve and the Army Cadet Force, the latter being the largest youth organisation in Britain. Finally, we could not operate effectively throughout Scotland if it were not for the faithful support of our Officiating Chaplains to the Military (OCM), who remain a critical part of our chaplaincy team and within which there are also vacancies for those with capacity to support this valuable ministry to the families and personnel of Her Majesties Armed Forces. In closing, some of our chaplain's speak to give you a gentle insight into their ministry:

"Towards the end of my time with two Royal Engineer Bomb Disposal and Search Regiments, we recognised and celebrated the contribution of our families. Over the thirteen years of Operation Herrick, Carver Barracks has always had people in Afghanistan. The toll on spouses,

parents and children has been significant and we held a special day to mark their courage and endurance. A commemorative stone was unveiled outside the Village Shop and children were presented with special medals. The irony was that as we celebrated the end of Herrick, some of our families had people back in Iraq. Their work goes on as does the need and opportunity for meaningful Christian engagement."

(Rev Seoras Mackenzie, 33 & 101 Royal Engineers, Bomb Disposal and Search)

"What are you doing here, Padre?" "If I were you, Padre, I wouldn't be on this TAB!" These are the kind of responses that often greet you as you join in PT, or find yourself in a shell-scraper, or somewhere equally unpleasant, in the teeming rain, or blazing sun. This is exactly where the Padre should be, *"with the blokes"*. It may raise an eyebrow, it may raise a smile; it may prompt the shake of a head, but there is the sense that your presence is appreciated. Over the last three years of my ministry with 3 PARA, I have had the privilege of deploying to some interesting places, and taking part in some really challenging training. Whether that be the hills of the bleak Falkland Islands, the plains of Kenya, the forests of Southern France and North Carolina, and the moors of Cumbria and Scotland. In all these circumstances I have witnessed humour, determination, and professionalism from a remarkable group of individuals, whose motto is *'Ready for Anything'*. And as I have walked with them, I have been reminded of our calling as minister to be shepherds for the people. We too must be "ready for anything." Many individuals carry great bergens of "welfare weight", they have their trials and their mountains to climb, and God has called us to go with them, and to minister to them, and their families, speaking a word in season, and offering to share the load."

(Rev Hector MacKenzie, 3 PARA, Colchester)

"3 Rifles went to Kenya in May 2014 for an exercise called EX Askari Storm. For quite a few weeks the soldiers lived and worked in the bush, and for some of them this was the first time they had ever slept *"under the stars"*. As the Padre I got the opportunity to visit the different companies in the areas they were busy in, and usually stayed with a

company for a few days before jumping on a vehicle that was going to the next place. I got so good at this "Kenya-hitchhiking" that the person tracking my movements lost me for a day. Over the radio net a signal was sent out: *"Does anyone have eyes on B11C?"* (Padre's call sign)" After I got in touch with him, he told me that although I walk with God, the Battalion would still need to be updated where I am. It was quite an experience every Sunday to have church service, sometimes under the warm sun and sometimes in a tent, depending what was available."

(Rev Paul van Sittert, 3Rifles, Edinburgh)

In January 2014, I was posted to the newly-formed Royal Army Chaplains' Department (RACHD) Career Management Section at Army Personnel Centre (APC), Glasgow, where I took custody of the appraisal report books and electronic records of every Regular and Reserve chaplain in the British Army.

The RACHD was the last Corps or Regiment to join the APC. Some chaplains feared that we would be swamped amidst the massive, amorphous machinery of the mainstream Army, blurring our distinctives as chaplains. That fear has proved unfounded.

My role is to garner the professionalism, expertise and best practice of the APC in order to manage chaplains' military careers and deliver trust, accountability and transparency. The Chaplain General remains accountable to the Adjutant General for chaplaincy provision across the Army and responsible to the Sending Churches for the care of all chaplains. The Deputy Chaplain General remains Head of Personnel. My remit is to support the Chaplain General's aim of maximising opportunity for chaplains and gaining greatest value from the rich experience and skills that the whole chaplaincy cohort has to offer.

I have to confess to an inordinate fondness for Microsoft Excel spreadsheets. For me, they are a tool of ministry. They ensure that data held on chaplains is accurate and that the advice I offer both to chaplains and to the Deputy Chaplain General is sound and up-to-date. They allow me to track the many changes currently taking place across the Army (especially as units leave Germany), in order to

ensure that the right chaplain is posted to the right place at the right time.

My role is not the direct delivery of pastoral care at the coalface. However, it is firmly about supporting and developing chaplains in order to ensure a more effective ministry to officers, soldiers and families of the British Army in the name of our Sending Churches. That is a great privilege.

(Paul Swinn, Army Personnel Centre, Glasgow)

CHURCH OF SCOTLAND ARMY CHAPLAINS

Regular Army

Rev Benjamin J A Abeledo, CF
HQ 42 Infantry Brigade
Fulwood Barracks
Preston
PR2 8AB

Rev David Anderson, CF
Royal Scots Dragoon Guards
Wessex Barracks
Fallingbostel
BFPO 38

Rev Geoff Berry, CF
4th Bn The Royal Regiment of Scotland
St Barbara Barracks
Fallingbostel
BFPO 38

Rev Daniel Connolly, CF (Retired April 2015)
39 Engr Regt (Air Support)
Kinloss Barracks
Kinloss
FORRES
IV36 3XL

Rev Dr David G Coulter QHC, CF
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
Home Lines
Thiepval Barracks
Lisburn
BFPO 801

Rev Nicola Frail, CF
9 Army Air Corps
Dishforth
Thirsk
YO7 3EZ

Rev Michael Goodison, CF
1st Bn The Duke of Lancaster's Regiment
Somme Barracks
Horne Road,
Catterick Garrison
DL9 4LD

Rev Christopher Kellock, CF
1 Bn The Royal Regiment of Fusiliers
Mooltan Barracks
Tidworth
Wiltshire
SP9 7SJ

Rev David Kingston, CF (Retires July 2015)
4th Regiment Royal Artillery

Allanbrooke Barracks
Topcliffe
Thirsk
North Yorks
YO7 3EQ

Rev Stewart A MacKay, CF
2 Infantry Training Battalion
Helles Barracks
Catterick Garrison
Catterick
DL9 4HH

Rev Hector M MacKenzie, CF
3rd Bn The Parachute Regiment
Merville Barracks
Colchester
Essex
CO2 7UT

Rev Seoras L Mackenzie, CF
39 Engr Regt (Air Support)
Kinloss Barracks
Kinloss
FORRES
IV36 3XL

Rev Neil J McLay, CF
1st Battalion the Princess of Wales's Royal Regiment
Barker Barracks,
Sennelager,
BFPO 22

Rev Rory N MacLeod, CF
21 Engineer Regiment
Claro Barracks,
Chatham Road
Ripon
DL9 3PS

Rev Duncan J MacPherson, CF
DACG ARTD (North)

Infantry Training Centre
Vimy Barracks
Catterick
DL9 3PS

Rev Paul van Sittert, CF
3rd Bn The Rifles
Redford Barracks
Colinton Road
Edinburgh
EH13 OPP

And from The Presbyterian Church in Ireland (PCI)

Rev Mark Henderson, CF
Army Training Centre
2nd Regiment
Pirbright
Woking
GU24 0DT

Rev Colin Jones, CF
Joint Helicopter Command Flying Station
Aldergrove
BFPO 808

Rev Ivan Linton, CF
26 Engineer Regiment
Perham Down Community Centre
Swinton Barracks
Tidworth
SP11 9LQ

Rev Graeme McConville, CF
3rd Signal Regiment
Kiwi Barracks
Bulford
Wiltshire
SP4 9HZ

Rev Norman G McDowell, CF
Army Training Regiment

Sir John Moore Barracks
Andover Road
Winchester
SO22 6NQ

Rev Heather M Rendell, CF
35 Engineer Regiment
Barker Barracks
Paderborn
BFPO 22

Rev Dr S Paul Swinn, CF
SO1 Chaplains
Army Personnel Centre (APC)
Kentigern House
65 Brown St
Glasgow
G2 8EX

Army Reserves

Rev Stephen A Blakey, CF
6th Bn The Royal Regiment of Scotland
Walcheran Barracks
122 Hotspur Street
Glasgow
G20 8LQ

Rev Alan Cobain, CF
71 Engineer Regiment
RAF Leuchars, St Andrews
Fife
KY16 0JX

Rev Louis Kinsey, QVRM, TD, CF
205 [Scottish] Field Hospital
Graham House
Whitefield Road
Glasgow
G51 6JU

Rev Philip Patterson ,CF
7th Bn The Royal Regiment of Scotland
Queens Bks

131 Dunkeld Rd
Perth
PH1 5BT

Rev Christopher J Rowe, CF
32 [Scottish] Signal Regiment
21 Jardine Street
Glasgow
G20 6JU

Vacancy

105 Regiment, Royal Regiment Artillery
301 Colinton Road
Edinburgh
EH13 0LA

Vacancy

225 General Support Medical Regiment
Oliver Barracks
Dalkeith Road
Dundee
DD4 7DL

Vacancy

Scottish Transport Regt
Bothwell House
Elgin Street
Dunfermline
KY12 7SB

Army Cadet Force

Rev Richard Begg
Harfield House
Bonhill Road
Dumbarton
G82 2DG

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 Angus R Mathieson
Edinburgh Garrison & the Personnel Recovery Unit (PRU)

Rev Neil N Gardner
Edinburgh Universities Officers' Training Corps

Rev Stephen A Blakey
HQ 51 Infantry Brigade & 2 SCOTS, Glencorse Barracks

Rev Karen Campbell
Edinburgh
Personnel Recovery Unit

Rev William MacLaren
225 GS Med Regt [V]
Dundee

Rev Ecilo Selemani
51 Infantry Brigade (HQ)

Rev Donald Prentice
205 [Scottish] Field Hospital
Glasgow

Rev Gayle Taylor
1 SCOTS including Balaclava Coy & the Recruiting Team
Redford Barracks, Edinburgh

Rev Lisa-Jane Rankin
2 SCOTS
Glencorse Barracks

Rev Ivan C Warwick
Glasgow & Strathclyde Universities Officers' Training Corps

Rev Frazer Stewart
Task at discretion of DACG

APPENDIX 3 CHAPLAINCY IN THE ROYAL AIR FORCE

The Defence Mission is to protect our country and provide the ultimate guarantee of its security and independence, as well as helping project its values and interests abroad. The RAF's part in achieving this mission is to deliver decisive air power to fight and win across a wide spectrum of operations in pursuit of UK national interests.

To do so, it is the Chief of the Air Staff's ambition for the RAF to retain its international reputation as a trusted and highly capable Air Force, able to operate and fight globally across a wide spectrum of operations, from high-end war-fighting through deterrence and coercion to reassurance

and disaster relief. This will be enabled by a balanced force comprising adaptable, multi-mission capabilities.

Although we must continue to invest in the most advanced systems, people are and must remain at the heart of our capability. This is not only true on operations. Our success depends on the people across the Whole Force – Regulars, Reserves, Civil Servants and contractors – who, directly or indirectly, generate, operate and sustain air power. We must recruit, develop and retain people of the right quality across the Whole Force, nurturing them in a meaningful way and shaping the Whole Force to deliver a "work as one, fight as one, and play as one" culture.

More than ever before, we need to challenge convention and innovate more if we are to deliver our outputs in the most intelligent way; and we must deliver the cultural shift to continue to unlock the talent and potential of all of our people, including through commitment to empowerment and Mission Command at all levels, to enhance agility. This will mean different things for each element of the Whole Force. We must also recognise the RAF families, charities and volunteers whose contribution to success is fundamental.

Finally, we must not forget that support to our veterans whose achievements have helped write our illustrious history remains essential to the moral component of capability; we owe them a great deal.

RAF Chaplaincy has adopted the Whole Force concept under the new Chaplain in Chief, Rev (Air Vice Marshal) Jonathan Chaffey with encouragement given for Chaplains to minister to all and think "outside the box" whilst retaining the core mission of prayer, presence and proclamation.

The Chaplain-in-Chief has outlined objectives to develop Whole Force Chaplaincy and strengthen community resilience with the vision of a Chaplains Branch inspired and equipped to serve the Royal Air Force. This may mean deploying in imaginative ways both full time and reserve Chaplains to meet the changing operational picture. It also

means delivery of pastoral care, moral leadership and spiritual provision for the "whole" RAF community.

The RAF and its Chaplains in this past year have been involved in successful redeployment from Afghanistan with the largest sustained airlift since Berlin in 1949; committed heavily to Operations in Northern Iraq; the key for fast transport of medical equipment to Sierra Leone and publically the repatriation of Ebola patients; working in Eastern Europe as part of the UK contribution to NATO; working in a variety of African countries – Cameroon, Chad, Nigeria, S. Sudan, Kenya, Somalia; and of course at home continuing 24 hour defence of UK airspace from RAF Coningsby in Lincolnshire and RAF Lossiemouth, the last Scottish RAF base.

RAF Chaplains continue to support personnel and their families in such a diverse organisation. Demand for Chaplaincy remains high – it cannot meet all the requests that are made. The Operational pace continues to take a toll, retention of personnel is difficult and welfare services are stretched.

Recruitment of Chaplains is obviously, as always, a key issue – a recent attempt has been made to target all clergy in "sending churches" of a suitable age and other more innovative ways to attract suitable clergy are being attempted.

The Tri-Service Church of Scotland Chaplains conference took place in September at Amport House; Rev John Dunlop (PCI) and Rev David Arnott both contributed to what was felt to be an excellent, stimulating and at the same time relaxing conference.

The Moderator visited the RAF in April and he experienced RAF Brize Norton, RAF Odiham, the Armed Forces Chaplaincy Centre, Amport House and HQ Air Command, RAF High Wycombe.

Rev Sheila Munro

'RAF Lossiemouth took over the Quick Reaction of the Typhoon at the start of September, which meant a lot of extra work for the personnel with immovable deadlines.

This adds to the stress already experienced by an overstretched RAF therefore I was kept busy on the pastoral side, counselling and sharing God's presence with those who were struggling with the extra demands placed on them. For some people, their families are very far away and so that source of support has gone and they often turn to chaplaincy for an independent help but one who is still part of the system and understands the vagaries of Service life. This year I had a number of military funerals. As a parish minister, funerals were part and parcel of everyday life but military funerals are most often for someone who seems to have so much more to give, more life to live and often have young dependents. I was also required to serve at RAF Boulmer for 2 months to cover the deployment of the chaplain from that base to the Falklands. Then in November, I was posted to RAF Leeming in North Yorkshire. This base has quite a different feel to it compared to Lossiemouth. It is home to 100 Squadron who fly Hawks and 90 Signals Unit who always have personnel deployed all over the world. It is quite an isolated unit which can be hard on personnel and spouses who do not drive or who do not own a car – the Chaplain is an often used listening ear!"

Rev Craig Lancaster

"I have finished my tour at RAF Leuchars where I saw off the last of the Typhoon aircraft and helped support those affected by the handover of the base to the Army in April this year. I am now based at RAF Brize Norton, the largest station in the RAF and primary transport hub to and from operations. Working within an ecumenical team I am relishing the opportunity to work alongside and pray with and for such a large and diverse community".

Rev Jonny Wylie

'I am thoroughly enjoying my time as Staff Chaplain at PJHQ the Tri-service Operational HQ for all UK operations overseas. It is a fascinating and intoxicating environment with great variety, high pressure, long hours and a great deal of work for a Chaplain. The pastoral side of the unit has many challenges with a number of very senior officers from across three services all competing to perform to their best – there is little time to sit back and reflect on

family life and other issues outside work which inevitably come along. Such a hot-house atmosphere obviously causes stress. The Chaplain role is also to have an input into all operations across the world from a Chaplaincy viewpoint which can be a great responsibility, very humbling and a great privilege."

Rev Philip Wilson (PCI)

Philip is a new entrant Chaplain working at RAF Honington, a very talented and able minister who is intelligent and thoughtful and who trained theologically in Aberdeen. Philip has enjoyed the change from Parish ministry into the world of the RAF Regiment and is relishing his future in the Royal Air Force.

MISSION AND DISCIPLESHIP COUNCIL

May 2015

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

CONTENTS

Proposed Deliverance	20/1
Working together for the Vision of God's people	
• Rooted in Worship	20/3
• Growing in faith	20/4
• Serving God in the world	20/7
Conclusion	20/10
Addendum	20/11
Appendix I	Learning Disabilities Working Group Fact-Finding Report 20/11
Appendix II	"Life and Work" Review Report 20/15
Appendix III	Committee on Church Art and Architecture (CARTA) Review Report 20/32
Appendix IV	CARTA meeting dates 20/35
Appendix V	Mission and Discipleship Council Report on the Funding of the National Youth Assembly in consultation with representatives of the National Youth Assembly and Council of Assembly 20/35
Appendix VI	Co-opted members of Groups and Committees 20/40

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the report.
2. Encourage Presbyteries and Kirk Sessions to raise awareness of online mission resources by having www.resourcingmission.org.uk as a link on their Presbytery and congregational websites (*Section 3.5.4*).
3. Commend *Starters for Sunday* and welcome its increased range and resources for special occasions (*Section 2.1.1*).
4. Encourage congregations to make use of the resources and articles on worship produced by *Different Voices* (*Section 2.1.2*).
5. Encourage all congregations to explore the theme of "Living Stones" through the use of the new *Pray Now* publication (*Section 2.1.5*).

6. Encourage congregations and Presbyteries to make use of the classical worship streamed events, held at Greyfriars Kirk, Edinburgh (*Section 2.1.3.2*).
7. Instruct Presbyteries and Kirk Sessions to consider how they might develop training for elders using the *Learn: Eldership* publication (*Section 3.1.1*).
8. Instruct Kirk Sessions to consider how their congregations can engage with the upcoming issues of *Learn* publications relating to Children's Faith, New Communicants and Office-Bearers (*Section 3.2.1.1*).
9. Encourage Presbyteries and congregations to send a representative to the Learn: Learning Disabilities Conference (*Section 3.2.1.5*).
10. Instruct Presbyteries and Kirk Sessions to study the "Learning Disabilities Fact-Finding Report" and consider an appropriate response (*Section 3.2.1* and *Appendix I*).
11. Encourage Presbyteries and congregations to send representatives to attend the "Going for Growth" Summer School event (*Section 3.3.2.1.8*).
12. Encourage all congregations to promote "Adventures in Prayer" events (*Section 3.4.1*).
13. Welcome the report of the "Life and Work" Review group, noting the findings and instructing the Council to implement a business action plan to meet the challenges of a new communications environment, thank and discharge the Review Group (*Section 3.5.2* and *Appendix II*).
14. Welcome the actions taken by CARTA to assume a more pro-active role and improve the service it provides, thank and discharge the members of the Review Group (*Section 4.1.1.1* and *Appendix III*).
15. Note the report on the future funding of the National Youth Assembly (*Section 4.2.2.1* and *Appendix V*).
16. Encourage congregations and Presbyteries to send young people aged 17-25 to the National Youth Assembly and to consider supporting them by meeting the cost of attendance and travel (*Section 4.2*).
17. Encourage congregations and Presbyteries to make young people aware of the financial help that can be provided when applying online (*Section 6 of Appendix V*).
18. Encourage all Presbyteries to fill their allocated place for a youth delegate to the General Assembly (*Section 4.2.2*).
19. Commend to Presbyteries and congregations the Mission Forum online group study resources focusing on the topic of Mission and Older People (*Section 4.3.1.3*).
20. Instruct congregations to consider the use of *Future Focus* as a helpful tool at appropriate points in their congregational life (*Section 4.4.1*).
21. Commend to congregations and Presbyteries the new website www.evangelismideas.org (*Section 4.5.1*).

REPORT

1. HELPING GOD'S PEOPLE TO REALISE THEIR VISION

1.1 Our purpose is to stimulate and support God's people to sow seeds for a fruitful Church in Scotland that is rooted in worship, growing in faith and serving God in the world.

1.2 A fruitful church is born and nourished by prayer.

1.3 During 2014 our events have provided opportunities for churches to learn from and inspire each other by sharing experiences and ideas. These often focused on a common need that emerged from consultation or research, highlighting resources that we or others had

produced to promote good practice, and revealed how God is at work within our congregations. Feedback suggests that the buzz created by an event, the help provided by a publication and being kept up-to-date by online information are valued by those we seek to support.

1.4 Our common vision will be realised when more are able to worship God and feel at home in their place of worship, more are drawn to follow Jesus and lead others to him, more increase in understanding of their faith, and more are equipped to be church anywhere.

1.5 We hope that this report will help readers to find out more about what others have found useful at <http://www.resourcingmission.org.uk>.

2. ROOTED IN WORSHIP

2.1 Helping people to worship

2.1.1 *Starters for Sunday*

2.1.1.1 The worship resources available through *Starters for Sunday* and the 16,000 hits per month demonstrate the diversity and the depth of appeal of online materials available to worship leaders. The contributors to these resources are local worship leaders, rooted in their local communities.

2.1.1.2 Three years' worth of archived material has now been published. This is in the form of an online library, making authentic, grounded material available for every Sunday. New materials continue to be created each year, with the added benefit of downloadable files, searchable by 'tag'. The 'tag' enables both lectionary and non-lectionary worship leaders to access content through a Biblical character, Church calendar, special theme or Bible reference. This year, in addition to material based on the Revised Common Lectionary passages, we have added materials relating to such topics as Poverty, Mission Forum, Climate Change, Learning Disabilities and Harvest. We realise that with the steady increase of material, volume needs to be matched by ease of access.

2.1.1.3 As we enter the Decade of Ministry we wish to help congregations to pray that people will be called into the Ministry of Word and Sacrament. *Starters for*

Sunday will provide monthly prayers that can be used in worship. We hope this will encourage members to reflect upon God's call for either themselves or others who wish to explore and test the calling to ministry.

2.1.2 *Different Voices*

2.1.2.1 It is our hope that *Different Voices* will become the 'go to' resource for worship leaders. Since its launch as an online resource at last year's General Assembly, *Different Voices* has developed considerably. Located on the Resourcing Mission website, it now hosts approximately 40 blog articles (as at the end of February 2015) on music for worship and outreach, several tutorial videos on musicianship, copyright for music, recorded organ music for churches without musicians, downloadable Mp3 files of a wide variety of music, new compositions, sheet music, music suggestions for all seasons, recorded music seminars and many other resources.

2.1.2.2 The Resourcing Worship team remains keen, however, to receive requests and suggestions for additional music resources, eg children's ministries.

2.1.3 *Styles of Worship*

2.1.3.1 *Different Voices* promotes several styles of worship music involving contemporary, children, community and classical through the resources available on the *Resourcing Mission* website.

2.1.3.2 In developing resources for classical worship the Resourcing Worship team is involved, throughout 2015, with a year-long festival led by Greyfriars Kirk, Edinburgh, who are hosting concerts, inspiring worship and workshops, talks and outreach projects to explore the place of creativity and the arts in Church worship. These locally run events can be experienced nationally, as they are "streamed" online to help others learn from them and develop their worship style.

2.1.3.3 We have also collaborated with other Councils, particularly the Priority Areas Worship Development Worker within the Ministries Council, to create both an

advent education resource and music for all seasons for use with children in worship.

2.1.3.4 If other congregations or Presbyteries are planning worship events in contemporary, children and community styles of worship, please inform the Resourcing Worship team.

2.1.4 Liturgical Group

2.1.4.1 The Liturgical Group has now completed revisions of the *Services of Linkages and Union*.

2.1.5 Pray Now

2.1.5.1 *Pray Now* has proved to be an enduring resource, and last year's issue, *Revealing Love*, is now into its second printing. It is hoped that this interest will be increased by changing its start point to coincide with the General Assembly. This year's title "Living Stones" is based on the theme of the Heart and Soul festival, the Kirk's largest annual event.

2.1.5.2 The book is available in different formats. Print sales up to January 2015 stood at 1,145 copies, with e-book sales (through Kindle and other platforms) standing at 40 copies. As *Revealing Love* is not limited to use over a single year, sales of this title are continuing each month. We hope that linking this valuable resource to the "Living Stones" theme will result in an increasing readership and encourage the Church to reflect on this theme well beyond the Heart and Soul event.

3. GROWING IN FAITH

3.1 Helping leadership develop

3.1.1 A fruitful church is not only rooted in worship but also growing in faith. Faith is described as a gift and calling. A worshipping faith can, in some, result in the call to leadership. Such leaders need to be resourced. We are addressing this through the *Learn* initiative, which was officially launched at the 2014 Session Clerks and Elders Conference. *Learn: Eldership* is the first publication of this initiative, which will produce learning and development opportunities for all areas of Church life. This is a key resource for developing eldership, one aspect of leadership in the Church. Additional support can be found

on a dedicated section of the Church of Scotland website www.churchofscotland.org.uk/learn.

3.1.1.2 The *Learn* initiative seeks to connect, resource and inspire congregations in learning and development through three core activities: publications (*eg Learn: Eldership*), events (*eg* the Session Clerks and Elders Conference) and online resources (*eg* promotional videos on *Learn*). We are delighted that *Learn: Eldership*, now published through Saint Andrew Press, is proving so popular: all 1,100 copies of the pilot edition sold out and subsequently thousands more have been purchased.

3.2.2.3 Elders as Moderators

3.1.1.3.1 The clarity we have sought in the last two years concerning the role of an elder as Moderator of a Kirk Session has now been provided by the Report of the Legal Questions Committee (page 6/1, section 1). Of the two separate Acts regarding elders moderating Kirk Sessions, one permits an elder to moderate his or her own Kirk Session, for which training is provided by this Council; the other allows a suitably trained elder to act as Interim Moderator for another congregation, for which training is provided by the Ministries Council. In accordance with the Legal Questions Committee's re-affirmation of the current Acts, the training we provide will in future be specifically for elders who have been proposed by their Minister and Kirk Session in response to an actual need. This should ensure that the training we provide is utilised for the benefit of the Church.

3.1.1.3.2 The *Learn* initiative continued with the publication in February 2015 of *How will our Children have Faith?* This will be followed by *New Communicants* (September 2015) and *Office Bearers* (March 2016).

3.2 Helping people to belong and participate

3.2.1 Learning Disabilities

3.2.1.1 We believe that growing in faith includes learning how to be a community and make room for everyone. Professor John Swinton, who contributed to *Learn: Eldership*, offered this thought provoking statement for congregations: "The task of church leaders is to create

the circumstances where communities of belonging become a genuine possibility.”

3.2.1.2 There are many people with learning disabilities in Scotland. Our Learning Disabilities Working Group (LDWG) has consulted widely to obtain the evidence on which to base guidance for congregations wishing to develop sustainable ways of becoming communities in which those with learning disabilities can meaningfully belong.

3.2.1.3 The Group’s key findings were:

- There are already many examples of good practice and resources to support ministry in this area as well as individuals who are keen to serve. The latter, however, require access to a variety of modes of learning and development (events, publications and online resources) to support them as they serve.
- Those with learning disabilities have much to contribute to a church community – indeed, there is a gospel imperative to involve all. So congregations should be encouraged to consider the reasons why those with learning disabilities should be involved in the full life of the church.
- There is a lack of clarity regarding the role and remit of Presbytery Disabilities Advisers (PDA). We will propose a new way of working directly with congregational contacts who have a passion for the role.

3.2.1.4 The full fact-finding report can be found in Appendix I.

3.2.1.5 The Council will be hosting a Learning Disabilities Conference entitled “Creating Communities of Belonging” on 6 June 2015 at the University of Dundee. This day event will connect, resource and inspire those with a passion for enabling their churches to be communities where those living with learning disabilities feel that they belong.

3.3 Helping the church to be missional

3.3.1 Mission Shaped Ministry Courses

3.3.1.1 We network closely with those involved in organising and presenting the Mission Shaped Ministry

course. In Glasgow and Edinburgh a total of 75 people have gone through these courses and it is our hope that this will equip them to establish fresh expressions of church in their own communities. We are working with the Ministries Council to support the Decade of Ministry initiative by encouraging churches to focus on prayer or by addressing the legal measures required to accommodate and nurture new life through existing church structures. Further details of this initiative can be found in the section for the Joint Emerging Church Group within the report of the Ministries Council.

3.3.2 Fresh Expressions

3.3.2.1 Going for Growth

3.3.2.1.1 Fresh Expressions is a UK-wide ecumenical agency that encourages God’s people to have the faith to be Church anywhere. Both Mission and Discipleship and the Ministries Council are in partnership with it.

3.3.2.1.2 The Joint Emerging Church Group (JECG) followed up their report to the 2014 General Assembly by launching “Going for Growth”. Under this initiative, over a three year period people from every Presbytery in Scotland will be invited to a *Going for Growth* event in their local area.

3.3.2.1.3 Each of these comprises two parts. The first is an afternoon session with relevant Presbytery office holders, those responsible for Presbytery Planning and Mission and the Presbytery Clerk. The aim is two-fold: to listen to the concerns of those who hold local responsibility and to share ideas on mission and outreach across Presbyteries to provide an opportunity to share and learn from each other.

3.3.2.1.4 The second part is an evening session, to which are invited all those in local congregations who want to find out more about setting up a fresh expression of Church.

3.3.2.1.5 The first three events were held in 2014 in Ayr, Dornoch and Dundee, attended by between 25 and 70 people. It was encouraging to see the amount of interest expressed in exploring and developing this approach to

church growth. These events clearly demonstrated the versatility of Fresh Expressions to engage with rural, suburban and urban settings across Scotland.

3.3.2.1.6 JECG planned Fresh Expressions Vision Days for the first half of 2015 to build on the momentum created by these initial meetings. The first two took place in March in Kilmarnock and Dornoch, with a third due to take place in Perth at the end of May. In each case we will be working closely with our ecumenical partners. In addition, a further Vision Day has been planned by our ecumenical partners in Fort Augustus in March 2015. For more information about Fresh Expressions and Vision Days, go to www.freshexpressions.org.uk.

3.3.2.1.7 A “Going for Growth” Summer School will be held at Westpark Conference Centre in Dundee, 22-25 June 2015. The main speakers are the Rev Canon Phil Potter (Fresh Expressions Team Leader) and the Rev Dr George Lings, a researcher with the Church Army. Details can be found on the events page of the Resourcing Mission website.

3.3.2.1.8 In autumn 2015, the cycle will begin again with further “Going for Growth” events in different regions: Aberdeen, Orkney, Shetland, Midlothian and Stirling, along with two others places yet to be determined.

3.4 Helping faith develop

3.4.1 Retreats in the Highlands

3.4.1.1 The Mission Development Worker for the North of Scotland has continued to deliver a programme of retreats, whose theme for 2015 is “Adventures in Prayer”. Bookings for these retreats have been filling up. Although based in the Highlands, they are open to people from all parts of the country.

3.4.1.2 Planning is also underway for a retreat leaders’ training/resourcing weekend in November 2015, which would also be open to people from anywhere in the country. For details of these retreats see the events page of www.resourcingmission.org.uk or contact the Council on mandd@churchofscotland.org.uk.

3.5 Helping understanding grow

3.5.1 *Life and Work*

3.5.1.1 The magazine of the Church of Scotland continues to be profitable despite operating (in common with all printed media) in challenging conditions. Over 20,000 copies of the magazine were distributed each month during 2014, reaching more than 40,000 readers with every issue.

3.5.1.2 The website www.lifeandwork.org has new content uploaded every working day and visitor numbers continue to grow. The site also includes advertisements from companies already publicising their goods and services in the print magazine.

3.5.1.3 The magazine returned a healthy five-figure surplus at the end of 2014.

3.5.1.4 The *Life and Work* Advisory Committee met on two occasions in 2014 and was utilised on many more occasions between meetings. The Editor remains deeply grateful to this important Committee for its insights and support. In particular, she would like to place on record her grateful thanks to the Rev David Denniston, who had to step down as Convener towards the end of 2014 because of ill-health. His support, both professional and pastoral, has been very much appreciated.

3.5.2 *Life and Work* Review

3.5.2.1 The *Life and Work* Review report (Appendix II) sets out a range of measures the Council needs to adopt if the magazine is to meet the challenges of a new communications environment. These recommendations are as follows:

1. A proportion of current income surpluses must be reinvested in the magazine to fund its on-going development.
2. *Life and Work* must be available on multi-media platforms.
3. It must invest in independent market research.
4. It must develop an effective marketing strategy.

5. The web and social media presence must be developed by its professional editorial team.
6. Resources will be needed for marketing and promotional activities to drive awareness and circulation.
7. The Editor must have capacity to focus on the long-term strategic development of the magazine.
8. The Editor should have access to professional PR advice and support.
9. A Business Manager should be appointed to focus on business development.

3.5.3 Saint Andrew Press

3.5.3.1 Saint Andrew Press is the Church of Scotland's imprint. It is managed in London by Hymns Ancient and Modern Ltd, whose Senior Commissioning Editor is based in central Scotland.

3.5.3.2 A wide range of recently commissioned books include Doug Gay, *Reforming the Kirk*; Ian Bradley, *Argyll*; Johnston McKay, *The Challenge of Change – A History of the Church of Scotland Since 1945*; Donald Smith, *Pilgrim Guide to Scotland*; Harry Reid, *Soul of Scotland* and, for publication in 2016; Steve Aisthorpe, *Reaching the Invisible Church*. In the year it celebrates its 60th birthday, Saint Andrew Press is involved in developing a range of exciting new publications to inform and inspire the Church.

3.5.4 Resourcing Mission website

3.5.4.1 The Resourcing Mission Website (www.resourcingmission.org.uk) enables the Council to showcase the downloadable resources available as part of its work: it includes news about forthcoming events that can be booked online, tutorial videos, CARTA's photo gallery and even a shop. By using this website you help us to help you, since the web data provides information about where there is demand and interest from local congregations.

4. SERVING GOD IN THE WORLD

4.1 Helping congregations with their buildings

4.1.1 CARTA (Committee on Church Art and Architecture)

4.1.1.1 Last year the CARTA Review Group submitted its Interim Report to the General Assembly. This instructed the Committee to take on a more pro-active role and encouraged the Committee and the General Trustees to consider how to improve their service through enhanced communication and collaboration. It also instructed the Committee to resolve the question of its members' terms of service with the Council of Assembly and bring forward a revised remit. The Committee's response is set out in the Review Group's Final Report (Appendix III). Key features include the creation by the General Trustees of a single gateway for all requests for advice and approval relating to church buildings, clarification of the Committee's role, and the proposed revision of the terms of service of its members and its remit. The revised remit can be found in Appendix III of the Report of the Council of Assembly.

4.1.1.2 CARTA's primary purpose remains that of advising congregations at an early stage about alterations which will enhance their worship and witness, while respecting and conserving what is important in their architectural heritage, and approving proposals relating to non-structural alterations. This usually involves a visit by two members, whose report is then considered by the full Committee. Where the proposal is straightforward, uncontentious and well documented, approval may be granted under powers by the Convener and Secretary, subject to homologation of their decision by the Committee.

4.1.1.3 During 2014 CARTA dealt with over 190 cases. Several involved reports on the disposal of the contents of churches due for closure, an area where the Committee expects its caseload to increase as Presbytery Plans are implemented. This was the subject of two presentations, including one by the Scottish Conservation Officer of the War Memorials Trust, as well as consultation with the Law Department, the General Trustees and Historic Scotland.

In the light of this the Committee is revising its guidance to congregations.

4.1.1.4 Other online resources added during the year include *The Setting of Presbyterian Worship*, *Architectural Notes for Congregations* and a revised version of *Church Organs: care, conservation, repair and replacement*, as well as several new Quick Guides and a gallery of images of lighting, stained glass and reordering projects. The Committee plans to develop a set of illustrated case studies, based on projects with which it has been involved, for use by congregations seeking information and inspiration.

4.1.1.5 Another area of increased activity was the work of the Stained Glass Group, which is authorised to approve proposals for the creation, conservation and removal of stained glass windows. This included a revision of the process for inclusion on CARTA's list of approved artists and the commissioning of a set of Quick Guides.

4.2 Helping reach, support and mobilise the young

4.2.1 Children and Young People

4.2.1.1 We have reached a key stage in helping congregations in this area of ministry.

4.2.1.2 Through consultation we are aware of the diverse contexts in which ministry with children and young people takes place. Some work, for example, by reaching out to the latter's communities and are the only contact that the young have with the Church. Others work closely with a congregational team, nurturing the young as they grow up. Whatever the context, we seek to support and equip those who want to serve God by helping children and young people to discover and live out their faith in the world.

4.2.1.3 Last year's consultation exercise, "Now you're talking!", included a wide range of representatives from Presbyteries, congregations and other church agencies responsible for ministry with the young; this was augmented by a study of current research. The needs we identified are being addressed by the following initial steps:

- Appointing a Children's Development Worker.
- Hosting a *Learn* event, the Communities of Faith Conference, at the end of February 2015 for those who work in children and youth ministry (whether paid or un-paid).
- Developing a *Learn* publication entitled "How will our Children have Faith? to help congregations reflect, review and develop their ministry with children and young people.

4.2.2 National Youth Assembly

4.2.2.1 During this last year a working group drawn from the Council, the National Youth Assembly (NYA) and members of the Council of Assembly have been looking at how to develop the future of the NYA and to fund it. Their report outlines the history, ethos and vision of the NYA and provides a framework that balances the need for security to allow development and a review procedure to encourage it. This can be found in Appendix V.

4.2.2.2 We continue to develop the way young adults can be involved in decision-making through the NYA and General Assembly Youth Representatives programme. We also seek to develop opportunities for them to be involved in leadership. In addition to the NYA moderator, clerk and youth representatives, two young adults are elected to serve as Members of the Scottish Youth Parliament (MSYPs), representing the views of young people in the Church of Scotland. Recognising the potential for faith development through experiencing a different culture, we also select appropriate young adults to represent the Church of Scotland at events abroad organised by our partner churches, such as the "I Love Taiwan" mission camp in July 2014.

4.3 Helping reach, support and mobilise older people

4.3.1 Mission Forum

4.3.1.1 The purpose of the Mission Forum is to hold mission before the whole Church, enabling it to understand how to serve God in the world.

4.3.1.2 The Mission Forum report accepted by the 2014 General Assembly (GA2104 MDC report – Appendix II) was

produced by members drawn from different Councils and Committees. The Forum has since rooted the report in worship by producing a series of four *Starters for Sunday* to enable congregations to explore the themes of mission during worship. This report also established a framework to encourage the Church to explore different topics from a mission perspective.

4.3.1.3 The Forum identified a five step strategy to ground the report in a specific missional area. First it agreed to look at the topic of “Mission and older people”. To help it do so, additional representation was brought into the Forum. Second, the Forum visited Williamwood House, a CrossReach facility specialising in Dementia, to directly encounter the excellent care offered to residents. Thirdly, a panel of experts was interviewed using the model of “respectful dialogue” to draw on their knowledge and experience. Fourthly, the Forum brainstormed ways in which the Councils and Committees of the Church might respond to the theme. The experience of CrossReach, the Guild’s Golden Age Project, work at a parish level and the insights of other agencies (such as Faith in Older People and Faith in the Community) all helped focus our attention. Finally, we recognised the need to produce material to enable discussion in study groups throughout the wider Church.

4.3.1.4 The Forum has produced a series of online videos on the Resourcing Mission Website, together with a Quick Guide explaining the background and outlining the content. There is also a complementary study guide for small groups who are interested in the topic of mission and older people. These will help congregations and Presbyteries explore mission with older people, to older people and for older people. A short introductory video is available to stimulate wider interest in the material.

4.4 Helping congregations take stock

4.4.1 Future Focus

4.4.1.1 *Future Focus* is a resource to help a congregation to embark on a spiritual journey that explores ways of serving God in their local community.

4.4.1.2 Local Church Review builds on the principles developed through *Future Focus* and embeds its ethos of reflective practice and envisioning within the rhythms of congregational life.

4.4.1.3 There is, however, a valuable role for *Future Focus* as a supplementary process. It is particularly useful for interim review or where there are significant changes in the life of the congregation, such as vacancies, linkages and unions. Since this exercise is best undertaken with the help of an external facilitator, we are seeking to increase the number of trained volunteer facilitators who can be deployed across the Church.

4.4.1.4 Recognising that some may prefer to engage in this activity without external help, we have developed *Future Focus: The Way Ahead*, freely downloadable from www.resourcingmission.org.uk/resources/future-focus. This resource has all the materials need for congregations to take a reflective overview of their life without the need for an external facilitator. To support this, the *Church Without Walls* team continually reviews the resources available.

4.4.2 Equip

4.4.2.1 *Equip* events are workshop-based day conferences covering a range of topics within the Council’s remit. Previous days have included workshops on “Messy Church”, “Worship”, “Statistics for Mission”, “Sharing Faith”, “Fresh Expressions”, “Sticky Faith” and “Leadership Development”. These events are open to anyone and the variety of talks and workshops has meant that there has been something to interest most congregations.

4.4.2.2 While the costs of these events are met by the Council, we are grateful for the contributions made by local congregations and Presbyteries, whether in the form of practical assistance or free provision of venues. This allows us to deliver more events than would otherwise have been possible. We are keen to work with local churches to shape the contents and practical aspects of future events.

4.4.2.3 Equip events are held several times throughout the year in various locations. In 2014 these were Ayr, Kirkcaldy and Inverness. This year the first thematic *Equip* event – “Equip for the Arts” – was held in Motherwell on 28 March. We are also planning other *Equip* events for 2015–16 with several Presbyteries, including Buchan, Argyll, Dundee and Inverness. To find out more, please contact mandd@churchofscotland.org.uk or your local Mission Development Worker: Steve Aisthorpe (North) saisthorpe@churchofscotland.org.uk; Iain Campbell (West) icampbell@churchofscotland.org.uk; Rob Rawson (East) rrowson@churchofscotland.org.uk.

4.5 Helping congregations engage with the world

4.5.1 Evangelism Ideas website

4.5.1.1 A new website called Evangelism Ideas has been sponsored by the Council, alongside other agencies and denominations - www.evangelismideas.org. Its aim is to encourage people to share their good ideas, practices and resources and for other people to access these.

4.5.2 Invisible Church research

4.5.2.1 Our research, carried out in the Highlands and Islands, was published last year. This can be found on the Resourcing Mission website, entitled *Investigating the Invisible Church*. It continues to be the focus of various conferences, both within the Church of Scotland and beyond. A book, published by Saint Andrew Press, based on the findings of the research will be launched at the General Assembly of 2016.

4.5.2.2 Predictably, the research has prompted questions about the patterns of belief and church attendance in other parts of the country, and during the spring of 2015 further sample surveys will be carried out using the same criteria as the original research. The areas to be surveyed will be rural and urban in both the east and west of Scotland, and a further sample taken from the Aberdeen area, as existing research shows that the patterns of church attendance there differs significantly from other areas of Scotland. It is hoped that the initial findings from the additional studies will be available by May 2015, and will be incorporated into the forthcoming book.

4.6 Helping the Church work together

4.6.1 More than Gold

4.6.1.1 In 2014 the Commonwealth Games came to Scotland. The Council identified this at an early stage as a significant opportunity for the Church in Scotland to work with other denominations to demonstrate Christian generosity, hospitality and witness. It decided to sponsor More than Gold, an organisation with a proven record of delivering for the Churches at the 2012 London Olympic Games, with a grant of £124,000 over four years.

4.6.1.2 In addition, the time of one of our Mission Development Workers was dedicated to assisting with the preparations for what proved to be a successful event. For instance, over 9,000 people attended “On Your Marks – Get Set” and other vision casting events. Many congregations hosted the Commonwealth sports quiz with a half-time talk, giving thousands of sports people a chance to hear the Gospel. A holiday club resource entitled “Fit for a King”, produced by Scripture Union, was used by many churches.

4.6.1.3 These are some of the activities made possible through our grant support. The depth of their impact is suggested by the comment of the Papua New Guinea Table Tennis Team Coach who visited St. George’s Tron Church: *“These Games were most special for me as I got to watch my daughter play. We will take the blessings of the Scottish church and these Bibles home with us, thank you so much.”*

5. CONCLUSION

5.1 For the first time since 2011 the Council has a full complement of staff in the year that marks its tenth anniversary in its current form. It remains our aim to equip God’s people to worship and witness and to grow in faith, understanding and discipleship. This involves not just creating new programmes or resources, useful as these may be, but also giving people the confidence to believe that by working together in step with God’s Spirit we can make a difference to our communities and to our nation.

5.2 The *Learn: Eldership* publication has after each article a follow-up question: “Why not try...?” This question is really applicable to all of us who seek to grasp what a fruitful church might look like and how we might realise that vision.

In the name of the Council

COLIN SINCLAIR, *Convener*
 NORMAN SMITH, *Vice-Convener: Church Without Walls*
 DAN CARMICHAEL, *Vice-Convener: Resourcing Worship*
 JAMIE MILLIKEN, *Acting Vice-Convener:
 Congregational Learning*
 ALISTER BULL, *Council Secretary*
 LESLEY HAMILTON-MESSER, *Team Leader:
 Church Without Walls*
 RON CLARKE, *Team Leader: Congregational Learning*
 GRAHAM FENDER-ALLISON, *Team Leader:
 Resourcing Worship*

In the name of CARTA

GRAEME ROBERTS, *Convener*
 DAVID LOGAN, *Vice-Convener*
 GRAHAM FENDER-ALLISON, *Team Leader:
 Resourcing Worship*

ADDENDUM

John Hawthorn

John Hawthorn came on to the Council as Vice Convener for Congregational Learning and effectively rebuilt the team back to its full strength. He was in post during the Review of Congregational Learning and saw through the Presbytery Consultation that led directly to the *Learn* initiative. He has overseen the positive development of the NYA, been actively involved in the very effective Session Clerks and Elders Conferences and encouraged resources to be used to develop work amongst children. He has seamlessly managed the transition to his successor.

Throughout this time he had the extra responsibility of being the key person during the vacancy at his local congregation. Undeterred by a lengthy commute from the West to 121, he gave the Council the benefit of his valuable

experience in the Scout movement and teacher development, for which we are most grateful.

We wish him well as he focuses his energies in his local church, supporting his new minister.

In the name of the Council

COLIN SINCLAIR, *Convener*
 NORMAN SMITH, *Vice-Convener: Church Without Walls*
 DAN CARMICHAEL, *Vice-Convener: Resourcing Worship*
 JAMIE MILLIKEN, *Acting Vice-Convener:
 Congregational Learning*
 ALISTER BULL, *Council Secretary*
 LESLEY HAMILTON-MESSER, *Team Leader:
 Church Without Walls*
 RON CLARKE, *Team Leader: Congregational Learning*
 GRAHAM FENDER-ALLISON, *Team Leader:
 Resourcing Worship*

In the name of CARTA

GRAEME ROBERTS, *Convener*
 DAVID LOGAN, *Vice-Convener*
 GRAHAM FENDER-ALLISON, *Team Leader:
 Resourcing Worship*

APPENDIX I

LEARNING DISABILITIES WORKING GROUP FACT-FINDING REPORT

Executive Summary

There are many people with learning disabilities in Scotland and it was recognised that there was a need to provide an evidence base from which to develop sustainable ways to connect, resource and inspire congregations to be communities in which these people can meaningfully belong. In response, the Learning Disabilities Working Group (LDWG), operating within the Mission and Discipleship Council (MDC) of the Church of Scotland, engaged in a consultation process.

The findings were that:

- There are many examples of good practice and resources already available for ministry in this area and there are individuals keen to serve. However, a variety of approaches should be employed (events, resources and online provision) to enable individuals to engage in learning and development and be supported as they serve.
- Those with learning disabilities can bring much to a church community and indeed there is a gospel imperative to involve all. Resources should be provided by which congregations can consider the 'why' of involving those with learning disabilities in the full life of the local church.
- There is little to no clarity regarding the role and remit of those appointed by Presbytery to the role of Presbytery Disability Adviser (PDA). MDC will propose a new way of working direct with congregational contacts who have a passion for the role.

Background

The Learning Disabilities Working Group (LDWG) has the following remit from the 2011 General Assembly:

- 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; and
- to keep aware of new developments and new agencies in this field.

The group has representatives from Ministries Council, Church and Society Council, Mission and Discipleship Council and CrossReach.

There were 26,455 adults with learning disabilities known to local authorities in Scotland in 2013.

[Scottish Consortium for Learning Disability]

People with learning disabilities have a significant, lifelong, condition that started before adulthood, which affected their development and which means they need help to:

- *understand information;*
- *learn skills; and*
- *cope independently.*

[A definition from 'The Keys to Life, Improving quality of life for people with learning disabilities' The Scottish Government 2013]

In order to fulfil its remit the LDWG recognised that it needed to undergo a consultation process so as to better understand the needs and make appropriate evidence-based recommendations. This report describes the consultation process that was carried out, the key findings and proposals arising.

Consultation Process

Aim of the consultation:

To provide an evidence base from which the MDC can develop sustainable ways to connect, resource and inspire congregations to be communities in which those with learning disabilities can meaningfully belong.

Consultation methodology:

The LDWG devised a set of questions that it decided would form the basis for the consultation process. This provided a consistent approach to the information gathering whilst enabling the format of the questions to be adapted to suit different audiences. The questions were:

1. What is happening in our churches and what experiences do congregations have of people with learning disabilities engaging with church life or just coming along?
2. What are the perceived barriers for those people?
3. Are there success stories to share? What works well?
4. What support would be welcomed from the Church?
5. Are there named contacts with a heart for serving in the area of learning disabilities that MDC could work with?

A number of avenues of consultation were utilised, namely:

- A face-to-face gathering on 22 March 2014 of individuals who were identified to the LDWG as Presbytery Disability Advisors (PDA). The delegates provided feedback via facilitated focus groups. 29 attended this event from 21 Presbyteries (from Caithness to England).
- Focus group type meetings with individuals with learning disabilities. This also included seeking feedback from parents and unpaid carers where possible. Focus groups were carried out with:
 - Brightons Parish Church Friends of Jesus group, Falkirk, on 29 May 2014
 - The Haven, Fetteresso Church, Stonehaven on 26 July 2014
 - A number of churches from the Dunfermline area on 23 August 2014
 - CrossReach Service Users Forum, Motherwell on 25 August 2014
- A questionnaire for Support Agencies providing care services for those with learning disabilities. Questionnaires were sent out to agencies in:
 - Glasgow
 - Falkirk
 - Scottish Borders
- Seeking insights from experts in the field and other agencies, namely:
 - Colleagues from Prospects (Ivy Blair)
 - Urban Saints
 - Scripture Union
 - SPRED (Special Religious Development) in Glasgow
 - World leading academics in this field from Aberdeen University: School of Divinity, History and Philosophy (John Swinton and Brian Brock)
 - The Church of England Disability Advisor (Roy McCloughry)
 - The L'Arche Community
 - The Iona Community
- LDWG members carried out a study of a variety of relevant literature, a sample of which is:
 - Roy McCloughry; *The Enabled Life, Christianity in a Disabling World* (SPCK, 2013)
 - Stanley Hauerwas, Jean Vanier, and John Swinton; *Living Gently in a Violent World: The Prophetic Voice of Weakness* (InterVarsity Press, 2008)
 - Stephanie O Hubach; *Same Lake Different Boat* (P & R Publishing, 2006)
 - Frances Young; *Arthur's Call, A journey of faith in the face of severe learning disability* (SPCK, 2014)
 - Brett Webb-Mitchell; *Beyond Accessibility: Toward Full Inclusion of People with Disabilities in Faith Communities* (Church Publishing Inc., 2010)
 - Brian Brock and John Swinton ed.; *Disability in the Christian Tradition: A Reader* (William B. Eerdmans Publishing Co., 2012)
 - John M. Hull; *Disability, The Inclusive Church Resource* (Darton, Longman & Todd, 2014)

Key Findings from the Consultation

1. **Examples of good practice:** There are many examples of good practice. These encompass situations where those with learning disabilities are involved with various church activities, including the regular diet of worship, and/or with specific 'alongside' ministries established specifically for their needs. Some common 'good practice' themes that were identified are: welcoming; accepting and valuing of difference; a chance to make and meet friends; being able to contribute.

2. **Ample time required:** Building relationships with those with learning disabilities and in turn developing the appropriate provision and modes of involvement can take a good deal of time and it is important to be aware of that.
3. **Variety of needs:** There are needs in every parish, but they can vary considerably. There is no single way to do ministry with those with learning disabilities but the widely varied needs will require varied (possibly individualised) approaches.
4. **Taking an active part:** There is a need to enable all, including those with learning disabilities, to have the opportunity to take an active part in the whole life of a church community. For those with learning disabilities this includes the need to enable participation in the regular diet of worship and in separate provision.
5. **Multidisciplinary approach:** A multidisciplinary approach is required to meet needs. It was noted with concern that on many occasions the spiritual needs of those with learning disabilities are not given appropriate attention in their care plan. However, examples of good practice would indicate that when sufficient time is given to building relationships with care agencies and carers then individual spiritual needs are often given much better attention.
6. **Specialist needs:** There is a clear requirement to enable congregations to better understand how to respond to the often specialist needs of those with learning disabilities, whether in ways of doing things or utilising specific resources.
7. **Awkwardness:** There is a degree of awkwardness around disability such that there can be a fear of 'getting it wrong', for example in communicating effectively. When we understand that loneliness and isolation are significant experiences for those with learning disabilities then utilising specialist resources etc. is not the only answer, but seeking to build two way friendships can be a significant response. Indeed, approaching all from the perspective of wanting to build friendship is likely to lead onto a natural heartfelt response to meeting any needs through more formal provision as described in the above point.
8. **Growth for all:** Those with learning disabilities can bring much to a church community. As we enable all to be involved in the life of our church communities the mistake can be to approach it in a one-sided fashion, e.g. we should do this because it means others can benefit from what we do. It would seem that for congregations to be truly representing Jesus's body then all need to be truly together. Jean Vanier, founder of the L'Arche Community, described the amazing growth and transformation, as disciples of Christ, that has been experienced by those when they have sought to be with, learn from, grow with and become friends with those with learning disabilities, however profound the disabilities are. The recently launched *Learn: Eldership* publication includes a starter paper touching on such themes, written by John Swinton and titled 'Creating Communities of Belonging'.
9. **Vocation:** There is a good deal of consideration given to inclusion of those with disabilities in many different realms, professional or otherwise. However congregations can go further and, for example, ask: What it is that people with even the most profound disabilities can offer to the mission of the congregation? In other words: What has God called them to do and to be? This moves beyond inclusion. The shift is from considering how people with learning disabilities might be included to the more creative consideration of what their vocation might be in God's mission and how the

congregation might support and partner them in that.

10. **Resources:** There are many helpful resources etc. already available for ministry in this area.
11. **Willing individuals:** There are a number of willing individuals keen to serve the Church to meet the needs of those with learning disabilities. However, they expressed the necessity of being supported and resourced by a Council of the Church as well as through informal network arrangements.
12. **Presbytery Disability Advisers:** When the remit for the LDWG was first agreed in 2011 Presbyteries were asked to appoint Presbytery Disability Advisers (PDA). Unfortunately MDC underwent significant staff changes at that time so that no real collaborative activity occurred between it and Presbyteries. The consultation process has identified that a wide variety of responses occurred following that 2011 directive. For example, some Presbyteries have no PDA whilst others have appointed someone to the role but often the focus has been essentially on physical disability. In most cases there is little to no clarity regarding the role and remit of what was intended to be a Learning Disabilities Adviser. Furthermore MDC has also undergone consultations with Presbyteries in 2013 and 2014 in various areas of its work and one of the most significant findings is that Presbytery appointed roles are often difficult to sustain and often don't serve their intended purpose.
13. **Call to action:** There was a request that MDC should assist by raising awareness and calling to action through Kirk Session and Presbytery contacts.

Proposals Arising

1. Ensure that the LDWG continues to operate in order to support and progress this area of church life.
2. A variety of approaches should be employed (events, resources and online provision) to share working examples of inclusion that are having a positive effect.
3. Provide mechanisms for sharing or signposting resources that are already available.
4. Provide the means by which congregations can consider the 'why' of involving those with learning disabilities in the full life of church, including the gospel imperatives for our church communities and the disciples of Christ that they are made up of.
5. Communicate to Presbyteries the findings about Presbytery appointed roles (including the PDA) and propose a new way of working direct with congregational contacts who have a passion for the role.
6. Raise awareness and call to action Kirk Sessions and Presbyteries concerning their call to enable all to belong to their church communities. This might need to involve developing relationships with care organisations.

APPENDIX II

LIFE AND WORK REVIEW

Introduction

Life and Work has served the Church of Scotland well for more than a century. It has brought the church alive to members across Scotland, and further afield.

It has been a forum for debate about important issues affecting the church and society; it has been a source of news, often dealing with difficult and emotionally-charged stories; it has challenged the church and the members about their faith, and how they live it; and it has given

us a laugh too through the wry observations of its commentators.

Over the years, the magazine has changed and developed in response to changing times - it has embraced new technology and it has updated its look to meet the needs of readers.

Today, in addition to the magazine, there is a website and *Life and Work* has embraced social media too, on Facebook and Twitter.

We are living through one of the most rapid changes in communications technology since the invention of the printing press, and the way we consume media today is radically different to even a decade ago. News is instant, and comes not from trusted institutions such as the BBC or newspapers such as The Herald or The Scotsman, but through tweets of 140 characters or less sent to our mobile phones, tablets or laptop computers.

Where once you had to wait for a magazine to roll off the presses, now you can access content 24 hours a day, seven days a week.

There is greater and greater competition for people's time, and with increasing platforms people are spreading their time between print and online media. As a consequence, the circulations of traditional print publications are in decline, and to survive they need to adapt to the new media environment.

Although it might be tempting to complain about the apparent anarchy of this new environment, there are real opportunities. Jesus would have loved using Twitter. Many of his teachings easily fit into 140 characters or less. "I am the way, the truth and the life. No-one comes to the father except through me."; "For what shall it profit a man if he gain the whole world and suffer the loss of his soul."; "Blessed are the peacemakers for they shall be called the children of God." The Bible is full of simple truths, tellingly delivered.

The purpose of this report is to look at how *Life and Work* might be developed in this new communications environment, to ensure it remains relevant to the church and its membership, and to secure its future in a world that more than ever needs journalism informed by Christian thinking.

Preface

They say it is hard to teach an old dog new tricks. *Life and Work* is a venerable newshound with more than 130 years of service to the Church of Scotland behind it.

It was conceived in an age when pen and ink was still regarded as a technology. The typewriter had been invented less than 20 years earlier, chips were fried potatoes, the Cloud brought rain, Apple was still regarded as the forbidden fruit.

How things have changed. Digital technologies have revolutionised communications and brought print to its knees. Newspapers are struggling to hold readers, novels are now being consumed on electronic devices, and magazines are struggling to keep their heads up amid enormous competition. Business models that have worked for decades, work no more. The demise of the printed page is almost taken for granted.

Life and Work is not immune from the changes sweeping the industry. It is not yet in intensive care, but it is not inconceivable that one day its demise will be lamented by the General Assembly.

Albert Einstein said that in the middle of difficulty lies opportunity. This review is an opportunity for the church to focus on the future of *Life and Work*, and to put in place measures needed to give it a fighting chance in this new digital age.

Claude Shannon, the celebrated mathematician, said; "*Information is the resolution of uncertainty.*" This report is designed to ensure that any decision about the future of *Life and Work* is an informed one.

This report, fulfilling a deliverance of the Mission and Discipleship Council from the 2013 General Assembly, follows an interim report, published as Appendix V of the Council's report to the General Assembly in 2014.

As Convener of the group, I must express my gratitude to all who supported, guided and encouraged me in preparing this report. Their selfless gifts of time, talent and energy remain a source of encouragement and inspiration. The Group's members are Alan Watson, Convener of the Council's Resources Group; Tom Collins OBE, a professional writer, award winning journalist and an honorary professor at the University of Stirling teaching Communications, Media and Culture; John McCallum, a managing director in marketing and advertising; and Marc Jones, a digital director of a branding and website agency.

In addition, I'd like to thank: the Rev David Denniston, Convener of the *Life and Work* Advisory Committee; Lynne McNeil, *Life and Work* Editor; Seonag MacKinnon, Church of Scotland Media Team, Head of Communications; and representatives of National Youth Assembly of the Church of Scotland, Rachel Walker and Lindsay Thompson, who provided us with many valuable insights.

The remit of the review group was to look at the magazine's financing, marketing and future development. It was asked to come forward with ideas to reinvigorate the publication, protecting its subscriber base and boosting its reach. The group included those with expertise in print and electronic media, online marketing and brand development.

From the outset, the members of the group believed *Life and Work* played a vital role in Scotland's media landscape. More importantly, they believed it could use the digital revolution to grow and develop.

This report sets out their assessment of *Life and Work's* needs if it is to be sustainable. And it sets out the milestones it needs to pass to establish a viable business model for itself, allowing it to compete for attention in a challenging and rapidly changing marketplace.

The group has not been afraid to ask difficult questions. It trusts that its answers will be seen by *Life and Work's* stakeholders, including its readers, as offering a viable future for the magazine.

This review was not an onerous task. It was a congenial, productive and motivating experience for people who shared a passion for printed and pixelated communications. The group's own enthusiasm is shared by the people it consulted – including younger members of the church who recognised *Life and Work's* value, even if they could not yet afford a subscription.

Of the many topics discussed, the dawn of this brave new digital world cast an inescapable light across most. This is hardly surprising considering four of the world's top 10 most successful companies (measured by market capitalisation) are technology based. These include Apple, Microsoft, IBM and Google.

The terms *evolving technology* and *uncertain future* interplay and unnerve in equal measure. In a recent interview, Google CEO Larry Page was asked what quality of mind had enabled him to think about the future and at the same time change the present. Page said he'd looked at other companies and asked why they don't succeed as well over time. He concluded "they just miss the future". He said he asks himself, 'what is that future going to be and how do we create it?'

He said his people spent enormous energy focusing on that. Page believes that taking a lateral approach, and not being risk-averse, helps Google to not 'miss the future'.

He gave an example of his early interest in a little start-up company he'd discovered. It wasn't working in the area considered to be Google's core business. Page said he felt guilty devoting so much time and resources on this company - even to the extent of feeling stupid doing so.

Google eventually bought the company. It was Android, Inc. Today, Android rules the mobile world. The Android operating system is found in smartphones, tablets, televisions, cars and wristwatches. Android is the most

widely used mobile operating system. The Google Play store has had over one million Android apps available with more than 50 billion downloads. In 2014 Google revealed there were over a billion active monthly Android users.

What does this mean for *Life and Work* and the wider church? It depends on whether we anticipate or miss the future. The review group has tried to ask the right questions about the future of *Life and Work*. It has not just asked “what is the future going to be like”, it has asked “how do we create it?”

Times are changing for *Life and Work* – and for its supporters and detractors alike. New circumstances present the church with increasingly hard choices, not least about prioritising diminishing resources.

Imagine a sentence reading “*Life and Work* is dead”. A blunt headline like this, signalling the last edition of *Life and Work*, could one day reflect choices made today. In the light of the digital dawn, with diminishing prospects for all printed magazines, the future looks tough. However, the review group believes that with change comes opportunity. We hope this report provides a roadmap to opportunity from which the church can benefit. The group scoped many possible futures for the magazine including the speculative headline: *Life and Work* is dead. Its riposte is unanimous and emphatic - long live *Life and Work*!

Executive Summary

1. The purpose of the report is to look at how *Life and Work* might meet the challenges of a new communications environment that is seeing a shift from print to online platforms. The objective is to ensure *Life and Work* remains relevant and delivers journalism informed by Christian thinking.
2. The long-term future of continuing surpluses is under threat because of the changing media environment. A proportion of current surpluses must be reinvested in the magazine to fund its on-going development.

3. *Life and Work* must be available on those media platforms most relevant to the needs of its readers, and use new media as a promotional tool to support marketing.
4. It must invest in independent market research to better understand the needs of its readers and their broad media-buying habits.
5. It must develop an effective marketing strategy – with an associated digital marketing strategy - detailing its target audience, the channels to be used to reach them and the resources to be invested.
6. The magazine, and the nature of its web and social media presence must be developed by its professional editorial team, informed by the outcome of market research and the agreed objectives in terms of circulation reach on all platforms.
7. Resources will be needed for marketing and promotional activities to drive awareness and circulation of the publication.
8. The Editor must have capacity to focus on the long-term strategic development of the magazine, engaging with its readers and being its ‘brand ambassador’. The editor should have access to professional PR advice and support.
9. A Business Manager should be appointed to focus on business development, implementing an agreed business strategy, engaging with stakeholders and driving circulation.

Background

Life and Work plays a pivotal role in the life of the church. The publication is a platform for discussion and debate by, and about, the church. It also provides space for the analysis of global and societal issues within a religious context, acting as an alternative voice to the secular media.

For the bulk of its existence, *Life and Work* has been available in print form, and this remains the bedrock of its presence in the Scottish media scene. *Life and Work* has

responded to the arrival of new media, and has a presence on the worldwide web. It has also dipped its toes into social media platforms - Facebook and Twitter. It must be said, however, that its new media strategy is not as well developed as other publications.

The church recognised the importance of embracing new media in 2010 when the General Assembly instructed “the Mission and Discipleship Council to seek ways of enabling the magazine to be published in other forms in addition to the current media, and to review this after an appropriate period”.

As a result, the *Life and Work* website was launched (www.lifeandwork.org). The website extends the reach of *Life and Work* to a global audience; it also has the potential to provide a daily service to readers outside the monthly publication dates of the magazine. The site is used to promote subscriptions to the magazine.

Within the limited resources available, the site is effective. But much more could be done to exploit the medium, making the website more dynamic and up-to-date. This is acknowledged by the *Life and Work* team as well as members of the Mission and Discipleship Council.

Life and Work continues to deliver a surplus that is used to support the Council's work. The long-term future of continuing surpluses is under threat because of the changing media environment. Like all print-based newspapers and magazines, *Life and Work* is facing a significant challenge in maintaining its circulation and, consequently, revenue from advertising and cover price.

In 2013, the Council told the General Assembly that it believed it was time to make a significant investment in the marketing and promotion of the magazine. The General Assembly agreed to establish a group to look at the future of the magazine given the new media environment. An interim report was considered by the General Assembly in 2014, with the final report to be considered in 2015.

Strengths, Weaknesses, Opportunities and Threats (SWOT)

During the Second World War Denis Healey, the future Labour Chancellor of the Exchequer, was a young Oxford graduate. He was tasked with counting the number of uniformed servicemen passing through one of London's main railway stations. He soon realised this task was impossible. Thousands of people would spill from arriving trains. They were in the station for such a short time, making an accurate recording hopeless.

Nervously Healey simply guessed at the numbers, not knowing if he was even close to being accurate. He later confided in a colleague his predicament. The colleague told him he'd had exactly the same problem and had also guessed at the numbers. With some relief they then discovered that everyone involved in the analysis had done the same.

Later, when Healey became an MP and joined the government, he realised he could not rely on any of the analysis and statistical information he was given. He knew, from personal experience, that it too might have been predicated on guesswork.

No guessing was required when preparing this SWOT analysis. It is a qualitative assessment of the current position, based on available information. It has also been informed by discussions at regular meetings of the review group, discussions with readers, industry professionals and individuals involved in the production of *Life and Work* and the work of the Church of Scotland. SWOT is a useful tool for identifying those areas where a business or organisation can be pro-active in driving forward their enterprise. It also gives an opportunity to develop strategies to minimise weaknesses and deal with threats.

Strengths

Brands are important because they provide differentiation within a crowded marketplace. The *Life and Work* brand has been established over more than 100 years. It is recognisable to many, not just readers or those actively involved with the Church of Scotland. *Life and Work's*

longevity is one of its strengths. It has the status of an institution and remains a voice to be listened to.

Although *Life and Work* has come under pressure as the media environment has changed, it remains very popular. Of magazines published in Scotland only the *People's Friend*, a weekly magazine, sells more copies, *Life and Work* sells considerably more copies in Scotland than *Scottish Field*, *Scots Magazine* or any religious publication. Although circulation has fallen, the magazine's market presence remains good given the type of media platform it is.

Life and Work carries and produces unique content. There is no other source - printed or otherwise - for the news, features and analysis it offers its readers. This 'niche' position is a great strength.

The magazine's relationship with the Church of Scotland is its single biggest strength. The ability to speak 'for' the members of the church, and its capacity to carry information, opinion and insight from the church to its members is unique.

Editorial independence is another real strength. It gives the magazine a greater degree of credibility with readers than if it were purely a mouthpiece for Church of Scotland HQ. In a world increasingly wary of 'official' sources, *Life and Work* provides a platform for independent debate and dialogue within what is a broad church. *Life and Work* is seen as a voice for all within the church. Being a space where dissenting voices are not only tolerated, but actively encouraged, is a huge strength.

The cover price is another strength. The magazine is competitively priced when compared with publications such as *Scottish Field* (£3.75) and the *Scots Magazine* (£3), both a similar size and design to *Life and Work*.

Weakness

The downside of being a 'niche' publication is lack of reach beyond regular readers and those connected with the Church of Scotland. The magazine is not widely available

outside churches. It is also a concern that it is not well-publicised inside some churches.

The magazine is not easily available to the general public. It has little or no presence in newsagents or supermarkets, reducing the opportunity to reach many people who might be interested in the news and features it carries.

To some degree, the magazine is taken for granted. There is little pro-active marketing and promotion. Advocacy depends on the enthusiasm of individual ministers or members of the church who manage sales within their congregations.

A financial incentive is offered to churches to encourage sales, but there is a lack of transparency over how this incentive is used: for example, whether it is used to raise money for the church or passed on to subscribers as a discount.

Life and Work is put together by a small team, with limited resources to manage the business side of the operation. There is no dedicated individual tasked with business development - sales, marketing, promotion, development of new business.

Although there have been dramatic changes in the media environment, with the all-pervasive influence of the internet and the worldwide web, the explosion in social media platforms, and the erosion on sales in most print-based titles, there has been little additional investment in staff needed to drive forward the 'new media' arm of *Life and Work*. There has been investment in the online infrastructure, most notably the development of a website. But in internet terms the site is relatively static.

Opportunity

Newspaper circulations have been in steep decline for years, however the public's appetite for news is as strong as ever - what has changed is its appetite for paper.

The internet opens up a host of opportunities for *Life and Work*. It already has a website that offers visitors access to some content and an e-newsletter that can be subscribed

to free of charge and is sent to your email address. However the digital world offers so much more.

A digital version of *Life and Work*, available for Kindles, iPads and similar devices, is surely inevitable. The website could contain much more information and articles, it could be used to react to topical events and news immediately as opposed to waiting until the magazine is published.

One of the big changes to news generation is the advent of reader-generated content. Readers are no longer limited to the traditional letters page. Many now contribute articles to websites, post videos, comment on stories (often in a moderated forum) and participate in web chats, webinars and other forums. A more dynamic website would allow *Life and Work* to capitalise on this.

Liberated from a print-only platform, *Life and Work* could have a dedicated channel on platforms such as YouTube, alongside its own site, hosting video content such as interviews, footage from trips abroad or from church groups across Scotland. It doesn't need to remain a 'magazine' as we understand the term. Podcasts could also be deployed, allowing people to engage with content at a time of their own choosing.

The internet also opens up the possibility of stretching the reach of *Life and Work* beyond its current readership. Articles and stories on the website can be found and read across the world allowing the 'magazine' to engage with new audiences.

An online strategy would also allow *Life and Work* to develop new income streams through online advertising. The magazine is popular with advertisers, and there is no reason to believe this could not continue online.

Professional communicators, with an understanding of the potential of new media, could animate the site, driving traffic to social network platforms.

The current team needs to look at its capacity in this area and skill up. But the review group believes it also needs to invest in additional professional skills. The *Life and Work*

brand could be extended to other areas too: conferences and debates, workshops, seminars and training programmes are the type of events used by other companies to generate income and profile.

The Edinburgh Festivals provide an excellent and international profile to build brand identity.

At a grassroots level, much more could be done to promote the publication in parishes around Scotland as well as broadening the readership to the wider public.

In the region of one in 10 regular churchgoers currently subscribe to the magazine. Even allowing for couples and families, that leaves a sizeable number of members of the church who don't currently buy *Life and Work*.

If one in five regular attendees bought a copy of the magazine, the circulation would double, and its long-term viability would be significantly increased. An increase of this magnitude would make the magazine even more attractive to advertisers, and it would generate additional income that could be reinvested in developing its online and social media presence.

The employment of a Business Development Manager would bring someone to the team who had direct responsibility for increasing *Life and Work's* impact and reach.

Increasing secularism means those who still seek the influence of Christianity in their day-to-day lives find it harder to find. It is largely absent now from mainstream media, yet that doesn't mean there isn't a demand for it.

The opportunity to provide Christian thought in mainstream modern Scotland still exists, and it is largely untapped just now. With *Life and Work*, the national church has the opportunity to fill this gap - in the process making it easier for the church to retain its relevance in 21st Century Scotland.

Threats

Time poverty is the single biggest threat to *Life and Work*. In a world where people increasingly get their information

from the worldwide web, social media and other sources, print publications are increasingly seen as being irrelevant.

In addition, with an aging readership, there's a need to bring on new subscribers.

Societal changes, including the decrease in church attendance, and the decline in the number of people identifying themselves as Christian will also have a negative impact on the magazine's capacity to hold on to sales. It relies heavily on the church-going membership for its sales.

A future reduction in circulation/readership will inevitably lead to a reduction in the number of copies being printed and at some point economies of scale will become an issue too. The unit cost to produce each magazine rises as fewer are produced. This will lead to pressure to either increase the cover price or reduce production costs to avoid a further eroding of the profit margin.

Never in human history has there been more access to news and information. People are deluged daily with thousands of messages. With multiple platforms online, the proliferation of television channels, and social media outlets, people are finding they cannot read and see everything. As a result, they are being more and more discriminating about what they consume.

Life and Work carries content people cannot get elsewhere, for a well-defined community of believers. But unless it adapts to the changing news consumption habits, and makes itself available to new and younger readers, the paid-for title can expect to see an inevitable decline in sales.

Unless *Life and Work* develops an integrated multi-media strategy that manages the interface between paid-for print and online platforms, its decline is inevitable, to the point where the publication might not be able to survive without subsidy from the church.

Another threat to *Life and Work's* unique market position is the Church of Scotland itself.

The church website already contains daily updates including articles, news stories, appeals and general information. If, as we assume, this site continues to grow, what role will *Life and Work* play? There is clearly the possibility that people will not turn to *Life and Work* in the future as they'll get the information they want directly from the church's own website.

Going forward, it is important that the church's communication needs and *Life and Work's* needs are managed in such a way that one enhances the other, rather than undermines it.

Views of Church of Scotland Youth (COSY)

In its remit, the group was asked to ensure younger members of church had the opportunity to make their voice heard. Younger readers are traditionally sought after by newspapers, magazines and broadcasters. They are seen as essential to ensuring the long-term stability of a publication. In addition, they tend to be attractive to advertisers. A straw poll of Church of Scotland Youth members indicated they were aware of the magazine and had access to it through family subscriptions.

They were reluctant to take out subscriptions themselves for a number of reasons: they were not comfortable committing to long-term subscription because of uncertainty over their income; their information needs were met by other sources. They acknowledged that *Life and Work* provided a greater depth of coverage, but noted that there was not much content on youth/children's issues.

COSY liked the variety of coverage in the magazine, and the chance to see what was happening around Scotland and further afield. They said a lot of COSY members felt isolated – some were seen and treated as the 'token' young person. They were keen to see the whole church have a greater sense of community. *Life and Work* was a vehicle to help achieve that. They felt strongly that the magazine was focused on the members of the church, and welcomed that. It did not have a corporate feel, but they felt it did need younger voices.

The COSY representatives who met the review group said they got most of their news now online. They said there was an opportunity for *Life and Work* to build profile on the COSY Facebook page that has 500 members.

They felt that new media could foster a greater dialogue within the church by providing a comment facility and an opportunity for people to connect and build networks. The church was not currently taking full advantage of what new media could do. They felt the church's own website was "not that user friendly".

They were keen to be involved in the development and delivery of a digital strategy, believing a youth blog could drive readers to *Life and Work's* online presence. "*We've got a lot of passion and enthusiasm*," they said, "*and we're willing to help.*"

Making the most of new media and digital platforms

Communication is critical to our existence as human beings, and while some may use that gift more enthusiastically than others, we all still have something to say. It is no surprise then to see that ways of communicating have become more and more sophisticated. This can be seen no more clearly than in the digital realm - a realm becoming more diffuse with every passing day.

People can consume content wherever and whenever they like. We can now instantly buy, read, watch, listen, and discuss pretty much anything, and do that anywhere. This dramatic change presents challenges to those creating this content, but it also brings opportunities.

No longer do people wait 24 hours to read the news. Breaking news arrives within 24 seconds. We also expect to be able to read or watch on the move on portable devices.

Such is the proliferation of platforms, it is important to prioritise where you put your energies when developing a new media strategy - while always being open to new arrivals in the marketplace.

In moving forward, it is important to look at the platforms most relevant to the needs of *Life and Work* and its readers, and use them as a promotional tool to support the marketing of the magazine, as well as a means of carrying the magazine's content.

Marketing online

Online, everything can be measured. This can transform the effectiveness of marketing. If campaigns are properly tagged, and page events tracked, you can see how many people have seen them and responded to any 'calls to action'. For these measurements to mean anything, however, you need an effective marketing strategy that details the target audience, the channels to be used to reach them and the resources to be invested. Critically, it should also set out the key measures of success.

The most obvious channel is the magazine's website, currently used as both a marketing and content delivery tool. The web is an increasingly effective carrier of content, and people are now comfortable with consuming their information on screen - PCs, tablets, smartphones and dedicated e-readers such as the Kindle.

But it is also a critical marketing tool, a platform for selling the magazine to prospective readers, generating interest, and securing subscriptions. In addition to the magazine and church's own site, products exist to promote the magazine on appropriate third-party sites. A marketing strategy would set out the priorities for online advertising and promotion, ensuring 'calls to action' support specific goals for the publication.

Because it operates 24 hours a day, seven days a week, online activity allows publications to build a community of interest, and to develop a two-way relationship with existing customers, and those who share the magazine's interest. It also allows a publisher to create opportunities for readers and potential readers to connect with the title, increasing brand loyalty in the process.

Feedback mechanisms, opportunities to contribute stories, and to take part in discussion and debate, are all easy to manage online, with appropriate moderation to

ensure the site is not hijacked by special interest groups. Forums rarely work, but comments on single articles are good for starting conversations and leading to discussion series.

There is a limit to what can be done with existing visitor numbers - part of the on-going strategy will be to attract new users to the website. Promotion on social media, such as Twitter, is a tool that can help improve traffic.

Other elements of a digital marketing strategy include Search Engine Optimisation (SEO) – essentially the use of keywords and phrases used by search engines such as Google to prioritise content on the web highlighted in searches. A carefully thought-out and well-researched SEO strategy will ensure site content is appropriately optimised and any investment in PPC (pay per click) advertising is maximised.

Video is another huge driver of traffic, and therefore an essential part of any online marketing strategy. When they are selling themselves, nearly all marketers use video in their campaigns. It is quick to consume and easy to share, and production costs today are relatively small.

By increasing the proportion of marketing through online channels *Life and Work* will attract a more digital-aware audience. With this comes a greater openness to new technologies, and fertile ground for testing new ways of delivering the magazine itself.

Delivery

There are lots of different ways of delivering content digitally. There was a time when creating a PDF copy of a magazine, and sticking it on a website, constituted digital delivery. Now the sites themselves are the magazines, with articles containing embedded video interviews and sample music tracks.

Thanks to responsive web design these sites work across all devices so users can read and watch wherever they are. The current *Life and Work* website is built in this way, but it does not fully use the functions available.

Magazines can also be purchased on subscription, or in single copies, on e-reader devices. Apple's Newsstand and Google Play's equivalent allow users to subscribe to newspapers and magazines without going near a newsagent. Making a digital version of the current magazine to existing and new subscribers in this way would be a relatively simple first step down the digital publishing road.

Many third-party apps such as Feedly and Flipboard take copy from publications across the web and allow their users to read the latest news from their favourite websites without ever visiting them. This delivery mechanism presents challenges to site owners if visitor numbers are key for advertising revenues or to secure investment opportunities. There are ways to encourage these users to the core website - whether through the offer of related content, extra functionality or other incentives.

In addition to using video for marketing purposes, there is no reason why a *Life and Work* YouTube channel could not become a standalone outlet for magazine content.

In looking forward, incremental change would allow for innovation, without threatening the security of the existing product. This approach has been used elsewhere. For example, the University of Edinburgh took their alumni magazine, *Edit*, online. It was felt this would open new opportunities to exploit digital media, as well as reducing print costs.

With a circulation of more than 150,000, and a hugely varied readership, simply switching everything online was not an option. Instead they created a micro-site (edit.ed.ac.uk) with a small number of featured articles.

This allowed them to test the waters and see how many readers warmed to this alternative format. For a relatively small investment the University was able to lay the groundwork for further exploration into the digital realm. *Life and Work* has already dipped its toes into the online marketplace. It needs to build on that.

The development of a microsite as a delivery mechanism for content (as opposed to marketing the title and selling subscriptions) might be a viable approach for *Life and Work*.

If this foray into digital publishing proved popular, there would then be a mandate to explore more radical avenues, like subscription-based delivery through a service like Newsstand.

Life and Work's weekly e-newsletter is a positive step down this road, and something which could be built on. The ultimate goal should be to take the magazine from a monthly publication to one that is producing content daily, making it topical and engaged in the major stories of the day.

Building The Subscriber Base (Marketing, Advertising and Sales)

Our ambition is to increase the readership and reach of *Life and Work*, but it's worth remembering that *Life and Work* has the second highest circulation of any paid-for monthly magazine published in Scotland. Considering the lack of promotional activities undertaken on behalf of the magazine, that is an incredible statistic. That, however, should not be cause for complacency. In line with all printed publications, its circulation is falling and unless something is done to arrest this it will only continue with a downward trajectory.

From a marketing perspective it is clear *Life and Work* still has an audience and, as such, it has potential to grow.

The most likely sources of new subscribers are Church of Scotland members and regular attenders who do not currently buy the magazine. It is currently estimated that only around 10% of church members purchase a copy of *Life and Work* - this is not particularly high in penetration terms, and it should be an area of marketing focus. Through our churches, we have a network to reach these potential readers, and with their membership of the church, they should have a strong motivation to buy.

People who have previously subscribed need to be reminded about *Life and Work* and what it has to offer, with a clear invitation to purchase the magazine. For those who have not seen it or read it, strategies need to be devised to introduce them to *Life and Work*.

In most churches, the best *Life and Work* can hope for is a mention in Sunday morning service intimations that a new issue is available. This is not enough to drive sales. At the moment, little promotional material is supplied to individual churches, and there is little contact between individual churches or Presbyteries and the magazine's publishing team.

The current system of offering 'commission' to churches to sell the magazine is not well policed. It is unclear whether the commission is retained by individual churches or if it is being passed on to subscribers.

One of the most significant impediments to the development of a deliverable, and effective, marketing strategy is the limited data held on the existing readership and the lack of data on potential readers. The last Reader Survey was done in 2012, but only 3% responded so it cannot be regarded as a representative sample.

Before any marketing strategies can be considered, more information is needed about the current readership and the distribution. A full-scale quantitative and qualitative analysis of the current readership, providing a breakdown of readers by age, gender and location, should be carried out. The market research should explore their attitudes to the magazine, likes and dislikes, their media habits including access to the internet and usage of social media. It should also try to assess the level of their commitment to the magazine.

Market research should also identify groups of non-readers - in different age bands and from different backgrounds - and explore why they do not currently read the magazine, and try to discover what might prompt them to take out a subscription. This should be done as a matter of some urgency and would inform the basis of all future marketing and promotions.

When a greater level of understanding of the readership exists then a number of marketing and promotional activities can be considered. These should include:

- Providing marketing materials for churches to promote the magazine to their congregation.
- Promotional visits to present *Life and Work* to individual churches, church groups and organisations.
- Reviewing the commission system, and looking at how best to incentivise the sale of subscriptions.
- Targeting certain demographics or geographic areas.
- Introductory subscriber offers.
- Increasing direct contact with subscribers through direct mail or more likely digital sources such as email and e-newsletters.
- Active promotion of *Life and Work* on social media platforms.
- Exclusive subscriber 'offers'.

Time must also be spent investigating other means of making *Life and Work* available to readers and potential new readers. Assuming *Life and Work* continues to grow its digital and internet presence (and it must), a number of new avenues open up to promote and introduce the magazine to new readers.

These include basic advertising channels like Google Adwords where key search words and terms can be targeted, cookie based interactive advertising on specific and appropriate websites through to integrating a sophisticated Customer Relationship Marketing (CRM) system into the backend of the website to aid turning visitors to the website into subscribers to the magazine.

Life and Work should also consider enhancing its profile. Targeted advertising can help achieve this, as can engaging professional PR expertise. Using these methods correctly will see an increase in awareness and perception of *Life and Work*, and should lead to an increase in sales and interactions.

The Editor of a publication with as strong a readership as *Life and Work* should be in demand from broadcasters as a commentator. Many issues of public policy deal with significant ethical and religious issues. Positioning the Editor as a trusted commentator is an important way of building brand, and reach. This could only be done, however, if the Editor had additional resource to shift the focus of the workload from dealing with day-to-day operational issues to more strategic ones.

Working with a professional PR consultant should allow the magazine to be promoted each month. *Life and Work* should be breaking stories that are followed up by mainstream media. The quality of the writing is high, articles deal with topical issues and the breadth of views contained might surprise a few people. Making an impact on the wider news agenda will also help to deal with the misperception that the publication is only of interest to people attached to a church.

All the above require investment of time and money. It is unrealistic to expect the current team to deliver what is needed without additional resources.

The scarcity of resources currently available fully explains why much of what has been outlined here hasn't been happening. In addition, the team lacks marketing and sales expertise, and it does not have ready access to people who understand new media and how to maximise its potential.

An individual focusing on the 'business' side of the magazine would make a difference. *Life and Work* needs someone tasked with implementing an agreed business strategy, engaging with stakeholders and driving circulation. Content is the primary battleground in the development of online platforms. With the business side being developed, the Editor and editorial staff would be able to focus more clearly on content.

Even in today's multi-media environment, content is king. The best way for *Life and Work* to grow its readership is to continue to produce well-written, relevant and interesting stories.

It is the job of marketing to draw people's attention to the content and encourage them to try the magazine. At the end of the day, it's the quality of the publication itself that will determine if they remain regular readers.

With a circulation of more than 20,000 copies, *Life and Work* has a healthy readership. As identified in the SWOT analysis the number of sales compares favourably to commercial publications.

It sells to a committed customer base therefore it does not have to compete issue by issue for customers.

As a business model, subscription is a strong and successful one. Many commercial magazines put considerable effort into building a subscriber base, often offering lavish inducements to new subscribers. Subscription makes sense from a number of perspectives. It:

- establishes a core base of committed readers;
- evens out fluctuations in circulation by reducing reliance on one-off sales;
- maximises income to the publisher by cutting out costs of sales through third parties.

By reducing risk, magazines with a strong subscriber base are better able to plan, stay within budget, and offer advertisers security that they will be able to reach their target market.

In theory, the *Life and Work* subscription model should also provide a network of 'volunteer' sales people across Scotland. If properly motivated, they provide an important route to market the magazine to new readers.

It is important to recognise that the print industry is undergoing considerable change with the advent of new media platforms. Although some of these platforms are a threat - not least by soaking up discretionary time available to people to consume traditional media - they also offer an opportunity to promote existing publications, and to reach new readers.

Print is undergoing profound change, but it is likely to remain part of the overall media landscape for some time to come. The advent of new media platforms is not unique to the 20th and 21st centuries. History suggests that new and older media platforms can happily coexist. Indeed, with time some media platforms can reassert themselves in the consumer's consciousness. Radio, for example, has fared particularly well in recent years; vinyl recordings are currently making a comeback as a premium alternative to music that is downloaded digitally.

Publishers now make use of multiple platforms, with their publications wholly or in part available in print and digitally. The most recent figures on the economic value of the UK publishing sector put its value at £9.7 billion. It employs more than a quarter of a million people, and that figure is rising.

Objectives

While there are clearly challenges, it is important that the church recognises that *Life and Work* is in a strong position. Although there is some attrition due to the age profile of its core readership, there is no sense that the magazine is in a circulation free fall, or that it has outgrown its purpose and usefulness to the church.

Thus far, it appears to have weathered the challenges faced by other titles by the advent of new media. Again that is in part due to the nature of its readers. In spite of that, it is crucial that the title does not become complacent. A failure to address new media as part of the long-term vision and strategy for the title will lead to an inevitable decline and fall.

Therefore the first objective is necessarily defensive. *Life and Work* must protect its existing subscriber base, ensuring it does not suffer a gradual erosion in sales - either through the attrition of age, or because readers no longer feel they are getting value for money from their purchase.

The second objective springs from the observation that attack is the best line of defence. It may be counter-intuitive to suggest that *Life and Work* could realistically

increase its monthly sales given the broader environment. As has been well-rehearsed publishing is going through a revolution; as is the church. Much energy has been expended on analysing trends in church-going, the position of the church in society today, and its relevance in the modern age. We do not intend to deal with them here, other than to say we are optimistic about its capacity to meet the challenges. In addition, we believe *Life and Work* has not yet achieved what might be called 'saturation point' in terms of circulation.

On that basis, the objectives can be stated as a:

- determination to maintain current circulation levels;
- desire to increase circulation in real terms year on year.

Defence

Regardless of the media platform used; the layout and design of pages, in print or online; the quality of the print stock, or the complexity of coding used for a website design, a magazine stands or falls on its content, and the relevance of that content to the reader. It is remarkable what readers will put up with if the content is something they value. It is also the case that style over substance is not a recipe for success in publishing.

Life and Work has the advantage of being produced by a professional Editor who understands the readership, in all its complexity. Its Editor knows the type of stories and issues that are of interest to readers; the Editor is well connected internally and externally, and understands the church and where it sits within Scottish society.

Although it is part of the church's Mission and Discipleship Council, the Editor has complete independence in making judgements about the content of the magazine. This is as it should be. Magazines do not tend to succeed if they are put together by committee. They require an individual heading them with a vision for the publication; a willingness to take tough decisions about what to cover, where necessary, and the inner strength to stand up to pressure from special interest groups.

Independence gives *Life and Work* credibility with its readers. Were it to be seen as an extension of the church's public relations machinery, its medium and long-term future as a paid for publication would be in doubt.

One of the magazine's unique selling points (USPs) is its role as being the voice and champion of individual members of the church, rather than the church as a corporate entity. In that it has a challenge function, should it be needed. It says much about the astute way the relationship has been handled by the Editor and the church that *Life and Work* has not come into conflict with its parent in recent years.

It is critical that *Life and Work* remains clearly identified with the membership of the church, and is seen to be directly concerned with the issues that affect them through their lives as people of faith. A magazine survives only through the active support of its readers. Getting even closer to the readers must be a priority in the battle to sustain the current subscription base, and to increase it.

Among the changes brought about by emerging technologies, perhaps the most significant is the way the wall between publisher and public has been broken down. Once the wall was breached only by a letterbox. Letters to the Editor were the traditional means of communication, and even then the Editor always reserved the right of final reply. Today the walls are porous, the dialogue is two way, and no-one has the last word.

While there are real dangers in the ability of people to have unfettered access to the airwaves, the momentum is unstoppable. The imperative today is to ensure that the voices of those who would misuse their access to the media are not allowed free-rein. In any case, debate is healthy and criticism can be seen as an opportunity to learn, or to make your own case more clearly.

From *Life and Work's* perspective, the consequence of this change in behaviours is the need to embrace direct engagement with its readers, more fully than at present. But that cannot be done with the current resource, in particular the time pressure on the Editor that means the

Editor is confined to the office for too much of the time and doing work that takes the Editor away from journalistic engagement, or reduces the opportunity for direct engagement on issues of current concern through social media. The benefits of this type of activity are clear. They include building the *Life and Work* brand and its visibility, actively promoting the publication and encouraging more subscriptions, building reader engagement and reader loyalty.

With the development of reader-generated content online, and the establishment of a lively *Life and Work* community on Facebook, Twitter and other social media platforms, the magazine can be liberated from its monthly cycle and establish itself as a lively hub for discussion and debate about and with the church throughout the week.

While the opportunities afforded by this type of engagement are significant, it should be recognised that this cannot be done in a half-hearted way. It is better to do nothing than to approach it in an ad hoc way. There is nothing worse for readers than to find themselves involved in a one-sided conversation.

Attack

A decision has to be made about the key underlying principle for *Life and Work's* marketing strategy. One option is managed decline - a reality for many businesses that have traditionally made their money through mass distribution. The newspaper industry is a good example - stripping out costs and identifying new market niches or products, while developing their new media offerings, is giving many established businesses hope that they will be able to ride out this economic challenge. With costs already at a minimum, the scope for *Life and Work* to do the same more cheaply is limited.

A second more bullish approach is to look at opportunities to increase circulation, generating more income to invest in the product. This course assumes that the publication has not reached saturation in the market place. If just one in five members of the church could be persuaded to subscribe, the circulation would nearly double, generating more income from the cover price and from advertising.

On the basis that the church is on a mission to evangelise, and significantly increase engagement among its members, it would seem logical to use *Life and Work* as a key tool in that task. Communications is a key skill, and *Life and Work* not only provides a channel for communication, but it also has a professional understanding of how that might be best done. If this approach were to be adopted, a number of key questions have to be asked through a properly funded and comprehensive market research project. Questions include:

- What is the awareness of the magazine within the church? Regular attenders and occasional attenders? In other churches? Among key opinion formers?
- Is *Life and Work* valued?
- Do people know how to subscribe? What would persuade non-readers to subscribe?
- What price would they be prepared to pay? Would they be willing to pay a premium given the intrinsic support the magazine provides for the church's mission?
- How many subscribers read publications online? What are the platforms they use? Would they be prepared to pay for an online version of the title rather than a print version?
- What is the penetration of tablets, smart phones, Kindles and other devices among the current readership? Among potential readers?
- How many readers are involved in social networking?
- What inducements are necessary? Gifts to take out a subscription? Reduced cover price?
- Is there demand for single copy sales?
- If the magazine were available through newsagents, what would its potential sale be?
- Given the church's leadership role in Scotland's faith community, does it have a role in reporting broader religious, ethical and moral issues?

This is not an exhaustive list of questions.

The strategy can only be set once these questions have been answered. The market research should be both qualitative and quantitative, with the findings used to inform future planning.

From that, a decision can be taken about the sales/ subscription targets to be set for the Editor and the *Life and Work* team, and the associated marketing strategy to help them deliver on those targets.

Action

This report does not set out to dictate how the *Life and Work* team should approach the specific strategy and tactics to build the subscriber base. Those decisions are best left to those responsible for implementing them. Nonetheless, it is worth rehearsing here some of the key steps that will need to happen. It should be noted that the review group does not believe that managed decline should be an option, nor is it necessary. The group believes that with vision, and a coherent set of strategies - business, marketing, and editorial - designed to deliver the vision, *Life and Work* can grow in terms of its subscriber base, and its influence. It also believes that an online dimension, properly resourced, is critical for the long-term future of the magazine.

Key steps that need to be undertaken are

- A comprehensive market research project designed to get a better understanding of the current readers and their needs, and to assess the potential to grow the subscriber base.
- The development of a marketing strategy designed to build awareness of the brand, increase *Life and Work's* sphere of influence, grow subscriptions (with the establishment of realistic, but stretched targets).
- The development of a deliverable new media strategy, with the publication of the magazine online (paid-for, or free), platforms to include web, tablet, smart phone and Kindle.
- The development of a comprehensive social media presence for *Life and Work*, delivered as part of the new media strategy, with the intention of ensuring the

magazine is seen as a constant presence in the lives of subscribers and online followers.

In addition to editorial responsibilities, the Editor should be seen as the magazine's chief marketing officer, responsible for building the brand, and accountable for that. To support the editor, *Life and Work* should employ a Business Development Manager, reporting to the Editor, tasked with delivering the marketing strategy. Objectives should be specific, measurable, assignable, realistic and time-specific.

The editorial team should be responsible for providing content for social media platforms - on a daily basis - and developing opportunities for subscribers to engage. The ambition should be to create a sense of community for the readers.

Promotional events should be part of the marketing mix, with roadshows involving the Editor, columnists and figures from the church. The magazine should also be seen as a hub for debate about religious, ethical and moral issues. The mainstream media should be looking to *Life and Work* as a source for stories in this area of public life, and looking to its writers to make informed comment.

To deliver these objectives, the Editor's workload will need to be examined. The Editor's priority should be the provision of editorial leadership, ideas generation, commissioning, the development of content on all platforms, and the development of the brand.

Financing

Life and Work generates its income from its cover price and advertising. Sales are in the region of £0.5m a year. The magazine is comparatively cheap for a monthly title: six issues for £11 for new subscribers, £24 for a full year. The accepted wisdom is that readers are sensitive to price increases and reluctant to accept even modest increases in price.

Market research will be better able to identify the pressure points in relation to price, and tease out what readers value and what they might be prepared to pay. There is

no question that subscribers have been conditioned to expect to pay a low price for the magazine. This needs to be redressed. *Life and Work* is one of the tools the church uses to achieve its mission. It is a critical tool in spreading the Gospel, keeping members of the church informed about church news and news about issues in the wider world that affect them, and it is a platform for debate within and about the church.

Life and Work also helps the church remain focused outside the periods of the General Assembly.

Subscribers are not just buying a magazine, they are investing in the work of the church, and this needs to be a key message as part of an overall strategy to increase the cover price, providing the resources to invest further in the magazine and making it more effective as a key communications tool.

This is not the place to explore the specific price point, suffice to say that *Life and Work's* cover price should be positioned somewhere within a band from £2.50-£3.50. Market research will allow a more accurate price point to be identified. Reductions in the cover price for those subscribers who sign up to long-term direct debit arrangements are common within the sector, and should be put in place here.

Currently, people selling subscriptions receive a discount on the cover price. In some places, this is passed to the individual subscriber, in others it is used as discretionary funds by the local church. It is common for sales incentives to be given, currently some £90k goes in commission - money that could be invested in the magazine.

This arrangement needs to be looked at as part of the overall pricing strategy. The sums are small when spread across the agent network, but together they could fund two or three posts, transforming the publication and the service, and ultimately helping deliver the church's mission to spread the Word.

Any change in cover price and subscription rates would need to be properly managed, and supported by a re-

launch of the magazine - potentially with greater pagination and new content, as well as an extensive marketing drive to communicate the work and worth of the magazine to the church.

This could and should be done after the market research exercise referred to earlier.

Governance

Governance arrangements for *Life and Work* are best described as light touch. The key figure is the Editor who is accountable to the General Assembly of the Church of Scotland.

The Editor has complete responsibility for the content of the magazine, and is accountable for it. The principle of editorial independence is an essential part of the magazine's brand. It ensures that it is not seen as propaganda from Church of Scotland HQ. If it has 'a side', the magazine is on the side of its readers and the ordinary members of the church.

Although it has a special relationship with the church, part of *Life and Work's* role is to hold church authorities to account. Consequently, its relationship with the church's Communications Office is 'arm's length'. This challenge function is important, and in granting the Editor independence the church has recognised that.

Over the years, a number of different arrangements have been in place in terms of support for the Editor and the magazine. Since 2005, the Mission and Discipleship Council has been responsible for the business management of the magazine. Until 2010, this was handled through the Publishing Committee when it passed to the direct responsibility of the Mission and Discipleship Council.

In practice, the Editor discharges this duty on a day-to-day basis, in addition to responsibilities as editor, with the recent added work created by the website and social media engagement. This is not a satisfactory situation.

When business needs arise - such as tenders, procurement of goods and services and so on – the Editor works through them with the Council's Resources Group, before they are presented to the full Council for formal approval.

There is scope for the General Assembly and the Finance Department to make suggestions and shape improvements to business operations. In this circumstance, suggestions would be submitted through the Resources Group and the Council for discussion and a decision.

The group believes it is important the Editor remains accountable to the General Assembly. However, it also believes that *Life and Work* would benefit from the establishment of a management board, responsible for the overall strategic direction of *Life and Work*. The board would not be involved in editorial decision-making or day-to-day operational issues. The board should comprise people with appropriate skills for a church-based publication in the 21st century. These might include: business experience at board level, publishing, finance, marketing and public relations. The board would provide a trusted and independent source of advice for the team in developing the business.

It would also be responsible for ensuring *Life and Work* works within an agreed strategic framework, achieves agreed commercial goals, and embraces the challenges and opportunities publishing faces in the coming years.

APPENDIX III CARTA REVIEW REPORT

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 Graeme Roberts (Convener), Dan Carmichael, Campbell Duff, Paul Goode and Alison Mehigan. Nigel Robb was Secretary until his retirement from the Council on 31 March 2014 but kindly agreed to continue as the Group's adviser; he was succeeded as Secretary by Graham Fender-Allison.

The Group has met on ten occasions and has consulted representatives of Presbytery Property Committees, congregations which have sought CARTA's advice, the General Trustees and the Conveners of the Joint Emerging Church Group and the Mission Forum.

These consultations suggested that the service provided by CARTA and the General Trustees would be improved by clarifying their respective roles and responsibilities. The aim would be to streamline and simplify the process of accessing advice and obtaining approval for alterations and revising the paperwork required in order to avoid duplication. It would create a "single gateway" – a central point of contact for all enquiries regarding church buildings; offering more guidance and advice to congregations considering or planning major alterations. It would be responsible for organising joint training events for Presbyteries and congregations, possibly on a regional basis; and improving access to web-based resources.

The Group's Interim Report to the 2014 General Assembly set out its approach to its remit and outlined the rationale and development of CARTA since 1934. It clarified CARTA's role in relation to the Church's privilege of "ecclesiastical exemption" from listed building planning consent. It has now proposed a more pro-active role for CARTA; considered other ways in which it might serve the future needs of the Church. Along with this, it has reviewed its composition and the terms of service of its members; confirmed that it was appropriately located within the Resourcing Worship section of the Mission and Discipleship Council; and identified several areas where the service it provides in support of the General Trustees might be improved.

The 2014 General Assembly received the report and approved the following deliverances:

- A. *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* (5).
- B. *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* (6).
- C. *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* (7).

The Convener and Secretary subsequently met with David Robertson and Brian Waller (General Trustees) to progress the first two of these and with the Convener and Secretary of the Council of Assembly regarding the third. The Review Group also considered a paper on the work of the Church of England's Council for the Care of Churches.

(A) Stimulating and supporting congregations to think creatively

The General Trustees have indicated that they would welcome CARTA's support in pursuing their aim to be more strategic and pro-active 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 Review Group has progressed Deliverance 5 in the following ways:

1. Publications

It has commissioned and published information on the CARTA webpage of the *resourcing mission* website:

- *History of CARTA* – an expanded version of the paper prepared by Nigel Robb on how the Committee's development was shaped between 1934 and 2005 by the changing needs of the Church;

- *The Setting of Presbyterian Worship* – a historical and theological overview of the purpose and design of Church buildings in the Church of Scotland, as a reference point for congregations contemplating alterations to their buildings;
- *Notes for Congregations to Guide Discussion with Architects* – practical advice based on *The Setting of Presbyterian Worship*.

2. Quick Guides

This series has been enhanced by the publication of guidance on Access for All, Audio Visual, Church Lighting, Dementia Friendly Church Buildings, Organs and Musical Instruments, Reordering Church Interiors, and Sacramental Vessels. Further guides are planned.

3. Gallery of Images

The CARTA webpage contains a gallery of images illustrating some of the lighting, stained glass and reordering projects that the Committee has been involved in. These will be added to.

4. Case Studies

As resources permit, it is planned to create a series of online case studies as a further stimulus and support for congregations considering various kinds of improvements to their buildings.

(B) Enhanced communication and collaboration with the General Trustees

Deliverance 6 has been addressed in the following ways:

1. Joint Events

During 2014 a series of well-attended joint seminars for congregational property conveners was held in Edinburgh, Glasgow, Aberdeen, Inverness and London; further joint seminars are planned for 2015-16. There was also an opportunity to promote the work of CARTA at a joint fringe event at the 2014 General Assembly.

2. Single Gateway and Consolidated Application Form

The General Trustees and CARTA have created a clearly signposted and easily accessible single gateway ("one-stop-shop") for dealing with all property related matters,

including enquiries and requests for advice about and applications for approval of alterations to church buildings. In place of the two separate forms currently in use, there will now be a single consolidated and simplified form for completion by those seeking advice or approval.

The single gateway will be operated by the General Trustees, who will forward requests requiring action by CARTA and inform applicants of the outcomes. Once a request has been referred to CARTA, however, the latter will deal directly with the applicant until a final decision has been reached. The new system will be launched at the 2015 General Assembly and will come into operation on 1 June 2015.

3. Clarification of CARTA's role

During the Review Group's consultations in 2013 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.

The General Trustees' *Guidelines for Congregational Property Conveners for Control over Work at Buildings*, together with the accompanying flowchart and Appendix III, is being revised to take account of the introduction of the single gateway. At the same time, the opportunity has been taken to provide clear information in CARTA's revised remit about the kinds of alterations that CARTA is authorised to approve on behalf of the General Trustees.

It has been agreed that CARTA will only deal with cases involving alterations to church halls if explicitly invited to do so by the General Trustees.

CARTA's role in relation to the mentoring of congregations undertaking major projects, feasibility studies and plans for new buildings has also been clarified.

4. Information and Resources

The web pages of the General Trustees and CARTA are being reviewed and revised to ensure that information

and resources relating to buildings are easily accessed from both directions and contain no ambiguities, inconsistencies or contradictions.

5. Internal Communication

In order to assist collaborative working, the General Trustees now have access to CARTA's Online Information Centre and to the spreadsheet used to monitor the progress of requests and applications. Draft agendas and minutes are routinely copied to the General Trustees.

6. Representation

The General Trustees will continue to be represented on CARTA but on the same basis as those appointed by outside bodies. The person appointed will be expected to attend meetings but will not be required to take part in CARTA visits.

7. Approval under Powers

The General Trustees have confirmed that the Convener and Secretary of CARTA are authorised to approve "uncontroversial, unopposed and routine" requests for approval on a case by case basis subject to each decision being homologated at the next meeting of CARTA.

(C) Terms of Office of CARTA members and Revised Remit

1. Terms of Office of CARTA members

In its Interim Report the Review Group drew attention to the importance of ensuring that CARTA has access to the wide 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 also argued that the current restriction on the period of office of CARTA members is not appropriate for a body that has a service rather than a policy making function and that CARTA requires a measure of continuity of membership to maintain standards and ensure that its specialist expertise is available on a regional basis.

In its Report (paras 11.3-11.6) the Council of Assembly has accordingly agreed to seek the approval of the General Assembly for a small increase in the number of CARTA's

voting members from 17 to 18; it has also agreed with the Legal Questions Committee that the latter will move an amendment to Standing Orders to permit CARTA to have a term of office of not more than eight years for its General Assembly appointed voting members. This would ensure that CARTA has longer term access in its decision making to the accrued experience that its members acquire through participation in congregational visits, discussion of the issues raised by visit reports and presentations by outside experts on particular topics.

2. Revised Remit

The Council of Assembly has also agreed to seek approval from the General Assembly for a revision of CARTA's remit so that this accurately reflects its responsibilities as these have evolved. The terms of the proposed revised remit, which has been agreed with the General Trustees, can be found in Appendix 3 of the Report of the Council of Assembly.

APPENDIX IV

CARTA MEETING DATES FOR 2015/2016

2015: 25 June, 17 September, 26 November

2016: 25 February, 28 April

APPENDIX V

MISSION AND DISCIPLESHIP COUNCIL REPORT ON THE FUNDING OF THE NATIONAL YOUTH ASSEMBLY IN CONSULTATION WITH REPRESENTATIVES OF THE NATIONAL YOUTH ASSEMBLY AND COUNCIL OF ASSEMBLY

1) Background to this report

In 2014 the General Assembly resolved to:

- *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.*
- *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.

This report coincides with National Youth Assembly (NYA) entering its 21st year of existence. We, therefore, feel that as well as reviewing the future funding of the NYA the year of 2015 provides a reason to celebrate the 'coming of age' of the NYA. This is an opportunity to make a fresh start, building on and learning from the past and carving out a new future. We see the possibilities of a new partnership between the Church and its young adults which could provide hope for the future. We want the NYA to appeal to the breadth of the Church of Scotland, celebrating diversity of opinion and worship styles.

2) The NYA: a brief history

The NYA began in 1994 when the Church of Scotland was approached by the BBC to help them produce a programme on the opinions of young Christians.¹⁴⁴ This took the form of a residential experience for around 250 young adults focussed around debates of General Assembly reports and was chaired by the Moderator of the General Assembly assisted by the Principal Clerk.¹⁴⁵

Following the success of this event, a similar event was held in 1997 and the NYA became an annual feature of Kirk life.¹⁴⁶ The event was initially the responsibility of the Board of Parish Education, and latterly of the Mission and Discipleship Council.

In 1998, youth representatives appointed from Presbyteries and from the NYA took part in the deliberations of the General Assembly. Since 2003, the Moderator of the NYA has presented a report to the

¹⁴⁴ *Review of the NYA*, Mission and Discipleship Council, February 2011

¹⁴⁵ *Confidence in a Changing Church*, Finlay AJ MacDonald, Saint Andrew Press 2004

¹⁴⁶ *Review of the NYA*, Chris MacRae, Mission and Discipleship Council, February 2011

General Assembly¹⁴⁷ and in that year the General Assembly first remitted matters to the NYA for consideration.¹⁴⁸

In the early 2000s, the NYA moved from debating General Assembly reports and deliverances to discussing topics identified by Assembly councils but producing their own deliverance. In tandem with this, the NYA began to appoint a Moderator and Clerk from within its own ranks as well as enabling volunteers from its number to help plan and lead the event.¹⁴⁹ The NYA also moved from being held in the Assembly Hall to venues in Edinburgh, Dundee, Stirling and Aberfoyle.

A review following the 2007 NYA concluded: *“The event is designed to give young people a voice in the life of the Church of Scotland. Everything else comes after that. That is our key purpose.”*¹⁵⁰ To this end, different discussion topics and styles of debate were tried and, in 2013, the NYA moved to a less formal open-forum discussion model.¹⁵¹ It was also in 2013 that the lower age limit for delegates was increased from 16 to 17.

In addition to this core purpose, the NYA has, for many young people, provided a reason for remaining part of the Church of Scotland, and has been a path for many into various ministries, including as elders, youth workers and ministers of word and sacrament. *“The General Assembly is encouraged to realise that many of the young people who attend the NYA continue to develop their faith and work out new ways of being committed to the church and their communities. Youth Assembly delegates regularly attend Enquirers’ Conferences to explore ministry in the church.”*¹⁵²

The NYA is an annual residential event for those aged 17-25 within, and associated with, the Church of Scotland and forms part of the Church’s National Youth Strategy. In its role in “empowering young people” and “developing leadership” it fulfils at least two aspects of the Church’s strategic framework as agreed by the General Assembly in 2011.

The NYA has played a vital role in enabling young people to take an active role in decision making in the Church, enriching the work of it on a local and national level. The event is more than a youth weekend away, and it does not seek to imitate the General Assembly’s formal style. Throughout its history of innovative adaptation the NYA has enthused a generation of lone young people in their local churches and has developed leaders. The NYA has given young people in our Church the confidence to have a voice in the Church’s affairs.

Through its programme, the NYA has also allowed young people to experience forms of worship new to them and broaden their horizons from their experience of local church. Some have found it an important aspect of their faith journey. The community of peers in a Christian context has allowed strong relationships to be built.

The NYA has, therefore, been an integral part of the work the Church of Scotland with young people. It is not a substitute for local youth work, though has historically complemented local youth work. For the General Assembly and its agencies, the NYA has acted as a mouthpiece and constituency of considered opinion. For young people the NYA is an opportunity to be heard; a source of mutual encouragement from other young Christians; and acts as an annual, temporary ‘incubator’ community which has incidentally encouraged young people to explore and enter vocations in the church.¹⁵³

3) The NYA: its purpose and benefits

The primary aim of the NYA is to give a platform for young

¹⁴⁷ *Inside Verdict*, ed. Steve Mallon, Scottish Christian Press 2003

¹⁴⁸ *Confidence in a Changing Church*, Finlay AJ MacDonald, Saint Andrew Press 2004

¹⁴⁹ *Speaking from the Heart*, Marjory A MacLean, Shoving Leopard 2010

¹⁵⁰ *End of Part One*, Steve Mallon, *Mission and Discipleship Council*, December 2007

¹⁵¹ *Minutes of the Proceedings of the NYA of the Church of Scotland 2013*, General Assembly Volume of Reports 2014

¹⁵² *Report of the Mission and Discipleship Council, General Assembly Volume of Reports 2008*

¹⁵³ Of the type outlined in *Report of the Ministries Council*, General Assembly Volume of reports 2014, 4/7-18.

people to have a voice in decision-making within the Church of Scotland. It does this through facilitating conversations between young people who are involved in the Church and the General Assembly. As the only national gathering of young people within the Church of Scotland, there are a number of benefits which flow naturally from creating this space. These should be both actively encouraged and also taken into account in the future reviews of the NYA. For these reasons it is useful to have a set of statements which help to enshrine the wider ethos of the NYA and its benefits to the wider Church. Following consultation with young people¹⁵⁴ it is proposed that the primary aim of the NYA is:

- To provide a platform for young people to voice their opinions and actively participate in decision making within the Church of Scotland.

In doing this the NYA of the Church of Scotland:

- Enables young people from all over Scotland to gather and worship God.
- Encourages young people in their faith and personal growth.
- Equips young people to serve in their local congregations.
- Provides a safe place to learn about and discuss issues relevant to the Church and to society.
- Provides opportunities to learn about the Church of Scotland.
- Encourages dialogue with those of other denominations, faiths, and countries.
- Encourages ecumenical relationships among young people.
- Equips young people to engage with the Councils and committees of the Church of Scotland.

¹⁵⁴ This report draws on four main sources of consultation with young people: event feedback from recent years of NYA; consultation in connection with the 2011 review of NYA; and discussions at several NYA planning weekends open to anyone with a connection to the NYA; and consultation with the elected youth representatives of the NYA.

- Enables fellowship and community among young Christians from all over Scotland.
- Develops leadership among young people.
- Creates a community in which young people discern God's call in their lives.
- Provides a place for young people to learn about vocations, particularly in relation to the recognised ministries of the Church of Scotland.

4) The NYA: Cost to delegates, venue changes, number in attendance

The NYA, since 2007, has been held in five locations: the Apex Hotel in Dundee, then Stirling University, where the location was regarded as far from ideal with the delegates too scattered around the campus. It returned to the West Park Conference Centre, Dundee for two years but, on cost grounds, the NYA met in 2014 at Gartmore House where it is returning in 2015.

Although the cost for delegates had risen steadily from £75 in 2009 to £110 in 2012, using Gartmore as a venue allowed the cost to be reduced to £85. There has always been a reduced price for those coming from churches in Priority Areas or from the islands. While some of the delegates are in employment, for others, at school or at University or College, it can be quite demanding, on top of student debt or no independent source of income. We encourage congregations and/or Presbyteries to consider subsidising the cost of attendance and travel in part or in whole. In so doing they will not only make attendance possible but increase their ownership of the event, making it more likely that they will receive back, in some form, a report on the NYA.

Over the years the Council has resourced the NYA with staff and finance. Funds used for the NYA need to be justified in the Council's overall strategy of reaching and supporting this age group. We want to invest in young adults, both as they grow in the church and as they reach out to their contemporaries. A full account of the facts and figures can be found in Note 1 at the end of this report.

5) **The future: striking a balance between security and review**

Uncertainty about the future of the NYA had, it became clear, been undermining morale especially among those responsible for planning and organising the event. Discussions about the value and cost of the event, its length and format, and its strategic importance both to those who attend and to the church are not unreasonable. However a lack of clarity as to its future removed security in planning and restricted opportunities to develop the work. Financial security will give it a secure and strategic future which will allow the NYA to flourish.

Following the endorsement of the event as such at the General Assembly 2014 we want to balance security with review. Guaranteeing funding for the event for three years provides security for development and experiment, whilst scrutiny and re-evaluation should take place during the first year of each three year cycle. Any minor changes could be implemented immediately, but significant ones may be introduced at a more appropriate time.

Building this helpful balance of security and review into the life cycle of the NYA is seen as a positive way forward. The Council is committed to the financial support of the NYA for the years 2015-2018 in its current form. It is suggested that the NYA be reviewed during 2015-2016, allowing for any significant changes to be reported to the General Assembly of 2016 on the understanding that such significant changes, if any, would not take effect until after the NYA event of 2018. This gives the leadership space to develop the NYA while ensuring it continues to play a strategically important and effective role as part of overall Council policy. The findings of the review should be in the public domain for the sake of transparency.

6) **The NYA: an event for the *whole* Church**

We would like to encourage congregations and Presbyteries to take greater ownership of the NYA. This can be done in a variety of ways.

The first would be to ask congregations to inform the Presbytery if one or more of their young people will be attending the NYA. The delegate(s) could then go with the

blessing of both congregation and Presbytery. Those who attend could be asked, after the event, to provide a short, written report for their Church magazine and also the Kirk Session and the Presbytery. It may well be that they could also be invited to speak either in a Church service of their own congregation or to their Kirk Session or Presbytery, thus raising awareness, prayer and interest in the needs and challenges of this age group. This would also be in line with the General Assembly report on Decision Making and Young People which was received in 2014.

Secondly the Council encourages congregations and Presbyteries to make known to their young people that the Council is willing to help provide financial assistance to help young people attend NYA where cost would otherwise be an obstacle. Young people will be able to apply to this fund when they sign up to attend NYA. This provides a streamlined improvement on expecting young people to ask their Kirk Sessions or Presbyteries for financial help to attend the NYA, particularly in cases where local congregations themselves may have limited funds to help in this regard. Applications for assistance could be made on-line at the time of booking.

The final way Presbyteries can support young people having involvement in the wider church is by encouraging them to be youth representatives to the General Assembly. Each Presbytery can elect one youth representative to the General Assembly, who attends alongside those young people elected as youth representatives of the NYA. This has proved a very enriching experience for delegates who have proved worthy of the trust invested in them, by working hard and actively participating in the work of the General Assembly. It is a concern that not all Presbyteries choose or are able to identify suitable delegates. The NYA may prove a good place where such people from that age group can be identified and encouraged to become delegates at a future General Assembly. Many who have provided leadership at the NYA have also been youth delegates at the General Assembly.

We believe that encouraging young people to take part in the NYA and to be youth representatives at the General

Assembly can help to ensure a bright future for the Church at all levels. There is much to learn for young people with these opportunities and it is generally felt that young people who have engaged with these opportunities have returned to their local congregations enthused to start new projects, take on leadership roles, participate in local decision making, participate in Presbytery and much more. They also often return with a renewed sense of faith in God that encourages others. It is the Church's job to nurture this for the benefit of the young people, the National Church, Presbyteries and the local church. We would encourage congregations to actively encourage young people to participate, to be part of a movement to promote the value that young people bring to the Church of Scotland now and in the future. We would encourage this to happen across the breadth of the Church, ensuring that the national youth involvement represents and celebrates the diversity of the Church.

7) The NYA: Event *and* living community

The NYA has the exciting prospect of continuing to ensure those between 17-25 feel, and are, fairly represented within the Church of Scotland and find a welcoming place where they and their faith can develop. We recognise, however, that the weekend event itself cannot be a standalone event. Re-introducing live streaming or recordings of the event would open up opportunities for many more people who cannot attend the event to see the discussions that are taking place. Having been successfully done in the past, we see no reason as to why this should not happen again.

Delegates of the Assembly, along with all other young members of the Church of Scotland, are welcomed into the Church of Scotland Youth (COSY) Facebook group. This offers a space for members to discuss topics of their choice and to share information about the work they and others have been carrying out in their local congregation and

Note 1: NYA attendance and costs of recent years

community. Added to this, a recently set up Pinterest page¹⁵⁵ allows those that view it to see multiple links to events and information boards that may be relevant to them.

This organic and self-sustaining online community has led to regional COSY events allowing young members of the Church to meet up with local people of the same age and share time, fellowship and conversation with each other.¹⁵⁶

The online community that has built up is a working example of how the NYA has helped to hold and develop the faith of the 17-25 age group within the Church of Scotland. The importance of this online community is evident to those involved, and suggests a way in which the NYA can reach many more young Christians around Scotland.

8) Conclusion

While discussing the possibilities of future funding for the NYA, we have found that forming a group in which open and honest conversations could take place has been an immensely positive experience. In particular, we consider that there has been value in a regular meeting of the various stakeholders in the NYA and that building on these conversations and relationships will be valuable in the future. The Mission and Discipleship Council commits itself to considering how best to carry on the momentum gained in the process of compiling this report. We look forward to the implementation of our recommendations for a secure and flourishing NYA and wish God's blessing on the NYA in this its twenty-first year and into the future.

¹⁵⁵ www.pinterest.com/cofsyouth

¹⁵⁶ For example COSY Glasgow and COSY North

Year	2008	2009	2010	2011	2012	2013	2014
Venue	Apex Hotel, Dundee	Stirling University	Stirling University	Westpark Dundee	Westpark Dundee	Westpark Dundee	Gartmore House, Aberfoyle
Staff	-	32 (choir 35)	30	25	13	15	15
Total delegates	225	169	150	139	134	111	100
Of which volunteers	-	20	27	25	25	18	13
M&D Cost	£75,346	£77,119 (choir £14,399)	£66,202	£45,189	£44,206	£37,041	£24,000
Delegate cost	£75	£75	£80	£100	£105	£105	£85
Volunteer cost	-	£50	£55	£75	£85	£105	£65
Priority Areas delegate cost	£25	£25	£40	£50	£50	£65	£50
Subsidy	£335	£456	£441	£325	£330	£334	£240

Note 2: Membership of reporting group

Rachel Hutcheson (Moderator of NYA 2014/2015)
Colin Sinclair (Convener of Mission and Discipleship Council and member of Council of Assembly)
Grant Barclay (Convener of Council of Assembly)
Lynne McEwen (member of Mission and Discipleship)
Darren Philip (member of Mission and Discipleship, former member of NYA)
Andrew Kimmitt (member Council of Assembly and NYA)
Lynsey Kimmitt (Moderator of NYA 2013/2014)
Andrew MacPherson (representative of NYA)
Ron Clarke (Team Leader of Congregational Learning in MDC)

Ronnie Black
Liz Fisk
Paul Goode
Sheena Wurthman

“Life and Work” Review Group

Tom Collins
John McCallum
Marc Jones

Pray Now

Carol Ford (C)
Peggy Ewart-Roberts
Mary-Ann Rennie
Ishbel McFarlane
Mark Foster
Adam Dillon
Tina Kemp
Rob McKenzie

Music Group

Iain McLarty
Jane Bentley

APPENDIX VI**CO-OPTED MEMBERS ON GROUPS AND COMMITTEES****Resourcing Worship**

Norah Summers
Dorothy Kinloch

Learning Disabilities Working Group

Ivy Blair

Margaret McLarty
Richard Michael

Liturgical Group

John Shaw-Dunn
Karen Hendry
Neil Gardner
Robin McKenzie

Why Believe?

Fiona Bullock
Gary Caldwell
Daniel Frank
Scott McRoberts
Ross Watters
Liam Fraser

Communications and Marketing Group

Peter Johnstone

Rural Working Group

Richard Begg

Ronnie Gall
Andy Campbell
Jim Alexander
David Logan

Children and Young People Group

Barbara McDade
Chris Long
Jen Robertson
Hannah McGregor
Alastair Ross

Joint Emerging Church Group

Tommy MacNeil
Doug Gay

CARTA

Gordon McFarlane
James G Cuthbertson

MINUTES OF THE PROCEEDINGS OF THE NATIONAL YOUTH ASSEMBLY OF THE CHURCH OF SCOTLAND 2014

The National Youth Assembly (NYA) took place between 15 -18 August 2014 in Gartmore House, near Aberfoyle, Stirlingshire. There were 100 delegates aged between 17 - 25 years old, all with a connection to the Church of Scotland. The NYA is a residential weekend which exists primarily to give young people 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 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. The theme for the 2014 weekend was "My Father's House". The Assembly utilised this theme throughout the weekend; in the discussions, in worship, in workshops and for reflection.

The 2014 Assembly had four discussions; how we worship, how the Church spends its money, how we can do ministry intergenerationally and how we can support Christians in the Middle East. Delegates gathered to listen to speakers who were invited to address the Assembly before meeting within their small groups to discuss the issue, and then coming together as one big group to share ideas, challenge other points of view and learn from each other. As a result, a summary of the discussions has been prepared which shows the breadth of opinion within the delegates and shows the depth of our conversations, valuing all of the voices at the Assembly and not simply the majority.

How we worship

The first of the discussions focused on how we worship. The hope for this discussion was to share experiences and

ideas of how we worship and then to consider if this would work in our own churches.

The Assembly was introduced to this topic by being asked to reflect on our best worship experience and then to share this in our small groups. There were several different responses by delegates which included: praising and speaking in tongues, meditation, silence and feeling led by the Spirit. These responses demonstrated the diversity of worship experiences within The Church of Scotland and how each individual has different preferences.

Worship within the Church of Scotland

The Assembly felt it was encouraging that everyone from a variety of congregations and places came together to worship. Some other responses included:

- *"it is good to have tradition but also to include a mix of other stuff"*
- *"doing new things helps us to be more open and can be more meaningful"*
- *"different places have a different atmosphere and this can depend on the number of people"*

The NYA felt that worship could be divisive, and recognising that this is a sensitive issue, we would encourage congregations to respond to these views in a delicate manner.

Delegates thought that ministers should communicate with different denominations or visit other churches to experience other types of worship. Delegates recognised that a broad spectrum of worship styles could be adopted, for example: art, silence, joint prayers, walks, asking questions and interactive sermons. Many of the young people felt that there could be times where worship outside would be beneficial. One particular benefit could

be different denominations coming together by singing outdoors and learning from one another.

Having a communal aspect is crucial for worship. Delegates thought that churches could conduct sessions with a variety of people involved to explore different forms of worship styles, identify our similarities and find common ground. The Assembly also discussed how exploring 'worship throughout the world' within our congregations is important to highlight the differences that exist, to illustrate that difference is healthy and that we are united through Christ.

Worship in the future

The Assembly acknowledged that society has progressed dramatically in recent years and the Church needs to play catchup. In schools and many work places open discussion is encouraged. Delegates supported the idea of ministers including discussion during Sunday services, perhaps a question and answer session.

Finally, the Assembly discussed the use of space within our church buildings for worship. There was a general consensus that pews were no longer practical and flexible seating allowed a greater variety of worship to be offered. The use of physical space to create a spiritual environment should not be overlooked.

How the Church spends its money

Over the past six years the nation's interest and

understanding of financial matters has increased greatly with more questions asked and more clarity demanded from all organisations including financial institutions, charities and everyone in between. Having a discussion on how the Church spends its money on a national level, therefore seemed appropriate.

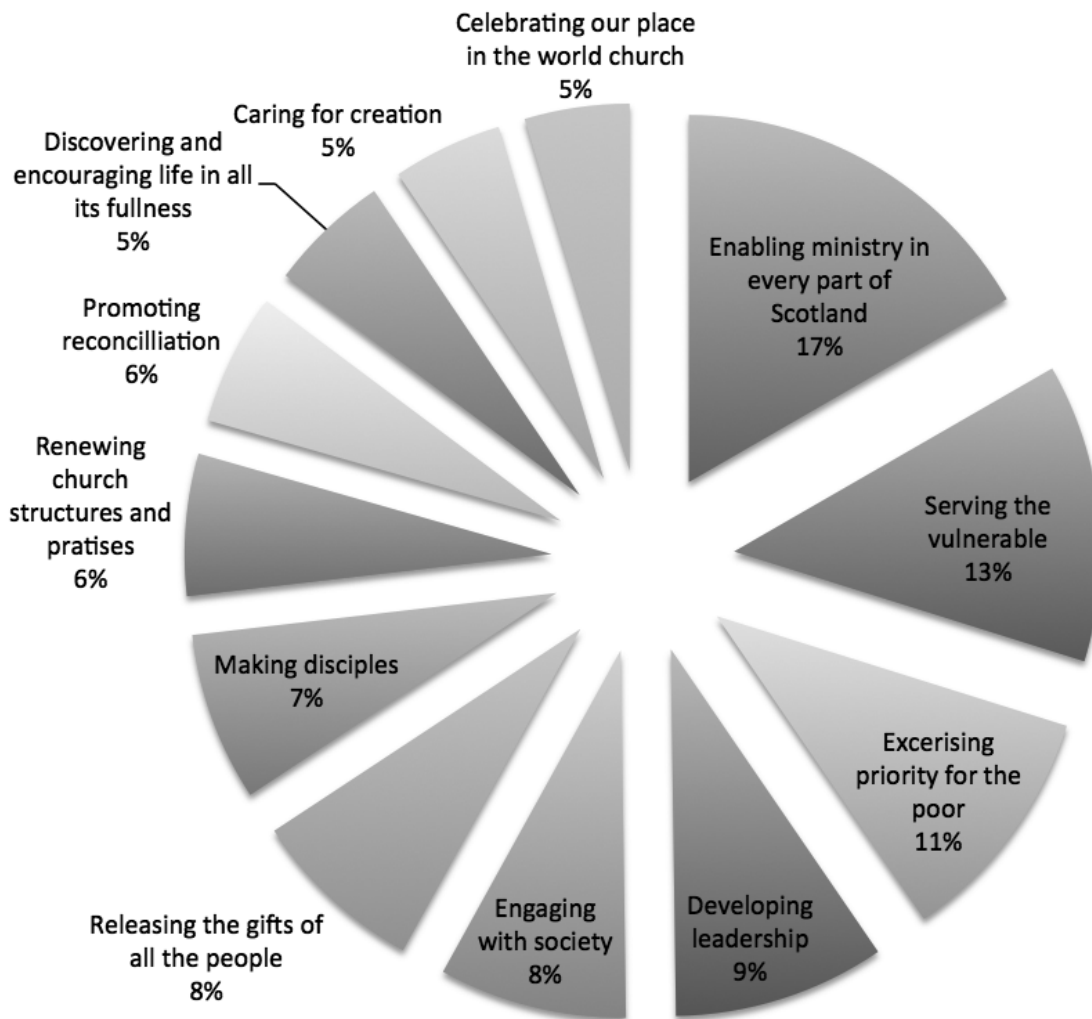
We were introduced to the topic by considering where the money from our congregational offerings goes. The Assembly acknowledged the importance of these offerings for the work of the local and national church. On learning how the money received from the Ministries and Missions allocations is distributed for the work of the national councils and committees around half of the delegates were surprised that 86% is assigned to the Ministries Council and only 14% is assigned for everything else.

In small groups delegates were challenged to consider how they would allocate the money the national church receives based on the core priorities¹⁵⁷. Many groups felt that the core priorities overlapped a lot and grouped them accordingly¹⁵⁸.

¹⁵⁷ The Core principles of the church can be found within the unincorporated councils and committees report and financial statements under the Achievements and Performance section of the Trustees Report under the sub heading of Priorities.

¹⁵⁸ This is expanded in the supplementary report.

HOW THE CHURCH SHOULD SPEND ITS MONEY



The general feedback to the topic was positive, and many points further to those above were raised during small group discussions. These included thoughts around how we could be 'short-changing those who need us the most

if we do not invest properly in the correct people who will be tasked with helping them'; or how 'different areas of the Church can receive funding from external organisations' it was also noted that many felt the 'core priorities were

quite vague, a more detailed explanation of each would have been valuable'. Overall delegates seemed to enjoy the opportunity to think about the relationship between money and the national Church.

How we can do ministry intergenerationally

During our discussion about intergenerational work it was generally agreed that the young and old folk within our Kirk complement each other well. It was recognised church members with more life experience play an invaluable role in nurturing the Kirk's saplings, allowing them to flourish in later life.

It became apparent that delegates experiences were largely positive when working with different generations. Many commented on meaningful interactions before and after Sunday worship, at social events and outwith the formal setting of worship:

"It is good mixing between ages as this can promote harmony in our churches. It is vital in worship to feel comfortable and secure. Therefore, making harmony between the generations is important."

Whilst discussing if mixing between generations within our churches was important we were fortunate to hear a variety of heart-warming stories. Many delegates had very fond memories of more experienced churchgoers teaching them and showing them the way, for example one youth delegate was taught how to play the saxophone by a ninety-two year old gentleman. Churches were described like families; everyone regardless of their age has a gift and something to offer. Many similarities between the generations were identified, to name a few: sense of humour, faith journey, life experiences, relationships, etc.

Considering how best for generations to work well together a variety of opinions were shared. The Assembly briefly discussed church committees and how being the 'token young person' is not a helpful solution, in fact people need to be selected to participate on their merit and have their contributions valued rather than being the young person present who is never listened to. Music was

highlighted to be particularly useful in bringing generations together for fellowship. Technology too offers an opportunity for younger generations to serve older generations by offering expertise, organising CDs, podcasts etc. This can be extremely valuable for the elderly who are no longer able to attend Sunday worship regularly.

Thinking how intergenerational work can be promoted at a national level, a number of ideas were suggested:

1. Working with The Guild, of which we are already an honorary member, to establish ways in which we can serve each other.
2. National councils and committees to continue welcoming young people to join them AND consider having meetings in the evening or weekend in order to be inclusive of those who have study or work commitments.
3. Enable younger people to discern their sense of calling/vocation. In time this could lead to a larger number of young people contributing at the General Assembly as ordained ministers and elders.
4. Create a national resource to support congregations to work intergenerationally.
5. Encourage young people to take on leadership roles.

Finally, we addressed the issue of the 'missing generation' within our church that is felt by many young people. We often focus on the polar opposites when discussing intergenerational work, however, it is vital we do not overlook the needs of those who fall into the 'middle age' category. We must ensure we engage with them in meaningful ways, striving to ensure their needs are met whilst benefitting from all they have to offer. Intergenerational ministry is about blending all generations together rather than just focussing on the young and the old.

The Assembly held intergenerational work in high regard. Many people left feeling inspired having heard an idea they could try out in their church at home to help bridge

the gap between the generations and promote a 'family feeling' within our own congregations.

How we can support Christians in the Middle East

For our final discussion The Assembly were delighted to welcome Kenny Rogers who gave us an invaluable input from his first-hand experience. Fourteen delegates have also travelled to that area and some of the words used to describe the situation were hell, savage, brutal, hopeless, despair, relentless, why, hurt, human.

How can we as individuals, and a church, support our brothers and sisters around the world who are facing persecution?

- Pray, individually and collectively.
- Support campaigns, such as Rt. Rev. John Chalmers, Peace Doves.
- Lobbying the government.
- Supporting and endorsing various organisations, charities and appeals.
- Use social media to instil hope to raise well-informed awareness of issues in the Middle East.
- Visiting partners in The Middle East, Face to face support is always welcomed.
- The Assembly encourages ministers and leaders of the church to discuss, talk, preach and pray about it.
- Work with people from other denominations and faiths on combatting problems.

What can we do to be peacemakers, not only in the Middle East, but also in our own communities?

- Supporting mission already in place, use their resources and travel alongside them.
- Use Rt Rev John Chalmers theme for his year in office of Respectful Dialogue.
- Supporting interfaith dialogue.
- Remember scripture at all times and try to follow Christ's example by loving our neighbours.
- To have hope, so we can be a pocket of optimism amongst despair.

What do we think when we hear that Christianity may die out in the region where it was birthed?

The Assembly felt worried, disappointed and alarmed at the thought of this.

How do we respond to that?

We have hope - our faith is resilient. We have a good God who says that: "If I am for you, no-one is against you" and "That is the hope we have, to resist these evil powers."

We have concern - that it's not perhaps so vital to focus on a single religion, but actually to focus on humanity, in terms of how we treat each other - we need to start looking at human beings as members of a family, whether that be a family of faith, nationality or the human race.

"I'm not so sure that if we let other humans be treated as people who don't matter, that there can be any coming back."

We know Christ to be everywhere - even when our hearts are breaking for our brothers and sisters who may be forced to take another religion or leave their homes.

Masquerade Ball

Our Gala Dinner on the Sunday evening took the form of a masquerade ball. This was inspired by the thought that we should not have to hide ourselves within our own congregations. Rt Rev John Chalmers attended and spoke very movingly about how valued The National Youth Assembly is. There was a very competitive game of crazy golf played by the two Moderators to which Rt Rev John Chalmers was able to show off his skills from the golf course and win the battle. Our Moderator, Rachel is clearly more of a hockey player than a golfer.

Each year, the Gala Dinner fundraises for a different charity. This year we chose to support Perth Prison Visitor's Centre, one of Crossreach's projects. We were able to raise £1696.85.

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.

The 2015 NYA will be held at Gartmore House in Stirlingshire and will take place on 14 – 17 August 2015 with discussions about climate change, child exploitation,

the confessions of our faith and the General Assembly. It is open to all 17-25 year olds with a connection to the Church of Scotland with 140 places available on a first come first served basis¹⁵⁹.

RACHEL HUTCHESON, *Moderator*
JOHN HASTON, *Clerk*

¹⁵⁹ For details and booking please see

<https://www.resourcingmission.org.uk/learn/young-adults>

REPORT OF THE THEOLOGICAL FORUM

May 2015

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.

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 The remit remains extensive and challenging. The Forum's first General Assembly report in 2014 was largely focused on one topic, 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 2013 Report of the then Theological Commission. This year too, our second year of operation, that issue has dominated the work of the Forum although our conclusions are reported elsewhere in this volume, in a Joint Report of the Theological Forum and the Legal Questions Committee, and in a contribution to a Report from the Legal Questions Committee on the solemnisation of marriages. Apart from that work, the Forum has responded to a range of requests for comment from Councils and Committees and has, whenever possible, arranged to meet Council Conveners, members and officials to assist them with the theological aspects of their work. The Forum met ten times in the course of the year and there was also extensive email communication between meetings. There was, in addition, a good deal of required reading - the Forum does, after all, have a number of academics among its number - so the diligence and commitment shown by my fellow members were very much appreciated. Our discussions were wide-ranging and stimulating but were characterised by a good deal of grace and good humour. The Church is fortunate to have such servants.

2. Issues

2.1 The General Assembly of 2014 instructed the Church and Society Council “to reflect theologically, in co-operation with the Theological Forum, on issues surrounding assisted dying...and report to a future General Assembly”. The Forum has spent time reading and reflecting on the matter and has identified the issues which it would wish to explore with the Church and Society Council. A sub-group of the Forum has now been set up to assist the Council with this work and initial discussions have been held. The Council anticipates that this report may require study for two years; the Forum will be pleased to contribute information and advice throughout.

2.2 The Church and Society Council also asked the Forum to comment on their response to the proposed Organ and Tissue Donation (Scotland) Bill and to provide theological comment to help inform the Church’s response to a Scottish Government consultation on a proposed Bill relating to burial and cremation and other related matters. The Forum is very pleased to assist Councils and Committees in matters of this nature but would make a plea that sufficient notice is given to allow due consideration.

2.3 With the Committee on Ecumenical Relations, the Forum has discussed two substantial papers. The first was the proposed response from the Church of Scotland to a paper from the World Council of Churches entitled ‘The Church: Towards a Common Vision’. In a wide-ranging discussion, the Forum offered comment and advice, which were welcomed by the Committee. The Forum also discussed with the Ecumenical Relations Officer an early draft of a ‘Common Statement between the Church of England and the Church of Scotland on the doctrine of the Church’, again offering comment and advice on a matter which has the potential to be of significance to both churches. The Ecumenical Relations Committee will report further on this document.

2.4 During the year, Rev Dr Donald MacEwan, a member of the Theological Forum, wrote the bulk of a new booklet

in the Mission and Discipleship Council’s *Learn* series: *New Communicants*. This will be the Church’s first resource for use with new communicants for quite some time and has the potential to be popular and engaging; the Council is to be commended for this initiative and for its willingness to work with Dr MacEwan and the Forum on the publication. Dr MacEwan spent some considerable time in the preparation and writing of this text and the Forum is deeply grateful for his work. Forum members also spent time discussing and commenting on the various drafts.

2.5 The Mission and Discipleship Council has extended an invitation to the Forum to present to the 2015 National Youth Assembly, an invitation which we were delighted to accept. The topic of the presentation or workshop has still to be determined but members of the Forum are very much looking forward to engaging with younger Church people on the theological issues which are of interest to them.

2.6 The Ministries Council reports elsewhere on the Church’s plans for the Decade for Ministry. As part of that work, the Council’s Pastoral and Vocational Care Task Group invited the Forum to comment on the theology of call. The Forum reviewed earlier Assembly reports on this matter, principally the 2000 Report on Ministers of the Gospel and another 2000 report from the then Panel on Doctrine, entitled ‘The Doctrine of Ordination’. The Convener and Secretary of the Council attended a meeting of the Forum and we explored in depth the meaning of the call in baptism to all believers, the difference, if any, in the nature of a call to various forms of ministry and the use of the sense of call in the assessment process in our own Church and in other denominations. Ministries Council were also keen to explore the changing nature of call throughout the later stages of a Ministry of Word and Sacrament. These are obviously significant issues and it has not been possible to produce a report for this Assembly. However, a small group of Forum representatives has been set up to assist Ministries Council in their thinking on these matters.

3. Future work

The Forum stands ready to assist the General Assembly and its Councils and Committees in any matter of theology and doctrine. Much of our work over the next year is expected to arise, as it did this year, from requests from Councils and Committees to comment on matters under their active consideration. We have committed to working further with Ministries Council on the theology of call and anticipate also further work with the Church and Society Council on the wide range of difficult issues which fall into its remit.

4. Thanks

The Forum is grateful to all those who have sought its views and listened so graciously to its comments. It is grateful too to those who retire from membership at this General Assembly: Dr Liz Grant, Rev Mark Malcolm and Miss Moyra McCallum DCS. They have been generous with their time and their contributions to the Forum's work have been insightful and very much valued.

In the name of the Forum

IAIN TORRANCE, *Convener*
FRANCES HENDERSON, *Vice-Convener*
PAULINE WEIBYE, *Acting Secretary*

JOINT REPORT OF THE THEOLOGICAL FORUM AND THE LEGAL QUESTIONS COMMITTEE TO THE COMMITTEE ON RETURNS TO OVERTURES (GA14 LQC DEL 6)

May 2015

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Pass an Act amending the Ministers and Deacons in Civil Partnerships Act (Act # 2015) (if passed).

REPORT

Introduction

1. The Theological Forum and the Legal Questions Committee received a joint remit from GA14 in the following terms:

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.

2. In the same deliverance, GA14 instructed the Committee on Returns to Overtures, 'on receipt of the joint report from the Forum and LQC, 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.'

3. If the Overture is enacted by GA15 it will become The Ministers and Deacons in Civil Partnerships Act (Act # 2015). However, for the purposes of this Joint Report, the

term 'Overture' is used. If the Overture is not enacted by GA15, then the issue of extending it to ministers and deacons in same sex marriages will not arise.

4. The Forum does not consider that a test of 'equivalence' is a useful one. In secular law, civil partnership and same sex marriage are considered to be distinct institutions.

5. LQC considers that a decision on whether or not the Church should extend the provisions of the Overture to ministers and deacons in same sex marriages is primarily a theological one, albeit with legal and administrative implications for individuals, congregations, presbyteries and the Church.

The Overture

6. The Overture in its current form:

- affirms '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';

- recognises that the Church allows liberty of opinion on these points;
- recognises the diversity of views within the Church on these points;
- states that a person in a civil partnership is eligible for selection, training and, subject to restrictions, ordination as a minister or deacon;
- allows limited departure from the practice of the Church when a Kirk Session decides to depart in order to permit the ordination, induction or appointment of a minister or deacon who is in a civil partnership;
- likewise allows limited departure in order to permit a minister or deacon who enters into a civil partnership to remain in a charge or appointment; and,
- makes particular provision for ministers and deacons who were ordained or inducted or appointed before 31 May 2009.

7. The scope of GA14's decision was limited to ministers and deacons in civil partnerships. Neither expressly nor by implication did this represent a departure from the Church's position that, unless and until the Church decides that its ministers and deacons may register religious civil partnerships, they will not be permitted to do so.

Scots law

8. The Civil Partnership Act 2004 created a legally recognised relationship called 'civil partnership' and permitted two persons of the same sex to register as each other's civil partner. The Marriage and Civil Partnership (Scotland) Act 2014 introduced religious or belief civil partnership which may be registered by an approved celebrant of a religious or belief body. The Scottish Government activated the relevant provisions of the 2014 Act with effect from 16 December 2014. At present no minister or deacon of the Church is an approved celebrant for the purposes of civil partnership. In order for a minister or deacon to be an approved celebrant the Church would first require either to (i) request the Scottish Government to prescribe it as a religious body whose ministers and deacons are approved celebrants, or (ii) request the Scottish Government to recognise those ministers and

deacons who wish to register civil partnerships as entitled to do so. The Church has taken neither of these steps. It is the opinion of the Forum and LQC that, before the Church could request that all or some of its ministers and deacons be approved as celebrants, the matter would require further study, reflection and debate and specific enabling legislation enacted under Barrier Act procedure. The Overture does not constitute such enabling legislation.

9. The Marriage and Civil Partnership (Scotland) Act 2014 created a legally recognised relationship called 'same sex marriage'. Broadly, two persons of the same sex may enter into a same sex marriage (i) if they are already in a civil partnership, by changing their civil partnership into a marriage either administratively or through a civil, religious or belief ceremony; or (ii) by entering into a civil same sex marriage solemnised by a civil registrar or a religious or belief same sex marriage which is solemnised by an approved celebrant of a religious or belief body. The Scottish Government activated the relevant provisions of the 2014 Act with effect from 16 December 2014. At present no minister or deacon of the Church is an approved celebrant for the purposes of same sex marriage. In order for a minister or deacon to be an approved celebrant the Church would first require either to (i) request the Scottish Government to prescribe it as a religious body whose ministers and deacons are approved celebrants, or (ii) request the Scottish Government to recognise those ministers and deacons who wish to solemnise same sex marriages as entitled to do so. The Church has taken neither of these steps. As discussed in more detail below, it is the opinion of the Forum and LQC that, before the Church could request that all or some of its ministers and deacons be approved as celebrants, the matter would require further study, reflection and debate and specific enabling legislation enacted under Barrier Act procedure.

10. The Overture, if amended so that its provisions were extended to persons in same sex marriages, would not constitute such enabling legislation. The use of the term 'same sex marriage' in this Report identifies only the legal

relationship created by the 2014 Act and is not intended to carry any theological or other connotation.

The Church's understanding of same sex marriage

11. The Church is under no compulsion to vary its theological understanding of marriage or human sexuality to accommodate the introduction in secular law of same sex marriage and it has not done so. It can decide for itself when and how to address this issue.

12. The Human Sexuality Working Group reported to GA12 that:

'[...] Scripture, church practice and theological reflection has defined marriage as being between men and women – and any move to regarding same-sex marriage as a legitimate Christian understanding would be a fundamental shift.'¹⁶⁰

13. As at the date of this Report, the Church has not made this 'fundamental shift' in its understanding of marriage. In particular, the required further theological study, reflection and debate specifically focussed on same sex marriage has not been undertaken.

14. Therefore, the Forum considers that a decision by the Church to extend the Overture to persons in same sex marriages cannot and should not be treated as acceptance of same sex marriage as an institution nor as a decision to permit ministers and deacons to solemnise same sex marriages nor as a step in that direction.

15. Nevertheless, just as the Church has had to respond to the introduction of civil partnership, so the Church now has to decide how to respond to the introduction in secular law of same sex marriage in so far as its existence may raise practical issues.

"Constrained difference"

16. At GA14, the Forum recommended that in the light of our traditions and disagreements in the past, and in light of the differing ways of interpreting Scripture, 'that it is theologically legitimate, and possible in good conscience to allow space for [...] "constrained difference". "Constrained difference" describes 'a "constrained" or limited departure from a norm based on well-founded scriptural reasoning and not a "free for all" state of relativism.'¹⁶¹

17. In deciding in favour of the Overture, GA14 decided to permit constrained or limited departure from the Church's practice in respect of ministers or deacons in civil partnerships.

18. While recognising that in Scots law the institutions of marriage and civil partnership are distinct, the Forum believes that they confer an overlapping set of benefits. Such benefits include the value of making an internationally recognised, public promise of faithfulness, tax, social security, inheritance and workplace benefits and the giving of the context in which such a lived relationship is conducted.

19. The Forum considers that, if the Church is prepared to allow a *degree of constrained difference* in relation to civil partnerships, then it can, if it chooses, legitimately allow a similar degree of constrained difference in relation to same sex marriage.

Conclusions

20. Same sex marriage is regarded in secular law and by most people in Scotland as different from civil partnership. That a particular kind of same sex relationship is described as 'marriage' raises particular concerns in some quarters of the Church. Marriage carries a particular resonance – theological, liturgical and historical – which civil partnership does not.

¹⁶⁰ Reports to the General Assembly of the Church of Scotland 2012: Report of the Mission and Discipleship Council, Appendix 1, section 6.11.

¹⁶¹ Reports to the General Assembly of the Church of Scotland 2014: Report of the Theological Forum, section 2.6.1.

21. Aware that there are competing and strongly held theological and ecclesiological arguments current within the Church, the Forum and LQC recognise that the issue of same sex marriage and ministry is a difficult and divisive one for the Church and its people. However, the Forum and LQC have been tasked with advising the Church. In considering how they might do so, the Forum and LQC have had regard to the decisions of GA13 and GA14 in relation to the Overture.

22. Both GA13 and GA14 recognised that, within the Church, there exist different understandings of human sexuality and different responses to the possibility of a minister or deacon being in a civil partnership. Both Assemblies agreed that the primary or default position of the Church should remain unchanged but allowed for differences of belief and practice by introducing the mixed economy which is articulated in the Overture.

23. As explained above, the Forum and LQC consider that the Church is not currently in a position to extend its understanding of marriage to include same sex marriage. A decision to extend the Overture to persons in same sex marriages could only be made as a practical response to a new reality within the civil society in which the Church is located. It is possible that, just as some ministers and deacons may wish to enter into civil partnerships, so some may wish to enter into same sex marriages now that they too are available in secular law.

24. As explained above, if the Church decides to extend the Overture to persons in same sex marriages, the Forum considers that would be a legitimate response having regard to the overlapping set of benefits conferred by civil partnership and same sex marriage and to the Church's desire to allow some limited space for 'constrained difference' in the area of human sexuality.

25. If the Overture is extended this would permit ministers and deacons who enter into same sex marriages to be treated in the same way as ministers and deacons who enter into civil partnerships, thereby reducing the possibility of disciplinary action. The Church may consider that this is in the interests of the peace and unity of the

Church and that it is equitable and pastorally appropriate that ministers and deacons in same sex marriages are treated in the same way as those in civil partnerships. Alternatively, the Church may consider that such a course would exacerbate tensions within the Church or that it would be unhelpful in other ways.

26. In order to assist the Committee on Returns to Overtures, LQC has drafted an amending Act the effect of which would be to extend the provisions of the Overture to ministers and deacons in same sex marriages. Appendix 1 contains the amending Act. Appendix 2 contains the Overture as it would be amended if the amending Act is passed. Amendments are shown in bold text.

27. The amending Act inserts a new section 8 which makes clear that that this would not be a decision to permit ministers and deacons to solemnise same sex marriages or a step in that direction. Also included is an amendment to section 2(1) which would confirm that the historic and current doctrine and practice of the Church in relation to marriage remains unchanged.

28. The Overture extends a decision of GA11 in respect of ministers and deacons ordained, inducted or appointed before 31 May 2009. Such a minister or deacon may not be inducted or appointed to a congregation the Kirk Session of which has not decided to depart. Subject to that limitation, section 4 provides that his or her entitlement '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'. Civil partnerships and same sex marriages are same sex relationships.

29. If the Overture passes into Church law but the Church decides not to extend it to ministers and deacons in same sex marriages, section 4 should be amended so that it is clear how the term 'same sex relationship' is to be interpreted in respect of ministers and deacons who were ordained, inducted or appointed before 31 May 2009 and who enter into same sex marriages. Such ministers and deacons could not be inducted or appointed to a new congregation. Unless the Church decides that it wishes to

prevent them from continuing in their existing charges or appointments, section 4 should be amended so that 'same sex relationship' is defined as including not only civil partnerships but same sex marriages.

30. LQC has considered whether extending the Overture alters the risk of successful legal challenge under the Equality Act 2010. As it explained to GA14, the law is currently developing and LQC cannot assess that risk with certainty. Matters are complicated if the Church agrees that a Kirk Session should have options about the extent to which it departs.

- If the Overture is extended with only one option for departure (ie. in respect of ministers and deacons in civil partnerships and in same sex marriages) then LQC repeats its advice that the level of risk is sufficiently low that it should not deter the Church from coming to its decision on theological grounds.
- If the Overture is extended with more than one option for departure (ie. in respect of ministers and deacons in civil partnerships and same sex marriages OR ministers and deacons in civil partnerships only OR ministers and deacons in same sex marriages only), then LQC foresees a heightened risk of legal challenge, whether or not that is successful. Paradoxically, the more flexible and responsive the Church tries to be, the more open to attack (whether well-founded or not) are its statutory defences that it is (a) complying with its doctrine; and/or (b) acting to avoid conflict with the strongly held religious convictions of a significant number of its members.

31. We recognise the likelihood that, if the Overture passes into Church law and the amending legislation to extend its provisions to ministers and deacons in same sex marriages is then considered by GA15, an argument will be made that the amendments be dealt with under Barrier Act procedure.

In the name of the Theological Forum and the Legal Questions Committee

IAIN TORRANCE, *Convener*
PAULINE WEIBYE, *Acting Secretary*
ALAN J HAMILTON, *Convener*
GEORGE J WHYTE, *Secretary*

APPENDIX 1

[draft amending legislation which would extend the ambit of the Ministers and Deacons in Civil Partnerships Act (Act # 2015) (if passed) to include ministers and deacons in same sex marriages]

1. in the title of the Act and wherever the Act is referred to, after "Ministers and Deacons in Civil Partnerships", insert:

 'and Same Sex Marriages'
2. insert new section 1(i):

 (i). "'same sex marriage" shall mean a marriage between persons of the same sex which is recognised as valid under Scots law.'
- and renumber accordingly.
3. in section 2(1), after 'human sexuality' insert:

 '(including marriage)'
4. wherever 'a civil partnership' appears, insert thereafter:

 'or a same sex marriage'
5. add new section 8:

 '8. Nothing in this Act implies that the Church permits or will permit its ministers or deacons to register civil partnerships or solemnise same sex marriages.'
- and renumber accordingly.

APPENDIX 2

MINISTERS AND DEACONS IN CIVIL PARTNERSHIPS AND SAME SEX MARRIAGES ACT

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.

(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) **“same sex marriage” shall mean a marriage between persons of the same sex which is recognised as valid under Scots law.**

(j) “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 (**including marriage**) 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 or a same sex marriage.
- (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 **or a same sex marriage** 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 **or a same sex marriage**, 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 **or a same sex marriage**, 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 **or a same sex marriage** 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 **or a same sex marriage** 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 **or a same sex marriage** 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 **or a same sex marriage**, 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 the 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 of a minister or deacon who is in a civil partnership **or a same sex marriage** 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. **Nothing in this Act implies that the Church permits or will permit its ministers or deacons to register civil partnerships or solemnise same sex marriages.**
9. 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 **or a same sex marriage**. **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 **or a same sex marriage**.

In terms of the process for a decision to depart contained in the Ministers and Deacons in Civil Partnerships **and Same Sex Marriages** Act 2015 (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.

C.....D.....Interim Moderator

**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.*

TRUSTEES OF THE CHURCH OF SCOTLAND HOUSING AND LOAN FUND FOR RETIRED MINISTERS AND WIDOWS AND WIDOWERS OF MINISTERS

May 2015

24

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report and thank the Trustees and Staff.
2. Re-appoint Mr R Wright as a Trustee of the Fund.
3. Appoint Rev A McCafferty 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: 2014

2.1 Assistance provided during 2014 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 249 houses at the end of 2014. 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 2014, seven houses were still being marketed for sale.

3. Rents and Rental Reviews

3.1 Rents charged for housing provided by the Fund are set, at the beginning of the tenancy at 50% of the Market

Rent (as professionally assessed at that time), for Ministers, and at 25% for widows and widowers of Ministers. The exception to this are leases granted prior to 1989 where rents continue at rates of 70% of Fair Rents for Ministers and 35% for widows and widowers of Ministers.

3.2 The Trustees considered carefully the level of annual rent increase, in the light of an inflation figure of 2.6% (as at 31 December 2013). The Trustees were however mindful that the Pension Trustees had only been able to apply a discretionary increase to those with pensions earned up to 1997 because of a refund, by the Housing and Loan Fund to Ministries Council, of monies not required at that time. Many of the Fund's tenants are in this category of pensioner. The Trustees therefore decided that rents should not be increased in 2014.

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: 2014

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 three and a quarter per cent.

4.5 Details of each of the three types of loan outstanding as at 31 December 2014 are given in Appendix 3.

5. Donations, Bequests etc.

5.1 The Trustees are gratified to report that during 2014 they received a total sum of £51,032 by way of donations, bequests and gifts.

6. Funds

6.1 The net income from house sales less house purchases during 2014 was £1,099,077. The net increase in long-term loans during 2014 was £225,500.

6.2 Investments at market value, and cash deposits, at 31 December 2014 amounted to £6,144,900.

7. The Future

7.1 Those Ministers who are within five years of retirement are encouraged to contact the Fund if they feel they may need to avail themselves of the Fund's assistance. Similarly the Trustees always welcome an initial approach from those who are within five to ten years of retirement. Such approaches not only assist the Trustees with financial forecasting, but can help to alleviate some of the anxieties which ministers and their spouses may experience in respect of housing as they contemplate their future after retirement. Details of commitments for the provision of either a house to rent, or a loan, during the next five years, and approved at 31 December 2014, which will require to be met from funds, can be found at Appendix 4. The number of ministers due to retire within a five to ten year period from 31 December 2014 and whose names have been placed on the Preliminary Applications List for assistance can also be found at Appendix 4.

7.2 In December 2014 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 2015 be maintained at the 2014 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. Donation to Pension Fund

9.1 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 £1.5 million of Congregational Contributions, unrequired at this time, with the express condition that this money be used, as last year, to provide a small increase

to the pension for those whose pensionable service was prior to 1997.

9.2 Some of the money used to fund this sum is the result of a welcome but not entirely anticipated surge in house sales during the second half of this year.

9.3 This is the second year running that the Housing and Loan Fund has been able to take such action, but it is important that it is recognised that the future commitments of the Fund are such that this return of money currently not required for the Fund's purposes should not be regarded as setting a precedent.

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.

11. Membership

11.1 Rev H J W Findlay retires as a Trustee of the Housing and Loan Fund after 18 years of unstinting service. His extensive knowledge of the Church of Scotland has been of enormous benefit over the years, and we will greatly miss both his wisdom and his mischievous but perceptive sense of humour.

In the name of the Trustees

J G GRAHAME LEES, *Chairman*
IAN TAYLOR, *Deputy, Chairman*
LIN J MACMILLAN, *Secretary*

APPENDIX 1

Assistance provided	2014	2013
Number of Ministers retiring (and eligible to apply to the Fund)	24	50
Percentage assisted with a house to rent	4%	6%
Percentage assisted with a house purchase loan	17%	10%
Total percentage assisted	21%	16%
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	4	11
Ministers already retired	2	1
Widow(er)s & Civil Partners	0	3
Spouses	3	0
Total	9	15

* Assistance may be provided in a different calendar year to that in which the Minister actually retires

<i>Tenants as at 31 December</i>	2014	2013
Ministers	156	160
Widow(er)s & Civil Partners	69	74
Spouses	11	10
Commercial rental	4	3
Vacant	9	10
<i>Borrowers as at 31 December</i>	2014	2013
Ministers **	83	85
Widow(er)s & Civil Partners	48	49
Spouses	0	0

** Four Ministers have more than one loan

APPENDIX 2

Rental Housing				
	2014		2013	
Total number of houses owned at 1 January	257		266	
Houses purchased during year	5		4	
Total cost of purchases		£678,373		£553,507
Average house price		£135,675		£138,377
Houses sold during year	13		14	
Total amount realised		£1,878,758		£1,477,879
Average proceeds		£144,520		£105,563
Houses bequeathed/gifted during year	0		1	
House relinquished during the year	0		0	
Houses relet during year	1		2	
Total number of houses owned at 31 December	249		257	
Average market rent of property purchased during year	£7,448		£6,075	
Average rent of new tenancies - Ministers/Spouses	£3,724		£3,075	
Average rent of new tenancies - Widow(er)s	0		£1,500	

APPENDIX 3

Housing Loans				
	2014		2013	
<i>Long term loans outstanding at 1 January</i>	134		138	
Value of loans outstanding		£6,189,700		£5,994,200
New loans granted during year	5		6	
Additional loans granted during year	0		0	
Value of loans granted		£275,500		£540,500
Loans fully repaid during year	4		10	
Loans partially repaid during year	0		4	
Value of loans repaid		£50,000		£345,000
Long term loans outstanding at 31 December	135		134	
Value of long term loans outstanding				£6,189,700
<i>Short term Bridging Loans outstanding at 1 January</i>	3		0	
Value of Bridging Loans outstanding		£155,000		£0
Bridging loans granted during year	2		6	
Value of Bridging Loans granted		£148,000		£375,000
Bridging loans repaid during year	3		3	
Value of Bridging Loans repaid		£155,000		£220,000
Short term Bridging Loans outstanding at 31 December	2		3	
Value of Bridging Loans outstanding at 31 December		£148,000		£155,000

APPENDIX 4

Outstanding Commitments at year end		
	2014	2013
For next 5 years		
Houses to rent	29	27
Housing Loans	10	13
Value of outstanding commitments	£5,056,000	£5,163,000
Preliminary Applications		
	2014	2013
For those retiring between 5 - 10 years	2	1

GENERAL TRUSTEES

May 2015

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report and Accounts of the General Trustees.
2. (a) Appoint Mr David Menzies CEng, MStructE as a General Trustee. (*Section 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 £1,660 to each of them as Chairman and Vice-Chairman for the past year. (*Section 1.4*)
3. Instruct financial boards of congregations with holdings in the Consolidated Fabric Fund to review whether the monies, both capital and accrued revenue, are optimally invested in light of likely current and future fabric needs and bearing in mind the range of Funds offered by the Church of Scotland Investors Trust. (*Section 2.2.3*)
4. Approve the principle of the creation of a Manse Fund and instruct the Trustees to bring to the 2016 General Assembly proposals for the regulation and financing of the Fund. (*Section 2.3.4*)
5. Affirm that the Church is anxious to make safe its buildings and the activities in them as an expression of care and encourage the Trustees to develop practical and proportionate measures to assist congregations to deal with health and safety matters. (*Section 3.2.2*)
6. Note with concern that the Listed Places of Worship Roof Repair Grant Scheme exposed weaknesses in the implementation of the planned inspection and maintenance system and highlighted the scale of outstanding roof repairs. (*Section 3.6*)
7. Note
 - the completion of the first phase of the Chance To Thrive Project;
 - the lessons for the whole church including that buildings projects should be undertaken in the context of congregational mission;
 - the commitment of the Trustees to further development of the Project in partnership with the Ministries Council. (*Section 4.2*)

REPORT

1. Introduction and Composition of Trust

1.1 The Church of Scotland General Trustees submit to the Assembly their eighty-eighth 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, Mr R Gavin Burnett and Mr William H H Cruickshank who were appointed in 1995 and 2003 respectively. Mr Burnett brought his experience as a Chartered Accountant in private practice and as a member and Chairman of the Investors Trust. He served on the

Trustees' Finance Committee which he convened from 1999 to 2004 and on the Chairman's Committee. He was also a Director of the Church of Scotland Insurance Company Ltd for many years. Mr Cruickshank, an estate factor with many years' experience, has undertaken considerable work on behalf of the Trustees as a factor member of the Glebes Committee carefully supervising the condition and rental income of glebes in the Presbyteries of Abernethy, Buchan, Inverness and Moray. The commitment and diligence of both have been greatly appreciated by the Trustees.

1.3 As part of their governance procedures, the Trustees regularly review the skills and experience of their members. After a process of induction including interview, the Trustees co-opted the following Advisory Members during the year, Rev Sheila M Kirk, Rev Janet S Mathieson and Rev David J Taverner. The Trustees respectfully recommend that Mr David Menzies CEng MStructE who was co-opted as an Advisory Member in 2013 be appointed as a full member of the Board.

1.4 The Trustees further recommend that Mr Iain C Douglas RD BArch FRIAS be re-appointed as Chairman and Mr Roger G G Dodd DipBldgCons(RICS) FRICS be re-appointed as Vice Chairman for the ensuing year and that for their services as Chairman and Vice-Chairman respectively for the past year they should each receive remuneration of £1,660 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 2014, the capital of the Fund stood at £13,885,000 out of which the Trustees voted new loans totalling £3,681,000. 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 interest-free where special circumstances justify this. Bridging loans for the purchase of replacement manse

can be made available so long as there is a concluded bargain in respect of the manse which is being sold. 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 have received from the 10% Levy on property sale proceeds. In 2014 standard grants totalling £901,000 were approved (2013 - £1,418,000).

2.1.2 In addition, 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 2014, priority grants totalled £1,235,000 (2013 - £433,000).

2.1.3 A detailed breakdown of grants and loans made from the Fund during 2014 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.

2.1.4 During 2014, the Trustees received £433,000 through the operation of the 10% Levy charged on property sales. One-half of this amount was credited to the Central Fabric Fund where in accordance with Assembly guidelines it is used to provide priority grants. The other half of the monies raised by the Levy has been credited to Ministries Council's *Go For It* Fund.

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 2014, the value of the

Consolidated Fabric Fund holdings amounted to £49,379,000;

- (b) The capitalised value of heritable assets comprising churches, halls and manses is now required by charity accounting regulations. As at the end of 2014, the capitalised value amounted to £463,737,000 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 2013 figures is contained in Appendix 3.

2.2.2 The Trustees in general seek to invest the monies under their administration in the Growth and Income funds of The Church of Scotland Investors Trust with a working balance held in the Deposit fund equivalent to an estimated twelve months' withdrawals to enable fabric expenditure to be met. This underlying asset allocation is rebalanced if necessary. The investment in the Growth Fund is made with a view to maintaining capital value in the long term and in the Income Fund in order to boost income.

2.2.3 Since 2003 all new capital derived from the sale of redundant buildings has initially been held on deposit and congregations have been given the power to determine how the capital should be invested. At the moment, the rate of interest earned on deposit is very low and unlikely to rise significantly in the near future. When monies are held on deposit to meet impending fabric project costs, low interest rates are of little consequence but monies held for the medium or longer term will not achieve capital growth nor will they generate income as great as the rates available on the Growth and Income funds of the Investors Trust. It is a concern to the General Trustees that much of the money held on behalf of congregations in the Consolidated Fabric Fund remains on deposit often for lengthy periods and often with no withdrawals being made for qualifying fabric expenditure. This suggests that

many congregational financial boards do not review whether the underlying investments are appropriate to the fabric needs of the congregation. Boards are responsible for investment decisions and it is they which have the authority and duty to advise the General Trustees if they wish to make changes to the investment of their holdings in the Fund. This may be in response to their particular need for monies such as when major repairs or alteration projects are required. The Trustees are in discussion with the Board of the Church of Scotland Investors Trust as to how the operation of the Trust and investment considerations might be better communicated to treasurers and boards.

2.2.4 The Trustees remind congregations that surplus capital in their holdings in the Fund can be re-allocated across to the Consolidated Stipend Fund subject to Presbytery approval. Income from the Stipend Fund assists congregations in meeting their share of the costs of ministry posts approved under Presbytery Plans. More information on the Stipend Fund can be found later in the report.

2.3 The Creation of a Manse Fund

2.3.1 In recent years the Trustees have dealt with a number of applications seeking significant grant assistance from the Central Fabric Fund well above the average level of grant towards two aspects of manse costs: the repair and upgrade of manses and the shortfall in financing the purchase of replacement manses. In the former, basic repair and maintenance has sometimes been neglected so that major problems such as dry rot have had to be dealt with. It is recognised that Ministers sometimes feel unable to insist on necessary work being carried out but that merely stores up problems for the future. The problems can be compounded where a manse is over-large, or energy-inefficient. In some instances, repairs have proved to be uneconomic resulting in the need to purchase a replacement, the financing of which is rendered more costly due to the depressed value of the existing manse. The Trustees also regret that Presbyteries sometimes fail to adequately monitor and supervise which exacerbates the problem. The Trustees also deal with

occasional cases where through no fault on the part of the congregation a replacement manse in a more suitable location has to be provided but where the existing manse value is significantly below the cost of a replacement.

2.3.2 Over the past seven years, the Trustees have made available 226 grants towards a variety of costs associated with manses. Of these, 14 cases have accounted for grants amounting to £1,090,700 which represents 54% of all grants awarded for manse work.

2.3.3 A review undertaken by the Trustees has concluded that the Central Fabric Fund can no longer sustain this level of disbursement due to the impact on the cashflow of the Fund. In addition, however, they are concerned that at least in some cases the giving of grants is effectively rewarding failure to look after manses properly. In recent years, the Trustees have taken steps to encourage congregations to care for all their buildings including manses and to make it easier for Presbyteries to monitor and enforce compliance with the stewardship responsibilities which the Assembly expects congregations to discharge. As mentioned elsewhere in this report, the Trustees have begun a programme of seminars for congregational property conveners. Other resources are readily available including briefing papers, visits to congregations who are seeking advice and guidance and the giving of financial assistance. Nevertheless, the Trustees believe that it is not enough to rely on these processes. The situation will not change overnight and the consequences of past failings will have to be dealt with for some time to come. In the meantime manses still have to be provided to the standards laid down by the Assembly.

2.3.4 The Trustees therefore have in mind to create a Manse Fund which would be able to provide assistance in appropriate cases. The conditions which would have to be attached to an offer of funding and how the Fund might be financed will require careful thought. The Trustees therefore seek the Assembly's encouragement before undertaking further work.

3. Property and Fabric Matters

3.1.1 During its 11 meetings each year, the Trustees' Fabric Committee deals with a large number of cases involving repairs and/or alterations to churches, halls and manses. Committee members also spend considerable time and effort in working with congregations and their professional advisers to develop proposals with a view to maximising the creative and imaginative use of buildings whether by way of adaptation and conversion or through a new building. This approach is integral to the Trustees' aim that buildings should be welcoming, affordable and sustainable tools and resources which are fit to support congregations in mission and outreach. Appendix 4 contains a sample of such cases which have come before the Trustees in recent years.

3.1.2 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. 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 and Presbytery level to keeping buildings in good condition and fit for purpose.

3.1.3 The Trustees have introduced a single General Form for applications to carry out work and/or for financial assistance required under the Regulations regarding Work at Ecclesiastical Buildings. During the first six months of 2014, the Trustees undertook five seminars around the country designed to benefit congregational representatives with responsibility for property and buildings-related matters. In total, 484 representatives attended. The feedback has been very positive and the Trustees will be following these up with further seminars. In addition, the Trustees are always willing to speak at seminars organised by individual Presbyteries in relation to general or specific concerns.

3.2 Making our buildings safe

3.2.1 Legislation requiring buildings to be safe places of

work has been with us for a long time but despite this, the Church's general attitude to health and safety matters is not one of which we can be especially proud. The subject is often regarded as a burdensome irrelevance which we hope we can avoid having to think about or deal with. Two serious accidents which occurred on church premises in the latter half of 2014, one of them fatal, have prompted the Trustees to consider making the issue of "safe buildings" a priority matter over the next 5 years. This is as much to do with changing the culture of the Church as has happened successfully in recent years in relation to the provision of disabled access and the safeguarding of children and vulnerable adults.

3.2.2 A Working Group comprising members of the Trustees with professional and practical experience of dealing with health and safety matters has begun to address a range of measures to encourage a practical and proportionate response to health and safety issues within congregations which is where the primary responsibility for implementing the legislation lies. This will include providing appropriate advice, making available suitable materials and resources, using simple and effective communication and even adopting a more suitable language. The process is likely to be a long-term one but the Church should be anxious to do what it can to make its buildings safe as an expression of care for all who come and go about its buildings. The Trustees intend to present a more detailed report to next year's Assembly.

3.3 The Inspection and Planned Maintenance of Congregational Buildings

The Trustees express their thanks to those Presbyteries which have reported diligence for the twelve-month period to 30 June 2014 in terms of the Care of Ecclesiastical Properties legislation. A revised form was introduced this year designed to identify additional information including situations where the schedule of 5-yearly professional inspections has fallen behind. The Trustees intend to engage with Presbyteries where this or other issues emerge in an effort to identify what support and assistance might be needed. At the time of the completion of this report, the statistics show:

- 36 out of 44 Presbyteries submitted a Diligence Report.
- Out of 1,053 Congregations, 993 Property Registers and 765 Manse Condition Schedules had been inspected by Presbytery Property Committees.
- 163 professional 5-yearly inspection reports had been completed and issued.
- There were 7 Presbyteries where the scheduled professional inspection reports had not been obtained.

3.4 Historic Scotland/Heritage Lottery Fund

3.4.1 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 Historic Environment Scotland, the new organisation which will be formed by the merger of Historic Scotland and the Royal Commission on Ancient and Historic Monuments in Scotland and which becomes operative on 1 October 2015. 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.

3.4.2 Historic Scotland and the Trustees have developed a good working relationship over many years and many congregations have cause to be grateful for the very significant level of public funding which they have received. The Trustees therefore express their thanks to Historic Scotland. It will be a challenge to ensure that these benefits are not lost, that the Trustees are able to contribute to the shaping of heritage policy and strategy and that the Church demonstrates it can work collaboratively with the new public body.

3.5 Historic Churches Working Group

The Trustees are the owners of the largest number of listed

buildings in Scotland, most of them churches. They are concerned about the resources which are available to ensure the ongoing maintenance and upkeep of those church buildings which have more extensive functions than simply providing a place of worship for a local congregation. Some have significant elements of mediaeval fabric and are therefore important from an architectural perspective. Many play a civic role where the wider community both local and national enacts its rites of passage such as the Kirkin' of a Council or as a war memorial. They are often a key part of the local tourist infrastructure and therefore have an economic and historic role. However, these elements do not often make a sufficient contribution to the running costs. The Trustees have therefore set up the working group to consider the matter in liaison with a small group of congregations that face these issues. The Trustees are also engaging with Historic Scotland which faces similar issues in the maintenance of Glasgow Cathedral. A further report will be made to the 2016 Assembly.

3.6 Listed Places of Worship Roof Repair Grant Scheme

In mid-December 2014, the UK Government issued details of a £15m time-limited scheme to provide grants of between £10,000 and £100,000 towards repairs to roofs and gutters of listed places of worship which had first been announced without prior warning or consultation by the Chancellor of the Exchequer in his Autumn Statement. The Secretary's Department alerted all congregational and Presbytery property committee conveners to the scheme prior to 22 December which was the date from which applications could be submitted. As the deadline for applications was 30 January 2015, congregations and the Trustees' staff faced an extremely difficult task in complying with the Scheme requirements for supporting documentation including professional reports identifying the repairs as essential. Nonetheless, by the deadline, the Trustees had issued 72 formal letters in support of applications. What should be noted is that the total costs identified in the applications exceeded £2.5m. Even if all receive a grant, many of the congregations will still face the prospect of raising finance to meet the balance of the cost. The Trustees anticipate that the Chairman will be able

to report further to the Assembly on the outcome of the applications.

3.7 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.

3.8 Committee on Church Art & Architecture (CARTA)

In their Report to the 2014 Assembly, the Trustees referred to their input to the work of the CARTA Review Group and their support for the Group's recommendations. The Assembly encouraged CARTA and the Trustees to consider how best to improve the service provided by both bodies to congregations. In implementation of this, representatives of each have met regularly and the detail of what is proposed is set out in Appendix III of the Mission & Discipleship Council's Report. In brief this includes the running of joint events, a clarification of the respective roles of CARTA and the Trustees, revision of Guidelines on Work at Buildings, the introduction of a single gateway for applications, a simplified application form, and more effective communication to congregations. The Trustees are pleased to report that these practical improvements are being implemented and will be monitored. It is anticipated that formal amendments to the Work At Buildings Regulations will be brought to a future Assembly.

3.9 Water Charges

3.9.1 As reported to last year's Assembly, the Scottish Government began a consultation on the future framework of the Exemption Scheme on Water Charges having given a commitment to continue to provide a Scheme in some form or other. Although the Trustees recognised that the Scheme which had been in place since

2001 had a number of failings and required considerable overhaul, the initial proposals would have resulted in the majority of congregations losing the exemption. In their own name and through the Scottish Churches Committee, the Trustees argued for the retention of exemption for congregations. Congregations and Presbyteries were urged last year to contact their MSPs regarding their concerns and many did so.

3.9.2 At the beginning of this year, the Government announced details of the revised Scheme. The Trustees were pleased to see that a number of suggestions had been taken on board to the extent that the vast majority of congregations should receive full exemption while those congregations whose gross annual income is between £200,000 and £300,000 will benefit from a 50% exemption. Many of the anomalies under the previous system have been resolved. Details of the new Scheme which takes effect from 1 April 2015 can be viewed and downloaded from the Law Department's Circulars section of the Church's website. The Trustees thank all those who contributed to the successful outcome.

3.10 Review of the Residential Tenancy Sector

3.10.1 In October last year, The Scottish Government opened a consultation on proposals for a new framework for private sector residential tenancies. Although the Trustees had little difficulty with the general thrust they were very concerned at two particular proposals in light of the fact that, at the time of the closure of the consultation period on 28 December 2014, they were the landlords in 140 manse tenancies. Under current legislation, a residential tenancy runs for an initial fixed period – usually six months. If not terminated either by landlord or tenant at that point, the tenancy will continue on a roll-over basis without the need for any further paperwork. The tenancy as a contract can then be brought to an end upon the giving of two months' notice by the landlord. It is now being suggested that landlords should not be allowed to terminate tenancies in this way. This proposal when linked to another, namely, removal of the Trustees' ability to recover possession of a manse (again upon a minimum period of two months' notice) for the induction of a parish

minister would make it virtually impossible for manses to be let during vacancies.

3.10.2 The Trustees responded in detail arguing that the letting of vacant manses represents good and prudent stewardship of charity assets. They also pointed out that the loss of this resource to the private rented sector would run counter to the avowed aim of the Government to encourage more tenancies particularly as many manses are located in rural areas where there is little alternative accommodation particularly for families. The Trustees hope that the Chairman will be in a position to update the Assembly on the Government's response which is scheduled to be published towards the end of March.

4. Chance To Thrive

4.1 As has been reported to previous Assemblies, the Trustees have been closely involved in the Chance To Thrive Project (CTT) in partnership with the Ministries Council which began as a five-year venture in 2011 with Rev R Russell McLarty as the Project Co-ordinator. It was a response to a number of concerns shared by the Council and the Trustees including the difficulties encountered by office-bearers and ministers in dealing with building-related issues in the context of mission rather than as a separate problem. The Church has proved that it is good at running projects to refurbish and improve congregational buildings once approvals are in place but many office-bearers and ministers struggle to articulate and develop ideas and plans for the better use of their buildings with the result that nothing gets done and paralysis and disillusionment sets in. Although most clearly identifiable in Priority Area congregations, the issue is common throughout many congregations, large and small, urban and rural. Eight pilot congregations were chosen and mentors were appointed to work with them to develop the confidence and the skills to work up mission-oriented proposals in which works to buildings will be required. Significant lessons have been learned about the potential to thrive both the congregations **and** the communities in which they operate even when the outcomes have not been as anticipated. On the positive side, these include a development of skills such as leadership and of confidence

generally while challenges include communicating the CTT vision and plan to Kirk Sessions, congregations and communities. Independent academic research has been commissioned, paid for by a very large grant from the Carnegie UK Trust which has been convinced of the potential benefits not just for the Church but other organisations as well. The Scottish Government has also expressed interest in view of the “bottom-up” approach to creating sustainable communities without repeating the traditional top-down approach of central and local government funding. The Trustees are delighted for example that as a result of its participation in the Project, the Glasgow: Castlemilk congregation has succeeded in producing financially-viable proposals for a new church centre to replace the former East and West buildings which should come to fruition in the near future.

4.2 Mr McLarty has now stepped down having completed his term as Co-ordinator and the Trustees would wish to acknowledge his tremendous effort and drive which has brought matters to the point where the Trustees and the Ministries Council can consider moving to the next phases. These include:

- rolling the Project out to a further four congregations in 2015 and another four in 2016 with the participants being selected from the congregations added to the Priority Area List by the 2014 General Assembly.
- appointing a new Co-ordinator whose role would focus on supporting building projects including the working up of strategies to ensure on-going maintenance and funding. It is anticipated that the postholder will work more directly with the Trustees’ executive staff and will attend meetings of the Fabric Committee.
- providing practical support, jointly with Ministries Council, by way of a funding commitment for a further three years and through the Joint Steering Group.

4.3 The Trustees remain committed to sharing the lessons and applying the principles for the benefit of all congregations.

5. Energy

5.1 Energy Conservation Advice

5.1.1 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 2014, Mr MacOwan carried out 49 surveys comprising 10 initial and 32 repeat surveys of churches and/or halls as well as 7 manse surveys which compares to a total of 46 surveys in 2013 comprising 12 initial and 30 repeat church and/or hall surveys and 4 manse surveys.

5.1.2 In addition to advice to surveys, Mr MacOwan provides practical assistance to congregations through the checking of specifications for heating proposals and answering a range of enquiries relating to heating issues and problems. He spoke about church heating issues at the Trustees’ property seminars held around the country in 2014 with particular reference to Renewable Heating options.

5.2 Renewable and Sustainable Energy Sources

The Trustees remain willing to provide practical support in the form of financial assistance for congregations which are considering the installation of renewable and sustainable energy sources but there is a concern that not all of the claims made as to efficiency savings are proving to be accurate. As a result, the Trustees require that energy use and performance of the buildings is carefully monitored after installation.

5.3 Procurement of Gas, Electricity and Heating Oil

The Utility Purchasing Group contract for the supply of non-domestic gas and electricity to congregations is with Scottish Hydro. The electricity contract runs until 31 March 2016 and the gas contract until 31 March 2017. Under a separate scheme, congregations which are members of the Heating Oil Group obtain favourable prices for heating oil from the contracted supplier, currently Brogan Fuels.

6. Strategic Finance and Resource Allocation Review

6.1 On the Supplementary Report of the Council of Assembly, last year's Assembly agreed to a review of Strategic Finance and Resource Allocation. Although this was prompted at least in part by concerns over aspects of the Ministries & Mission Allocation system, two matters which came up under the Trustees' Report were also referred to the Review Group for consideration. The Trustees, represented by their Vice-Chairman Mr Roger G G Dodd, Rev Dr James A P Jack, Mr Alan F K Kennedy and their Secretary & Clerk, have participated fully in the various meetings of the Group.

6.2 The Assembly instructed the Trustees to review the restrictions on the use of manse sale proceeds and rental income from manse lets "to ensure these are available for ministry purposes". The relevant legislation is Regulations 7 1995 (as amended) which requires sale proceeds and rent to be credited to the Consolidated Fabric Fund for the benefit of the congregation or congregations concerned. Increasingly, congregations in linkages will have contributed to the purchase of the shared manse or to major improvements and upgrades so each will be entitled to their respective share of the sale proceeds or rental income. Both the capital and the revenue are available to help congregations meet a wide range of expenditure on the buildings for which they are responsible. The Trustees have reviewed the matter and have concluded that they do not believe that monies which many congregations rely on to help keep their buildings in good order and fit for purpose should be diverted instead to meet ministry costs:

- The Trustees would suggest it is wrong to assume that paying for ministry posts is somehow more important than ensuring that functional buildings used by congregations are repaired and improved.
- By using accrued revenue and capital to meet fabric costs, congregations can free up general income and general reserves for other purposes such as ministry.
- Assembly legislation already allows monies in the Consolidated Fabric Fund to be used creatively –

- (a) they can be shared with other congregations in the same linkage or Presbytery which need help with fabric expenditure;
- (b) accrued revenue can be used for any non-fabric purpose which falls within the spirit of the Church Without Walls Report, an example being a parish appointment such as a Children & Families Worker;
- (c) surplus monies can be re-allocated to a congregation's holding in the Consolidated Stipend Fund to assist it in meeting parish ministry costs.

- Monies from the Fund are spent on the repair and improvement of manses. The Trustees' experience is that a well-maintained manse which is regularly upgraded is a key factor in enabling an effective parish ministry.

6.3 The Trustees do not propose any amendment to the Fund Regulations.

6.4 The second matter which the Trustees were encouraged to review was the policy on treating the Consolidated Stipend Fund as a permanent endowment for investment purposes. The issue is addressed under the following section.

7. Stipend Matters

7.1 Consolidated Stipend Fund

7.1.1 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 which is 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. There are a number of reasons for this:

- The capital is derived largely from the sale of the finite resource of glebe land;

- The single largest recurring expense of the Church is the cost of paying for a professionally-trained parish ministry;
- As the definition of parish ministry has been widened in recent years so that it no longer refers only to ministers of Word and Sacrament, so the scope of the Fund has been widened in order that the income is available to meet the cost of any post designated in a Presbytery Plan;
- The income from the investment of the Fund capital contributes around 7% annually to the overall annual stipend bill of the Church so it is incumbent on the Trustees to administer the Fund as effectively as they can;
- There is no sign of the Church adopting a radically different ministry model, and indeed the Ministries Council is devoting considerable resources to encouraging an increase in entrants to ministry in the Church.

From time to time, the Trustees obtain independent professional advice which has consistently indicated that the most effective investment strategy is to invest the Fund monies 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.

7.1.2 At the end of 2014, the Stipend Fund had a capital value of £76,440,000 (2013 - £73,565,935). With the concurrence of the Ministries Council, the Trustees have agreed a dividend rate of 0.1935 for 2015 which represents a fractional increase on the dividend rate of 0.188 for 2014. The dividend represents a return on capital of approximately 4% per annum. Statistics showing the historical income and dividend position are set out in Appendix 5.

7.1.3 Turning to the review of their investment strategy for the Fund, the Trustees consider that for the reasons identified in 7.1.1, a long-term investment strategy is entirely appropriate. Their investment policy should reflect

the view of the wider Church that it still requires to pay for a professional ministry into the long-term and that the Fund is integral to achieving this objective. If the SFRA Review Group was to suggest that the capital of the Fund was not required and should instead be released for some other purpose, then the Trustees would require to consider how this might be achieved taking into account their legal and fiduciary obligations. The Review Group has not yet had an opportunity to consider this element of resource allocation and accordingly the Trustees propose that a full response should be made to a future Assembly in light of the Group's final report.

8. Glebes

8.1 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 2014 was £406,000 (2013 - £361,000). The Trustees wish to express their appreciation of the work undertaken by members of the Glebes Committee and in particular those who have direct experience of the rural and agricultural sectors as farmers, legal specialists and land agents. Each of them has responsibility for glebes in a particular area of Scotland. They use their considerable expertise to ensure that tenants pay realistic levels of rental income for the benefit of the individual congregations.

8.2 One major sale for residential development contributed to glebe receipts totalling £1,015,000 during 2014. Although the position contrasts favourably with receipts of £93,000 in 2013, the state of the housing development market remains generally poor.

8.3 The Trustees 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.

9. Land Reform Review

9.1 The Scottish Government has committed itself to major review of various aspects of land reform all of which will have a greater or lesser impact on the Trustees and on individual congregations. Since last year's Assembly, the Trustees have responded to the following consultations and they will continue to monitor the responses of the Government and evaluate the ramifications for the Church.

9.2 Agricultural Holdings Legislation Review

How agricultural land is owned, used and managed has long been an issue which has prompted various levels of government intervention over the years. Legislation introduced in 1991 and in 2003 had produced a hotch-potch of models of agricultural tenancy with confusing differences in the way tenancies could be created, terminated, and passed on in succession. The wide-ranging Review undertaken by the Scottish Government investigated whether the landowner/tenant relationship had fundamentally broken down and whether tenants in certain forms of leases should be given an absolute right to buy whether or not a landowner wished to sell. It also considered questions of rent review and determination, types of lease, encouragement of new entrants and dispute resolution mechanisms. The Trustees submitted a detailed response and were pleased to note that their principal concerns had been taken on board to the extent that they are happy to support the recommendations of the Review Group to the Government.

9.3 Completion of the Land Register

Despite the introduction of land registration in 1979, more than one-third of public and private land in Scotland remains unregistered. As transparency as to who owns land is a key element of land reform, the Scottish Government has determined that the Land Register should be completed with regard to publicly-owned land by 2020 and with regard to privately-owned land within 5 years thereafter. Given the extent of their largely unregistered landholding throughout the whole country, and the advantages to the Church of being able to register title, the Trustees in tandem with the Solicitor of the

Church have agreed with the Keeper of the Registers to participate in a pilot voluntary registration scheme which will highlight the practicalities of implementing the process. The extensive work which is going to be involved in the pilot scheme and thereafter will have significant cost implications not just for the Trustees but also for those congregations where land or buildings are owned by local trustees.

9.4 Land Reform Review Consultation

9.4.1 The Report of the Land Reform Review Group under the convenership of Dr Alison Elliot which was published in 2014 was followed later in the year by the Consultation Paper from the Scottish Government. Responses were invited on 11 key proposals. The Trustees were aware that in recent years the General Assembly had given broad support to the principle of land reform and associated matters but this was the first time that specific proposals as to how land reform might be implemented had been presented. The Trustees were therefore pleased to collaborate with the Church & Society Council on the preparation of a joint response especially as there were areas of mutual concern over the way in which some proposals had been drafted which would adversely impact on congregations and which might also fail to achieve the objectives of reform.

9.4.2 In particular, the proposal that charity trustees should be under a duty to engage with the local community before taking any decisions on the management, use and transfer of any land and buildings forming charity assets was felt to be unworkable as drafted and would severely disadvantage the Trustees and individual congregations. It was also noted that there was no similar proposal in respect of private or public sector landowners. A response echoing these concerns was submitted by the Scottish Churches Committee.

9.4.3 At the time of writing this Report, the Trustees and the Council are awaiting the outcome of Government's consideration of the consultation process and will jointly scrutinise the draft legislation which will follow.

10. Insurance Matters

10.1 The Church of Scotland Insurance Services Ltd

10.1.1 The Company is wholly owned by the General Trustees and is authorised and regulated by the Financial Conduct 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.

10.1.2 During 2014 the Company changed its name to Church of Scotland Insurance Services Limited to reflect its change in status and business model to an insurance broker. The Trustees received a very welcome contribution of £2,920,000 under Gift Aid from the Company during 2014.

10.1.3 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.

10.1.4 In accordance with current accounting requirements, the 2014 Annual Accounts of the Company have been consolidated with those of the Trustees.

11. 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 56 Determinations as set out in Appendix 6.

12. Finance

12.1 Accounts

The General Trustees' Accounts for the year 2014 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 2015 should also be appointed to audit their Accounts for that year.

On behalf of the General Trustees

IAIN C DOUGLAS, *Chairman*
ROGER G G DODD, *Vice-Chairman*
DAVID D ROBERTSON, *Secretary and Clerk*

APPENDIX 1

SYNOPSIS OF CENTRAL FABRIC FUND GRANTS AND LOANS VOTED IN 2014

		<i>Churches/Halls</i>		<i>Manses</i>		<i>Total</i>	
		<i>no</i>	<i>amount</i>	<i>no</i>	<i>amount</i>	<i>no</i>	<i>amount</i>
Grants	Standard	95	797,000	31	104,000	126	901,000
	Priority	38	1,021,000	3	214,000	41	<u>1,235,000</u>
							<u>2,136,000</u>
Loans	5%	23	907,000	4	280,000	27	1,187,000
	3%	5	275,000	-	-	5	275,000
	Interest free	11	740,000	7	1,528,000	19	<u>2,268,000</u>
							<u>3,730,000</u>

APPENDIX 2

CENTRAL FABRIC FUND

Comparative figures for loans and grants voted over the past three years:-

	2014	2013	2012
	£	£	£
Interest-bearing Loans	1,982,000	1,607,000	1,920,000
Interest-free Loans	1,578,000	792,000	1,318,000
Bridging Loans	-	<u>370,000</u>	<u>307,000</u>
	<u>3,560,000</u>	<u>2,769,000</u>	<u>3,545,000</u>
Standard Grants	901,000	1,418,000	1,827,000
Priority Grants	<u>1,235,000</u>	<u>433,000</u>	<u>420,000</u>
	<u>2,136,000</u>	<u>1,851,000</u>	<u>2,247,000</u>

APPENDIX 3

VALUE OF HERITABLE ASSETS VESTED IN THE GENERAL TRUSTEES

	2014		2013	
	£		£	
Glebeland	52,150,000	(12,545 acres)	45,262,000	(12,559 acres)
Churches including integral halls	183,686,000	(1,366)	189,613,000	(1,390)
Halls	21,840,000	(201)	22,408,000	(206)
Manses	<u>258,211,000</u>	(842)	<u>248,605,000</u>	(855)
	<u>515,887,000</u>		<u>505,888,000</u>	

APPENDIX 4**EXAMPLES OF ECCLESIAISTICAL BUILDINGS WHICH ARE
BEING USED CREATIVELY**

Auchtergaven and Moneydie – local health services

Birsay, Harray and Sandwick – Milestone Community Church

Braemar and Crathie – Crathie Opportunity Holidays

Glasgow: Anderston Kelvingrove – shared worship space with other Christian groups

Glasgow: Blawarthill – foodbank

Glasgow: Cranhill – community development facilities

Glasgow: Gorbals – community café

Glasgow: Maryhill – foodbank

Glasgow: Pollokshaws – facilities for asylum seekers

Glasgow: St Rollox – foodbank, credit union, English language classes

Glasgow: St Paul's – youth radio station

Glasgow: South Carntyne – credit union

Isle of Whithorn – heritage centre

Kirkcaldy: St Bryce – facilities for the community and Fife College

Kirkwall: East – community facilities

London: St Columba's – local schools use

Maybole – Carrick Centre

Oathlaw Tannadice – post office

Orwell and Portmoak – community use and conference venue

Stornoway: Martin's Memorial – the Shed Youth Centre

APPENDIX 5**CONSOLIDATED STIPEND FUND**

<i>Capital</i>	<i>Total Value</i>	<i>Value of Share</i>
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
31 December 2014	£76,440,828	£4.9099

<i>Revenue</i>	<i>Income</i>	<i>Shares Issued at 31 December</i>	<i>Rate of Dividend</i>
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
2014	£3,001,209	15,568,718	£0.1880

During 2014 the sum of £24,747 was admitted to the Fund in exchange for 5,172 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; Aberdeen: St Machar's Cathedral – manse; Annbank – Roger Memorial hall; Ardrishaig – North hall; Ardrossan and Saltcoats: Kirkgate – Barony St John's church and hall; Ayr: St Andrew's – manse; Beith – Trinity church; Black Mount – manse; Burra Isle – Meal church; Caddonfoot – manse; Carnwath – hall; Cavers and Kirkton – (1) Kirkton church and (2) hall; Craigie Symington – Craigie church; Craigrownie – Edenkiln manse; Dalbeattie and Kirkgunzeon – Kirkgunzeon church; Dollar – Old School House; Douglas Valley – Rigside church and manse; Dundee: Lochee – ground at High Street, Lochee; Edinburgh: St John's Colinton Mains – (1) St John's Oxgangs church and halls (2) manse; Edinburgh: The Old Kirk and Muirhouse – Old Kirk church and hall; Fortrose and Rosemarkie – Fortrose church; Garelochhead – manse; Glasgow: Cathedral – Martyrs' church and hall; Glasgow Gorbals – manse; Glasgow: Jordanhill – manse; Glasgow: Lochwood – manse; Glencoe St Munda's linked with Duror – manse at Ballachulish; Hamilton: St Andrew's (Dissolved)

– manse; Innerleithen Traquair and Walkerburn – hall at Innerleithen; Inch Leslie Premnay and Oyne – Inch manse – Langton and Lammermuir – Cranshaws manse; Lecropt – manse; Lochend and New Abbey – Church House; Lochs Crossbost – manse; Newhills – ground at former manse; Old Cumnock: Trinity – Trinity (Netherthird) church; Orphir and Stenness – Stenness church; Perth: North – house; Pitsligo – Rosehearty manse; Scone – former manse; Tyne Valley – outbuildings at Borthwick; Wellesley – manse at Methil.

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:- Auchinleck; Auchtergaven and Moneydie; Bengairn Parishes; Cleish; Dores and Boleskine; Isla Parishes; Kirkmichael; Ladykirk and Whitsome; New Cumnock; Norrieston.

3. Miscellaneous: The General Trustees made the following miscellaneous determinations: Alloa: Ludgate – discharge of trust conditions; Knockbain – sale of North Kessock Mission Hall and transfer of funds to Mission & Discipleship Council.

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 2014
May 2015

PROPOSED DELIVERANCE

The General Assembly
1. Receive the Report.

REPORT

1. Church Hymnary 4th Edition

1.1 In the year to 30 September 2014 the sales of the various editions were as follows:-

Words: 1,846 copies compared with 4,713 (2013)
Full Music Edition: 723 copies compared with 817 (2013)
Melody Edition: 586 copies compared with 808 (2013)
Large Print Edition: 575 copies compared with 312 (2013)

1.2 The commission due to the Trust calculated in respect of the year to 30 September 2014 in respect of CH4 was £4,879.82 compared with £7,707.45 in the previous year. From this royalties were payable to the authors of £4,184.79 of which the Trust bore £2,184.79.

1.3 In addition sales of the Hymnary under the title Hymns of Glory, Songs of Praise amounted to 912 copies in all (2012 – 2039 copies). The total commission payable to the Trust was £558.30.

2. Electronic Words edition

11 copies of 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. Grants Given

The Trustees have considered various possible applications for the funds. They have sponsored a small scale training programme for those involved in the leading of worship in Duns Presbytery. Meetings have also been held with the Ministries Council to consider other possible applications and suggestions are awaited.

4. Malcolm Wood

Malcolm Wood has resigned from the Trust on taking up an appointment in London. The Trust records with gratitude his long service as a trustee since 1998 and also his contribution as a member of the Revision Committee which produced CH4.

In the name of the Trustees

PHILIP H BRODIE, *Chairman*
JOHN M HODGE, *Secretary and Treasurer*

THE CHURCH OF SCOTLAND TRUST

May 2015

PROPOSED DELIVERANCE

The General Assembly

1. Receive the Report and thank the members of the Trust for their diligence.
2. Note the Trust's intention to commence discussions with the Pakistani Government with a view to transferring its Pakistani 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.
3. Re-appoint Mr Angus W Bethune and the Very Rev John P Chalmers as members of the Trust from 1 June 2015.
4. Appoint the Very Rev Dr E Lorna Hood as a member of the Trust from 1 June 2015.

REPORT

The Church of Scotland Trust, which was established by Act of Parliament in 1932, submits its Eighty third 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 56 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.

(d) Pakistan

The Trust is disappointed to report once again that it cannot report any progress with the transfer of the Church of Scotland's property interests in Pakistan to a Church of Pakistan body, in terms of the Church of Scotland Trust Order Confirmation Act 1958. In addition no election has been held to appoint a Bishop for the Diocese of Sialkot.

As the Chairman of the Trust reported to the Assembly last year the Trust and the World Mission Council gave the Church of Pakistan the deadline of this Assembly to create a suitable body for the transfer of the Trust's heritable property in Pakistan. The Trust and Council made it clear to the Church of Pakistan that if this deadline was not met they would commence discussions with the Pakistani Government with a view to transferring its 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. In October the Church of Pakistan's Synod Executive Committee decided to establish a Synod Property Trust which would be a suitable body to receive the Church of Scotland's properties. This decision was welcomed by the Trust and the World Mission Council but we still await the implementation of this decision prior to the intimated deadline.

Since 2008 the Trust and World Mission Council have spent over £90,000 in direct costs connected with resolving property issues and defending court cases relating to property matters in Pakistan. This does not include costs relating to meetings and visits to Pakistan and takes no account of the countless hours of time spent by numerous Church staff and volunteers trying to bring matters to a satisfactory conclusion. The Trust and Council cannot allow this continued drain on their resources, which gives no positive benefit to the Christian community in Pakistan. The inability to transfer the heritable properties to a suitable body within the Church of Scotland's Partner Church in Pakistan leaves the Church of Scotland open to risk from further court proceedings, including public liability claims. The Trust has endeavoured to mitigate this risk through the proposed property transfers to our Partner Church, who have had day to day management and control of these properties for over 50 years, but these efforts, which have been ongoing for a similar period of time, have failed. Sometimes difficult decisions have to be made and the Trust's decision to open negotiations with the Pakistani Government has not been made lightly. However, the Trust sees no alternative if they are to protect the wider assets of the Church of Scotland.

Representatives of the Trust and the World Mission Council continue to meet with their attorney for Pakistan, Dr Peter David regularly to monitor developments and agree future

strategy. Dr David and his Administrative Assistant, Qamar Rafiq undertake sterling work on behalf of the Trust and the Trust would like to record its appreciation to them both.

As reported for a number of years, the Trust continues to be a party to a number of court cases involving its property interests in Pakistan. The Trust is legally represented in all these cases but, due to the nature of the Pakistan legal system, it is anticipated that the cases will be ongoing for some time.

2. Accounts for 2014

The Trust's Accounts for the year to 31 December 2014 have been independently examined and copies thereof are available on request from the General Treasurer.

3. Membership

In accordance with the constitution of the Trust, the following two members retire by rotation on 31 May 2015 but are eligible for re-appointment: Mr Angus W Bethune and the Very Rev John P Chalmers. It is suggested to the General Assembly Mr Angus W Bethune and the Very Rev John P Chalmers be re-appointed as members of the Trust from 1 June 2015.

It is suggested that the Very Rev Dr E Lorna Hood be appointed a member of the Trust from 1 June 2015.

In the name and by authority of The Church of Scotland Trust

JOHN M HODGE, *Chairman*
CHRISTOPHER N MACKAY, *Vice-Chairman*
JENNIFER M HAMILTON, *Secretary & Clerk*

CHURCH OF SCOTLAND INVESTORS' TRUST

May 2015

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Receive the Annual Report and Financial Statements of the Investors Trust for 2014.
3. Approve the re-appointments of Mr A A Aitchison, Mrs I Hunter and Mr J G Wilson as members of the Investors Trust from 1 June 2015.

REPORT

The Church of Scotland Investors Trust, which was established by the Church of Scotland (Properties and Investments) Order Confirmation Act 1994, submits its twenty first 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 recurring income and growth in capital to support the Church's work. An increase or decline in the capital value of investments does not necessarily have a corresponding effect on income receivable.

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.

The Trust is a member of the Church Investors Group (CIG), an ecumenical grouping of Churches and other charitable investors which lobbies companies and investment managers to encourage them to pursue more ethical policies. Research by Edinburgh University has shown that this policy of shareholder engagement is effective.

2. Investment Performance and Outlook

The total value of funds invested through the Church of Scotland Investors Trust increased from £354.2 million at

31 December 2013 to £376.5 million at 31 December 2014. Factors contributing to this were an inflow of investor funds and investment gains.

The Growth fund is mainly invested in UK and overseas company shares (equities) with Newton Investment Management. The main markets for the Growth Fund of UK and Overseas equities, grew by 1.18% and 12.26% in sterling terms respectively. Total Return for the fund in 2014 was 8.16% against the composite benchmark of 8.21% (adjusted to mirror the ethical guidelines of this fund).

The Income Fund continues to be invested in pooled funds investing in underlying bonds and equities with Managers, Royal London Asset Management. The Fund achieved a total return for 2014 of 12.13% against a benchmark of 11.19% in sterling terms.

3. Income Distributions

In challenging market conditions the Growth Fund has earned 16.1p per unit against a target of 16.5p. As forecast, the distribution for the year 2014 was maintained at 16.75p per unit by using some of the reserves built up in previous years. This represents a yield of 3.90% on the unit price as at 31 December 2014.

The level of income earned on the Income Fund was in line with our forecast and allowed the fund to maintain the targeted distribution of 50.0p per unit while modestly building on reserves. This represents a yield of 4.27% on the unit price as at 31 December 2014.

The average rate for 2014 declared by the Deposit Fund was 0.56% whilst base rate remained at 0.5%. The average rate payable in 2015 will, as usual, depend on money market rates and current expectations are that interest rates will remain at historically low levels for some time to come.

4. Membership

In accordance with the terms of the Constitution, the following three members retire by rotation at 31 May 2015: Mr A A Aitchison, Mrs I Hunter and Mr J G Wilson, all three having indicated they seek re-election. It is recommended to the General Assembly that Mr A A Aitchison, Mrs I Hunter and Mr J G Wilson be re-appointed members for 3 years as from 1 June 2015.

5. Annual Report and Financial Statements for 2014

Copies of the 2014 Annual Review and the Annual Report and Financial Statements for the year to 31 December 2014 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*
C HOWARD, *Secretary*

CHURCH OF SCOTLAND PENSIONS TRUSTEES

May 2015

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Approves the reappointment of Mr Hamish Scott as a Trustee.

REPORT

1. Background & Statistics

As reported last year, the Employing Agencies of the Church took the decision to cease future service accrual under the Church's Defined Benefits Schemes. Consequently, during 2014, the Trustees have been administering "closed" Schemes. The change from "open" to "closed" brings various challenges and the Trustees have been reacting accordingly.

As at 31 December 2014, the Schemes under Trust covered some 5,400 members, with total assets of £430m. A triennial actuarial valuation is due at the end of 2015.

2. Proposed Dissolution of the Central Services Committee

As reported at last year's General Assembly, the Council of Assembly proposed to dissolve the Central Services Committee (CSC). In the context of the Church's Pension Schemes, the CSC is deemed to be a "Statutory Employer" and, in Pensions Law, the potential dissolution of any Statutory Employer leads to certain duties and responsibilities placed on the Scheme's Trustees in order to protect the Scheme's members. Accordingly, the Trustees took legal advice, with the result that the CSC Section of the Staff Scheme was formally placed in a Pensions Protection Fund (PPF) Assessment Period and then

subsequently released from that Period. During the Period, there was no impact on members' benefits and the Trustees issued formal Announcements to each Member informing them of the situation.

3. 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 2015, the statutory increase to all pensions earned in the PPW Scheme and all pensions earned post 1997 in all schemes was 1.2%.

Because additional funding was made available by the Ministries Council it was possible to increase pensions earned before 1997 by 1.5%. Whilst the Trustees are pleased to report that this is the second year in succession where a discretionary increase has been awarded, it must be noted that, unless 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 2.3% increase to the benefits.

4. Investment

During 2014 the Trustees of the participating schemes continued their investment strategy of seeking to improve security of members' accrued benefits by reducing the volatility of the funding position. This was achieved by selling certain gilts and corporate bonds and buying long dated and inflation linked gilts. This improved the interest rate and inflation matching of the assets with reference to the liabilities. This reduces reliance on asset market performance and on the Employing Agencies as more closely matching the liabilities means reduced volatility in the funding position.

At the beginning of 2015, the weightings held in "risk assets" and "matching assets" were broadly on target at 20% and 80% respectively across all Schemes, with the exception of the CrossReach section of the Staff Scheme which continues to have a higher exposure to risk assets. These positions have been reached after taking appropriate investment and actuarial advice as well as consulting with the Employing Agencies. We must now give further consideration as to whether or not a further risk reduction is appropriate.

5. Trustees

General Assembly appointed Trustees

Mr Hamish Scott reaches the end of his term of office at the 2015 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 - Rev Jeffrey A McCormick was nominated and elected to fill the remaining Member Nominated Trustee (MNT) vacancy reported last year.

Presbytery and Parish Workers (Mission Development Staff) - For many years there have only been two member nominated Trustees where three are allowed. Sandy Falconer has now resigned so nominations are being sought for further Trustees.

Staff Scheme (CSC and Crossreach)

John Thomson and Catherine Skinner were nominated and elected to fill the two MNT vacancies reported last year. Catherine Skinner subsequently resigned her position and Simon Bree was duly nominated and elected to fill the vacancy.

In the name of the Trustees

W JOHN McCAFFERTY, *Chairman*
GRAEME R CAUGHEY, *Vice-Chairman*
STEVEN D KANEY, *Secretary*

CENTRAL SERVICES COMMITTEE

May 2015

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 Human Resources Manager. It receives regular reports from the Facilities Manager and from the Property, Health and Safety Manager.

1.3 The General Assembly of 2014 agreed to discharge the Central Services Committee and reallocate its work to other bodies. Powers were delegated to the Council of Assembly to determine the date on which this would take effect in light of unresolved pension technicalities. These matters are still ongoing, as will be outlined in the Council of Assembly's Supplementary Report to this General Assembly. At the time of writing, the CSC continues to meet and deal with matters in line with its remit.

2. Human Resources (HR)

2.1 Pay Award

2.1.1 In late 2014, the CSC started its annual consultation on pay with Unite the Union, the trade union which has

bargaining rights for CSC employees. Information on the Church's financing of pay was shared with union representatives and the discussions were felt to be positive and constructive. After some weeks of negotiations, the CSC's final offer of a consolidated pay award of 1.25%, with a minimum payment of £400 (benefiting those at lower rates of pay) was accepted by Unite in January 2015 following a ballot of its members. The award was implemented in February 2015, backdated to 1 January 2015.

2.1.2 After difficulties with pay negotiations the previous year, both CSC and Unite had committed themselves to making improvements to the pay negotiation process, to ensure an earlier start and to introduce greater transparency and better communication. Both sides in this year's pay round have acknowledged the improvements.

2.2 Staff Survey

A staff survey had been scheduled to be carried out in the last quarter of 2014 but the CSC decided to postpone it to early 2015 in the light of other strategic priorities. The previous survey was carried out in 2012. Work has now started on the commissioning of the follow-up survey. It will seek staff views on a range of workforce issues and the CSC will use the results to design improvements to

working conditions and to inform organisational development planning.

2.3 Termination of Recognition and Procedural Agreement with Unite

2.3.1 The CSC was presented, in the summer of 2014, with a request from a significant number of staff that the 2006 Recognition and Procedural Agreement with Unite should be terminated. That Agreement includes provision for such termination on the serving of six months' notice (by either side) but the CSC decided to seek more evidence of the views of staff before taking a decision. A confidential ballot was organised and both the trade union and representatives of those staff who were seeking change were encouraged to provide information on their respective positions. The ballot of the 220 staff saw an 80% turnout and a vote of 93 to 80 in favour of an end to the Agreement. The CSC decided to recognise the majority view and served formal notice in November 2014 to Unite for termination of the Recognition and Procedural Agreement. The Agreement remains in force during the notice period but will terminate on 25 May 2015. The CSC wishes to thank those members of staff who served as union representatives over the eight years of the Recognition Agreement. It can be a thankless task but they have been absolutely committed to serving their members and to working with management, when possible, in the best interests of the Church and its office staff.

2.3.2 At the time of writing, arrangements are in hand for the setting-up of a Staff Association, with the same bargaining rights. Staff are being consulted on the terms of its establishment. It is anticipated that the Staff Association will come into being on 30 May 2015.

2.4 Policy Development

Several new policies were developed and implemented during 2014. Some were designed to introduce clarity and consistency to staff management practice in some areas and others to reflect changes in employment legislation. The policies implemented include Extended Leave,

Flexible Working, Induction, Shared Parental Leave and Working with Volunteers.

2.5 Employee Engagement

A staff suggestion scheme was developed and implemented during 2014. The Good Ideas Group has been set up and a number of suggestions have been made, some of which have been adopted. An example is a change of the annual leave year.

2.6 Learning and Development

2.6.1 The Learning and Development Advisor facilitated a very well attended and participative *Learning at Work* week in November. Activity was themed around health in the work place and included a variety of learning events, group activity and a fundraising event for malaria nets. The team stair-climbing challenge was particularly well-supported. The week continues to be an excellent way of encouraging departments to share, learn, engage in common activity and focus on development opportunities both for individuals and for teams.

2.6.2 The development of both leadership and management programmes progressed significantly this year. Five managers participated in a pilot development, *New Manager's Toolkit*, designed to equip those new to line management with a range of consistent and practical tools and techniques. A *Coaching for Leadership Programme* has been developed in partnership with an external provider. A full evaluation and assessment of impact will take place for both programmes.

2.7 Review of Appraisal Process

Forty members of staff took part in a number of focus groups considering the development of a new appraisal process. A trial project is underway and is expected to be rolled out to staff in the next few months.

3. Information Technology (IT)

3.1 Data Protection and Network Security

3.1.1 The main focus for the IT Department in the past year has been on information security to ensure that the Church will remain compliant with developments in Data Protection legislation. It is essential that the personal

information we hold on individuals is accurate, secure and protected from unauthorised access.

3.1.2 Security testing was carried out by external organisations on a number of Church web sites, the internet connection, firewall and the wireless network in the Church Offices, and steps have been taken to address the security risks.

3.1.3 To ensure that the information held is accurate, an exercise was undertaken to contact everyone whose details are held on the Consolidated Information System (CIS) database. Prior to this, a data cleansing exercise was undertaken to try to eradicate duplicate and out-dated records as far as possible. The lessons learned from this exercise will help inform the redevelopment of the CIS application to reduce the risk of holding inaccurate information. This redevelopment is being carried out to improve information quality, meet the changed user requirements and address support issues with the current application. When complete, it is anticipated that there will be an annual saving of approximately £14,000 in support costs. The CSC thanks all those people in the Church who have responded to the request to check the information held about them.

3.1.4 An improved email spam filtering facility has been installed, reducing the risk of hackers using email as a method of compromising the network security. This facility generates a daily report to every email user with a list of all blocked messages sent to them, allowing the user to identify any that may have been blocked in error and to request their release.

3.1.5 As part of the security review a policy has been introduced to allow only encrypted USB storage devices to be used for copying files from computers in the Church Offices. This means that information held on these devices cannot be accessed without a password.

3.2 Internet and E-mail Developments

3.2.1 A new leased line connection was installed in the Edinburgh offices for the provision of internet access and email. The bandwidth of this connection is ten times the

previous connection, increasing from 20 Mb/s to 200Mb/s. The annual cost of this connection was reduced by £2,500.

3.2.2 The new connection has allowed for the provision of over 1,000 churchofscotland.org.uk email addresses to ministers and parish staff. To deliver this service, new server and storage hardware was installed in the Church Offices and user logins and mailboxes were created for each user. The email service provides ministers with the same facilities as are available to staff in the Offices, with emails automatically checked for viruses and filtered for spam.

4. Central Properties Department

4.1 The Central Properties Department has continued to work through its wide ranging brief and provide a proactive service. 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.

4.2 Arbitrations

The department has the responsibility for managing the administration of the arbitration process in cases of readjustment. Since the last report, no arbitrations have been required.

4.3 Major Works

In the last year one major building project has been completed: the repair and upgrading of the former Balornock Church Building for Wallacewell New Charge Development. 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.

4.4 Furlough Housing

The stock of Furlough Housing is managed on behalf of the World Mission Council. The properties are maintained and managed to a high standard.

4.5 Health and Safety

4.5.1 The CSC 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 continues to be developed to address the particular risks faced by the Committee. The strategy is one of development, audit and review to ensure appropriate revision of the policy as and when required. A major review was completed in the last year.

4.5.2 There are many strands to the health and safety process but it may be worth noting the following:

4.5.2.1 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 a number of areas of testing have been retendered in accordance with good practice.

4.5.2.2 Training

The programme of health and safety training for staff was further developed through 2014 and delivered as required. A revised strategy is in the process of being rolled out in partnership with the Human Resources Department.

4.5.2.3 Accidents and Incidents

In the period covered by this report, one incident 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.

4.5.2.4 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.

4.5.2.5 Commitment

The CSC is committed to working in partnership with staff and their representatives, Councils and Departments in continuing the development of the health and safety 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

As of 1 April 2015, businesses in central Edinburgh are required to store their waste inside the property and put it out onto the street only during specified one-hour timeslots. At the time of writing these timeslots have not been announced, but no problems are foreseen for the Church Offices.

5.2 Energy Management

Consumption figures show a 7% decrease for electricity and a 13% increase for gas for the last year due to a colder spring period. Consumption is carefully monitored and every opportunity is taken to save energy.

5.3 Maintenance Works

Essential maintenance is carried out in the Church Offices to ensure safe conditions for visitors and staff and to meet the requirements of our insurance policy. The boiler plant replacement works will be carried out in the summer. A programme of re-decoration and carpeting of meeting rooms and office space continues. Following one or two alarming incidents in the reception area, the access control system was moved to the front door and an entry buzzer system installed, in line with advice from Police Scotland and the Health and Safety Department. It is hoped that this will improve security in the reception area and, consequently, throughout the building. We are grateful to those many visitors to the building who have accepted the slight resulting inconvenience with equanimity.

5.4 Café Lounge

The Café Lounge continues to be used by staff members for breaks and lunch. Vending machines provide drinks and confectionery. Refurbishment works are planned for 2015 to refresh the space and make it more suitable for use for informal meetings, whilst keeping its primary function as a break area.

5.5 Property Lets

Anta continues to rent the shop premises at 117-119 George Street; Palcrafts UK Ltd rents the ground floor premises of 123 George Street for its Fairtrade shop, Hadeel; and the Royal Caledonian Education Trust continues to rent office space. The Church of Scotland Insurance Services Ltd recently moved into an office on the second floor of 121 George Street. The Committee is grateful for the extra income these lets provide.

6. Law Department

6.1 As in previous years, property related matters have formed the bulk of the work of the Law Department with a healthy number of purchases, sales, leasing and other transactions being completed. The Department's Property for Sale page on the Church's website at www.cofsproperties.org.uk continues to generate considerable interest, there having been for example 57,591 individual "hits" on the page during November 2014.

6.2 The pace of property law reform did not slacken during the year with the coming into force of new land registration procedures in December which required staff in the Department to get to grips with a large number of practical, procedural and substantive legal changes affecting all property sale and purchase transactions. In addition, the Scottish Government has announced its intention that all property, title to which remains recorded in the Register of Sasines – which includes the majority of property owned by the Church – should be registered within the Land Register within ten years. This is an ambitious target both for the Registers of Scotland and for organisations such as the Church with a large number of individual properties, many with very complex and

specialised title deeds. The greatest impact will be in regard to congregational property and the General Trustees, mindful of the resourcing implications for the Department, have agreed to undertake, in collaboration with the Committee and the Council of Assembly, an assessment of the Department's needs over the next five to ten years.

6.3 Part of the Department's role is to provide legal services to the Assembly's Councils and Committees. Work for the CSC has included the renegotiating of an extension to the lease relating to the shop at 117-119 George Street and the preparation of a licence for the occupation of office space in the Church Offices by the Church of Scotland Insurance Services Limited.

6.4 The Department has sought to provide information in as accessible a form as possible to congregations on changes in the law affecting them and of risks such as the dangers to those working at height in church premises. In the past, this information has mainly taken the form of circulars downloadable from the website. During 2014, it was decided to trial Data Protection training in the form of a downloadable webinar. Thanks are expressed to those who have provided feedback on the webinar which was mainly favourable and which will be very useful for the developing of similar resources in the future. In addition, the solicitors in the Department are happy to go to speak to Presbyteries or groups of Presbyteries where more hands-on advice and training is felt to be helpful. A number of such sessions took place over the year.

6.5 The Solicitor's membership of the Churches Legislation Advisory Service and her role as Secretary of its sister body, the Scottish Churches Committee, are useful in providing an early "warning" of legislative and compliance changes. The input of that Committee, together with that of the General Trustees, in relation to the development of the new Small Organisations Exemption Scheme for water and wastewater charges proved successful in securing improvements to the scheme as originally proposed. Inevitably there will be winners and losers. In particular, the proposed upper gross income limit for exemption has

been increased by the Scottish Government from £75,000 per annum, as originally proposed, to £200,000 with 50% only of wholesale charges to be payable by congregations with a gross income up to £300,000. The new arrangements will have come into effect on 1 April 2015 with transitional support for those no longer eligible until March 2017.

7. 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 most of our departments – Central Properties, Facilities, Human Resources, Information Technology and Law – performed to budget or achieved slight underspends; one department reported an overspend because of unforeseen expenditure.

In the name of the Committee

BILL STEELE, *Convener*

DAVID BRACKENRIDGE, *Vice-Convener*

PAULINE WILSON, *Administrative Secretary*

NOMINATION COMMITTEE

May 2015

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 Neil Glover, Minister of Glasgow: Flemington-Hallside as Convener of the Ministries Council. *(Section 4.3)*
4. Appoint the Rev Graham Duffin, Minister of Loanhead as Convener of the Panel on Review and Reform. *(Section 4.3)*
5. Make alterations to Standing Committees and Councils as set forth in the Report. *(Section 5)*

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 confident that all of the available positions will be filled. It remains encouraging that the people whose names appear in Section 5 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. Indeed, the Nomination Committee would like to pay tribute to all those who populate the Councils and Committees of the Church. There are over 400 people willingly giving freely of their time and their energies to ensure that the decisions of the General Assembly are fulfilled and that the Church is enabled to spread the Good News. It is humbling and inspiring to work alongside such committed disciples.

2. Committee

2.1 The Committee continues to work hard to encourage the wider Church to submit names for consideration. Councils and Committees can often suggest names themselves but that opens up a risk, no more than that, that the field is narrower than it could be. We urge people of the Church to remember that if they wish a say in how the Church is organised and administered, then they need to engage positively with the nomination process.

2.2 As in 2013, the Committee issued a blank nomination form to every commissioner in 2014 in the hope of attracting some early submissions for the 2015 process. The response rate was low but the exercise did contribute to an increased awareness of the process and it will be repeated in 2015.

2.3 The Committee made it clear that individuals could nominate themselves for membership although we pointed out that every submission should be supported by a minister, Kirk Session, Presbytery or Council/

Committee of the Church. We take this opportunity to invite Commissioners themselves to consider if they would be interested in serving on one of the Councils and Committees whose reports will be presented in May.

2.4 The Committee has continued to make available a short film about membership of Councils and Committees, produced in early 2014; it remains available for viewing on the Church of Scotland website at:

http://www.churchofscotland.org.uk/about_us/councils_committees_and_departments/committees/nomination_committee.

Ministers and Kirk Sessions are encouraged to show the film to their members.

2.5 The Committee can report that its efforts have resulted in a response rate 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. While some of our younger people are very willing to give of their time in the evenings and at weekends, some older people and people with family commitments may be unable or unwilling to attend evening meetings; there would also be travel difficulties – there are more options for daytime travel – and it would take longer, especially for those who live outwith the central belt. Councils and Committees are sometimes challenged to change the times of their meetings to make it easier for people to attend but we, and they, are finding that there are no easy solutions. Nonetheless, Councils and Committees are to be commended for the efforts they have made to vary the days and times of their meetings and to make use of technology such as video-conferencing and Skype.

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 180 proposed nominations, 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):

- 39 nominations from 26 Ministers (compared with 40 from 37 last year and 31 from 25 in 2013), with 15 being approached;
- 19 nominations from 10 Kirk Sessions (compared with 22 from 22 last year and 3 from 3 in 2013), with 8 being approached;
- 21 nominations from 9 Presbyteries (compared with 31 from 10 last year and 20 from 14 in 2013), with 5 being approached;
- No nominations from the Guild (compared with 3 last year and 6 in 2013);
- 13 nominations from Nomination Committee members (compared with 10 last year and 2 in 2013), with 11 being approached;
- 97 nominations from Councils and Committees (compared with 78 last year and 112 in 2013), with 81 being approached.

3.4 A total of 117 vacancies required to be filled this year. Around 10 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.

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 As before, the Nomination Committee arranged for an advertisement to be placed in *Life and Work* 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 nomination for a new member of the Council of Assembly brought in this report is that of the successful candidate 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 Conveners of the Ministries Council and of the Panel on Review and Reform were due to retire this year and that their successors would become members of the Council of Assembly and charity trustees for the Unincorporated Councils and Committees. It therefore engaged with the Council and the Panel to ensure that their processes for identifying nominations for a Convener were 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 body. The Committee wishes to draw the Assembly's attention to the nomination as Convener of the Ministries Council of the Rev Neil Glover, minister of Glasgow: Flemington-Hallside and a former Vice-Convener of the Council; and of the nomination of the Rev Graham Duffin, minister of

Loanhead, as Convener of the Panel on Review and Reform. The Committee is pleased to commend Mr Glover and Mr Duffin to the Assembly and to thank both ministers for the readiness with which they have accepted nomination to two of the most arduous and time-consuming roles in the Church, in addition, of course, to continuing in their duties as busy parish ministers.

5. Nominations for Appointment to Councils and Committees

The Committee recommends the following appointments:

Appeals Committee of the Commission of Assembly

Vice-Convener Appointed Helen Jamieson (Carluke: St Andrew's)

Philip Brodie, Carole Hope, *Conveners*
Peter Graham, Helen Jamieson, *Vice-Conveners*

Arbitration Panel

Ministers Retiring Ian Black, Eleanor McMahon
Minister Appointed Jack Holt (Edinburgh: Polwarth)
Members Retiring George Lawson, Fred Stephen
Members Appointed Colin Armstrong (Inverness: Inshes), Sheila Laidlaw (Dunfermline: East), Brian Stewart (Glasgow: Garthamlock and Craigend East)

Assembly Arrangements Committee

Minister Retiring Bryan Kerr
Minister Appointed Bryan Kerr* (Lanark: Greyfriars)

Derek Browning, *Convener*
Judith Pearson, *Vice-Convener*

Audit Committee

Member Retiring Ian Laing
Members Appointed Andrew Croxford (Carnock and Oakley) *subject to the General Assembly increasing the Committee's membership*, Susan Zappert (Birse and Feughside)

Grant Macrae, *Convener*

Chaplains to HM Forces Committee

Ministers Retiring Louis Kinsey, David Young
Minister Appointed Louis Kinsey* (Aberdeen: St Columba's Bridge of Don)
Members Retiring Douglas Hunter, Neil Morrison, James Wardrop
Members Appointed Alexander Bolland (St Andrews: St Leonard's), Colin Hogg (Oxnam), Alistair W Joss (Dundee: St David's High Kirk), Neil Morrison* (Broughton, Glenholm and Kilbucho)

Gordon Craig, *Convener*
 John Murdoch, *Vice-Convener*

Church Art and Architecture Committee

Members Retiring Paul Faris, Alistair Smith, Roger Trueman
Member Resigned Campbell Duff
Members Appointed John Baker (Edinburgh: Corstorphine Craigsbank), Paul Faris* (Innerleithen, Traquair and Walkerburn), David MacDougall (Dundee: Fintry) *subject to the General Assembly increasing the Committee's membership*, Gordon McFarlane (1 yr) (Kinross), Alistair Smith* (Orwell and Portmoak)

Graeme Roberts, *Convener*
 David Logan, *Vice-Convener*

Church and Society Council

Vice-Convener Retiring Christopher Wigglesworth
Vice-Convener Appointed Richard Frazer (Edinburgh: Greyfriars Kirk)
Ministers Resigned Ruth Halley, John Nugent
Ministers Retiring Alexander Fraser, John Laidlaw
Minister Appointed Muriel Pearson (3 yrs) (Glasgow: Cranhill)
Member Resigned John Kennedy
Member Retiring Rona Mackie Black
Members Appointed Graeme Donald (Channelkirk and Lauder), Naomi Dornan (Airdrie: New Monkland), Allan Gordon (3 yrs) (Edinburgh: St Michael's), Rona Mackie Black* (London: St Columba's), John Wilson (Howe of Fife)

Sally Foster-Fulton, *Convener*
 Richard Frazer, *Vice-Convener*

Council of Assembly

Vice-Convener Retiring Iain Johnston
Vice-Convener Appointed Catherine Coull (Dundee: Chalmers Ardler)
Minister Appointed John Ferguson (Aberdeen: Peterculter)

Grant Barclay, *Convener*
 Catherine Coull, *Vice-Convener*

Ecumenical Relations Committee

Minister Retiring Lindsay Schlüter
Minister Appointed Glenn Chestnutt (Gourock: St John's)

Alison McDonald, *Convener*
 Peter Donald, *Vice-Convener*

Iona Community Board

Convener Retiring Allan Gordon
Convener Appointed Alan Kimmitt (Glenrothes: St Columba's)
Member Retiring William Findlay
Members Appointed William Findlay* (Bishopbriggs: Springfield Cambridge), Joanna Love DCS (Glasgow: Colston Milton)

Alan Kimmitt, *Convener*

Judicial Commission

Ministers Retiring Grant Barclay, Derek Brown, Catherine Collins, Alexander Forsyth, Scott McKenna, Jennifer Macrae, Colin Renwick
Ministers Appointed Adam Dillon (Kirkpatrick Juxta I/w Moffat: St Andrew's I/w Wamphray), Thomas Pollock (Glasgow: Sherbrooke St Gilbert's)
Elders Retiring David Alexander, Colin Scott Mackenzie, Leslie Moffat
Elders Appointed Jennifer Dick (Hamilton: Old), Alastair Dunlop (Gorebridge), Andrew Ireland (Glasgow: Hyndland)

Robert Brodie, Morag Mylne, *Conveners*
 David Lunan, Colin Renwick, *Vice-Conveners*

Judicial Proceedings Panel

Ministers Retiring Dorothy Anderson, David Clark, George Cowie, John Ferguson, Thomas Riddell

Ministers Appointed Dorothy Anderson* (Monifieth), David Arnott (Peebles: Old), David Clark* (Presbytery of Dumbarton), George Cowie* (Aberdeen: South Holburn)

Deacons Retiring Morag Crawford DCS, Anne Mulligan DCS

Deacon Appointed Morag Crawford DCS* (Rosyth)

Elders Retiring John Anderson, Elizabeth Ashmole, Alan Dewar, Richard Henderson, Nigel Lawrie, Richard McFarlane, Catherine Mappin, Judith Pearson

Elders Appointed John Anderson* (Edinburgh: Duddingston Kirk), Elizabeth Ashmole* (Stepps), Alan Dewar* (Edinburgh: High (St Giles')), Ian MacLagan (The United Church of Bute)

The following reappointments are subject to the General Assembly approving a change to the membership terms for this Panel:

Minister Appointed Thomas Riddell* (Linlithgow: St Michael's)

Deacon Appointed Anne Mulligan DCS* (Edinburgh: Mayfield Salisbury)

Elders Appointed Richard Henderson* (Edinburgh: Balerno), Nigel Lawrie* (Largs: Clark Memorial), Richard McFarlane* (St Andrews: Holy Trinity), Catherine Mappin* (Wick: St Fergus)

Legal Questions Committee

Convener Retiring Alan Hamilton

Convener Appointed George Cowie (Aberdeen: South Holburn)

Vice-Convener Appointed Alistair May (Rutherglen: Stonelaw)

Minister Retiring Duncan Shaw

Ministers Appointed Alan Reid (Kinross), Alison Swindells (Edinburgh: Greenbank)

Members Retiring Jill Bell, Ian MacLagan

Members Appointed Kevin Cannon (Mearns), Ian MacLagan* (The United Church of Bute)

George Cowie, *Convener*
Alistair May, *Vice-Convener*

Life and Work Advisory Group

Convener Resigned David Denniston

Convener Appointed John Ferguson (Aberdeen: Peterculter)

Member Resigned Lorna Finley

Member Appointed Bill McIntosh (Dunfermline: Abbey)

John Ferguson, *Convener*

Ministries Council

Convener Retiring Neil Dougall

Convener Appointed Neil Glover

Vice-Convener Reappointed Derek Pope* (1 yr)

Ministers Retiring Glenn Chestnutt, Catherine Collins, Keith Graham, Mhorag Macdonald, Scott Raby, Lindsay Schlüter, Graham Smith

Ministers Resigned David Black, Stuart Sharp

Ministers Appointed Graham Astles (Jedburgh: Old and Trinity), Kenneth Borthwick (Edinburgh: Holy Trinity), Glenn Chestnutt* (Gourock: St John's), Catherine Collins* (Dundee: Broughty Ferry New Kirk), Karen Fenwick (Forfar: Lowson Memorial), Mhorag Macdonald* (Wishaw: Cambusnethan North), Gary McIntyre (Stirling: St Ninian's Old), Thomas Macintyre (Lerwick and Bressay), Anthony Stephen (Banchory-Ternan: West)

Member Died Charles Godon

Member Retiring Leslie Moffat

Members Resigned Alan Imrie, Michael Newlands

Members Appointed John Dent (Dundee: Logie St John's (Cross)), Jean McAleer (Closeburn), Gordon McBean (Dundee: Lochee), Andrew Todd (Burnside Blairbeth)

Neil Glover, *Convener*
Colin Brough, Marjory MacLean, Derek Pope,
Vice-Conveners

Mission and Discipleship Council

Vice-Convener Resigned John Hawthorn

Vice-Convener Appointed Jamie Milliken (Troon: Portland)

Ministers Resigned Sandi McGill, Gillean Maclean

Ministers Retiring Elizabeth Crumlish, Robert Milne

Ministers Appointed Fiona Bullock (2 yrs) (Dun and Hillside), Elizabeth Fisk (Dunfermline: St Ninian's), Robert

Milne* (Broughton I/w Skirling I/w Stobo and Drumelzier I/w Tweedsmuir)

Member Resigned Craig Durning

Members Retiring Helen-May Bayne, Robert McQuistan, Christopher Macrae, Alan Watson

Members Appointed Peter Anderson (Stewarton: John Knox), Cara Chalmers (1 yr) (Orwell and Portmoak), Lynne Eland (East Kilbride: Mossneuk), Moira Land (Oxnam), Iain McLarty (Edinburgh: High (St Giles')), Robert McQuistan* (Kirkmabreck)

Colin Sinclair, *Convener*

Daniel Carmichael, Jamie Milliken, Norman Smith,
Vice-Conveners

Nomination Committee

Ministers Retiring Matthew Bickett, Alan Birss, Colin Caskie, Marion Dodd, John McPake

Ministers Appointed John Collard (Iona I/w Kilfinichen and Kilvickeon and the Ross of Mull), Caroline Lockerbie (Lerwick and Bressay), Carleen Robertson (Eassie, Nevay and Newtyle), Margaret Stein (Haddington: St Mary's), Sean Swindells (Newbattle)

Member Retiring Amanda Philip

Members Appointed Graeme Glover (Edinburgh: Cramond), Lynsey Kimmitt (Dundee: Coldsides)

Kenneth Stott, *Convener*

Ann Lyall DCS, *Vice-Convener*

Panel on Review and Reform

Convener Retiring Donald Campbell

Convener Appointed Graham Duffin (Loanhead)

Ministers Retiring Janet Foggie, Caroline Lockerbie

Ministers Appointed Jenny Adams (Duffus, Spynie and Hopeman), Joanne Hood (Hamilton: St John's)

Graham Duffin, *Convener*

David Cameron, *Vice-Convener*

Personnel Appeal Panel

Member Resigned Norma Shippin

Member Appointed Walter Williamson (Bo'ness: St Andrew's)

Presbyterial Commission

Convener Retiring James McNeill

Vice-Conveners Retiring Andrew Gibb, Robert Miller

Vice-Conveners Appointed Graeme Dalglish (Edinburgh: Blackhall St Columba), Shona Haldane (Edinburgh: Leith Wardie)

Ian Miller, *Convener*

Graeme Dalglish, Shona Haldane, *Vice-Conveners*

Safeguarding Appeal Panel

Minister Appointed John Christie (Helensburgh: St Andrew's Kirk)

Members Retiring Eleanore Anderson, Maureen Bowman, Hugh Wright

Member Appointed Jean Fleetwood (Inverness: Old High St Stephen's)

Safeguarding Committee

Minister Retiring Bryce Calder

Minister Appointed Bryce Calder* (Kirkintilloch: St David's Memorial Park)

Karen Campbell, *Convener*

Sheila Ritchie, *Vice-Convener*

Social Care Council

Vice-Convener Retiring Richard Frazer

Vice-Convener Appointed Hugh Stewart (Lochs-in-Bernera I/w Uig)

Minister Retiring Arrick Wilkinson

Ministers Appointed Kenneth Russell (Prison Chaplain), Arrick Wilkinson (Ballantrae)

Member Resigned William Wishart DCS

Members Retiring Stuart Lynch, Alasdair MacRae

Members Appointed Sheelagh Carradice (Musselburgh: Northesk), Kay Keith (Dunscore), Alasdair MacRae* (Deer)

Sally Bonnar, *Convener*

Richard Begg, Hugh Stewart, *Vice-Conveners*

Theological Forum*Minister Retiring* Mark Malcolm*Ministers Appointed* Johnston McKay (Glasgow: Cathedral (St Mungo's or High)), Ruth Morrison (Clydebank: Abbotsford I/w Dalmuir Barclay)*Members Retiring* Liz Grant, Moyra McCallum DCSIain Torrance, *Convener*
Frances Henderson, *Vice-Convener***World Mission Council***Vice-Convener Retiring* Christine Sime*Vice-Convener Appointed* Susan Brown (Dornoch Cathedral)*Ministers Retiring* Russell Barr, Robin Hill, Alan Miller*Ministers Appointed* Jan Mathieson (Cawdor I/w Croy and Dalcross), Alan Miller* (Stirling: Church of the Holy Rude I/w Stirling: Viewfield Erskine)*Members Retiring* Ailsa Henderson, Maureen Jack*Members Appointed* Maureen Jack* (St Andrews: St Leonard's), Margaret Lance (Glasgow: Cathedral (St Mungo's or High)), Peter Murdoch (Stirling: St Columba's), Lorna Tunstall (Inchture and Kinnaird)Iain Cunningham, *Convener*
Susan Brown, Valerie Brown, *Vice-Conveners*

* denotes second term

*In the name of the Committee*KENNETH STOTT, *Convener*
ANN LYALL DCS, *Vice-Convener*
PAULINE WEIBYE, *Secretary*

CHURCH OF SCOTLAND ASSEMBLY REPORTS

May 2015

INDEX

- Aberdeen, St Nicholas Uniting Parish Church 10/3
- Action of Churches Together in Scotland (ACTS) 9/9, 10/3-4, 10/11, 16/35
- Afghanistan, and HM Forces 19/1
- Appeals Committee (Nomination Committee) 31/3
- Arbitration Panel (Nomination Committee) 31/3
- Assembly Arrangements Committee 1/1-5
 - Assembly future 1/3
 - Blue Book and Assembly App 1/3-4
 - Commissioners' Subsistence and Travel 1/4
 - Committee to Nominate the Moderator 1/2
 - Heart and Soul 1/4
 - Long Service Certificates 1/1, 1/4
 - Nomination Committee 31/3
 - Presbytery representation 1/2
 - Principal Clerk's Office 1/2
 - property 1/3
 - Scottish Bible Society Report 1/1, 1/4-5
 - The Very Rev John P Chalmers 1/1-2
- Asylum *see* Europe, migration and refugees
- Audit Committee 8/1, 8/17-19
 - Nomination Committee 31/3
- Bangladesh, Garment Workers 12/74
- Belgium 9/7
- Bequests *see* Legacies/donations/bequests
- Buildings and Properties
 - Ministries Council 16/39-40
 - see also* Assembly Arrangements Committee; Central Services Committee; General Trustees
- Camas Centre, Iona Community 14/1, 14/3
- Central Services Committee 30/1-6
 - Central Properties Department 30/3-4
 - arbitrations 30/3
 - Furlough Housing 30/4
 - Health and Safety 30/4
 - major works 30/3-4
 - Facilities Management 30/4-5
 - Café Lounge 30/5
 - energy 30/4
 - environmental and waste management 30/4
 - maintenance works 30/4
 - property lets 30/5
- Financial Management 30/6
- Human Resources (HR)
 - appraisal process 30/2
 - employee engagement 30/2
 - learning and development 30/2
 - pay 30/1
 - policy development 30/2
 - Recognition and Procedural Agreement with Unite 30/2
 - staff survey 30/1-2
- Information Technology (IT) developments 30/2-3
- Law Department 30/5-6
- Pension Trustees 29/1
- Chalmers, The Very Rev John P 1/1-2
- Chaplaincy
 - in health and social care 12/16
 - in schools 12/2, 12/55
 - Work Place Chaplaincy Scotland (WPCS) 16/37-38
- Chaplains' Forum, Ministries Council 16/36-37
- Chaplains to HM Forces, Committee on 19/1-13
 - Afghanistan 19/1
 - Army Chaplaincy 19/4-11
 - Army Cadet Force 19/9-10
 - Army Reserves 19/9
 - Officiating Chaplains 19/10-11
 - Regular Army 19/7-9
 - Iraq 19/1
 - Nomination Committee 31/4
 - Royal Air Force Chaplaincy 19/11-13
 - Royal Navy: role and RN Chaplaincy 19/2-4
 - Sierra Leone 19/1, 19/2
- Christian Aid 9/1, 9/2-3, 12/4, 12/52
- The Church: Towards a Common Vision*
 - Ecumenical Relations Committee 10/1, 10/8-10
 - Theological Forum 22/2

- Church Art and Architecture Committee (CARTA) 8/1, 8/17-19, 8/21-22, 20/2, 20/7-8, 20/32-35
 Legal Questions Committee 6/1, 6/5
 Nomination Committee 31/4
see also General Trustees
- Church of England 10/7
- Church Hymnary Trustees 26/1
 Malcolm Wood 26/1
- Church of Scotland Trust 27/1-2
 accounts 27/2
 Israel 27/1
 membership 27/2
 Pakistan 27/1-2
 Third Party Trusts 27/1
- Church and Society Council 12/1-77
 Action on 2014 Deliverance 12/4-21
 addendum: The Rev Dr Christopher Wigglesworth 12/77
 Assisted suicide *see* Health issues
 Campaigns 12/73-75
 Climate justice 12/1, 12/4, 12/38-40
 2014 Deliverance 12/6
 Business travel 12/39-40
 Church investment and fossil fuel companies 12/4, 12/40
 Eco-Congregation Scotland 12/39
 Fracking and onshore oil and gas *see* Fracking
 Paris 2015 12/1, 12/4, 12/39
 Stop Climate Chaos Scotland 12/75
- Council's work 12/3, 12/4, 12/72-73
- Criminal Justice 12/2, 12/4, 12/49-51, 12/71
 Corroboration 12/2, 12/4, 12/14, 12/50-51
 Human trafficking 12/15, 12/51, 12/71
 Joint Faiths Board on Community Justice 12/4, 12/13, 12/49
 Prison Visitors 12/4, 12/14, 12/49
- and CrossReach 17/3-4
- Gender justice: violence against women 12/4, 12/16-18, 12/47-49, 12/74 and the Guild 18/4
- Health *see* Health issues
- International Justice
 Bangladeshi Garment Workers 12/74
 Christian Aid 12/4, 12/52
 corporal punishment of children 12/15
 Europe, migration and refugees 12/2, 12/4, 12/15, 12/52-53
 International development/overseas aid 12/21, 12/71
 Israel and Palestine 12/4, 12/19, 12/51-52, 12/74-75
 Nuclear weapons 12/2, 12/20, 12/53
 Stop Destitution Now 12/74
 Syria 12/19
- Joint Public Issues Team partnership 12/75
- Kairos Britain 12/74
- Land Reform 12/47
- Mental Health *see* Health issues
- Nomination Committee 31/4
- Peace, working for 12/20, 12/74
- Pilgrim Routes Forum 12/75
- Scotland for Peace 12/74
- Social Justice 12/1, 12/3, 12/4, 12/21-35
 2014 Deliverance: poverty and justice 12/5, 12/9-13
 benefit sanctions and welfare reforms 12/1, 12/4, 12/10, 12/35-37, 12/74
 Campaign for a Fair Society 12/74
 charitable giving 12/31
 Christian stewardship and taxation 12/27-28
 Credit Unions 12/4, 12/38
 CTBI Good Society Vision 12/74
 End Child Poverty Scotland 12/75
 ethical investments 12/13, 12/75, 12/76-77
 Food Banks 12/4, 12/11, 12/37
 funeral poverty 12/12, 12/77
 practical alternatives 12/31-34
 Priority Areas 12/1, 12/37-38
 Robin Hood Tax 12/75
 Scottish Leaders Group on Welfare Reform 12/4, 12/38, 12/75
 Scottish Living Wage Campaign 12/75
 taxation and wealth sharing 12/1, 12/3, 12/4, 12/12, 12/21-35
 Trace the Tax 12/74
- staffing 12/77
- Transplantation and organ donation *see* Health issues
see also Education; Politics and Government; Society, Religion and Technology Project; Solemnisation of Marriages Joint Report
- Churches Together in Britain and Ireland (CTBI) 10/4, 10/11, 12/74
- Civil Partnerships *see* Marriages; Ministers and Deacons in Civil Partnerships
- Climate change/justice *see* Church and Society Council
- Communications
 Assembly Arrangements Committee 1/3-4
 Council of Assembly 8/15-16
- Community of Protestant Churches in Europe (CPCE) 10/5-6, 10/11
- Conference of European Churches (CEC) 10/4-5, 10/11
- Congregational Accounts, Attestation of 8/5
- Council of Assembly 8/1-22
 Addendum: Iain Johnston (Vice-Convener) 8/19
 Attestation of Presbytery Accounts 8/5
 Charity Legislation and Attestation of Accounts 8/4-5
 Cohesiveness Task Group 8/4
 Communications 8/15-16
 Church's website 8/15-16
 Publications: Yearbook 8/1, 8/16
- Credit Unions 8/15
- Membership of Councils and Committees 8/17-19
 Audit Committee 8/1, 8/17-19
 Church Art and Architecture Committee (CARTA) 8/1, 8/17-19, 8/21-22

- Monitoring, Co-ordinating and Evaluating 8/2-4
- Nomination Committee 31/4
- pensions 8/14-15
- Presbytery Attestation of Congregational Accounts 8/5
- Senior Management Team 8/15
- staffing 8/17
- statistics 8/17
- Strategic Funding and Resource Allocation, Joint Working Group 8/1, 8/9-14, 8/20-21
- see also* Stewardship and Finance; Tenure Commission Joint Report
- Credit Unions
 - Church and Society 12/4, 12/38
 - Council of Assembly 8/15
- Criminal Justice *see* Church and Society Council
- CrossReach *see* Social Care Council
- Czech Republic 9/5, 9/7, 9/8-9

- Deacons *see* Ministers and Deacons in Civil Partnerships; Ministries Council
- Domestic abuse *see* Safeguarding Committee; Women, violence against
- Donations/bequests *see* Legacies/donations/bequests
- Dougall, Rev Neil (Ministries Council) 16/44

- East Africa, Presbyterian Church of 9/10
- Ecumenical Partnership, Ministries Council 16/35
- Ecumenical Relations Committee 10/1-11
 - Action of Churches Together in Scotland (ACTS) 10/3-4, 10/11
 - Church of England 10/7
 - Church of Norway 10/7
 - Churches Together in Britain and Ireland (CTBI) 10/4, 10/11
 - Community of Protestant Churches in Europe (CPCE) 10/5-6, 10/11
 - Conference of European Churches (CEC) 10/4-5, 10/11
 - delegates to other churches 10/10
 - Evangelical Church of Westphalia 10/8
 - Evangelical Lutheran Church of Bavaria 10/7-8
 - Faith in Community Scotland 10/8
 - invitation to pilgrimage 10/1-2
 - Joint Liturgical Group 10/11
 - local communities 10/2-3
 - Livingston Ecumenical Parish 10/3
 - St Nicholas Uniting, Aberdeen 10/3
 - Mission Forum 10/8
 - Nomination Committee 31/4
 - Priority Areas Committee 10/8
 - representatives to ecumenical bodies 10/11
 - The Church: Towards a Common Vision* 10/1, 10/8-10
 - training for ministry 10/8
 - United Free Church of Scotland 10/1, 10/6-7
 - World Communion of Reformed Churches 10/11
- World Council of Churches (WCC) 10/1, 10/2, 10/5, 10/11
 - see also* Solemnisation of Marriages Joint Report
- Edinburgh International Science Festival 12/76
- Education (Church and Society Council) 12/2, 12/4, 12/54-56
 - Education Committee 12/2, 12/54
 - Local Authority Representatives 12/4, 12/55-56
 - Policy Officer 12/54
 - Religious and Moral Education 12/19
 - Religious observance 12/18
 - School chaplaincy 12/2, 12/55
 - Stevenson Prize and Moderator's Medal 12/55
 - Wood Commission 12/2, 12/56
- Eldership
 - building for the future (Review and Reform) 11/1, 11/3
 - Elders as Moderators of Kirk Sessions 6/1-2, 20/4
 - Learn* initiative 20/2, 20/4
 - training and resourcing (Tenure Commission) 13/2-3
- Energy
 - climate justice and fracking *see* Church and Society Council;
 - Fracking
 - conservation and procurement (General Trustees) 25/8
 - management (Central Services Committee) 30/4
- Europe, migration and refugees 12/2, 12/4, 12/52-53
- European Churches
 - Belgium 9/7
 - Czech Republic 9/5, 9/7, 9/8-9
 - Germany 10/7-8
 - Hungary 9/5
 - Norway 10/7
 - see also* Community of Protestant Churches in Europe (CPCE); Conference of European Churches (CEC)
- Expenses
 - Commissioners' Subsistence and Travel 1/4
 - travel and carbon footprint 12/39-40
 - see also* Ministries Council (Finance)

- Fabric Funds *see* General Trustees
- Finance *see* Stewardship and Finance and *individual Councils and Committees*
- Food Banks *see* Church and Society Council (Social Justice)
- Fracking and onshore oil and gas (Church and Society) 12/1, 12/4, 12/39, 12/40-47
 - carbon footprint? 12/46
 - concerns: earthquakes 12/42
 - concerns: other environmental issues 12/44
 - concerns: water pollution 12/42-44
 - context 12/40
 - dependence on gas 12/42
 - fracking in UK 12/41
 - fracking in USA 12/41
 - jobs 12/45

- need for proper regulation 12/44-45
- price of domestic gas 12/45
- renewables and carbon fuels 12/46
- replacement for coal? 12/45-46
- Scottish Government Moratorium 12/45
- what has changed? 12/40-41
- why Church of Scotland interest? 12/42
- why should we be interested? 12/41
- conclusions 12/46-47
- Frazer, Rev Dr Richard (CrossReach) 17/16
- Gaelic language 8/16, 17/13
- Gambling 12/8, 12/76
- Gender justice: violence against women (Church and Society) 12/4, 12/16-18, 12/47-49, 12/74
- Gender-based violence (World Mission) 9/6
- General Assembly, Delegation of 2/1
- General Trustees 25/1-15
 - Introduction and composition of the Trust 25/1-2
 - Chance to Thrive Project (CTT) 16/1, 16/23, 25/1, 25/7-8
 - Climate justice and fracking *see* Church and Society Council; Fracking
 - Determinations under Act VII, 1995 25/12, 25/15
 - energy conservation and procurement 25/8
 - Fabric Funds
 - Central Fabric Fund 25/2, 25/13
 - Consolidated Fabric Fund 25/1, 25/2-3, 25/13
 - Manse Fund 25/1, 25/3-4
 - finance and accounts 25/12
 - Glebes 25/10
 - Insurance 25/12
 - Land Reform Review 25/11
 - Property and Fabric matters 25/1, 25/4-7, 25/14
 - Committee on Church Art & Architecture (CARTA) 25/6
 - Historic Churches Working Group 25/5-6
 - Historic Scotland/Heritage Lottery Fund 25/5
 - inspection and maintenance 25/5
 - Listed Places of Worship 25/1, 25/6
 - residential tenancies 25/7
 - safety 25/1, 25/4-5
 - water charges 25/6-7
 - stipend matters 25/9-10, 25/14
 - Strategic Finance and Resource Allocation Review 25/9
- Germany
 - Evangelical Church of Westphalia 10/8
 - Evangelical Lutheran Church of Bavaria 10/7-8
- Ghana 9/7
- Gibb, Andrew (Presbyterial Commission) 6/7
- Glasgow, and Iona Community 14/3-4
- Glebes *see* General Trustees
- Gordon, Dr Allan (Iona Community Board) 14/1, 14/8
- Guild, Church of Scotland 18/1-7
 - Introduction 18/1
 - Action Plan 18/2
 - addendum: Kay Keith (Guild National Convener) 18/5-6
 - Church of Scotland Partnerships 18/4-5
 - and CrossReach 17/4
 - donations to work of the Church 18/7
 - events: last year 18/2-3
 - finance 18/6
 - Guild leadership 18/5
 - Guild Office 18/5
 - Mary Slessor 18/4
 - membership 18/6
 - on-going work 18/4
 - past year 18/1-2
 - project donations 18/7
 - Project Partnership Scheme 18/1, 18/3-4
 - conclusion 18/5
- Hamilton, The Rev Dr Alan (Legal Questions Committee) 6/8
- Hawthorn, John (Mission and Discipleship Council) 20/11
- Health issues
 - assisted suicide
 - Church and Society 12/4, 12/14, 12/62-63, 12/71
 - Theological Forum 22/2
 - Dementia care (CrossReach) 17/13-14
 - Dementia Friendly Churches 16/2, 16/27
 - health and social care chaplaincy 12/16
 - human rights and mental health 12/2, 12/4, 12/16, 12/63-69
 - advocacy and supported decision-making 12/68-69
 - current context 12/65-66
 - ‘forced treatment’ 12/16, 12/66-67
 - Mental Health Tribunal 12/67-68
 - responding as a Church 12/64-65
 - conclusion 12/69
 - infant cremations 12/14-15
 - transplantation and organ donation 12/2, 12/7, 12/57
 - Christian approach 12/61
 - current practice 12/58
 - equality 12/59-60
 - Flesh and Blood 12/2, 12/74
 - loss of trust 12/60
 - opting in or presumed consent 12/4, 12/56-57, 12/58-59
 - potential harms 12/59
 - public support 12/60
 - Spanish Model 12/57-58
 - Theological Forum 22/2
 - virtue ethics and consequentialism 12/60-61
 - in Wales 12/59
 - conclusion 12/61-62

- Health and Safety
 - Central Services Committee 30/4
 - General Trustees 25/1, 25/4-5
 - Historic Scotland/Heritage Lottery Fund *see* General Trustees
- HM Forces *see* Chaplains to HM Forces
- Housing
 - Furlough Housing (Central Services Committee) 30/4
 - homelessness (Church and Society) 12/13
- Housing and Loan Fund 24/1-7
 - aim of Fund 24/1
 - diligence 24/3
 - donation to pension fund 24/3
 - donations and bequests 24/2
 - funds 24/2
 - the future 24/2-3, 24/7
 - housing transactions 24/1, 24/4, 24/5
 - loan transactions 24/2, 24/6
 - membership 24/3
 - rents and rental reviews 24/1-2
 - staff 24/3
- Human Rights and Mental Health *see* Health issues
- Human trafficking *see* Church and Society Council (Criminal Justice);
- World Mission Council
- Hungary, Reformed Church of 9/5
- Information Technology (IT)
 - Blue Book and General Assembly App 1/3-4
 - Central Services Committee 30/2-3
 - Church's website 8/15-16
 - digital divide 12/7, 12/76
 - E-mail addresses (Ministries Council) 16/1, 16/11-12
 - Evangelism Ideas website 20/2, 20/10
 - Resourcing Mission website 20/7
 - Wild Goose Publications and Coracle 14/5-6
- Investments
 - ethical investments (Church and Society) 12/13, 12/75, 12/76-77
 - and fossil fuel companies (Church and Society) 12/4, 12/40
 - Pension Trustees 29/1-2
 - Stewardship and Finance 8/8
- Investors Trust, Church of Scotland 28/1-2
 - annual report and financial statements 28/2
 - income distributions 28/2
 - investment performance and outlook 28/1-2
 - membership 28/2
- Iona Community Board 14/1-8
 - Access Fund and Crerar Fund 14/7-8
 - addendum: Dr Allan Gordon 14/1, 14/8
 - Chris Long & Ben Raw: Glasgow 14/3-4
 - Closing the Gap Project: Food, Fuel & Finance report 14/1, 14/4-5
 - finance 14/7
 - future investment 14/8
 - Jon Lloyd: Camas Centre 14/3
 - Kairos Britain (Church and Society) 12/74
 - Neil Paynter: Coracle 14/6
 - Nomination Committee 31/4
 - Polly Burns: Prayer Circle 14/2-3
 - Sandra Kramer: Wild Goose Publications 14/5-6
 - Sharon Kyle: Deputy Centres Director 14/2
 - Wild Goose Resource Group 14/6-7
- Iraq, and Islamic State (IS) 1/5, 19/1
- Ireland, Presbyterian Church in: Army Chaplaincy 19/8-9
- Israel
 - Church of Scotland Trust 27/1
 - and Palestine 9/1, 9/8, 12/4, 12/19, 12/51-52, 12/74-75
- Johnston, Iain (Vice-Convener, Council of Assembly) 8/19
- Joint Emerging Church Group
 - Ministries Council 16/2, 16/48-50
 - Mission and Discipleship Council 20/5-6
- Joint Liturgical Group, Ecumenical Relations Committee 10/11
- Judicial Commission, Nomination Committee 31/4
- Judicial Proceedings Panel, Nomination Committee 31/5
- Keith, Kay (Guild National Convener) 18/5-6
- Land Reform
 - Church and Society Council 12/47
 - General Trustees 25/11
- Legacies/donations/bequests
 - Housing and Loan Fund 24/2
 - Stewardship and Finance (Council of Assembly) 8/9
 - The Guild 18/7
- Legal Questions Committee 6/1-14
 - addenda
 - Andrew Gibb 6/7
 - James McNeill QC 6/7
 - Robert Miller 6/7
 - The Rev Dr Alan Hamilton (Convener) 6/8
 - CARTA membership 6/1, 6/5
 - Change to Standing Orders
 - Pension Trustees 6/1, 6/7
 - Time-Bound 6/1, 6/3-4
 - Congregational statistics 6/6, 6/9-13
 - Disciplinary Acts, Review 6/1, 6/2-3, 6/9
 - Elders as Moderators of Kirk Sessions 6/1-2
 - Examination of Records 6/7
 - Judicial Proceedings Panel 6/1, 6/4-5
 - Legal Assessors 6/6
 - Marriage and Civil Partnerships (Scotland) Act 6/1, 6/6
 - Ministerial Practising Certificates 6/2
 - Nomination Committee 31/5
 - Persons and Agencies in Scotland for 2014 6/9

Presbyterial Commission 6/7
 Stated Annual Meeting of congregation 6/1, 6/6-7
 Statistics anent Ministry 6/14
see also Central Services Committee (Law Dept.); Ministers and Deacons in Civil Partnerships; Solemnisation of Marriages Joint Report; Tenure Commission Joint Report
 Leuenberg Church Fellowship *see* Community of Protestant Churches in Europe
Life and Work 20/2, 20/6-7, 20/15-32, 31/5
 Life and Work Advisory Group, Nomination Committee 31/5
 Livingston Ecumenical Parish 10/3

McNeill, James, QC (Presbyterial Commission) 6/7
 Malawi 9/5, 9/10
 Manses *see* General Trustees
 Marriages
 Marriage and Civil Partnerships (Scotland) Act 6/1, 6/6
 Same Sex Marriage *see* Ministers and Deacons in Civil Partnerships
 Solemnisation of *see* Solemnisation of Marriages Joint Report
 Media relations *see* Communications; Publications
 Mental Health *see* Health issues
 Migration *see* Europe, migration and refugees
 Miller, Robert (Presbyterial Commission) 6/7
 Ministerial Practising Certificates (Legal Questions Committee) 6/2
 Ministers and Deacons in Civil Partnerships
 Returns to Overtures 5/1-7
 adjustments to text 5/2
 Changes in Civil Law 5/1-2
 comments on Overture 5/2
 Schedule 1 5/6-7
 Schedule 2 5/7
 Theological Forum/Legal Questions Committee 23/1-10
 Introduction 23/1
 Church and same sex marriage 23/1-10
 Overture 23/1-2
 Scots Law 23/2-3
 Ministries' Appeal Panel 31/1
 Ministries Council 16/1-56
 addendum: Rev Neil Dougall 16/44
 Appraisal and Adjustment Act 16/2, 16/33-34, 16/52-54
 Buildings 16/39-40
 Chance to Thrive Project (CTT) (with General Trustees) 16/1, 16/23, 25/1, 25/7-8
 Chaplains' Forum 16/36-37
 Deaf Ministry 16/35-36
 Decade for Ministry 16/2-6, 16/34, 22/2
 Diaconate 16/39
 see also Training and Education (below)
 E-mail addresses 16/1, 16/11-12
 Ecumenical Partnership 16/35

Enquiry and Assessment 16/10, 16/29
 Finance
 Remuneration and Reimbursement 16/1, 16/10-11, 16/18-20, 16/44-46
 Stipends, Salaries, Pensions, Allowances 16/42-44
 Go For It 16/2, 16/34, 16/40-42
 and the Guild 18/5
 Interim Ministries 16/38-39
 Joint Emerging Church Group 16/2, 16/48-50
 Main tasks from 2014 Deliverance 16/5-12
 New Charge Development Congregations 16/39
 Nomination Committee 31/5
 Partnership development 16/32-42
 Pioneer Ministry 16/1, 16/6-7, 16/14-17, 16/47-48
 Place for Hope 16/1, 16/12, 16/20
 poverty and inequality *see* Poverty issues
 Presbytery Mission Initiatives 16/2, 16/32, 16/50-52
 Presbytery Planning 16/2, 16/34-35, 16/54-56
 Presbytery Staffing Funds 16/36
 Priority Areas *see* Priority Areas
 PVG Scheme (Safeguarding) 16/1, 16/12
 see also Safeguarding Committee
 Resilience in Ministry 16/1, 16/10
 Training and Education for Ministry
 Admissions, Readmissions and Placements 16/10, 16/17-18, 16/25
 appointment of new Assessors 16/25
 Candidate statistics 16/26, 16/30
 Dementia Friendly Churches 16/2, 16/27
 Diaconate training 16/26
 Discernment process 16/25
 Education and Support Roadshow 16/27
 financial support in training 16/1, 16/10
 Ministerial Development 16/2, 16/24
 'Ministers in Training' pilot 16/1, 16/9
 Ordained Local Ministry (OLM) 16/7, 16/26, 16/27, 16/30-32
 Pastoral Support 16/27
 Presbytery chaplains and Pastoral advisors 16/27
 process from Enquiry to Ordination 16/9-10
 Readership 16/7, 16/26
 Selection and Training for Full-Time Ministry 16/1, 16/8, 16/47
 Study Leave 16/26
 Vocations and recruitment 16/1, 16/5-6, 16/12-14, 16/25
 Vacancy Procedure Act Amendment 16/1, 16/12, 16/33, 16/46-47
 Wellbeing Conference 16/11
 Work Place Chaplaincy Scotland (WPCS) 16/37-38
 see also Solemnisation of Marriages Joint Report; Tenure Commission Joint Report
 Ministries and Mission Contributions, Stewardship and Finance (Council of Assembly) 8/8-9
 Mission and Discipleship Council 20/1-41

- Vision 20/2-3
- Worship
- Different Voices* 20/1, 20/3
 - Liturgical Group 20/4
 - Pray Now* 20/1, 20/4
 - Starters for Sunday* 20/1, 20/3
 - Styles of Worship 20/2, 20/3-4
- Growing in Faith 20/4-7
- 'Adventures in Prayer' events 20/2, 20/6
 - Elders as Moderators 20/4
 - Eldership: Learn initiative 20/2, 20/4
 - Fresh Expressions: 'Going for Growth' 20/2, 20/5-6
 - Joint Emerging Church Group 20/5-6
 - Learning Disabilities Report 20/2, 20/4-5, 20/11-15
 - Life and Work* Review 20/2, 20/6-7, 20/15-32
 - Mission Shaped Ministry Courses 20/5
 - Resourcing Mission website 20/7
 - Saint Andrew Press 20/7
- Serving God 20/7-10
- children and young people 20/8
 - Equip* events 20/9-10
 - Evangelism Ideas website 20/2, 20/10
 - Future Focus* 20/2, 20/9
 - Helping the Church work together 20/10
 - National Youth Assembly: future funding 20/2, 20/8, 20/35-40
 - older people: Mission Forum 20/2, 20/8-9
- addendum: John Hawthorn (Vice Convener) 20/11
- Co-opted members on Groups and Committees 20/40-41
- and the Guild 18/5
- Nomination Committee 31/5-6
- and Theological Forum 22/2
- see also* Church Art and Architecture Committee (CARTA); Tenure Commission Joint Report
- Moderator, Assembly Arrangements Committee 1/1-2
- National Youth Assembly 21/1-6, 22/2
- Christians in the Middle East 21/5
 - the Church and money 21/2-4
 - and CrossReach 17/4
 - future funding 20/2, 20/8, 20/35-40
 - and the Guild 18/5
 - How we worship 21/1-2
 - Masquerade Ball 21/5
 - ministry and intergenerational work 21/4-5
 - conclusion 21/5-6
- Nomination Committee 31/1-7
- Charity Governance 31/3
 - Nominations to Councils and Committees 31/3-7
 - statistical information 31/2
- North Korea 9/9
- Norway, Church of 10/7
- Nuclear weapons (Church and Society) 12/2, 12/20, 12/53
- Overtures and Cases, Committee on: not available
- Overtures, Returns to *see* Ministers and Deacons in Civil Partnerships
- Pakistan
- Church of Scotland Trust 27/1-2
 - World Mission Council 9/6
- Palestine *see under* Israel
- Panel on Review and Reform *see* Review and Reform, Panel on
- Pension Trustees, Church of Scotland 29/1-2
- appointments and nominations 29/2
 - background and statistics 29/1
 - Central Services Committee 29/1
 - increases to pensions in payment 29/1-2
 - investment 29/1-2
 - Legal Questions Committee 6/1, 6/7
- Pensions
- Council of Assembly 8/14-15
 - see also* Ministries Council (Finance)
- Personnel Appeal Panel, Nomination Committee 31/6
- Pilgrimage
- Ecumenical Relations 10/1-2
 - Scottish Pilgrim Routes Forum 12/75
- Politics and Government
- 2014 Deliverance: Centralisation and democratic deficit 12/5
- Bills of interest
- Air Weapons and Licensing 12/71
 - Assisted Suicide 12/71
 - Criminal Justice 12/71
 - Human Trafficking 12/71
 - International Development 12/71
- consultation responses
- other organisations 12/71
 - Scottish Government 12/4, 12/70
 - Scottish Parliament 12/4, 12/70
 - UK Government 12/70
 - UK Parliament 12/71
- liaison and communication 12/70
- Parliamentary visits 12/69-70
- Referendum 12/2, 12/4, 12/18, 12/71-72
- Scottish Churches Parliamentary Office 12/4, 12/69, 12/70
- UK General Election 2015 12/4, 12/18, 12/72
- Poverty issues
- Access Fund and Crerar Fund (Iona Community) 14/7-8
 - benefits and welfare reforms *see* Church and Society Council (Social Justice)
 - Food Banks *see* Church and Society Council (Social Justice)
 - Food, Fuel & Finance report (Iona Community) 14/1, 14/4-5

- poverty and taxation *see* Church and Society Council (Social Justice)
- Scotland's Poverty Truth Commission 16/22
- Scottish Living Wage 17/11
- WEvolution 16/22-23
- see also* Priority Areas
- Presbyterial Commission 6/7
- Nomination Committee 31/6
- Presbyteries
- Attestation of Presbytery Accounts (Council of Assembly) 8/5
- and CrossReach 17/3
- Presbytery Attestation of Congregational Accounts (Council of Assembly) 8/5
- Presbytery Mission Initiatives (Ministries Council) 16/2, 16/32, 16/50-52
- Presbytery Planning (Ministries Council) 16/2, 16/34-35, 16/54-56
- Presbytery Representation (Assembly Arrangements Committee) 1/2
- Presbytery Staffing Funds (Ministries Council) 16/36
- Society, Religion and Technology Project (SRT) 12/76
- Priority Areas
- Church and Society Council 12/1, 12/37-38
- Ministries Council 16/21-24
- Volunteering Vocations 16/2, 16/24
- Priority Areas Committee, Ecumenical Relations Committee 10/8
- Prison visitors *see* Church and Society Council (Criminal Justice)
- Property *see* Assembly Arrangements Committee; Buildings and Properties; Central Services Committee; General Trustees
- Publications
- Bluebook 1/3-4
- Coracle (Iona Community) 14/6
- Learn* series (Mission and Discipleship Council) 22/2
- Life and Work* 20/2, 20/6-7, 20/15-32, 31/5
- Pray Now* 20/1, 20/4
- Saint Andrew Press 20/7
- Wild Goose Publications 14/5-6
- Yearbook 8/1, 8/16
- Readership *see* Ministries Council
- Referendum *see* Politics and Government
- Refugees and asylum seekers *see* Europe, migration and refugees
- Religious Observance *see* Education
- Retired ministers and widows/widowers *see* Housing and Loan Fund
- Review and Reform, Panel on 11/1-22
- Building for the Future 11/1-5
- building from ground up 11/3
- desired outcomes 11/4-5
- developing new local leadership 11/1, 11/2-3
- Kirk Sessions and eldership 11/1, 11/3
- pilot projects 11/1, 11/4
- rooted and shaped locally 11/2
- work in local congregations 11/4
- Consensus and Communication 11/6-21
- background: consensus-based decision-making 11/7-8
- background: Procedural justice 11/1, 11/8-9
- results 11/9-21
- actions of central Church 11/14-16
- arbitration 11/1, 11/14
- areas of concern 11/12
- decision-making: problems and issues 11/9-11
- decision-making: traditional forms 11/13-14
- difficult conversations 11/21
- living with decisions 11/20-21
- methodology 11/9
- other themes 11/19-20
- positive aspects 11/11-12
- power and leadership 11/17-19
- procedural justice in practice 11/1, 11/16-17
- spiritual and other considerations 11/12-13
- conclusion and thanks 11/21
- Nomination Committee 31/6
- Scenario planning 11/21-22
- Vision Statement for the Church 11/1, 11/5-6
- see also* Tenure Commission Joint Report
- Safeguarding Appeal Panel, Nomination Committee 31/6
- Safeguarding Committee 15/1-8
- audit and improvement 15/1, 15/6-7
- context 15/2, 15/8
- domestic abuse and public protection 15/1, 15/5-6
- see also* Women, violence against
- improved Governance arrangements 15/2-3
- managing risk 15/3
- Nomination Committee 31/6
- safe recruitment and PVG Scheme 15/1, 15/3-4
- see also* Ministries Council
- Safeguarding enquiries and recruitment 15/1, 15/4-5
- Safeguarding referrals 15/5
- Safeguarding training 15/1, 15/4
- Service Level Agreements 15/6
- conclusion 15/7
- Saint Andrew Press 20/7
- Salaries
- Central Services Committee 30/1
- see also* Stipend matters
- Same Sex Marriage *see* Marriages; Ministers and Deacons in Civil Partnerships; Solemnisation of Marriages Joint Report
- Scottish Bible Society Report 1/1, 1/4-5
- Sierra Leone, and HM Forces 19/1, 19/2
- Sime, Rev Christine (World Mission) 9/13

- Slessor, Mary 9/7, 18/4
- Social Care Council (CrossReach) 17/1-17
- Prayer 17/1, 17/2
- Getting Alongside
- Annual DVD 17/4
 - Church of Scotland Guild 17/4
 - CrossReach and Social Care Sunday 17/1, 17/2-3
 - CrossReach Week 17/3
 - links with Church and Society 17/1, 17/3-4
 - Presbytery updates 17/3
 - Your Charity Changes Lives Leaflet 17/3
 - and Youth Assembly 17/4
- CrossReach Local 17/2, 17/4-8
- Facilitating Partnerships 17/5
 - Finance and Funding 17/5-6
 - Information Sharing 17/5
 - Regulatory, Workforce and Procedural Guidance 17/5
 - working with other Church Councils 17/6-8
- CrossReach National 17/2, 17/8-11
- Finance 17/1, 17/9-11
 - Rubislaw Park Care Home 17/11
 - Scottish Living Wage 17/11
- addendum: Rev Dr Richard Frazer (Vice Convener) 17/16
- Adult Services 17/16
- Allarton 17/13
- Children and Family Services 17/16
- Dementia Ambassadors 17/14
- Dementia care
- Heart for Art 17/13-14
 - Playlist for Life 17/14
- Gaelic Initiative 17/13
- and the Guild 18/4
- Nomination Committee 31/6
- OOMPH 17/13
- Recovery Volunteers 17/13
- Research project: counselling 17/14
- Service Users Management Committee 17/14
- Services to Older People 17/16-17
- staff 17/11-12, 17/17
- Sunflower Garden Project 17/13
- Third Sector Early Intervention Fund 17/14-15
- Threshold Glasgow Day Opportunities 17/14
- Social Justice *see* Church and Society Council
- Society, Religion and Technology Project (SRT) 12/4, 12/9, 12/75-77
- competitiveness in sport 12/7-8, 12/76
 - digital divide 12/7, 12/76
 - Edinburgh International Science Festival 12/76
 - end of life issues 12/77
 - see also* Health issues
 - funeral poverty 12/77
 - gambling 12/76
 - Good Money Week 12/76-77
 - Kinship bonds report 12/76
 - local science festivals 12/76
 - Presbyteries 12/76
 - SRT newsletter 12/76
 - Week of Prayer 12/6, 12/76
 - see also* Church and Society Council (Social Justice); Health issues
- Solemnisation of Marriages Joint Report 7/1-4
- South Korea 9/9
- South Sudan, Presbyterian Church of 9/1, 9/8
- Sport, competitiveness in 12/7-8, 12/76
- Sri Lanka 9/1, 9/6
- Staffing/Human Resources *see* Central Services Committee *and* *individual Councils and Committees*
- Stewardship, Christian stewardship and charitable giving (Church and Society) 12/27-28, 12/31
- Stewardship and Finance (Council of Assembly) 8/1, 8/5-9
- budgets 8/7-8
 - investments 8/8
 - legacies 8/9
 - Ministries and Mission Contributions 8/8-9
 - National Stewardship Programme 8/1, 8/5-7
- Stipend matters
- General Trustees 25/9-10, 25/14
 - see also* Ministries Council (Finance)
- Strategic Funding and Resource Allocation, Joint Working Group on 8/1, 8/9-14, 8/20-21
- Syria 12/19
- Taiwan, Presbyterian Church of 9/1, 9/10
- Taxation and wealth sharing *see* Church and Society Council
- Tenure Commission Joint Report 13/1-5
- Capability procedure 13/4-5
 - Elders: training and resourcing 13/2-3
 - legislative framework 13/5
 - Local Church Review 13/1-2
 - Ministry Development and Continuing Ministry 13/3-4
 - Review of vacancy processes 13/2
- Theological Forum 22/1-3
- Introduction 22/1
 - Decade for Ministry (Ministries Council) 22/2
 - future work 22/3
 - issues surrounding assisted dying 22/2
 - see also* Health issues
 - Mission and Discipleship Council 22/2
 - National Youth Assembly 22/2
 - Nomination Committee 31/7
 - organ and tissue donation 22/2
 - see also* Health issues
 - The Church: Towards a Common Vision* (Ecumenical Relations) 22/2

INDEX

- see also* Ministers and Deacons in Civil Partnerships; Solemnisation of Marriages Joint Report
- Training
- Central Services Committee 30/2
 - for Ministry (Ecumenical Relations) 10/8
 - see also* Ministries Council; Safeguarding Committee (training)
- Ukraine, Sub-Carpathian 9/5, 9/10-11
- United Free Church of Scotland 10/1, 10/6-7
- Welfare reform *see* Church and Society Council (Social Justice)
- Wigglesworth, The Rev Dr Christopher (Church and Society Council) 12/77
- Wild Goose Publications 14/5-6
- Wild Goose Resource Group 14/6-7
- Women, violence against (Church and Society) 12/4, 12/16-18, 12/47-49, 12/74
- see also* Gender justice/Gender-based violence; Safeguarding Committee (domestic abuse)
- Wood, Malcolm (Church Hymnary Trustees) 26/1
- World Communion of Reformed Churches 10/11
- World Council of Churches (WCC) 9/2, 10/1, 10/2, 10/5, 10/11
- World Mission Council 9/1-13
- Walking Together 9/2-4
 - Christian Aid 9/1, 9/2-3
 - Twinnings 9/1, 9/3
 - World Council of Churches 9/2
 - Good News to the poor 9/4-5
 - Freedom to the Prisoner 9/5-7
 - Recovery of sight to the blind 9/6-7
 - Release for the Oppressed 9/7-9
 - Year of the Lord's favour 9/9-11
 - Spirit of the Lord 9/11-13
 - Do 9/11
 - Give 9/11-12
 - Learn 9/12
- Meet 9/12
- Pray/Worship 9/11
- Read 9/12
- Support 9/12
- Watch 9/12-13
- Write 9/12
- Gender-based violence 9/6
- Human trafficking 9/1, 9/8-9
- Fair Trade 9/9
- addendum: Rev Christine Sime (Vice-Convener) 9/13
- Czech Republic 9/5, 9/7, 9/8-9
- East Africa, Presbyterian Church of 9/10
- Ghana 9/7
- Hungary 9/5
- Israel and Palestine 9/1, 9/8
- Malawi 9/5, 9/10
- North India 9/10
- North Korea 9/1, 9/9
- Pakistan 9/6
- South Korea 9/1, 9/9
- South Sudan, Presbyterian Church of 9/1, 9/8
- Sri Lanka 9/1, 9/6
- Taiwan, Presbyterian Church of 9/1, 9/10
- Ukraine, Reformed Church in Sub-Carpathian 9/5, 9/10-11
- Zambia 9/5, 9/6
- and the Guild 18/4
- Nomination Committee 31/7
- Yearbook 8/1, 8/16
- Youth *see* National Youth Assembly
- Zambia 9/5, 9/6



Living STONES



**SUPPLEMENTARY REPORTS –
PART II**

The Church of Scotland
General Assembly 2015

GENERAL ASSEMBLY 2015

REPORT AND SUPPLEMENTARY REPORTS

Supplementary Report of the Council of Assembly	32/1
Supplementary Report of the Ministries Council	32/18
Supplementary Report of the Social Care Council	32/23
Supplementary Report of the Church of Scotland Guild	32/25
Minutes of the Appeals Committee of the Commission of Assembly	32/38
Minute of the Ministries Appeal Panel	32/41
Supplementary Report of the Ministries Council on Admission and Re-Admission of Ministers	32/42
Amendments to Volume of Reports	32/43

DELIVERANCES OF THE GENERAL ASSEMBLY

Assembly Arrangements Committee	1
Delegation of the General Assembly	1
Returns to Overtures	2
Legal Questions Committee	2
Joint Report on the Solemnisation of Marriage	3
Council of Assembly	3
World Mission Council	4
Ecumenical Relations Committee	5
Panel on Review and Reform	6
Church and Society Council	7
Joint Report on the Implementation of the Tenure Commission Recommendations	9
Iona Community Board	10
Safeguarding Committee	10
Ministries Council	11

Social Care Council	13
Church of Scotland Guild	14
Committee on Chaplains to Her Majesty's Forces	14
Mission and Discipleship Council	15
Theological Forum	17
Joint Report of the Theological Forum and the Legal Questions Committee	17
Trustees of the Church of Scotland Housing and Loan Fund for Retired Ministers and Widows and Widowers of Ministers	17
General Trustees	18
Church Hymnary Trustees	18
The Church of Scotland Trust	19
The Church of Scotland Investors Trust	19
Church of Scotland Pension Trustees	19
Central Services Committee	20
Nomination Committee	20
A - LEGISLATIVE ACTS OF THE GENERAL ASSEMBLY 2015	21
B - OVERTURE UNDER THE BARRIER ACT	36
C - REGULATIONS OF THE GENERAL ASSEMBLY 2015	37
List of Members of Councils and Committees	40

SUPPLEMENTARY REPORT OF THE COUNCIL OF ASSEMBLY MAY 2015 PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Approve the total to be contributed by congregations in 2016 of £46,055,000, based on the projection of congregational income for 2016, and its disposition among local congregational expenditure, the Parish Ministries Fund and the Mission and Renewal Fund. (*Sections 1 and 2, and Appendix I*)
3. Note the Council's proposal to increase the total available for Presbyteries to allocate to individual congregations and for other local purposes from 4% to 5% of the total Ministries and Mission contributions for 2016. (*Section 3.1*)
4. Note the indicative budget for 2016, the five year rolling budget for 2016 – 2020, the summary of operating results for 2014 and the analysis of 2013 congregational accounts. (*Sections 3-7, and Appendices II-VII*)
5. Note the welcome effect of the expansion of the Gift Aid Small Donations Scheme in 2016. (*Section 8.3*)
6. Receive the 2014 Report and Accounts of the Unincorporated Councils and Committees of the General Assembly. (*Section 7.2*)
7. Note the appointment from 27 June 2015 of Anne Frances Macintosh as Acting General Treasurer and confer upon the said Anne Frances Macintosh, Acting General Treasurer of the Church, full power to discharge all legacies, bequests or donations which may have been or may be left, bequeathed or made to the Church of Scotland, or any of the Schemes, Councils, Committees or agencies thereof, or which may have been or may be left, bequeathed or made to the United Free Church of Scotland or to any of the Schemes, Boards or Committees or agencies thereof and which in terms of the Agreement with the continuing United Free Church of Scotland fall to the Church of Scotland or its Schemes, Councils, Committees or agencies, and to sign all Discharges, Agreements, Indemnities, Undertakings, and other Deeds which may be necessary in connection therewith. (*Section 14*)

REPORT

1. 2014 Congregational Income

1.1 The starting point in the preparation of the indicative budget for the following year is the estimation of total congregational income for the previous year, drawn from the returns submitted by treasurers immediately after the year end. Provisional details of 2014 Congregational

Income are contained in Appendix I. These show that there was a marginal increase of 0.4% in total Ordinary Income, with offerings down by 1.1%, while Gift Aid tax recovered increased by 9.5% with the first full year since the Gift Aid Small Donations Scheme was introduced in April 2013. 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.

1.2 Early indications are that Other Congregational Income was little changed in 2014, although, as this heading includes a number of different categories of income, the total can only be confirmed when the detailed analysis of congregational accounts is completed in July. Income from outside organisations continued to increase and, 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 developing links with local communities.

2. 2016 Income Disposition

2.1 The remit of the Council of Assembly requires it "to bring recommendations to the General Assembly concerning the total amount of the Church's Co-ordinated Budget for the following financial year and the disposition thereof amongst Local Congregational Expenditure, the Parish Ministries Fund, and the Mission and Renewal Fund". The Council's recommendations for total congregational contributions for 2016, and the allocation of these, are to be found in Appendix I. 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.

2.2 The Council of Assembly proposes that the amount of the Budget to be met by congregations in 2016 should be reduced by £425,000 from the 2015 total of £46,480,000 to £46,055,000. As a result, it will be seen in Appendix I that local congregational expenditure is projected to increase from 52.9% of total Ordinary Income in 2015 to 53.9% in 2016, with a fall in the Parish Ministries

Fund from 39.7% to 38.3% (after deducting vacancy allowances), and an increase in the Mission and Renewal Fund from 7.4% to 7.8%.

2.3 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 2016 is £45,396,000 (2015 - £47,989,000). After deducting income from external sources of £3,870,000 and annual income from investments of £1,282,000 the amount to be met by congregations is £38,796,000, a decrease of 2.1% on 2015. As the number of ministers has continued to fall, this once again gives a balanced operating budget for 2016. In addition, following a 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 £700,000 for 2016 compared with £2,975,000 for 2015. It is anticipated that, following the next triennial valuation due at 31 December 2015, this annual sum may continue at the lower level as the funding position of the Schemes continues to improve.

2.4 Mission and Renewal Fund

The Mission and Renewal Fund's share of the Income Disposition will rise from 7.4% in 2015 to 7.8% in 2016, after releasing £1,449,000 from the Fund's annual income and reserves, which are held to support the budget and assist with containing the total amount required from congregations. This is due to additional funds of £175,000 being allocated to CrossReach and the establishment of a £150,000 Flexible Budget Fund for Councils, Committees and Departments to bid for later in the year when final budgets for 2016 are being prepared. The Reserve Fund provides substantial support for the budget and the Council of Assembly will continue to use this resource to benefit the work of the Church.

3. The 2016 Co-ordinated Budget

3.1 In Appendix II, the Council presents an indicative budget for 2016 which reduces the total amount required from congregations by £425,000 from the 2015 total of £46,480,000, which itself was £500,000 lower than the total for 2014. This is possible because of a further fall in the total number of ministers likely to be in post in 2016. This has allowed the Ministries Council to prepare an operating budget for 2016 which requires a lower level of funding 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 2016 as part of the Parish Ministries Fund. The deficit of £748,000 arises as a result of the cost of some of the initiatives being undertaken as part of the Decade for Ministry being funded directly from Ministries Council's reserves. The Council of Assembly proposes to use the funds released by the reduction in the amount required of local congregations to increase the total available for Presbyteries for 2016 from 4% to 5% of the total Ministries and Mission contributions due from the congregations in each Presbytery; this means that around £2,500,000 is available to Presbyteries for local use. It is anticipated that this will not require a change in the scales used to calculate individual congregational contributions, but the benefit will be targeted by Presbyteries towards those congregations which have a particular need for extra short-term financial support or for additional local missional projects or staff posts to be funded directly by Presbyteries. The original 3% 'rebate' was introduced in 2005 to allow Presbyteries to use their local knowledge to assist congregations with imaginative mission initiatives as well as those facing acute financial or fabric issues. With the emergence of new pressures on some congregations in recent years, the Council believes that further increasing Presbyteries' capacity to provide direct assistance to some of the Church's flourishing or most fragile congregations and, through local initiatives, to support additional Presbytery-wide work, is a better use of the funds available than making marginal alterations to the Ministries and Mission scales for some or all congregations by the

equivalent of 1%. The use of the same scales for 2016, 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.

3.2 It is increasingly clear that any growth in the aggregate income base is being constrained by the adverse effects on income of congregations uniting or being dissolved as part of Presbytery Planning, and the loss of assessable income from the small number of congregations whose ministers, and some of whose members, have, sadly, left the Church in recent years. Welcome developments in the careful financial management of the national Councils and Committees, and the increase in the proportion of congregations' income which is retained by them for local work, present an improving and more sustainable picture. What remains evident, however, 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; diligent stewardship of the Church's resources of people, property and money remains paramount.

3.3 Appendix II shows indicative figures for Projected Gross Expenditure for each Council and how this is to be funded, using contributions from congregations, income from external sources and annual income from investments, with any projected deficit being met from the reserves of the individual Councils. This shows that, with the exception of the Ministries Council, as mentioned in 3.1, all Councils are planning to break even in 2016. 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. No Council is projecting a deficit for 2016, although in Support and Services, there are budgeted deficits in General Assembly expenses, due to rising costs, and in the Department of the General Assembly, the Safeguarding Office and the Communications Department due to staff cost pressures. £20,000 of extra funding has been made available to improve risk management and business continuity planning, both audit requirements. 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 2016 will not be approved by the Council of Assembly until the final quarter of 2015, 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.

3.4 The Ministries Council will receive 85.3% of congregational contributions (including £3,474,000 of endowment income and glebe rents) for use in the following work of the Church:

3.4.1 The Parish Ministries Fund, which includes:

- 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.
- Decade for Ministry initiatives.
- emerging ministries, including New Charge Development.
- annual contribution to the Housing and Loan Fund.

3.4.2 Other Ministries Council costs, which include:

- Go For It Fund
- Priority Areas
- Workplace Chaplaincy.

3.5 The Mission and Renewal Fund will receive 14.7% of congregational contributions and is used to support the work of the General Assembly's other Councils and Committees:

- **Church and Society Council:** engaging in the national, political and social issues affecting Scotland and the world today.
- **Mission and Discipleship Council:** promoting an overall focus for worship, mission and the development of resources for congregations.
- **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.
- **Committees of the Church:** These are: Assembly Arrangements, Central Services, Chaplains to Her Majesty's Forces, Ecumenical Relations, Legal Questions, Safeguarding and the Panel on Review and Reform.
- **Support and Services Departments:** includes the Departments of the General Assembly, Stewardship and Finance, Law, Human Resources, Information

Technology, Communications, Facilities and Central Properties.

3.6 The Council has been working to develop an evaluation tool to allow spending proposals for widely differing areas of the work of Councils and Committees to be compared and prioritised. As another step in this process, a new £150,000 Flexible Budget Fund is being proposed for 2016 within the Mission and Renewal Fund. This will allow any Council or Committee to present a business plan and bid for a share of the Fund. Budgets for Councils and Departments include a 1% cost of living increase for 2016, and a few other minor adjustments have been made for 2016. As a result, Councils and Departments will require to prioritise their work and keep strict control of their spending in 2016, in spite of the continuing deployment of the limited reserves held in the Mission and Renewal Reserve Fund to support the budget.

4. Five Year Rolling Budgets from 2016 to 2020

Five Year Rolling Budgets are indicative in nature and are intended to allow the development of longer term strategies and resource allocation. The Rolling Budget from 2016 to 2020 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 outcomes.

5. 2015 Detailed Budgets

The projected operating deficits for 2015 for the five main Councils reported to last year's General Assembly totalled £4,293,000, but this figure was revised to £5,627,000 when detailed budgets for 2015 were prepared and approved by the Council of Assembly in December 2014. The main reason for the increase was the effect of changes in the timing of the implementation of CrossReach's reorganisation of its Children and Families services which started in 2014 and is due to finish in 2016, resulting in a projected deficit of £2,422,000 for 2015 compared with the original budgeted deficit of £1,022,000. The Council

of Assembly continues to be encouraged by the actions taken by Councils in managing budgets efficiently. The Ministries Council's operating budget has again been balanced, leaving the funding of the historic pension scheme deficit to be met from its reserves, but at a significantly lower cost for 2016. With CrossReach projecting a balanced budget for 2016, the Council of Assembly's objective for many years of individual Councils operating without recurring deficits will have been achieved.

6. Summary of 2014 Operating Results

6.1 Appendix III details the actual operating results for 2014 compared with these budgets. This shows a total operating deficit of £4,515,000 compared with the final budgeted total of £6,643,000, a favourable variance of £2,128,000. Within these totals the main reasons for the variances were:

Church and Society Council: the deficit was lower than budgeted due to gaps in staffing during the year.

Ministries Council: the continuing fall in the numbers of ministers and fewer Ministry Development Staff meant that employment costs were £1,253,000 less than budgeted.

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. Trading activities performed better than budget.

Social Care Council: operational difficulties at a few units continued to adversely affect the figures for Services to Older People, but, with Children and Families and Adult Services both performing better than expected, the overall results were close to the revised budget. Legacies were again lower than budgeted.

World Mission Council: two legacies totalling £250,000 and lower spending in some overseas

regions were partly offset by the continuing distribution of accumulated restricted revenue funds.

Support and Services Departments: the total deficit was well below budget, with favourable variances in most departments due to the lower than expected employer costs in the first year of the new pension scheme. Additional external legal costs of over £46,000 were met by the General Purposes Fund.

6.2 The Council of Assembly continues to improve the process for approving detailed annual budgets and for scrutinising monthly management accounts; further progress in performance against more accurate and informed budgets continues therefore to be made.

7. Analysis of 2013 Congregational Accounts

7.1 During 2014, for the second year, as part of the annual analysis of all congregations' 2013 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 2012 and the main findings were:

- 43% of congregations had increased assessable income in 2013 (2012 – 55%), while 57% had decreased income (2012 – 45%) (Appendix V).
- 52% of congregations showed an increase in unrestricted funds in 2013 (2012 – 51%), while 48% showed a decrease (2012 – 49%) (Appendix VI).
- 83% of congregations held more than 3 months' income in unrestricted reserves (2012 – 85%), with 36% having more than 12 months (2012 – 36%) (Appendix VII).

7.2 This confirms the figures in Appendix I which show a slight fall in aggregate income in 2013. Of the congregations where assessable income fell in 2013, a slightly greater proportion had income of over £80,000. However, once again, just over half of congregations showed an increase in unrestricted funds in 2013, helped

by positive returns from investments. The number of months of assessable income held as reserves by congregations at 31 December 2013 showed little difference from the levels held at 31 December 2012. This would seem to confirm 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 used by the Stewardship Consultants in their work with Presbyteries to identify the comparative performance of their congregations as part of the National Stewardship Programme. This exercise is now 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.

8. National Stewardship Programme

8.1 Stewardship Consultants visited over 220 churches in 2014 and had communication by email or telephone with many others too. 100 churches completed a programme based on "money" and the results of this were encouraging, with some congregations reporting in excess of 15% increases in offerings. Other benefits include increases in the use of standing orders and gift aid declarations. Churches also speak about gaining a greater understanding of the impact of their financial giving; learning more about the wider work of the Church; and gaining greater understanding of how to apply for Gift Aid or the Gift Aid Small Donations Scheme.

8.2 Increasingly, Presbyteries are demonstrating great diligence in encouraging congregations to participate in the National Stewardship Programme (NSP). Some Presbyteries have incorporated questions about implementation of the NSP into Local Church Review, providing the Presbytery with a picture of what congregations are doing to engage with stewardship. Others have taken a robust approach to the implementation of their 4% Presbytery allowance, insisting that successful applicants must demonstrate an appropriate level of engagement with the NSP (as defined

by General Assembly 2011, Council of Assembly Report 3.1.9).

8.3 Gift Aid Small Donations Scheme

At present many congregations are making the most of the Gift Aid Small Donations Scheme (GASDS), introduced by the Government in April 2013. This scheme allows congregations to claim a Gift-Aid style repayment on small cash donations of £20 or less up to a threshold of £5,000 of donated income per year per congregation. On 18 March 2015 the Chancellor of the Exchequer increased that threshold from £5,000 to £8,000, to take effect from April 2016, which is good news for local congregations. It means that each congregation should be able to claim up to £2,000 per year on GASDS claims just from loose cash in the offering plate. Many of our congregations have already seized upon GASDS and are exercising good stewardship in making sure they claim back the maximum amount available. Some congregations with additional buildings may be eligible for more than £2,000 and the Council urges all congregational treasurers to check their eligibility and make the most of the opportunity.

9. Conclusion

9.1 The steadiness of the level of offerings from members shows once again their high level of commitment to the ministry and mission of the Church. It is hoped that the increases in income now being seen from those congregations which have engaged with the National Stewardship Programme will inspire others to take an active part in the Programme and realise the potential of similarly increased income and engagement. All Councils have now successfully taken action to balance their planned expenditure with their current income, and so the financial position nationally shows a more sustainable picture than for many years. However, ministry numbers, Presbytery planning and investment returns will continue to exert significant influence on the Church's finances.

9.2 The Council of Assembly's Budget proposals for 2016 recognise that the falling number of ministers has

allowed a further decrease in the total of Ministries and Mission contributions to be provided by congregations. This has enabled the funding of a further increase in the capacity of Presbyteries to support innovative as well as vulnerable congregations, and to fund Presbytery-wide projects, while providing stability for congregations to allow them to plan their finances. In addition, extra funding has been provided to CrossReach to support the Church's commitment to move towards paying the Living Wage to all staff. Councils and Committees will require to continue to manage their budgets effectively to ensure that the progress made in recent years in balancing the overall budget is maintained.

10. Pensions

10.1 The Council provided an update on pension issues in its main report to the General Assembly. The 2014 General Assembly had heard that a technical difficulty had arisen with the treatment of the closed Staff Defined Benefits Pension Scheme which would affect the timetable for implementation of a General Assembly decision to discharge the Central Services Committee and transfer its responsibilities including its employing agency responsibilities to the Council of Assembly. The immediate practical consequences of the technical difficulty took some considerable time to explore but the Council is pleased to report now that the problem is resolved. However, that had to be done by retaining the Central Services Committee in existence as the formal employer of the staff. We continue to discuss with the Pension Trustees the best means of implementing the Church's wish to transfer the CSC's employing agency role to the Council of Assembly.

10.2 The Council is pleased to report that the possible imposition of a considerable increase in the annual Pension Protection Fund levy has been avoided after the successful presentation to the PPF of a well-argued case by our professional pensions advisers, PwC.

11. Audit Committee

11.1 Internal Audit

11.1.1 The Committee's remit includes responsibility for reviewing the systems of internal control and for oversight of the Internal Auditors. Internal Audit services are currently provided by Deloitte whose work was complemented by the appointment in January 2015 of an Assurance and Compliance Officer, directly employed by the CSC and reporting to the Secretary, Council of Assembly. Internal Audit produce an annual programme of work based on an assessment of audit risk which seeks to ensure that all the main areas of activity are periodically reviewed. In addition to submitting reports at the end of each assignment, Internal Audit submits an annual statement for the Audit Committee on the system of internal control in the Unincorporated Councils and Committees.

11.1.2 Four reviews were conducted by Deloitte in 2014 and early 2015, covering the following areas:

- Financial Controls Frameworks Assessment
- Church and Society Council governance and management
- Media, Public Relations and Social Media
- Cost Savings Opportunities (final report awaited).

In addition, the Assurance and Compliance Officer completed a review of Purchasing and Payment of Suppliers and is moving now to conduct a review of payroll processes.

11.1.3 Deloitte have reported to the Audit Committee that, on the basis of the work undertaken for the year ended 31 December 2014, the Unincorporated Councils and Committees generally had an adequate framework of control over the systems examined. This conclusion is conditional on satisfactory implementation of recommendations from previous audit reports. The auditors have also reported that there has been slow progress in implementing some of the agreed

recommendations. The Audit Committee is reviewing the way in which it monitors these matters.

11.2 Annual Accounts for 2014

11.2.1 As in previous years, separate sets of Accounts for 2014 have been produced for each of the following bodies by the Stewardship and Finance Department:

- 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.

11.2.2 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 in April 2015. PwC gave an unqualified, or 'clean', audit opinion on the Accounts. The Assembly is invited to receive the 2014 Report and Accounts of the Unincorporated Councils and Committee. 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.

12. Statistics

The Council's main report mentions that it would be exploring further the opportunity to partner with the Church of England in a Church Census in 2016. We are pleased to report now that we have committed, along with many other denominations in Scotland, to supporting an ecumenical Church Census which is expected to take place in April 2016. Conducted by Dr Peter Brierley of Brierley Consulting, it will form the latest instalment in a series of such exercises carried out every decade since 1984. We hope that the results will aid in understanding the ecclesial geography of Scotland in these times, and commend

participation to congregations. Further details will be issued to congregations in due course.

13. Gaelic

The Council of Assembly has responsibility for co-ordinating the Church's contribution to the development and promotion of Gaelic within the Church. As mentioned in the main report, the Council supported the organisation of a conference in Glasgow in March 2015, An Ciad Ceum, to bring together those with an interest in the use of Gaelic within the Church. This event proved to be popular and successful, and it attracted a good deal of positive media coverage. There is renewed enthusiasm for Gaelic within the Church and the Council is now considering a number of suggestions from interested parties for further development work. Ideas include the organisation of a conference for Gaelic-speaking ministers to consider both the provision of worship resources and for mutual support and encouragement; the development of resources for native and learner Gaelic competent children across Scotland; the development of care provision in Gaelic for communities in the north and north-west; and the encouragement of positive links with Gaelic broadcast media. Any such requests have to be resourced, of course, but the Council will include consideration of a budget for Gaelic issues as it develops detailed budgets for 2016 later in the year.

14. General Treasurer

Iain Grimmond has resigned as General Treasurer of the Unincorporated Councils and Committees. The Council of Assembly has the powers, under section 8 of its remit, to deal with certain urgent issues arising between meetings of the General Assembly. The Council therefore reports that, acting under those powers, it has appointed Anne Frances Macintosh as Acting General Treasurer with effect from 27 June 2015. The Council asks the General Assembly to confer on Anne Frances Macintosh full power to discharge legacies, bequests and donations (as defined in section 7 of the proposed deliverance, above). The Council will proceed over the next few months to fill the post on a

permanent basis and will bring a nomination to the 2016 General Assembly.

In the name of the Council

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

ADDENDUM

Iain W Grimmond, BAcc, CA, General Treasurer

Iain Grimmond, General Treasurer since 2005, has resigned from his position with the Church and will be leaving in August 2015. Iain has filled this key – and onerous – role with dedication and distinction. Formerly Finance Director at Erskine Hospital, his long experience in the charity finance sector has been invaluable. The Church's financial affairs are complex but Iain's drive and vision have ensured that they are well-managed, with all Councils and Departments now operating within clearly defined budgets and with ready access to professional financial expertise and advice. Iain is also, however, a realist and there are many departments within the Church Offices which have benefited from his wise and pragmatic advice. A goodly number of difficult issues have ceased to be problems once Iain has brought his skills and insight to bear on them.

Iain is an elder and assistant Session Clerk at his home congregation of Giffnock South and he has brought his deep knowledge of the local church and his obvious commitment to the work of the Lord to his day job. He leaves to pursue semi-retirement and, we suspect, to make a determined attempt to lower his golf handicap while at the same time enjoying his grandchildren's efforts to distract him. He has our sincere thanks for all that he has done for the Church and the very best wishes of his colleagues and all on the Council of Assembly.

APPENDIX I CO-ORDINATED BUDGET STATISTICS 2013 TO 2016

	2013 Actual £'000	2013 Increase %	2014 Provisional £'000	2014 Increase %	2015 Projected £'000	2015 Increase %	2016 Projected £'000	2016 Increase %
CONGREGATIONAL INCOME								
Offerings	60,758	(1.1)	60,145	(1.0)	60,145	0.0	60,145	0.0
Tax Recovery on Offerings	10,624	1.1	11,632	9.5	11,700	0.6	12,000	2.6
Total Offerings	71,382	(0.7)	71,777	0.6	71,845	0.1	72,145	0.4
Other Ordinary Income	20,608	(2.7)	20,600	0.0	20,600	0.0	20,600	0.0
Total Ordinary Income	91,990	(1.2)	92,377	0.4	92,445	0.1	92,745	0.3
EXPENDITURE								
Available to Congregations	46,699	(3.3)	48,020	2.8	48,929	1.9	49,990	2.2
Parish Ministries Fund	39,957	1.4	40,077	0.3	39,617	(1.1)	38,796	(2.1)
Less: Vacancy Allowances	(1,689)		(2,623)		(2,964)		(3,300)	
	38,268	1.1	37,454	(2.1)	36,653	(2.1)	35,496	(3.2)
Mission and Renewal Fund	7,023	1.1	6,903	(1.7)	6,863	(0.6)	7,259	5.8
Total Expenditure	91,990	(1.2)	92,377	0.4	92,445	0.1	92,745	0.3
INCOME DISPOSITION								
	%		%		%		%	
Available to Congregations	50.8		52.0		52.9		53.9	
Parish Ministries Fund	41.6		40.5		39.7		38.3	
Mission and Renewal Fund	7.6		7.5		7.4		7.8	
	100.0		100.0		100.0		100.0	

APPENDIX II
2016 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	+	2016 Deficit to be met from Councils' Reserves		Final Budgeted 2015 Deficit
	£'000		£'000		£'000		£'000		£'000		£'000
Parish Ministries Fund (see Report para 2.3)	42,154	}	38,796		3,870		1,282		748		-
Other Ministries Council costs	2,542										
Past Service Pension Scheme Deficit 2012	700		-		-		-		700		2,975
Ministries Council Totals	45,396		38,796		3,870		1,282		1,448		2,975
Mission & Renewal Fund (see Report para 2.4)											
Mission & Discipleship Council	1,175		754		121		300		-		-
World Mission Council	2,884		1,107		600		1,177		-		36
Social Care Council	45,179		839		44,031		309		-		2,422
Church & Society Council	465		414		23		28		-		-
Support & Services Committees and Departments	6,282		4,815		1,237		-		230		194
Mission & Renewal - Flexible Budget Fund	150		150								
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	+	2016 Deficit to be met from Councils' Reserves		Final Budgeted 2015 Deficit
	£'000		£'000		£'000		£'000		£'000		£'000
To be met from Mission & Renewal Fund Income/Reserves	74		(1,449)		830		30		663		690
Mission & Renewal Fund Totals	56,838		7,259		46,842		1,844		893		3,342
Grand Totals	102,234		46,055		50,712		3,126		2,341		6,317
Total to be met by Congregations (before deducting Vacancy Allowances)			46,055								

Note: Income from external sources comes from the provision of services (eg CrossReach fees), legacies, donations, endowment income etc.

APPENDIX III

SUMMARY OF 2014 OPERATING RESULTS

	Total Budgeted Expenditure	-	Total Budgeted Income	=	Budgeted Operating (Deficit)/ Surplus	v	Actual Operating (Deficit)/ Surplus	=	Favourable/ (Unfavourable) Variance from Budget
	£'000		£'000		£'000		£'000		£'000
Ministries Council	48,273		45,161		(3,112)		(1,661)		1,451
Mission & Discipleship Council	1,229		1,200		(29)		144		173
World Mission Council	3,127		3,031		(96)		237		333
Social Care Council	51,780		48,621		(3,159)		(3,092)		67
Church & Society Council	513		490		(23)		(6)		17
Support & Services Committees and Departments (including the General Assembly, Ecumenical Relations, Safeguarding Office and Support Departments)	6,725		6,501		(224)		(137)		87
	<u>111,647</u>		<u>105,004</u>		<u>(6,643)</u>		<u>(4,515)</u>		<u>2,128</u>

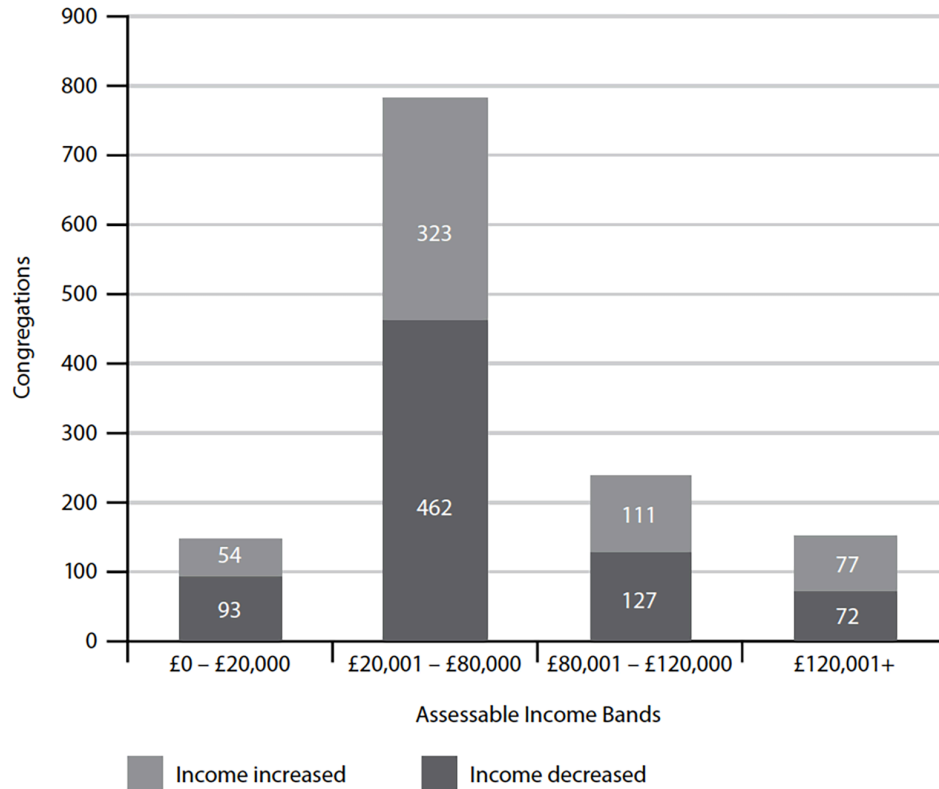
Note: These figures are taken from the 2014 management accounts and do not include any gains or losses on investments or property, property impairments and provisions, the effects of changes to the funding position of the pension schemes or the results of subsidiary companies.

APPENDIX IV
FIVE YEAR ROLLING BUDGET 2016 TO 2020
(based on congregational income increasing by 0.5% per annum from 2017 to 2020)

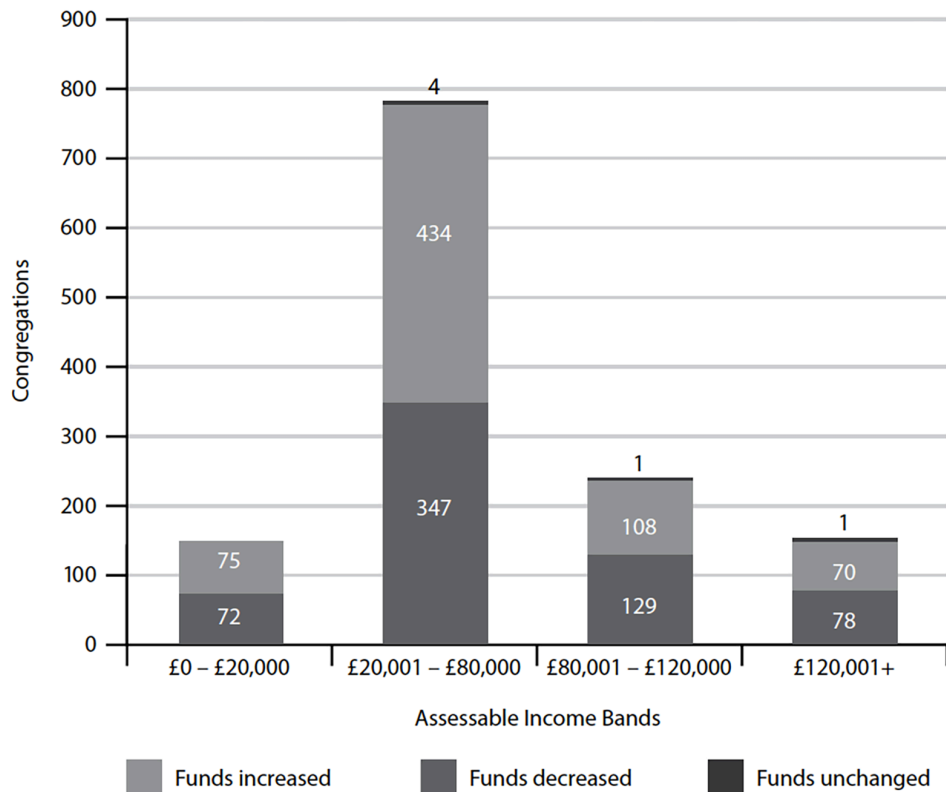
	2016 £'000	2017 £'000	2018 £'000	2019 £'000	2020 £'000
AVAILABLE TO CONGREGATIONS	49,990	50,405	50,871	51,339	51,810
PARISH MINISTRIES FUND	38,796	38,796	38,796	38,796	38,796
Less: Vacancy Allowances	(3,300)	(3,400)	(3,500)	(3,600)	(3,700)
	35,496	35,396	35,296	35,196	35,096
 MISSION AND RENEWAL FUND	 8,708	 8,708	 8,708	 8,708	 8,708
Less: To be met from M & R Fund Income/Reserves	(1,449)	(1,300)	(1,200)	(1,100)	(1,000)
	7,259	7,408	7,508	7,608	7,708
 CONGREGATIONAL ORDINARY INCOME	 92,745	 93,209	 93,675	 94,143	 94,614
 INCOME DISPOSITION	 %	 %	 %	 %	 %
Available to Congregations	53.9	54.1	54.3	54.5	54.8
Parish Ministries Fund	38.3	38.0	37.7	37.4	37.1
Mission & Renewal Fund	7.8	7.9	8.0	8.1	8.1
	100.0	100.0	100.0	100.0	100.0

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.

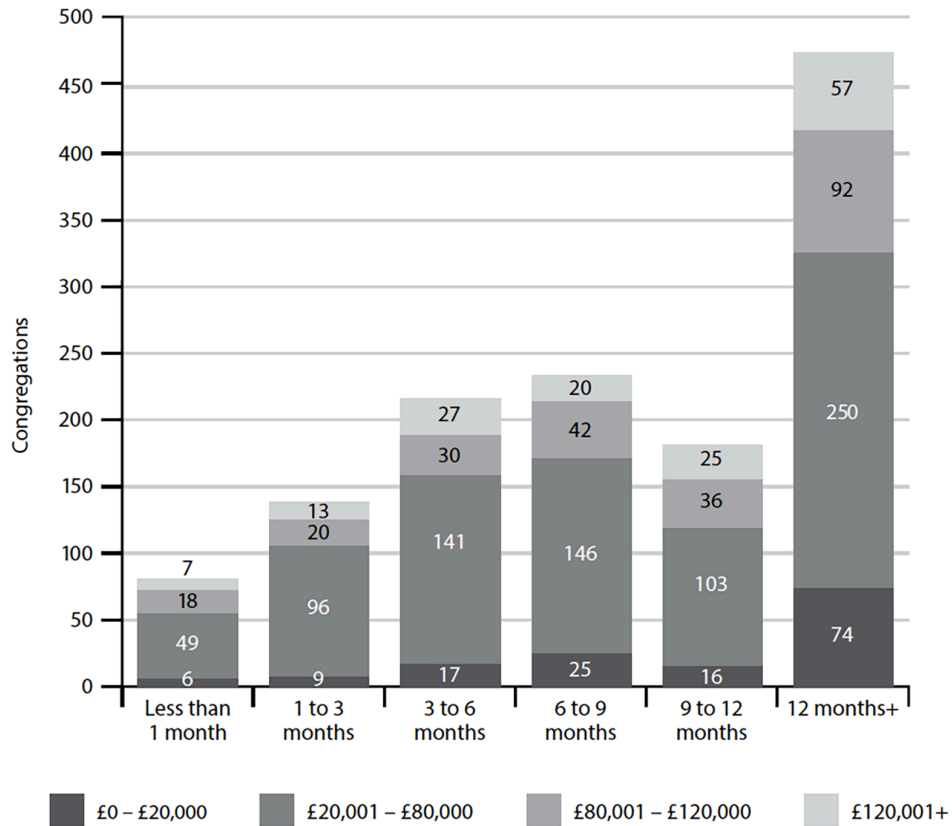
APPENDIX V
ASSESSABLE INCOME INCREASE/DECREASE
2012:2013
By Income Band



APPENDIX VI
UNRESTRICTED FUNDS INCREASE/DECREASE
2012:2013
By Income Band



APPENDIX VII
NUMBER OF MONTHS
UNRESTRICTED FUNDS:ASSESSABLE INCOME 2013
By Income Band



SUPPLEMENTARY REPORT
OF THE
MINISTRIES COUNCIL
MAY 2015
PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Pass an Act amending Act IX, 2011 on Ordained Local Ministry as set out in Appendix 1. *(Section 1 and Appendix 1).*
3. Instruct the Council to prepare a policy for Shared Parental Leave for Parish Ministers and report to the General Assembly 2016. *(Section 2)*
4. Instruct the Council, in consultation with the Legal Questions Committee, to review the provision for Ministers laid out in Act VI, 1984 and report to the General Assembly 2016. *(Section 3)*
5. Note the pilot work supporting congregations wishing to engage in a path of refocussing and renewal and instruct the Council to work together with the Panel on Review and Reform in implementing and evaluating this project. *(Section 4)*

REPORT

**1. Transfer of Ordained Local Ministry
Candidates to training for the Parish Ministry.**

1.1 Section 4.8 of the Council's main report to the General Assembly 2015 sets out the reasons for proposing amendments to Act IX, 2011 on Ordained Local Ministry. In summary, the proposed changes relate to: [i] arrangements for assessing an application from an OLM candidate in training for transfer to training for the Parish Ministry; [ii] arrangements for assessing an application from a serving OLM with fewer than five years of service for transfer to Parish Ministry; [iii] clarification of age limits for both transfer to Parish Ministry during OLM candidacy and transfer as a serving OLM to Parish Ministry.

1.2 The amendments to Act IX, 2011 are set out in Appendix 1 below and the General Assembly is asked to approve these for implementation from 1 June 2015.

2. Shared Parental Leave

2.1 From April 2015, new regulations for Shared Parental Leave are being introduced by the UK Government for employees. The Council will be adopting these in respect of its Ministries Development Staff. Over a number of years now, the Council, in concurrence with the Government Department of Business, Innovation and Skills (formerly the DTI), has also been committed to providing for office holders (Parish Ministers), rights equivalent to those afforded to employees.

2.2 Consequently, the Council plans to prepare a policy for Shared Parental Leave for Parish Ministers for

consideration by the General Assembly in 2016. In the intervening period, the Council is committed to making appropriate interim provision for Parish Ministers in the event of a request for such leave being put forward.

3. Termination of Tenure – Provision for Ministers

3.1 Where cause arises for the termination of a Minister's tenure as a result of a Presbytery determining that an unsatisfactory state exists in a congregation (Act 1, 1988), provision is made for the care of the minister in the immediate aftermath. The terms of this provision are laid out as part of Act VI, 1984 on Congregations in Changed Circumstances. This Act has never actually been used by a Presbytery, but it is the reference point for other Acts in determining the terms of settlement for ministers in such a situation.

3.2 The terms outlined in Act VI, 1984 have not been reviewed since the legislation was enacted over thirty years ago. The terminology is long out of date (eg reference to a Minimum Stipend Fund), and in places is simply inaccurate (eg it refers to a 'manse allowance' which does not exist). The Council believes the time is right to conduct a review, in consultation with the Legal Questions Committee, and to bring a report to the next General Assembly.

4. Pilot Projects – Path of Renewal

4.1 The Council has been working closely with the Panel on Review and Reform over the past year as the Panel conducted a series of consultations with Presbyteries. One of the key outcomes of that consultation was the proposal to develop a pilot scheme with up to 20 congregations who may wish to embark on a path of refocussing and renewal. This pilot seeks to support ministers and congregations from a range of backgrounds in a process of transition from maintaining current patterns of church life and witness, towards one which seeks to take account of context with a more intentionally missional approach.

4.2 During the pilot, participating ministers and congregations would benefit from:

- an overnight conference every 3 – 6 months for the ministers, gathering together those involved in the pilot congregations and helping them develop key leadership skills and strategies.
- a mentor/coach meeting monthly with each minister, helping them to root the teaching from the conferences into their own local context.
- support for the leadership team from someone with experience in transition and team development and an annual opportunity for teams to attend a regional day conference.
- additional parish staff employed, if required, for individual congregations. This will be at the level of one or two days a week, to support the existing work of the congregations, releasing the minister to engage in the development of new work and building up, specifically, new leaders. The Council anticipates that these additional staff will largely be drawn from, for example, recently retired people with pastoral skills.

4.3 The Panel will work closely with the Council in seeking to take this pilot forward. Presbyteries will receive details of the selection process for identifying appropriate ministers and congregations and will in due course be invited to nominate potential people and places. In seeking to select participants for the pilot process, the Council will endeavour to find:

- Ministers who recognise the necessity for change, have the gifts to lead through change and a willingness to work with a leadership team.
- Kirk Sessions who are supportive of change and are willing to be involved in championing change within the wider congregation.
- Presbyteries which are in a position to offer support to ministers and congregations throughout this process.

4.4 The Panel identified the following as some of the outcomes which it hopes will result from the pilot process:

- Ministers equipped in new ways to lead transition;
- vibrant, growing congregations with a missional focus and a team approach to ministry;
- the development of new local leadership;
- the development of a proven approach to transitioning churches from which the wider Church will benefit;
- some of those who become involved as leaders at a local level will sense a call to Ministry of Word and Sacrament within the national church.

4.5 Evaluation of the pilot process will take place with a view to lessons being learned for any future development

of the work. It is hoped that the congregations involved in the pilot will themselves become a resource for the next tranche of congregations. The Council will bring a report on progress to the General Assembly 2016.

In the name of the Ministries Council

NEIL DOUGALL, *Convener*
COLIN BROUGH, *Vice-Convener*
NEIL GLOVER, *Vice-Convener*
MARJORY MACLEAN, *Vice-Convener*
DEREK POPE, *Vice-Convener*
MARTIN SCOTT, *Secretary*

APPENDIX 1**ACT AMENDING THE ORDAINED LOCAL MINISTRY ACT
(ACT IX, 2011)***Edinburgh, [] May 2015, Session []*

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

1. Delete the existing section 16 and substitute the following:

16. Transfer to the Ordained National Ministry

(1) In a situation where an Ordained Local Minister who has served in that office for at least five years desires to transfer to the Ordained National Ministry, the following procedure shall apply:

- (a) The Ordained Local Minister shall inform the Council of his or her wish to transfer, and at the same time shall inform the Presbytery of the bounds;
- (b) Having established eligibility, the Council in conjunction with the Presbytery of the bounds shall arrange for the Ordained Local Minister to be interviewed by representatives of both bodies;
- (c) At the interview attention shall be paid to the Ordained Local Minister's reasons for his or her wish to transfer, and his or her understanding of ministry shall be examined;
- (d) Following a report from the interviewing group, the Presbytery shall make a decision as to the Ordained Local Minister's suitability for the Ordained National Ministry;
- (e) In the event of the Ordained Local Minister being found suitable, the Council shall thereafter determine the requirements as to education and training, having regard to all the circumstances in each particular case;
- (f) In the event of the Ordained Local Minister not being found suitable, that shall not affect his or her status as an Ordained Local Minister.

(2) In a situation where either (a) an Ordained Local Minister who has served in that office for less than five

years or (ii) a candidate in training for the Ordained Local Ministry, desires to transfer to the Ordained National Ministry, the following procedure shall apply:

- (a) Such person shall inform the Council of his or her wish to transfer, and at the same time shall inform the Presbytery of the bounds;
- (b) Such person shall require to undergo National Assessment for the Ordained National Ministry in terms of section 6 of the Selection and Training for Full-Time Ministry Act (Act X, 2004);
- (c) If the person is accepted by the Assessment Conference as a prospective candidate for the Ordained National Ministry then that person will thereafter follow the appropriate procedure under Act X, 2004, including, though not restricted to, the requirement for nomination by Presbytery as a candidate for the Ordained National Ministry in terms of sections 7 to 11 of that Act and such requirements for education and training as may be determined by the Council, having regard to all the circumstances in each particular case;
- (d) If the person is not accepted by the Assessment Conference as a prospective candidate for the Ordained National Ministry then that person may apply again to transfer to Ordained National Ministry providing they have made only one previous application for acceptance as a prospective candidate for Ordained National Ministry or for transfer to Ordained National Ministry. For the avoidance of doubt, a person may make only three applications in total for acceptance as a prospective candidate for Ordained National Ministry or for transfer to Ordained National Ministry. In the case of a person not accepted on three occasions, a further application shall be possible only with the prior approval of the Committee.
- (e) If the person is not at any time accepted by the Assessment Conference as a prospective candidate for the Ordained National Ministry then such decision shall not affect the person's status as an Ordained Local Minister or as a candidate in training for the Ordained Local Ministry, as the case may be;

(3) The following age limits shall apply to Ordained Local Ministers or candidates in training for Ordained Local Ministry who seek to transfer to the Ordained National Ministry:

(a) In respect of an Ordained Local Minister, an application to transfer cannot be received from any such person who in all normal circumstances could not complete the prescribed course before 31 December in the year of their 60th birthday.

(b) In respect of a candidate in training for the Ordained Local Ministry, an application to transfer cannot be received from any such person who in all normal circumstances could not complete the prescribed course before 31 December in the year of their 55th birthday.

(c) The acceptance of any person following an application to transfer will not automatically be continued if the prescribed course has not been commenced within three years of acceptance.

(d) Nothing in this Act entitles a person who has applied for Ordained Local Ministry to seek to transfer to the Ordained National Ministry at any time prior to being accepted as a candidate for the Ordained Local Ministry in terms of this Act.

2. Delete the existing section 17(3) and renumber subsection 17(4) accordingly. Insert a new section 18 as follows and renumber the remaining sections of the Act accordingly:

18. Transfer from Auxiliary Ministry to Ordained National Ministry

In a situation where an Auxiliary Minister desires to transfer to the Ordained National Ministry, the provisions of section 16(1) of this Act shall apply, as if the words "Auxiliary Minister" were substituted throughout for the words "Ordained Local Minister". For the avoidance of doubt, section 16(1) shall be applied to Auxiliary Ministers without the requirement for 5 years' service.

SUPPLEMENTARY REPORT OF THE SOCIAL CARE COUNCIL MAY 2015 PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Note with disappointment that the funding received from funding agencies does not enable the Social Care Council to meet the Scottish Living Wage for all its employees.
3. Welcome the additional funding made available from the Scottish Government, Local Authorities and Council of Assembly to address the issue of low pay for CrossReach employees.
4. Support the Social Care Council and other agencies of the Church as they urge funding agencies to meet the full costs of the Scottish Living Wage in the funding of services commissioned.

REPORT

In 2012 the General Assembly agreed a deliverance by the Church and Society Council in relation to the Living wage:-

1. Support the principle of a Living Wage by encouraging all Church of Scotland employers to pay staff the Living Wage.
2. Instruct the Church and Society Council to support congregations and other Church of Scotland organisations to work towards paying staff at least the Living Wage or to have an action plan in place to do so by 2015.
3. Call on the Scottish Government and Scottish Local Authorities to revise procurement policies in favour of service providers which pay at least the Living Wage.

The Social Care Council is absolutely committed to the Scottish Living Wage and would wish to pay at least this to all employees of CrossReach. However, given that 70% of

our income comes from local authorities and other public bodies we are dependent on the funds being made available through such contracts to achieve this.

Prior to and post the 2012 Assembly the Council has implemented a range of cost efficiencies in order to reduce its operational deficit, maintain business in an increasingly competitive market and achieve a balanced budget in order that it is no longer dependent on the sale of assets to maintain operational services. All of this has been carried out in a financial environment where public spending has been steadily reducing and contracts for services are demanding more for less. Sadly the reality is that within its current levels of income the Council is unable to meet the costs of the Scottish Living Wage, currently set at £7.85/hr. Not only is the cost of achieving this for all employees, currently below this level, unachievable the increased costs of maintaining reasonable differentials between ancillary staff and care staff makes it even more so.

As a Council we have since 2012 made clear to Local Authorities, primarily through COSLA that we are unable to pay the Scottish Living Wage unless this is reflected in the funding levels for the services which they commission from us; we know that other care agencies have made similar representations. In addition the Church and Society Council has campaigned on this point, as well as the fact that if Local Authorities are paying the Scottish Living Wage to their own employees then they should do so for the services that they fund.

The Social Care Council were pleased that, as a result of the negotiations on the National Care Home Contract for residential services for older people, funding was made available by the Scottish Government and Local Authorities to address the issue of low pay in the social care sector.

The Council of Assembly recognised that, whilst the Church has supported the payment of the Scottish Living Wage, the funding levels for CrossReach services have not enabled this to be achieved. Clearly the costs of full implementation of the Scottish Living Wage and maintenance of reasonable differentials cannot be met from Church finances. However in light of the commitment from Scottish Government and Local Authorities the Council of Assembly has agreed an increase in funding to the Social Care Council with effect from the 2016 budget to enable an increase in hourly rates to be paid to some of CrossReach's lowest paid staff.

The outcome of these two increases in funding is that the Social Care Council will be in a position by no later than November 2015 to pay ancillary staff an hourly rate of £7, compared to their current rate of £6.57. In addition it will enable the Council to pay all Care and Support Workers the Scottish Living Wage and maintain the existing differentials between ancillary staff, first line care and support assistants and Care and Support Workers.

The deliverance approved by the General Assembly in 2012 required Councils to have a plan in place by 2015 to pay the Scottish Living Wage. For the reasons outlined in relation to funding of services delivered by CrossReach the Council is unable to lay out a plan outlining a date by which the Scottish Living Wage and maintenance of reasonable differentials will be achieved.

The Council welcomes the additional funding from the Scottish Government, Local Authorities and Council of Assembly as a means of achieving increased levels of pay for its lower paid staff. However, it does not meet the costs of the payment of the Scottish Living Wage and to this end the Council will, along with other agencies of the Church, continue to urge funders to fund services to the level that will enable this to be achieved.

In the name of the Council

SALLY BONNAR, *Convener*
RICHARD FRAZER, *Vice-Convener*
RICHARD BEGG, *Vice-Convener*
PETER BAILEY, *Chief Executive Officer and Council*

SUPPLEMENTARY REPORT OF THE CHURCH OF SCOTLAND GUILD MAY 2015 PROPOSED DELIVERANCE

The General Assembly:

1. Receive the report.
2. Welcome the Guild's Action Plan and commend it to the whole Church (*Appendix 1*)
3. Instruct the Guild to report on the progress of the Action Plan to the General Assembly of 2016
4. Affirm the place of the Guild of today within the structures of the Church of Scotland and commit to support the work of the Guild at local, regional and national levels
5. Instruct all Presbyteries and Kirk Sessions to discuss the Action Plan and to consider their response to it (3.6)

REPORT

1. Introduction

1.1 At the General Assembly of 2014 the Church of Scotland Guild reported on the work of a focus group set up to look at the future of the Guild.

1.2 Whilst welcoming the report, the General Assembly instructed the Guild to respond to it in these terms:

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.

1.3 The Guild welcomed this instruction as it allowed both the General Assembly and the Guild itself to reflect critically and prayerfully on the issues raised by the Focus Group, most of which were already very well-known to the Guild in any case.

1.4 These were issues of perception, identity, membership numbers and purpose which had grown out of a situation in which the Guild found its environment had changed enormously in a relatively short time period.

1.5 Over the past session, the Guild's National Executive has spent a great deal of time considering the challenges and the opportunities that lie before it.

1.6 The result of these deliberations is the Action Plan which is attached to this report as Appendix I.

1.7 The importance of this Plan to the Guild is clear. It contains thoughts and suggestions that can give us the basis of our work over the next few years, aiming to encourage Guild people to be confident about their place in the wider Church, but also encouraging new people to join us as we seek our path.

2. The Process so far

2.1 Following the dissolution of the Focus Group and having received the instruction from the General Assembly set out in paragraph 1.2 of this report, the Guild's National Executive set aside time at several meetings to discuss its response.

2.2 The resultant document was then disseminated to the membership, via the Presbyterial Councils, for further comment and amended accordingly.

2.3 The document attached to this report will form the basis of the Guild's planning for the short to medium term and, we hope, will be accepted by the General Assembly as a good response to the instruction from the 2014 General Assembly.

3. The Whole Church

3.1 The Assembly's instruction was welcomed by the Guild in part because it allowed us to take forward a number of issues that are crucial to our future work.

3.2 However, it was just as welcome (perhaps even more so), because it reflected a level of interest in our work and recognition of our importance to the General Assembly's own view of the Guild and its place within the wider context of the Church's life.

3.3 We recognise that the Guild is not present in every congregation or charge, but we hope that everyone in the Church of Scotland will consider the Action Plan and take the opportunity to discuss, within their own situation, how they might support the work of the Guild.

3.4 That could mean support for existing Guilds, forming of new Guilds, finding new ways of organising Guilds, looking to support our work or make use of our published resources and our people.

3.5 We estimate that around 6% of the total membership of the Church of Scotland is made up of Guild members, which extrapolates to perhaps as much as 15% of those attending Church on a regular basis.

3.6 We hope that this Action Plan will help everyone in our Church to think about the place and the potential of the Guild.

3.7 We also hope that it might be a starting point for much wider reflection and offer it to the General Assembly in that spirit.

In the name of the Church of Scotland Guild

KAY KEITH, *National Convener*
IAIN WHYTE, *General Secretary*

APPENDIX 1

The Action Plan

**Change is about the acknowledgement of the present
and the anticipation of the future...
It is not about criticism of the past!**

1. Introduction

1.1 These are exciting and challenging times for the Guild. The contents of the Action Plan should be seen in that way.

1.2 This is a step on a journey that extends into the future and which emerges from a past in which the Guild has never sought the safe and cautious route, but rather has challenged and enquired and led, both internally and in terms of the wider church.

1.3 The fervent hope is that the plans laid out here will be embraced by the Guild, but also by others as we seek to serve.

1.4 This paper has been prepared by the General Secretary and discussed and amended by the National Executive. It has been discussed by the Presbyterian Councils of the Guild.

1.5 The intention of the document is to present a draft timetable and process which will meet the requirements of the instruction from the General Assembly.

1.6 It is presented under these main headings:

- Guild Membership
- Communications
- Operational matters
- Branding

Whilst it is helpful from a structural point of view to have these headings, they cannot be seen as discrete, rather as a web of intertwined issues.

1.7 The content of this paper has its roots in the work of a Focus Group that was established by the Guild in 2013-14, the findings of which are attached as an Appendix to this document.

2. Guild Membership

2.1 *In the last 22 years, the membership of the Guild has decreased from 66 000 to 23 000, a drop of over 60%.*

The number of groups has declined from 1545 to 917, a drop of around 40%.

(Figures as per 2014 report to the General Assembly)

2.2 This drop in membership is an indication of changing perceptions of the Guild and the Church. It is also indicative of a changing society, in which virtually every membership group shows similarly alarming drops in their numbers.

2.3 The Guild must, therefore, keep calm in the face of such statistics and recognise that what they say is not necessarily that the Guild has no future, just that it has a future that is very different from its past.

2.4 We cannot face that future expecting numbers to return to their former size. We cannot expect the Guild to thrive and remain vibrant by looking backwards at all, in fact.

2.5 Rather, we need to celebrate our tradition and use it to encourage us as we seek to find the way ahead.

2.6 Membership numbers are a sign rather than a destination, but perhaps we need to look at ways in which we can sustain membership, make it more appealing to a wider range of people and shape the Guild in ways that give it purpose, that offer opportunities for service as well as recognising the needs and expectations of the existing membership.

2.7 That means an organisation that is built on the three tenets of the Guild:

Worship, prayer and action

2.8 *The Guild is at its best when it seeks to serve, when it looks outwards rather than inwards. The future guild must recognise that and build on that view. To look inwards is to become insular and to close in on ourselves, risking the blocking of access to new people and new ideas.*

2.9 As well as the issues of numbers, the membership discussion needs to look at the place of men in the Guild and this report will make suggestions regarding that matter.

2.10 Proposals

It is proposed that we should attend to the matter of membership numbers as a consequence of other work, rather than as an end in itself. No-one can really be sure of what an encouraging level of contemporary membership might be but as a membership organisation we do have to set aims, albeit ones that may be reviewed and revised.

2.11 That said, it is to be hoped that membership numbers will respond positively to new thinking and new investment, therefore, the following targets are proposed as relatively modest measures of success. Whilst these targets are to an extent arbitrary, it is important that the Guild looks ahead positively and enthusiastically. We need to believe in ourselves if we want other people to believe in us!

- Slow the reduction in branch numbers to 1% per annum within three years, 0% in five years
- Slow the reduction in membership to 1% in three years and aim to increase by 1% in five years.
- Increase the number of men amongst the membership to 1000 within five years.

3. Communications

3.1 In a national organisation with hundreds of groups and thousands of members, communication is clearly key.

3.2 At present our communications with members are fairly traditional in their format. We offer:

- 2 general mailings in September and January
- 2 Guildweek mailings in September and March
- 1 Presbyterial Council mailing in March
- 1 Treasurers' Mailing in November

The September, January and March mailings above include newsletters for each member.

3.3 These various mailings allow for the distribution of administration forms, news and general information as well as inviting response from members in terms of finances, statistical returns and general comment.

3.4 Given their regular pattern, they limit us in terms of fresh information, depending on a certain amount of chance with regard to timing of the receipt of ideas and information and their dissemination.

3.5 In an age of electronic communication, it is crucial that we seek to embrace new ways of communicating with our membership (and with others, of course).

3.6 This means that we have to acknowledge the limitations that some folk may have regarding access to technology and the ability to use it.

However, it is suggested that the response should be framed in terms of offering support and alternatives to those who struggle in these areas rather than avoiding their use.

3.7 Proposals

It is proposed that we investigate the following, with the expectation that we will make use of as many of these opportunities as possible:

- **The development of the Guild web presence, either within the Church of Scotland site or on an**

independent platform, this to include access on-line to Guild published resources

- The development of an e-newsletter
- Building further towards "paperless" agendas and minutes
- On-line ordering of goods and resources (possibly including on-line payment)
- Electronic forms for statistical returns, event registration, etc
- The development of blogs with the opportunity for comment and the exchange of ideas/good practice
- The establishment of special interest forums for members to link with each other
- The development of the use of social media to help with the exchange of information and to support such elements of our work as Guild week
- Use of online meetings to reduce costs and to extend access
- The development of a system of local contacts able to access such information and facilities and to make the content of these available to those unable to access it themselves

4. Operational matters

4.1 A large organisation, especially one with our geographical spread, needs to have in place systems and structures that allow it to work efficiently and effectively.

4.2 Such structures and systems need to be designed to support the work of the Guild, not the other way round. They need to take account of who we are and also of who we would like to be.

4.3 Furthermore, they need to be viewed in the context of an organisation that faces practical challenges of numbers, leadership and demographics. The historical structures we have do not fit the contemporary environment and we need to be prepared to amend and adjust them so that they do.

4.4 Operational matters are the dry bones of an organisation yet the area where about which we can easily get most exercised.

4.5 Proposals here are presented as positive steps to reduce pressure on individuals and groups and to increase the efficiency with which the organisations operates, releasing energy for the real work of the Guild.

4.6 The Guild operates locally, regionally and nationally and so suggestions are made for each of these.

4.7 Locally

4.7.1 The challenges faced by Guild groups are those faced by the Church of Scotland as a whole. They exist to varying degrees in different places and can be met in different ways as well, depending on the numbers of people involved, the location, the congregational context and other factors.

4.7.2 In broad terms we have these:

- Ageing membership
- Falling numbers
- Difficulties in recruiting leadership
- Fatigue
- Loss of confidence

4.7.3 The response to these issues needs to be pragmatic in the first instance and innovative shortly afterwards.

4.7.4 It is essential that we don't lose the energy and commitment of the Guild as a result of people feeling pressured to maintain what has always been.

4.7.5 The way ahead must involve a toolkit of options that are available to assist people to continue the work of their Guild...again putting that at the centre rather than the maintenance of a system.

4.7.6 Proposals

It is proposed that we:

- **Develop resources that illustrate different ways in which local Guilds can be organised**
- **Develop dialogue with Ministers, in training and in service, to inform them of the benefits of having a Guild group**
- **Encourage Guilds to work together, even amalgamate, where that allows the sharing of resources**
- **Find ways of supporting Guilds from the regional and national levels, an area that needs to be addressed in terms of the Presbyterial Councils and the National structures**
- **Use publicity and marketing to encourage new people to see a place for them in the Guild**

4.8 Regionally

4.8.1 It is in the local group that the work of the Guild and the experience of being the Guild is most clearly seen.

4.8.2 However, the Guild is **not** a collection of separate groups.

4.8.3 The Guild is a **movement**... an organisation which has a sum greater than its parts, which has a voice at regional and national level and which has a dialogue taking place between these various elements.

We join together in groups to form a supportive and effective body.

We join together in Presbyterial Councils to do the same on a wider basis.

4.8.4 The problem is that the issues that face Guilds locally are reflected in some cases at Council level.

4.8.5 Other issues that affect the role of Presbyterial Council are:

Historic patterns which have been left behind by Presbytery boundary changes in some places

Perhaps a loss of identity as the emphasis can be seen on the national and local rather than on the middle "layer", resulting in a lessening of the sense of purpose of the Councils.

Again, difficulty in finding leaders and office bearers

4.8.6 We currently have 63 Councils listed as operating in our database.

We have 47 Presbyteries in Scotland and England.

This means that there is a disconnection between the two, which can have implications for reporting and for the relationship between a Presbytery and its Guilds.

4.8.7 Equally, it can be argued that there is an option for us to have groupings of Councils to allow sharing of ideas, events and resources.

4.8.8 If we take this issues alongside the others listed above and the reducing numbers of Guilds and members, then perhaps we are at a stage when we need to think seriously about the numbers of Councils we are operating, again looking at how we can reduce the pressure on those running them.

4.8.9 Furthermore, we can look at the role of the Council and give it more clarity and purpose in the expectation that we can increase enthusiasm for people to be involved.

4.8.10 Clearly, there is a balance to be struck between the local knowledge required of a Council and it being large enough to be effective.

4.8.11 Proposals

It is proposed that we look at a series of options, some of which are complementary and some mutually exclusive:

- **We review the number of Councils in the light of the membership statistics and changing Presbyterial boundaries**

- **We explore the possibility of reducing the number of Councils to create a more regional than Presbyterian structure**
- **That we re-examine the role of the Council, particularly regarding the devolution of remits and enabling them to have a support and servicing role rather than a business focus**
- **That we look to have a regular pattern of "maxi-rallies" to offer an accessible and motivational event for Guild members, these to offer opportunity for the dissemination of resources and information**
- **We review the roles of Educational Representatives and other offices within Councils alongside national reviews as listed below**

4.9 Nationally

4.9.1 As has been said earlier, the Guild is a movement. Its national existence is much more than a series of bureaucratic forms and committees. Rather, it is an organic entity which allows the Guild to have a voice in the national church, in councils and committees and on issues within the wider society, recent examples being human trafficking and domestic abuse. Similarly, our partnership with the National Youth Assembly and emerging partnerships with Crossreach demonstrate how the collective nature of the Guild can be brought to bear across a wide agenda.

4.9.2 The Guild is not an exclusively female organisation, but it does offer a voice to the women of the church as it always has.

4.9.3 It is also now in a place where it can look to encourage participation by men rather than just recognise that it is open to them to join.

4.9.4 Nationally, the Guild's biggest challenge has been the changing environment in which it finds itself. In church terms this has most clearly been the result of women being welcomed as ministers and elders. These changes have diluted this need for the Guild.

4.9.5 As at local and regional level, we therefore experience a lessening of confidence and identity that tend to result in defensive responses...a turning inwards and protecting what we know.

4.9.6 We also suffer from an acceptance of other people's views of who we are and what we can be. If stereotypes are presented often enough it is easy, even inevitable, that we begin to believe them.

4.9.7 The role of the National Guild is:

- To support the work of the local and regional groups through advice and resources
- To encourage a feeling of belonging to something bigger than the local group
- To co-ordinate major events and initiatives, not least the Project Partnership scheme
- To represent the Guild within the national structures of the Church of Scotland
- To act as a conduit for the exchange of information and ideas and good practice
- To connect with people in other places, both at home and abroad, who share our interests
- To represent the Guild (and often the Church of Scotland) on external groups

4.9.8 The challenge is always one of communication...how to stay close to so many groups and individuals and to be a useful and inspirational support to them.

4.9.9 Proposals

To better fulfil the remit of the National Guild, it is proposed that we:

- **Develop and enhance our communications processes in the ways outlined earlier in this paper**
- **Review our financial processes that we have in place, including payment for events, speakers and resources**

- Review the role of the National Executive in the workings of the Guild to ensure that it is an effective place of dialogue between Councils and the Leadership team
- Aspire to having a system of regional support remits, either on a paid or voluntary basis. These to provide accessible contact and practical support to the Guilds at the regional and local levels
- Review the role of Educational Representatives, Theme and Topic Days and other relevant roles and concepts
- Review the format, title and structure of the annual meeting to include local inputs as well as national ones and to better reflect the nature of the event
- Develop membership services to offer added value to membership, to include events, interest groups and member benefits
- Offer regular maxi-rally events as described in the section on regional Guild
- Hold a conference on the place of men in the Guild and seek to develop a particular piece of national work/initiative to encourage this

5. Branding

5.1 One of the biggest, perhaps the biggest, issues facing the Guild is one of image.

- People have a view of what the Guild is which does not reflect so much of the amazing work that we do:
- The pastoral role the Guild plays towards its members
- The local activity in congregations that happens because of the Guild
- The learning and faith development that takes place within the Guild
- The work of the Project Partnership scheme
- To take a leading role in bringing issues of concern to the notice of the whole Church of Scotland

5.2 If we are to appeal to a wider group of people and encourage more involvement, then we need to overcome these established views.

5.3 That means an exercise in marketing and publicity which demonstrates the breadth and depth of the Guild.

5.4 It has been suggested that the name of the organisation is itself a barrier to those outside it and that may well be the case. However, there is a very strong and valid view that says the Guild is who we are...that the many thousands of members within it firmly identify themselves as members of the "Guild". Indeed, the change of the name was a suggestion in the major review of the Woman's Guild in 1997 and such was the feeling at the time that the review agreed that changing to the Church of Scotland Guild to reflect the acceptance of men into membership was change enough.

5.5 There is no current suggestion that the name of the organisation should change.

5.6 However, there do exist some groups who have adopted a different name at a local level whilst remaining within the Guild "family".

5.7 Perhaps this offers a way forward in which the on-going membership and their expectations can be complemented by those of new members.

5.8 Beyond the name, there are many other areas in which "branding" can be addressed.

These include:

- The advertising of Guild events and meetings
- The presentation of resources
- The profile we have within the Church and elsewhere
- The ways in which people can join and attend
- Relationships with other groups
- Technical but significant things such as logos and the wording of our aim

5.9 Proposals

It is proposed that:

- The Guild looks to a major recruitment and renewal drive within the Church, including those places where no Guild currently exists
- Open meetings and information sessions to be offered locally and at General Assembly
- Emphasis is given to informing men that they can be part of the Guild
- The design and delivery of resources is refreshed to make them more interesting and appealing
- Communications are developed to increase the profile and reach of the Guild
- Recognise that local groups may want to adopt a local name for a group while remaining affiliated to the Guild...("XXXX group"...part of the Church of Scotland Guild)
- Programmes and syllabi are refreshed to encourage new membership...including circulating these to non-members

Action Plan and Timeline

A. Overall targets

- Slow the reduction in branch numbers to 1% per annum within three years, 0% in five years by:
 - *Developing support and advice services through National Executive, Presbyterial Councils, staff, and ambassadors, eg, former national leaders of the Guild and other supporters of the movement*
 - *Modelling new ways of forming and running Guilds*
- Slow the reduction in membership to 1% in three years and aim to increase by 1% in five years.
 - *Using all opportunities such as Guild week to feature a recruitment drive*

- *Building on the work of the Project Partnership Scheme to encourage new, active involvement*
- *Increased circulation and regularity of Guild newsletters and social media blogs*

• Increase the number of men amongst the membership to 1000 within five years

- *Develop a focus for the place of men in the Guild, eg a foreign connection*
- *Introduce and develop the "Men's Shed" idea to Scotland*
- *Aim to have at least one man on each Presbyterial Council and four on National Executive*
- *Include men's section in newsletters*
- *Using Guild week to feature a recruitment drive*
- *Encourage existing men's groups to become affiliated Guild groups*

B. Communications

1. The development of the Guild web presence, either within the Church of Scotland site or on an independent platform, this to include access on-line to Guild published resources (April 15)

- *Work with appropriate Church of Scotland Departments to facilitate changes*
- *Refresh the general appearance of the website and advertise it across all networks*
- *Develop the website as a major area of communication and dialogue as per the points below*

2. The development of an e-newsletter (April 15)

- *Meet with Church of Scotland Communications department to discuss, develop and implement this resource, including format, management, editing and timing*

- *Meet with other departments of the Church of Scotland to explore their experience of such newsletter*

3. Building further towards "paperless" agendas and minutes (On-going, in place April 17)

- *Establish electronic communication of papers as the norm, with processes in place to support those who require "hard-copy" materials*

4. On-line ordering of goods and resources (possibly including on-line payment) (Dec 15)

5. Electronic forms for statistical returns, event registration, etc (Dec 15)

- *Trial programme of this undertaken with ten Presbyterial Councils and their Guilds, these to be self-selecting*
- *"Roll out" to all Councils and Groups for session 2015-16*

6. The development of blogs with the opportunity for comment and the exchange of ideas/good practice (April 15)

- *Begin with Convener and/or General Secretary*

7. The establishment of special interest forums for members to link with each other, initially promoted and supported at Presbyterial Council level (Dec 15)

- *These to be either online discussion-based groups or social groups which are self-managed. Examples to include book groups, sports groups, cultural interest groups*

8. The development of the use of social media to help with the exchange of information and to support such elements of our work as Guild week (On-going, in place April 17)

- *Sharing of resources and ideas*
- *Exchange of good practice*
- *Mutual support*

9. Use of online and conference call meetings to reduce costs and to extend access (Dec 15)

- *Begin with national leadership team having one meeting in session 15-16 in this way*
- *Develop strategy for those who are unable to be involved in such meetings (see below)*

10. The development of a system of local contacts able to access such information and facilities and to make the content of these available to those unable to access it themselves (April 16)

- *Seek volunteers to pilot and explore this way of working*

C. Local Issues

11. Develop resources that illustrate different ways in which local Guilds can be organised (Dec 15)

- *Use people who have introduced new approaches to disseminate their practice and experience*
- *Use of maxi-rallies and other speaking invitations to promote innovative approaches*

Use of online forums to promote these ideas

12. Develop dialogue with Ministers, in training and in service, to inform them of the value of having a Guild group (On-going, in place April 17)

- *Dialogue with Ministries Council to explore routes by which this can happen*
- *Invite ministers and parish workers to be included in e-newsletter circulation*

13. Encourage Guilds to work together, even amalgamate, where that allows the sharing of resources

**(On-going, in place
April 17)**

- *As per 11, above*

14. Find ways of supporting Guilds from the regional and national levels, an area that needs to be addressed in terms of the Presbyterial Councils and the National structures (On-going, in place April 17)

- *Explore options for staff and/or elected members being contacts for regions and Guilds within regions*
- *Refresh and/or affirm the role of Presbyterial Councils in this*
- *Review the role of Educational Representatives to allow them to be Resource or Theme Representatives*
- *Review representation at national level*

15. Use publicity and marketing to encourage new people to see a place for them in the Guild (On-going, in place April 17)

- *Use of all platforms to raise the profile of the Guild and to challenge stereotypes*
- *Local meetings or presentations to promote Guild membership and participation*
- *Produce a DVD and/or Powerpoint presentation on the life and work of the Guild, this to be reviewed annually*

D. Regional Issues

16. Review the number of Councils in the light of the membership statistics and changing Presbyterial boundaries (April 16)

- *Undertake a broad consultation with Councils to assess the variety of needs, expectations and issues*
- *Recognise the geographical issues that may restrict the options*

- *Encourage neighbouring Councils to work collaboratively*

17. We explore the possibility of significantly reducing the number of Councils to create a more regional than Presbyterial structure (April 16)

- *This idea to be addressed in parallel with 16, above*

18. That we re-examine the role of the Council, particularly regarding the devolution of remits and enabling them to have a support and servicing role rather than a business focus (Dec 15)

- *This idea to be addressed in parallel with 16, above*

19. That we look to have a regular pattern of "maxi-rallies" to offer an accessible and motivational event for Guild members (April 15)

- *Two maxi-rallies to be held each session, in autumn and spring*

E. National Issues

20. Develop and enhance our communications processes to make maximum benefit of electronic options (On-going, in place April 17)

- *Regular e-news letters*
- *Blogs and forums*
- *Electronic communication of meeting papers*
- *Electronic forms for conference registration, admin and financial returns, etc*

21. Review the financial processes that we have in place, including payment for events, speakers and resources (Dec 15)

- *Undertake a comprehensive review of the financial model operated in the Guild, including capitation fees, Council dues, conference fees*
- *Review the operation of the Guild Initiative Fund*

- *Enter discussions with "Go for it" and other sources of funding to explore possible Guild innovations and funding for these*

22. Review the role of the National Executive in the workings of the Guild to ensure that it is an effective place of dialogue between Councils and the Leadership team (Dec 15)

- *Further develop current structure to ensure the Executive is a place of discussion and motivation rather than a technical business meeting*
- *Develop training and induction process for new members to help them fulfil their role most effectively*
- *Consider moving to a pattern of National Council with a smaller group operating as the "Executive", perhaps in a cabinet model with Committee Conveners meeting to develop policy*
- *Circulate a digest of the Executive quickly to the wider membership*

23. Aspire to having a system of regional support remits, either on a paid or voluntary basis. (April 16)

- *In the light of issues such as difficulty in finding leaders and office-bearers, we look to have staff available to support groups and councils*
- *Use reserve funding to undertake a three year trial scheme, with evaluation of the scheme based on membership sustainability and feedback from local groups and councils*
- *Explore the establishment of a training and support programme for office-bearers*

24. Review the role of Educational Representatives, Theme and Topic Days and other relevant roles and concepts (April 15)

- *Recognising that Educational Representatives are often under-used and often unsure of their role,*

redefine that role to a clearer one of Theme Representative

- *Discontinue the present Theme and Topic Days and divert funding to support the work of the Theme/Resource Representatives*
- *Promote resources through these Reps and through the enhanced communications options described elsewhere in this document*

25. Review the format, name and structure of the annual meeting to include local inputs as well as national ones and to better reflect the nature of the event (April 15)

- *Rename the meeting to reflect its nature as a celebration of the Guild*
- *Devote one section of the meeting to local news and celebration of local groups*
- *Consider a light-hearted, but positive "awards" section with such as "Guild of the Year", "Outstanding Service", "Breaking the Mould" headings*

26. Develop membership services to offer added value to membership, to include events, interest groups and member benefits (On-going, in place April 17)

- *See 7, above*

27. Organise 2/3 "maxi-rally" events annually (April 15)

- *See 19, above*

28. Hold a conference on the place of men in the Guild and seek to develop a particular piece of national work/ initiative to encourage this (April 15)

- *Conference to look at the experience of men in the Guild, how to encourage others to join, to give a focus to their work and to look at how Guild groups can design syllabi to reflect mixed membership*

F. Branding

29. The Guild looks to a major recruitment and renewal drive within the Church, including those places where no Guild currently exists (April 16)

- *Promotional material published, including printed, online and video resources*
- *Widely publicised events held in up to six locations and at times suited to different lifestyles, eg evening and weekend options as outlined in 31-36, below*

30. Open meetings and information sessions to be offered locally and at General Assembly (April 16)

31. Emphasis given to informing men that they can be part of the Guild and explore ways of supporting and focussing their membership (April 15) (See 28, above)

32. The design and delivery of resources is refreshed to make them more interesting and appealing (Dec 15)

33. Communications are developed to increase the profile and reach of the Guild (On-going, in place April 17)

34. Recognise that local groups may want to adopt a local name for a group while remaining affiliated to the Guild (On-going, in place April 17)

35. The content, planning and delivery of programmes and syllabi to be refreshed to encourage new membership...including circulating these to non-members (On-going, in place April 17)

36. Commission a new logo for the Guild to accompany a re-launch of the organisation (April 17)

37. Consider the wording of the aim of the Guild (April 17)

MINUTES OF THE APPEAL HEARINGS BEFORE THE APPEALS COMMITTEE OF THE COMMISSION OF ASSEMBLY UNDER THE APPEALS ACT (ACT I 2014)

IN THE MATTER OF AN APPEAL AND REQUEST FOR DETERMINATION
BY THE KIRK SESSION OF ST COLUMBA GAELIC CHURCH
AGAINST A DECISION OF THE PRESBYTERY OF GLASGOW
AND

IN THE MATTER OF AN APPEAL AND REQUEST FOR DETERMINATION
BY THE KIRK SESSION OF IRVINE: MURE CHURCH
AGAINST A DECISION OF THE PRESBYTERY OF IRVINE AND KILMARNOCK
HELD AT 121 GEORGE STREET, EDINBURGH ON FRIDAY 24 APRIL 2015 AT 10AM

Sederunt:

Miss Carole Hope, Convener of the Appeals Committee of the Commission of Assembly

The Rev W Peter Graham, Vice-Convener of the Appeals Committee of the Commission of Assembly

Ms Laura Dunlop QC, Procurator

Ms Mary Macleod, Depute Solicitor

The Rev Dr George J Whyte, Acting Principal Clerk

Ms Christine Paterson, Legal and Learning Resources Officer

And seventeen members of the Appeals Committee of the Commission of Assembly as per the Sederunt Book

The sitting of the Appeals Committee of the Commission of Assembly ("the Committee") was opened with prayer.

GLASGOW: ST COLUMBA'S

Parties were called:

For the Appellants:

Mr Eoghainn MacLean, Advocate

Mr Duncan Mitchell, Session Clerk

For the Presbytery of Glasgow:

The Very Rev Bill Hewitt, Presbytery Clerk

The Rev Stuart Smith, former Moderator of the Presbytery of Glasgow

Mr Tony Ireland, former Convener of the Buildings Committee of the Presbytery of Glasgow

In terms of Rule 8 of the Rules of Procedure set out in Schedule 2 to the Appeals Act (Act I 2014) ("the Act"):

- each Party made comment supplementary to their Written Argument;
- each Party was given the opportunity to make response to the Written Argument lodged by the other Party; and
- each Party answered points raised by members of the Committee.

Parties were removed.

After discussion the Committee upheld the Appeal to the extent that:

- (1) The Committee instructs the Presbytery to suspend the section of the Presbytery Plan insofar as it relates to the congregation of St Columba Gaelic;
- (2) The Committee instructs the Presbytery and the Kirk Session of St Columba Gaelic to negotiate a new

section of Presbytery Plan by 30 June 2016. Such section of the Plan is to be based on a mission plan for the congregation which will address the future of buildings. If such a mission plan does include the continued use of the current church buildings, fully costed and fully funded proposals for the repair and ongoing maintenance of the buildings shall also be set out;

- (3) If such a section of the Plan using the current church buildings cannot be funded, the Committee instructs the Presbytery to bring forward by 31 December 2016 a section of the Plan with appropriate proposals for readjustment of the charge.

Parties were recalled.

This decision of the Committee was read over by the Convener. The Convener stated that in arriving at its decision, the Committee agreed that there was a denial of legitimate expectation but the Committee did not agree that the Presbytery proceeded on the basis of an incorrect material fact. The Convener also confirmed that the decision was taken unanimously by the Committee.

The sitting of the Committee was suspended at 1.40pm.

The Committee reconvened at 2.30pm.

By prior agreement reached at the Appeal Management Hearing, the Procurator did not attend.

IRVINE: MURE

Parties were called:

For the Appellants:

Mr James Anderson, Session Clerk

Mr Derrick Allison

Mr Fraser Cooper

For the Presbytery of Irvine and Kilmarnock:

Mr Steuart Dey, Presbytery Clerk

Rev Colin Strong, Appraisal Convener

Mr Dey sought permission to submit a late paper and this was agreed to by the Appellants and the Committee.

In terms of Rule 8 of the Rules of Procedure set out in Schedule 2 to the Act:

- each Party made comment supplementary to their Written Argument;
- each Party was given the opportunity to make response to the Written Argument lodged by the other Party; and
- each Party answered points raised by members of the Committee.

Parties were removed.

The Committee agreed to uphold the appeal on the ground that there had been a material irregularity of process inasmuch as the Presbytery has failed to demonstrate that it followed its own criteria in reaching a decision regarding the future of Irvine: Mure.

The Committee agreed to instruct the Presbytery to consider afresh the Plan for the Irvine area ensuring that all parties are fully consulted in the process and that the criteria both of the General Assembly and of the Presbytery are demonstrably followed.

Parties were recalled.

This decision of the Committee was read over by the Convener. The Convener confirmed that the decision was taken unanimously by the Committee. The Convener stated that in arriving at its decision the Committee was making no comment on the merits or otherwise of the proposed linkage.

The Hearing was closed with the Benediction at 4.15pm.

**MINUTES OF THE APPEAL HEARING
BEFORE THE APPEALS COMMITTEE OF THE COMMISSION OF ASSEMBLY
UNDER THE APPEALS ACT (ACT I 2014)
IN THE MATTER OF AN APPEAL BY THE KIRK SESSION OF
SHETTLESTON OLD CHURCH AGAINST A DECISION OF THE PRESBYTERY OF GLASGOW
HELD AT PALMERSTON PLACE CHURCH, PALMERSTON PLACE, EDINBURGH ON
THURSDAY 30 APRIL 2015 AT 9.50AM**

Sederunt:

Miss Carole Hope, Convener of the Appeals Committee of the Commission of Assembly

The Rev W Peter Graham, Vice-Convener of the Appeals Committee of the Commission of Assembly

Mrs Janette Wilson, Solicitor to the Church

The Rev Dr George J Whyte, Acting Principal Clerk

Ms Christine Paterson, Legal and Learning Resources Officer

And nineteen members of the Appeals Committee of the Commission of Assembly as per the Sederunt Book

The Hearing before the Appeals Committee of the Commission of Assembly ("the Committee") was opened with prayer.

Parties were called:

For the Appellants:

Ms Susan Waller, Elder

Miss Sheilah Bond, Session Clerk

The Rev Dr Alistair May, Interim Moderator

Ms Marjorie MacDonald, Elder

For the Presbytery of Glasgow:

The Rev Stuart Smith, former Moderator of the Presbytery of Glasgow

Mr Tony Ireland, former Convener of the Buildings Committee of the Presbytery of Glasgow

Ms Fiona Crawford, Strategy Officer

In terms of Rule 8 of the Rules of Procedure set out in Schedule 2 to the Appeals Act (Act I 2014) ("the Act"):

- each Party made comment supplementary to their Written Argument;
- each Party was given the opportunity to make response to the Written Argument lodged by the other Party; and
- each Party answered points raised by members of the Committee.

Parties were removed.

After discussion the Committee decided to dismiss the Appeal and to confirm the building categorisation 3 in the Presbytery Plan.

Parties were recalled.

This decision of the Committee was read over by the Convener. The Convener stated that, in arriving at its decision, the Committee found that there had been no error in Church Law. The Convener confirmed that the decision of the Committee was made by a majority of 15-3. The Convener stated that the Committee commended the congregation for their work and witness and encouraged the Presbytery to support the future united congregation in their continuing care of church and community organisations.

The Hearing was closed with the Benediction at 11.40am.

MINISTRIES APPEAL PANEL – MAY 2015

At Edinburgh, and within the Church Offices, 121 George Street, the sixth day of May 2015 the Ministries Appeal Panel met and was duly constituted with prayer.

Sederunt: Rev Bruce McNicol (Convener), Miss Carole Hope (Vice-Convener), Rev Jennifer Macrae, Very Rev David Arnott and Mr Robin Stimpson.

In attendance: The Acting Principal Clerk.

The Ministries Appeal Panel took up consideration of the Appeal of Mr Junsoo Park in terms of Act IX, 2002 section 12 against the decision of the Assessment Conference of the Ministries Council not to admit him as a Minister of the Church of Scotland.

Mr Park appeared for himself.

There appeared for the Ministries Council the Rev Dr Marjory McLean (Vice-Convener) and the Rev Dr Martin Scott (Council Secretary).

Parties were heard.

Questions were asked

Parties were removed.

Following deliberation the Ministries Appeal Panel resolved unanimously to dismiss the Appeal and uphold the decision of the Assessment Conference not to admit him as a Minister of the Church of Scotland. Parties were recalled and judgement intimated.

The Panel took up consideration of the Appeal of Ms Eleanor Mair against the decision of the Ministries Council and the Presbytery of Dundee to end her candidature.

Mr Arnott declared a conflict of interest and left the meeting.

The Panel noted that the Ministries Council and Ms Mair had agreed a Joint Motion for consideration by the Panel.

As set out in the Joint Motion the Panel agreed to:-

1. Recall the decision of the Ministries Council Hearing of 22 January 2015.
2. Substitute for that decision the following judgement: "The candidature of Ms Eleanor Mair is terminated, with effect from 22 January 2015, following a complaint made in terms of s.23 of the Selection and Training for Full-Time Ministry Act (as amended) 2004".
3. Instruct the Ministries Council and the Presbytery of Dundee to minute that the finding of Gross Misconduct has been recalled, and that any future reference to the termination of Ms Mair's candidature, by either body, should be worded only in terms of section 2 above.
4. Permit Ms Mair to withdraw all other grounds of her Appeal.
5. Instruct the Clerk to send an extract minute to the Ministries Council and the Presbytery of Dundee.

The meeting was closed with prayer.

BRUCE McNICOL, *Convener*
GEORGE J WHYTE, *Clerk*

SUPPLEMENTARY REPORT OF THE MINISTRIES COUNCIL MAY 2015 PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Pass an Act amending Act IX 2002 on Admission and Re-Admission of Ministers (as amended) as set out in the Appendix.

REPORT

1. It is the practice of the Church to ensure that there are clear parameters for the hearing of appeals in relation to cases. This applies to the work of the Ministries Council in relation particularly to the selection and training of candidates for the various ministries of the Church. While section 6(6) of Act X 2004 on the Selection and Training for Full-Time Ministry lists the grounds for appeal, this is not the case in some other key instruments. A recent review of Act IX 2002 on the Admission and Re-Admission of Ministers revealed that no limitation of grounds of appeal is present in that Act as it stands.

2. In the light of this, the Ministries Council presents a simple amendment to Act IX 2002 which limits the grounds of appeal to those already agreed by the General Assembly as appropriate to the parallel Act X 2004. The Council believes that this will offer both clarity in dealing with appeals and consistency across the selection procedures which the Council conducts on behalf of the Church.

In the name of the Council

Neil Dougall, *Convener*
Colin Brough, *Vice-Convener*

Neil Glover, *Vice-Convener*
Marjory MacLean, *Vice-Convener*
Derek Pope, *Vice-Convener*
Martin Scott, *Secretary*

APPENDIX

ACT AMENDING THE ADMISSION AND RE-ADMISSION OF MINISTERS ACT (Act IX 2002)

Edinburgh, XX May 2015, Session XX

The General Assembly hereby enact and ordain that the Admission and Re-Admission of Ministers Act (Act IX 2002), as amended, shall be further amended as follows:

1. *In section 12 add a new sentence at the end as follows:*

An appeal can only be brought on one or more of the following grounds: (a) that in the course of the Admissions or Readmissions procedure there were irregularities in the process, (b) that the final decision was influenced by incorrect material fact, or (c) that the Committee acted contrary to the principles of natural justice.

AMENDMENTS TO VOLUME OF REPORTS

On page 1/2 of the Volume of Reports, within the **Report of the Assembly Arrangements Committee**, in section 3 'Presbytery Representation', the final phrase should read *"...and the total number of Commissions is made up as follows: 356 Ministers, 356 Elders and 29 Deacons"*.

The following statistics are in addition to those printed in Appendix C of the **Report of the Legal Questions Committee** (p6/10 of the Volume of Reports).

All Presbyteries - Congregational Statistical Return On Roll as at 31st December 2014

PRESBYTERIES	Number of Congregations	Children 17 and under	People 18+ not on Roll	Children receiving Communion
Aberdeen	36	1,820	257	142
Abernethy	10	-	-	-
Angus	34	2,154	161	85
Annandale and Eskdale	20	448	100	22
Ardrossan	26	1,010	129	24
Argyll	60	575	207	48
Ayr	49	2,281	226	38
Buchan	36	959	80	7
Caithness	13	37	41	4
Dumbarton	34	1,475	405	70
Dumfries and Kirkcudbright	33	635	154	16
Dundee	35	1,513	257	35
Dunfermline	24	961	369	81
Dunkeld and Meigle	21	556	126	9
Duns	21	198	127	4
Edinburgh	82	4,416	1,383	481
England	9	119	62	17
Falkirk	36	2,410	220	102
Glasgow	135	10,200	1,626	382
Gordon	29	987	348	80
Greenock and Paisley	50	4,498	368	222
Hamilton	78	6,882	751	174

PRESBYTERIES	Number of Congregations	Children 17 and under	People 18+ not on Roll	Children receiving Communion
Inverness	25	824	940	39
Irvine and Kilmarnock	26	1,704	404	115
Jedburgh	16	477	61	43
Kincardine and Deeside	20	872	120	31
Kirkcaldy	25	843	136	121
Lanark	22	1,423	217	114
Lewis	11	332	967	1
Lochaber	15	208	130	-
Lochcarron-Skye	9	171	627	10
Lothian	47	1,471	559	164
Melrose and Peebles	24	421	239	27
Moray	31	683	301	100
Orkney	20	-	-	-
Perth	35	1,193	242	93
Ross	21	364	1,632	1
Shetland	14	130	94	-
St Andrews	35	372	170	10
Stirling	46	1,810	523	87
Sutherland	14	160	375	9
Uist	6	24	141	-
West Lothian	26	2,059	300	110
Wigtown and Stranraer	20	432	67	3
Totals	1,379	60,107	15,642	3,121

On page 10/9 of the Volume of Reports, within the **Report of the Committee on Ecumenical Relations**, in section 6.6, delete "*submitted*".

The following is a corrected Proposed Deliverance of the **Church of Scotland Guild**. The version in print in the volume of Reports (18/1) omitted section 1 shown here.

CHURCH OF SCOTLAND GUILD

MAY 2015

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Wish the Guild well as it enters a new three year strategy entitled "Be Bold, Be Strong!" (*Section 1.1*)
3. Congratulate the Guild on the success of the Project Partnership Scheme over the 2012-15 period. (*Section 5 and Appendix IV*)
4. Offer prayerful support to the Guild and its new Partnership Projects in the three years 2015-18. (*Section 5.4*)
5. Welcome the on-going work of the Guild in many areas of the Church's work. (*Section 7*)



Living STONES



DELIVERANCES

The Church of Scotland
General Assembly 2015

ASSEMBLY ARRANGEMENTS COMMITTEE

The General Assembly:

1. Receive the Report.
2. Approve the Order of Business for the first two days.
3. Appoint Mr Roy Pinkerton to index the verbatim record.
4. Invite commissioners to submit to the first meeting of the Business Committee nominees for consideration to serve on the Selection Committee.
5. Instruct the Committee to consider arrangements for the electronic distribution of the volume of Assembly Reports and to bring a report to the 2016 General Assembly.
6. Instruct the Committee to make Long Service Certificates available for presentation to elders and others for thirty years' service and then at ten year intervals beyond thirty years' service.
7. Appoint the Rev John Cowie to be the Church of Scotland representative on The Esdaile Trust and the Rev Moira McDonald to be the Church of Scotland representative on The Society for the Benefit of the Sons and Daughters of the Clergy of the Church of Scotland.

SCOTTISH BIBLE SOCIETY

8. Urge the Scottish Bible Society to pursue its current efforts highlighting the Bible's key role in building healthy churches and communities.
9. Support the Society in its desire to work in partnership with congregations to improve Bible engagement and its application to everyday life.
10. Endorse the Society in its efforts to encourage confidence in the gospel and in providing Scripture resources for mission purposes.
11. Commend the Society's global outreach to the generosity of congregations and members.
12. Appoint Rev Sandy Gunn and Rev Dr Norman Maciver to the Scottish Bible Society's Council of Church Representatives.

GEORGE J WHYTE
CI 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
CI Eccl Scot

RETURNS TO OVERTURES

The General Assembly:

1. Receive the Report.
2. Convert into a Standing Law of the Church the Ministers and Deacons in Civil Partnerships Overture as amended, as printed in Appendix B.
3. Pass an Act amending Act VIII, 2003 on Vacancy Procedure (as amended) as set out in Appendix 2 of the Report of the Ministries Council.
4. Agree that the Joint Report received from the Theological Forum and the Legal Questions Committee regarding the effect of the introduction of same sex marriage on the provisions of the Overture should be presented directly to the General Assembly at an appropriate point in the business by the Convener of the Theological Forum.

GEORGE J WHYTE
Cl Eccl Scot

LEGAL QUESTIONS COMMITTEE

The General Assembly:

1. Receive the Report.
2. Insert a new Standing Order 83 and re-number subsequent Standing Orders accordingly.
3. Delete the existing Standing Order 111(25) and substitute a new Standing Order 111(25).
4. Pass an Act amending the Discipline of Ministry Act (Act III 2001) as set out in Appendix A.
5. Delete the existing Standing Order 111(8) and substitute a new Standing Order 111(8).
6. Note that the minimum period of notice required of intention to marry is now at least 28 clear days.
7. Instruct the Committee, in consultation with the Law Department and the Stewardship and Finance Department, to consider the purpose and timing of a congregation's Stated Annual Meeting and report to the General Assembly of 2016.
8. Amend Standing Order 33 1.(b) as set out in the Report and dispense with the observance of Standing Order 33 1.(b) in so far as it requires one week's notice of the name(s) of the Corresponding Member(s) appointed by The Church of Scotland Pension Trustees.
9. Urge Kirk Sessions and Presbyteries to ensure that whenever possible a notice of removal is sent when a Certificate of Transference is issued.

GEORGE J WHYTE
Cl Eccl Scot

JOINT REPORT ON THE SOLEMNISATION OF MARRIAGE

The General Assembly:

1. Receive the Report.

GEORGE J WHYTE
Cl Eccl Scot

COUNCIL OF ASSEMBLY

The General Assembly:

1. Receive the Report and Supplementary Report.
2. Commend Presbyteries and their congregations for their continuing engagement with the National Stewardship Programme.
3. Urge Presbyteries and congregations to continue their involvement in the three year cycle (Time, Gifts, Money) of the National Stewardship Programme and encourage them to utilise the advice and expertise of the Stewardship Consultants.
4. Note progress of the Joint Working Group on Strategic Funding and Resource Allocation, endorse the direction of travel and invite Presbyteries to fully discuss the challenges outlined in 4.2.4 and send their responses to the Convener of the Joint Working Group before 31 December 2015, and note the Council's intention to report more fully in 2016.
5. Instruct the Joint Working Group on Strategic Funding and Resource Allocation to give consideration to ways in which payments for pastoral services (eg funerals) paid locally to those not in receipt of a stipend may be met by a reallocation of funds towards Presbyteries rather than being met by congregations and investigate ways in which the issue of Ministries and Mission allocations to congregations in long term vacancies can be addressed.
6. Note the discussions on the future format of the Yearbook.
7. Approve changes to the membership and remit of the Committee on Church Art and Architecture.
8. Approve a change to the membership of the Audit Committee.
9. Approve the total to be contributed by congregations in 2016 of L46,055,000, based on the projection of congregational income for 2016, and its disposition among local congregational expenditure, the Parish Ministries Fund and the Mission and Renewal Fund.
10. Note the Council's proposal to increase the total available for Presbyteries to allocate to individual congregations and for other local purposes from 4% to 5% of the total Ministries and Mission contributions for 2016.
11. Note the indicative budget for 2016, the five year rolling budget for 2016 – 2020, the summary of operating results for 2014 and the analysis of 2013 congregational accounts.
12. Note the welcome effect of the expansion of the Gift Aid Small Donations Scheme in 2016.
13. Receive the 2014 Report and Accounts of the Unincorporated Councils and Committees of the General Assembly.
14. Note the appointment from 27 June 2015 of Anne Frances Macintosh as Acting General Treasurer and confer upon the said Anne Frances Macintosh, Acting General Treasurer of the Church, full power to discharge all legacies, bequests or donations which may have been or may be left, bequeathed or made to the Church of Scotland, or any of the Schemes, Councils, Committees or agencies thereof, or which may have been or may be left, bequeathed or made to the United

Free Church of Scotland or to any of the Schemes, Boards or Committees or agencies thereof and which in terms of the Agreement with the continuing United Free Church of Scotland fall to the Church of Scotland or its Schemes, Councils, Committees or agencies, and to sign all Discharges, Agreements, Indemnities, Undertakings, and other Deeds which may be necessary in connection therewith.

15. Instruct the Council, in consultation with the Central Services Committee and other appropriate Councils and Committees, to report to the General Assembly of 2016 on the future of the Church Office buildings at 121 George Street, Edinburgh.

GEORGE J WHYTE
Cl Eccl Scot

WORLD MISSION COUNCIL

The General Assembly:

1. Receive the Report.
2. Give thanks for the life and witness of Mission Partners who have died, acknowledge with gratitude those who have completed their period of service overseas, and uphold in prayer all who continue to serve.
3. Encourage congregations to read and study the report, use the worship service and resources, and learn more about the life of the churches in other parts of the world, 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.
5. Congratulate The Vine Trust on their 30th anniversary as an overseas development agency serving some of the poorest people in South America and Africa.
6. Instruct the Council to seek appropriately trained mediators to work with the Presbyterian Church of South Sudan in addressing the issues of post-conflict rebuilding and reconciliation.
7. Instruct the Council to engage with the Church and Society Council and Christian Aid in organising a partner consultation on Climate Change in 2016.
8. Instruct the Council to engage with, support, and promote the work of Christian Aid in its 70th anniversary year.
9. Encourage continued participation in working with the Scottish Churches Anti-Human Trafficking Group, the Church and Society Council, and overseas partners to raise awareness in the Church of Scotland and amongst the people of Scotland of the effects of human trafficking, and encourage action to combat it.
10. Continue to pray for and support minority communities, especially Christians, as they face extremism, and other challenges to personal, family and community wellbeing, on a daily basis and instruct the Council to express, at every opportunity, loving and prayerful solidarity with churches whose members have suffered martyrdom in recent times.
11. Note with satisfaction the continuing progress towards freedom and democracy in Myanmar while expressing concern about current and proposed laws which restrict eligibility to stand as a presidential candidate in the election this year and so debarring Aung San Sui Kyi from doing so.
12. Noting with concern proposed new laws in Myanmar limiting the right to religious freedom particularly in respect of inter-faith marriage and conversions to a different religion, instruct the Council to support the Presbyterian Church of Myanmar, in appropriate ways, in its opposition to such laws and in its continuing work of Christian evangelism.

13. Encourage any groups visiting the Middle East region, including Israel and occupied Palestine, to make contact with the Council for suggestions of partners and communities to visit.
14. Instruct the Council and the Church and Society Council to work together to encourage churches, congregations and individuals to become customers of Hadeel as a practical way of supporting the Palestinian economy and social enterprises.
15. Express deep and heartfelt sympathy for the people of Nepal following the devastating earthquakes; commend the work being done by the Nepali Christian community, especially our partner the United Mission to Nepal; give thanks for the support given already to the Christian Aid appeal, particularly through the Moderators' Munro Challenge; and instruct the Council to develop resources that will encourage congregations to commit their support to a three year initiative for the long term rebuilding of communities.
16. Support the Korean churches in their commitment to healing, reconciliation and peaceful reunification; and instruct the Council to work with Churches Together in Britain and Ireland (CTBI), and other partners, in supporting the healing of the historical wound of the Korean people.
17. Instruct the Council to continue its work supporting the National Christian Council of Sri Lanka in promoting peacebuilding and reconciliation.
18. Congratulate the Presbyterian Church of Taiwan on its 150th anniversary.
19. Encourage the Council to develop new fundraising strategies for the Church of Scotland HIV Programme whilst continuing to promote Souper Sunday for congregational use.
20. Encourage the Council to be open to new areas of partnership in areas of the world where it presently does not have living links, but where there are strategic opportunities.

GEORGE J WHYTE
CI Eccl Scot

ECUMENICAL RELATIONS COMMITTEE

The General Assembly:

1. Receive the Report.
2. Encourage Presbyteries and Kirk Sessions to take up the invitation of the World Council of Churches to join in a pilgrimage of justice and peace and to do so ecumenically, wherever possible.
3. Commend the action taken to explore continued relationships with the United Free Church following their steps taken to stand back from the Covenant.
4. Rejoice that the Church of England has formally recognised the Church of Scotland under their Ecumenical Relations Measure.
5. Approve the process used to respond to *The Church: Towards a Common Vision* and note the brief summary given in the Report.
6. Approve the delegates to Assemblies, Synods and Conferences of the other churches, as detailed in Appendix I.
7. Note the appointment of representatives to ecumenical bodies as detailed in Appendix II.

GEORGE J WHYTE
CI Eccl Scot

PANEL ON REVIEW AND REFORM

The General Assembly:

1. Receive the Report.
2. Note the desire expressed by Presbyteries to see local leadership developed to sustain congregations without an inducted parish minister as an alternative to instituting a further programme of unions and readjustments and
 - (a) affirm this as an approach to be developed further;
 - (b) affirm the previous instruction of the General Assembly to the Panel on Review and Reform to work in collaboration with Councils, Committees and Presbyteries, to consider the shape of new local church leadership roles which might be developed to sustain and build the Church in the future;
 - (c) instruct the Panel on Review and Reform to consider further the implications and sustainability of such an approach.
3. Instruct the Panel on Review and Reform, in consultation with other Councils and Committees as appropriate, to consider how strategic leadership can best be developed within local congregations, including the role which Kirk Sessions play in this regard.
4. Instruct the Panel to liaise with the Priority Areas Committee of the Ministries Council, recognising the work already done to use Asset Based Community Development methods, to uncover 'hidden treasures' and good practice which can be shared across the whole church.
5. Instruct the Panel on Review and Reform, working in collaboration with the Ministries and Mission and Discipleship Councils and the Council of Assembly, to secure adequate resources to support the pilot congregations in their development, as proposed in Section 1.7 of the Report.
6. Instruct the Panel on Review and Reform to conduct appropriate research on the work undertaken within the pilot congregations proposed in Section 1.7 of the Report and report its findings to the General Assembly of 2018 with an interim report in 2017.
7. Note the difficulty of creating a simple vision statement for the Church of Scotland, and
 - (a) affirm the current vision statement; and
 - (b) instruct the Panel to find ways of stimulating conversations about the vision of the Church at local, Presbytery and national level.
8. Encourage Presbyteries and Kirk Sessions to consider using consensus decision making and invite Presbyteries to review their Standing Orders to allow consensus decision making to take place as and when appropriate and instruct the Legal Questions Committee to consider how this may be achieved to result in effective and clear decisions and bring forward recommendations to a future General Assembly.
9. Instruct the Legal Questions Committee, in consultation with the General Trustees, the Ministries Council and the Central Properties Department, to review the processes used in arbitration in light of this report and particularly with reference to sections 3.2.2 (Procedural justice) and 3.4.5.1 (Arbitration) and report to the General Assembly of 2017.

GEORGE J WHYTE
CI Eccl Scot

CHURCH AND SOCIETY COUNCIL

The General Assembly:

1. Receive the Report.

Social Justice

2. Commend the report *Common Wealth? Sharing through tax and giving* to congregations and presbyteries for study and action, and instruct the Council to work with others, including the Stewardship Department, to facilitate engagement and discussion of these issues, with relevant resources, across the Church, and with ecumenical partners.
3. Instruct the Council to promote a national debate about tax, giving and wealth sharing in the context of economic and social inequalities and the transfer of fiscal and welfare responsibilities to the Scottish Parliament after May 2016.
4. Call upon Scottish and UK Governments to reform the tax system in order to promote the reduction of wealth and income inequality.
5. Instruct the Council to pursue the concerns in the report *Time to rethink benefit sanctions*.
6. Welcome the deepening relationship between the Council, the Priority Areas Committee of the Ministries Council and Faith in Community Scotland, and encourage the Council to continue to develop this in partnership.

Climate Justice

7. Welcome the announcement of a moratorium on applications to drill for onshore shale oil and gas (fracking) and call on the Scottish Government to ensure that a full and proper regulatory process is in place before any such application is agreed.
8. Call on the Scottish Government to consider how to reduce dependence on fossil fuels for domestic heating and provide low cost and low carbon alternatives.
9. Instruct the Council to bring a report on Energy and Fuel Poverty to the General Assembly of 2016.
10. Call upon the Scottish and UK Governments to work towards an outcome at the Paris Climate Conference in December 2015 that promotes climate justice.
11. Instruct the Council to prepare resources and signpost members of congregations to campaigns and activities promoting climate justice at the Paris Climate Conference in December 2015.
12. Instruct the Council, and the other Councils, when organising training events and conferences to choose venues wherever possible that are easily accessible by public transport and to investigate how to make such events more widely available by the use of live web-streaming or video conferencing.

Criminal Justice

13. Instruct the Council to engage with the Scottish Government and others both on the concerns raised in the Report on corroboration and in taking forward a holistic approach to tackling violence against women which includes strategies for improving the conviction rate for rape.

International Justice

14. Urge the Government not to proceed with the renewal of the Trident Nuclear Weapons system.
15. Reaffirm the Church's position that the ownership of, use of and threat to use nuclear weapons are inherently evil and instruct the Council to continue to work for disarmament, including through support for an international Nuclear Ban Treaty.

16. Note with concern the serious allegations that have been made about the safety of the Trident Nuclear Weapons system and urge the UK Government to reassure the public that Trident is safe.
17. Call on the UK Government to provide unconditional humanitarian aid to refugees in the Mediterranean, including taking additional refugees from the region; to work with European partners to develop a long-term strategy to combat the criminal gangs who are smuggling people; and to actively build peace and safety throughout Africa and the Middle East.
18. Note the resolution of the European Parliament of 17 December 2014 and the debates in the House of Commons on 13 October 2014, the House of Lords on 29 January 2015 and the Scottish Parliament on 21 April 2015, and urge the UK Government and European Union to recognise without delay the State of Palestine alongside the State of Israel, as a contribution to securing lasting peace and justice for all.
19. Condemn all acts of violence in the region of Israel and the occupied Palestinian territory.
20. Instruct the Council to investigate the possible impacts of the Transatlantic Trade and Investment Partnership (TTIP) on vulnerable people in society, and express concern that such comprehensive free trade agreements can often lead to increased inequality and further stratification between communities of differing economic situations.
21. Urge the UK Government to appoint a global envoy for religious freedom, reporting directly to the Foreign Secretary.

Education

22. Urge the Scottish Government, Education Scotland, Local Authority Directors of Education and Headteachers to make sure that Religious and Moral Education is provided for all pupils by specialist teachers, particularly those in 5th and 6th year.
23. Urge the Council of Assembly in co-operation with the Council to assist and support school chaplains and others who minister in Gaelic Medium schools in all aspects of their ministry through the medium of Gaelic, including training in their fluency in that language, and the provision of suitable Gaelic resources.
24. Encourage school chaplains to take the opportunities provided by the Education Committee's training conferences for chaplains.
25. Encourage the Education Committee to examine the implications of Sir Ian Wood's Report *Education Working For All!* and consider what further action the Church might take to promote Modern Apprenticeships.

Health

26. Urge the Scottish Government to promote organ donation on the present system of consent and to monitor developments elsewhere.
27. Encourage congregations to consider promoting the *fleshandblood* campaign.
28. Urge members to join the Organ Donor Register, to advise their families and close friends of this decision, and to encourage them also to join.
29. Call on the Scottish Government to begin a wide review of the operation of current Mental Health and related legislation, especially with reference to the issues highlighted in the report *Human Rights and Mental Health*.
30. Encourage congregations to use the available resources to help overcome the stigma often associated with mental illness and to ensure that all are welcome in the life of their churches.

Politics and Government

31. Celebrate the wide public engagement and high turnout in the 2014 Referendum, and instruct the Council to continue to work for broad participation in the delivery of devolution of further powers to the Scottish Parliament and related matters.
32. Call upon the United Kingdom Government, the Scottish Government, the Northern Ireland Executive and the Welsh Government to establish a constitutional convention, with respect to better governance and enhanced participation, in accordance with the will of the peoples of England, Northern Ireland, Scotland and Wales.
33. Instruct the Council, in consultation with the Ecumenical Relations Committee, to engage with sister churches in England, Northern Ireland, Scotland and Wales with respect to the better governance and enhanced participation of the peoples of these nations.
34. Note with concern the proposal of the UK Government to repeal the Human Rights Act 1998 and instruct the Council to make representations to the UK Government on the matter.
35. Encourage the Scottish Government, in its negotiation with the UK Government on the devolution of further powers from Westminster to Holyrood, to press for the devolution of Human Rights issues and legislation to the Scottish Parliament and Government.
36. Instruct the Council, in consultation with relevant bodies, to explore ways to continue and expand the respectful dialogue across Scotland.

Developments in the Council's Work

37. Invite all congregations to:-
 - a) appoint a Church and Society contact person, if they have not already done so;
 - b) let the Council know who they are;
 - c) encourage them in their role.
38. 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.

GEORGE J WHYTE
Cl Eccl Scot

JOINT REPORT ON THE IMPLEMENTATION OF THE TENURE COMMISSION RECOMMENDATIONS

The General Assembly:

1. Receive the Report.
2. Commend the Councils and Committees for their integrated approach to this important work and note progress.

GEORGE J WHYTE
Cl Eccl Scot

IONA COMMUNITY BOARD

The General Assembly:

1. Receive the Report.
2. Welcome the *Food, Fuel, Finance Report* of the Closing the Gap Project and encourage its use as a source of information in campaigning.
3. Commend the work of the centres on Mull and Iona and particularly that of the Camas Centre and its continuing commitment to groups from Priority Areas.
4. Thank Dr Allan Gordon for his convenership of the Board over the past four years and thank the Secretary, Fiona Cunningham, and Board members for their work.

GEORGE J WHYTE
Cl Eccl Scot

SAFEGUARDING COMMITTEE

The General Assembly:

1. Receive the Report.
2. Instruct Kirk Sessions to ensure that all volunteers and locally employed staff undertaking Regulated Work, as defined in the Protecting Vulnerable Groups (Scotland) Act, 2007, join the PVG Scheme by 31 October 2015.
3. Instruct Kirk Sessions to ensure that all volunteers and paid staff who are members of the PVG Scheme attend safeguarding training.
4. Note that the Safeguarding Service will share appropriate recruitment information with Safeguarding Coordinators/ Safeguarding Panels, acting on behalf of Kirk Sessions, in specific situations.
5. Instruct the Safeguarding Committee to work with other Councils to raise awareness about recognising domestic abuse and providing an appropriate response to support the person affected and their family.
6. Instruct Kirk Sessions and Presbyteries to use the Safeguarding Audit Checklist for Congregations and Presbyteries, 2015, revised Safeguarding Service form SG11, for Annual Inspection of Records and Local Church Review.

GEORGE J WHYTE
Cl Eccl Scot

MINISTRIES COUNCIL

The General Assembly:

1. Receive the Report and Supplementary Reports.
2. Commend and encourage action by ministers, congregations and Presbyteries in promoting the discernment of vocation to the ministries of the Church and instruct the Council to continue to resource Vocations Champions in their work.
3. Invite ministers to think about wearing their clerical collar more often to act as an advert of the Ministry of Word and Sacrament.
4. Instruct the Council to continue its exploration and development of Pioneer Ministry, including the development of appropriate education and training, and report to the General Assembly of 2016.
5. Note the decision of the Council to initiate, monitor and evaluate up to five pilot Pioneer Ministry posts and instruct the Council to report on progress to the General Assembly of 2017.
6. Instruct the Council, in partnership with the Mission and Discipleship Council and other appropriate Councils, to find ways that are creative to release the evangelists within our congregations as part of the Decade of Ministry.
7. Pass an Act amending Act X, 2004 on Selection and Training for Full-time Ministry (as amended) as set out in Appendix 3 to the Report.
8. Welcome the 'Ministers in Training' pilot offering further flexibility to candidates in training for the full-time Ministry of Word and Sacrament and instruct the Council to continue its evaluation and development of this option for training, taking into account any potential loss of the valuable and wide-ranging experience that can be gained by undertaking training with different supervisors in various settings.
9. Instruct the Council to explore with PCUSA and seminaries (eg Princeton, Columbia, Duke etc), the possibility of graduate students filling vacancies in parish ministry with the Church of Scotland, and to report to the General Assembly of 2016.
10. Affirm the Council's action in offering additional financial support to Candidates in training and instruct the Council to investigate further ways in which this may be enhanced, including the prospect of assigning a fractional equivalent of the ministerial stipend to candidates during their training course.
11. Instruct the Council to continue its work on resilience in ministry and encourage Ministers and Deacons to participate in the ongoing research.
12. Adopt the Regulations on Remuneration and Reimbursement set out in Appendix 1 to the Report.
13. Instruct the Council to consider the implications of the Regulations on Remuneration and Reimbursement for those engaging in bi-vocational, post-sharing and/or part-stipendiary Parish Ministry posts and report to the General Assembly of 2016.
14. In the light of the Council's decision to provide Church of Scotland domain-name e-mail addresses for all Ministers, Ordained Local Ministers, Auxiliary Ministers and Ministries Development Staff, instruct all Councils and Committees, as far as is possible, in future to use these addresses as the primary means of communication and instruct the Council to investigate the development of the e-mail system to circulate details of vacant charges to all ministers.
15. Note the ministry carried out by retired ministers in locum situations and instruct the Council to explore how locum ministers might be included in all communications from the central Church, including the provision of the Year Book.
16. Congratulate Place for Hope on achieving independent status as a Scottish Charitable Incorporated Organisation and instruct the Council to maintain its support for and close working relationship with the new body.

17. Instruct Presbyteries to ensure that all Parish Ministers within their bounds respond to requests from the Safeguarding Office to complete PVG checks in accordance with Act VII 2011 (as amended).
18. Affirm the expansion of the work of Chance to Thrive as a joint venture of the Council and the General Trustees and instruct the Council to report to the General Assembly on the ongoing development of the process.
19. Welcome the developing partnership with the PCUSA in the work of Young Adult Volunteers and Volunteering Vocations and instruct the Council to report on its development to the General Assembly of 2016.
20. Instruct the Council to complete its work on the development of a Ministerial Development Review process for Parish Ministers and the mapping out of a programme of Continuing Ministerial Development by the General Assembly of 2016.
21. Affirm the work on Dementia Friendly Churches offered in conjunction with CrossReach and instruct the Council to continue its delivery and development in consultation with the Church Art and Architecture Committee.
22. Pass an Act on Presbytery Mission Initiatives as set out in Appendix 6 to the Report.
23. Pass an Act amending Act VII, 2003 on Appraisal and Adjustment (as amended) as set out in Appendix 7 to the Report with the amendment of section 1 to change "Planning Criteria" to "Planning Principles" and also to pass an Act amending Act I, 2014 on Appeals (as amended) as set out in Appendix 8 to the Report.
24. Instruct the Council to review the reasons why Presbytery Planning decisions come to appeal and consider whether some form of provision for a final determination, by independent party or through some other means, is necessary to facilitate effective Presbytery Planning, and report to the General Assembly in 2017.
25. Affirm the work of the Go For It fund and instruct the Council to explore with Presbyteries how congregations within their bounds can further use the fund to support the aims of the Decade for Ministry.
26. Encourage each Kirk Session and congregation to consider how they can use the Go For It fund as a resource in their planning for mission.
27. Instruct Presbyteries whose Presbytery Plans contain Guardianships to ensure that each has an agreed Basis of Guardianship as set out in section 5.5 of the Report.
28. Instruct the Council to explore increasing the Guardianship Allowance to bring it into line with the Vacancy Allowance.
29. Encourage the Council to revise Act XXIII 1969 on Ordination of Missionaries for Work among Deaf People and bring the revised Act to the General Assembly of 2016.
30. Welcome the appointment of the Rev Rosie Addis and other recent initiatives in the D/deaf community and encourage the Council, in light of consideration of the British Sign Language (Scotland) Bill, to maintain and extend its commitment to ministry through the medium of British Sign Language, as resources allow.
31. Instruct the Ministries and Mission and Discipleship Councils to report to the General Assembly of 2016 on the number, diversity, and spread of new ecclesial communities in the Church of Scotland.
32. Instruct the Ministries and Mission and Discipleship Councils to work together with Presbyteries and congregations in exploring the possibility of hosting Fresh Expressions Vision Days, Mission Shaped Introduction, and Mission Shaped Ministry Courses.
33. Encourage Presbyteries and Kirk Sessions, in publicising such events, to consider making funding available to enable the widest participation.
34. Pass an Act amending Act IX, 2011 on Ordained Local Ministry as set out in Appendix 1 to the Supplementary Report.
35. Instruct the Council to prepare a policy for Shared Parental Leave for Parish Ministers and report to the General Assembly of 2016.
36. Instruct the Council, in consultation with the Legal Questions Committee, to review the provision for Ministers laid out in Act VI, 1984 and report to the General Assembly of 2016.

37. Note the pilot work supporting congregations wishing to engage in a path of refocussing and renewal and instruct the Council to work together with the Panel on Review and Reform in implementing and evaluating this project.
38. Recognising that constructive change takes place when all who are involved have ownership of it, instruct the Council in co-operation with the Council of Assembly, the Panel on Review and Reform, the Mission and Discipleship Council and Presbyteries to engage with congregations to prepare them for the journey of change which the Decade of Ministry will bring.
39. Pass an Act amending Act IX 2002 on Admission and Re-Admission of Ministers (as amended) as set out in the Appendix to the Supplementary Report.

GEORGE J WHYTE
Cl Eccl Scot

SOCIAL CARE COUNCIL

The General Assembly:

1. Receive the Report and Supplementary Report.
2. Support and promote the dual role of the Council to:-
 - a) resource the Church in the specialist area of social care;
 - b) oversee and govern the work of CrossReach as the Church of Scotland national provider of social care services.
3. Instruct the Council to appoint a Social Care Mission Officer to take forward the work of the Council in resourcing the Church and bring a development plan to the 2016 Assembly in order to re-imagine the social care efforts of the whole Church.
4. Urge Presbyteries and local churches to engage with CrossReach in two main areas of support; Prayer and Getting Alongside and urge those presbyteries that do not already do so to include a special focus on their agendas on the work of the Council.
5. Note the challenges to long term financial planning in complying with the terms of local authority framework agreements and invite the Moderator to write to the Scottish Government and the Convention of Scottish Local Authorities on this matter.
6. Note the urgent need to implement an Income Generation Strategy and encourage Church of Scotland members, in addition to their normal church giving, to support CrossReach as their chosen charity.
7. Note the importance of CrossReach Week in promoting the social care mission of the church and encourage the whole church to celebrate CrossReach and Social Care Sunday on Sunday 15 November 2015.
8. Welcome the partnership working with other Councils and Committees and urge the Council to continue to identify areas of mutual interest and collaborative working.
9. Commend to all in the Church the role of Her Majesty's Lord Lieutenants and encourage all who become aware of forthcoming celebrations such as Diamond Wedding anniversaries or 100th birthdays to contact their local Lieutenancy Office for assistance with these celebrations.
10. Note with disappointment that the funding received from funding agencies does not enable the to meet the Scottish Living Wage for all its employees.
11. Welcome the additional funding made available from the Scottish Government, Local Authorities and Council of Assembly to address the issue of low pay for CrossReach employees.

12. Support the Council and other agencies of the Church as they encourage funding agencies to continue to recognise the requirement to meet the costs of the Scottish LivingWage in the funding of services commissioned.

GEORGE J WHYTE
CI Eccl Scot

CHURCH OF SCOTLAND GUILD

The General Assembly:

1. Receive the Report and Supplementary Report.
2. Wish the Guild well as it enters a new three year strategy entitled "Be Bold, Be Strong!"
3. Congratulate the Guild on the success of the Project Partnership Scheme over the 2012-15 period.
4. Offer prayerful support to the Guild and its new Partnership Projects in the three years 2015-18 and encourage all Presbyteries, Kirk Sessions and congregations to adopt a pro-active approach to their support of this work.
5. Welcome the on-going work of the Guild in many areas of the Church's work.
6. Welcome the Guild's Action Plan and commend it to the whole Church.
7. Instruct the Guild to report on the progress of the Action Plan to the General Assembly of 2016.
8. Affirm the place of the Guild of today within the structures of the Church of Scotland and commit to support the work of the Guild at local, regional and national levels.
9. Instruct all Presbyteries and Kirk Sessions to discuss the Action Plan and to consider their response to it.

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. Acknowledge with particular gratitude the dedicated service of Chaplains on operations and the immeasurable support shown by their own families.
4. Commend to the prayers of all members of the Church of Scotland not just our Chaplains but all who serve in HM Forces and their families.
5. Commend to the prayers of the Church and to the practical support of local congregations, all service personnel and their families in the transition back into civilian life, in the midst of the challenges they may face
6. Commend to eligible ministers of the Church consideration of service as a Chaplain to HM Forces – Regular, Reserve and Cadet Forces.

GEORGE J WHYTE
CI Eccl Scot

MISSION AND DISCIPLESHIP COUNCIL

The General Assembly:

1. Receive the Report.
2. Encourage Presbyteries and Kirk Sessions to raise awareness of online mission resources by having www.resourcingmission.org.uk as a link on their Presbytery and congregational websites.
3. Instruct the Council to develop its engagement with the rural church and bring to the General Assembly of 2016 a report detailing how it will help to resource the rural church to thrive, including the consideration of a rural development worker.
4. Encourage congregations to be equipped "to give a reason for the hope that is in us with gentleness" (1 Peter 3).
5. Commend Starters for Sunday and welcome its increased range and resources for special occasions.
6. Encourage congregations to make use of the resources and articles on worship produced by Different Voices.
7. Encourage all congregations to explore the theme of "Living Stones" through the use of the new Pray Now publication.
8. Instruct the Council of Assembly, in consultation with the Mission and Discipleship Council and the Presbytery Clerks' Forum, to bring to the General Assembly of 2016 an outline of a programme that would allow a Presbytery to review, if it so chose, its structure, function and mission.
9. Encourage congregations and Presbyteries to make use of the classical worship streamed events, held at Greyfriars Kirk, Edinburgh.
10. Instruct Presbyteries and Kirk Sessions to consider how they might develop training for elders using the Learn: Eldership publication.
11. Instruct Kirk Sessions to consider how their congregations can engage with the upcoming issues of Learn publications relating to Children's Faith, New Communicants and Office-Bearers.
12. Urge Presbyteries and Kirk Sessions to make use of the Learn publication 'How Will Our Children Have Faith?' to stimulate conversation about the place of children and young people in our church today.
13. Instruct the Council to pursue ways of encouraging and inspiring congregations to release members into new forms of church, including support of pioneer ministry.
14. Encourage Presbyteries and congregations to send a representative to the Learn: Learning Disabilities Conference.
15. Instruct Presbyteries and Kirk Sessions to study the "Learning Disabilities Fact-Finding Report" and consider an appropriate response.
16. Urge the Council to consider with other Councils and Committees the forming of a Disabilities Task Group to support local churches in the inclusion of people with disabilities and to facilitate networking and sharing of relevant information.
17. Encourage Presbyteries and congregations to send representatives to attend the "Going for Growth" Summer School event.
18. Encourage all congregations to promote "Adventures in Prayer" events.
19. Welcome the report of the "Life and Work" Review group, noting the findings and instructing the Council to implement a business action plan to meet the challenges of a new communications environment, thank and discharge the Review Group.
20. Commend the Life and Work Review, and in particular the suggested use of new media, especially YouTube, and encourage the Council, when compiling the business action plan, to consult appropriate groups.

21. Welcome the actions taken by CARTA to assume a more pro-active role and improve the service it provides, thank and discharge the members of the Review Group.
22. Instruct the Council to enter into discussion with the Ministries Council to consider the possibility of recognising Youth Ministry as a strand of the Ministry of Word and Sacrament, and in due course to consider whether the Ministries Council should take responsibility for the assessment, training and ongoing support of Youth Ministers; bringing a report to the General Assembly of 2016.
23. Commend the Congregational Learning Team of the Mission and Discipleship Council for the success of the 'Communities of Faith' conference in February 2015, and urge them to continue to develop provision of training for those that work with children and young people and, in conjunction with this, urge Kirk Sessions to encourage and enable those in their congregations to make full use of such provisions.
24. Instruct the Council to look into ways of raising the profile of children's and youth work such as exploring the possibility of a year of children and young people in connection with the Youth Link Scotland Year of the Young Person 2018.
25. Note the report on the future funding of the National Youth Assembly.
26. Encourage congregations and Presbyteries to send young people aged 17-25 to the National Youth Assembly and to consider supporting them by meeting the cost of attendance and travel.
27. Commend the work of The Faith Mission in communicating the Gospel to young people, especially in the Highlands, noting that next year will mark 130 years since its inception.
28. Encourage congregations and Presbyteries to make young people aware of the financial help that can be provided when applying online for the National Youth Assembly.
29. Encourage all Presbyteries to fill their allocated place for a youth delegate to the General Assembly.
30. Instruct the Council to work with the Assembly Arrangements Committee to investigate how the Assembly can accommodate those Presbyteries who have more than one willing Youth Representative to attend the General Assembly, and report back with a proposed solution to the General Assembly in 2016.
31. Commend to Presbyteries and congregations the Mission Forum online group study resources focusing on the topic of Mission and Older People.
32. Urge Presbyteries and Kirk Sessions to consider the use of Future Focus as a helpful tool at appropriate points in their congregational life.
33. Commend to congregations and Presbyteries the new website **www.evangelismideas.org**.

GEORGE J WHYTE
CI Eccl Scot

THEOLOGICAL FORUM

The General Assembly:

1. Receive the Report.

GEORGE J WHYTE
Cl Eccl Scot

JOINT REPORT OF THE THEOLOGICAL FORUM AND THE LEGAL QUESTIONS COMMITTEE

The General Assembly:

1. Receive the Report.
2. Approve as an Overture the Act amending the Ministers and Deacons in Civil Partnerships Act 2015 as set out in Appendix 1 and transmit the same to Presbyteries under the Barrier Act, directing that returns be sent to the Principal Clerk by 31st December 2015.
3. For the avoidance of doubt, agree that, until such time as this issue is considered by a future Assembly, 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 is in a same sex marriage. 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 of the Ministers and Deacons in Civil Partnership Act (Act I 2015).

GEORGE J WHYTE
Cl Eccl Scot

TRUSTEES OF THE CHURCH OF SCOTLAND HOUSING AND LOAN FUND FOR RETIRED MINISTERS AND WIDOWS AND WIDOWERS OF MINISTERS

The General Assembly:

1. Receive the Report and thank the Trustees and Staff.
2. Re-appoint Mr R Wright as a Trustee of the Fund.
3. Urge the Trustees to give serious consideration to the present practice of halving housing loan repayments and rents charged to widows and widowers of ministers whilst levying full payment on single, divorced and separated ministers and report to the General Assembly of 2016.
4. Appoint Rev A McCafferty as a Trustee of the Fund.

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 David Menzies CEng, MIStructE as a General Trustee.
 - 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 £1,660 to each of them as Chairman and Vice-Chairman for the past year.
3. Instruct financial boards of congregations with holdings in the Consolidated Fabric Fund to review whether the monies, both capital and accrued revenue, are optimally invested in light of likely current and future fabric needs and bearing in mind the range of Funds offered by the Church of Scotland Investors Trust.
4. Approve the principle of the creation of a Manse Fund and instruct the Trustees to bring to the General Assembly of 2016 proposals for the regulation and financing of the Fund.
5. Affirm that the Church is anxious to make safe its buildings and the activities in them as an expression of care and encourage the Trustees to develop practical and proportionate measures to assist congregations to deal with health and safety matters.
6. Note with concern that the Listed Places of Worship Roof Repair Grant Scheme exposed weaknesses in the implementation of the planned inspection and maintenance system and highlighted the scale of outstanding roof repairs.
7. Note
 - the completion of the first phase of the Chance To Thrive Project;
 - the lessons for the whole church including that buildings projects should be undertaken in the context of congregational mission;
 - the commitment of the Trustees to further development of the Project in partnership with the Ministries Council.
8. Instruct the General Trustees, in consultation with the Council of Assembly, to explore the means whereby the rental income of Manses owned by local trustees may be treated in the same manner as the rental income on Manses owned by the General Trustees and report to the General Assembly of 2016.

GEORGE J WHYTE
CI Eccl Scot

CHURCH HYMNARY TRUSTEES

The General Assembly:

1. Receive the Report.

GEORGE J WHYTE
CI 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. Join with the Trust in congratulating Alwin Samuel on his election as the new Bishop of Sialkot and pray for him as he commences his duties as Bishop within the Diocese of Sialkot.
3. Note the Trust's intention to delay commencing discussions with the Pakistani Government with a view to transferring its Pakistani 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 until 1 January 2016 to allow the new Bishop of Sialkot time to put a body in place which will be a suitable body to receive the Trust's properties.
4. Re-appoint Mr Angus W Bethune and the Very Rev John P Chalmers as members of the Trust from 1 June 2015.
5. Appoint the Very Rev Dr E Lorna Hood as a member of the Trust from 1 June 2015.

GEORGE J WHYTE
Cl Eccl Scot

THE CHURCH OF SCOTLAND INVESTORS TRUST

The General Assembly:

1. Receive the Report.
2. Receive the Annual Report and Financial Statements of the Investors Trust for 2014.
3. Approve the re-appointments of Mr A A Aitchison, Mrs I Hunter and Mr J G Wilson as members of the Investors Trust from 1 June 2015.

GEORGE J WHYTE
Cl Eccl Scot

CHURCH OF SCOTLAND PENSION TRUSTEES

The General Assembly:

1. Receive the Report.
2. Approve the reappointment of Mr Hamish Scott as a Trustee.

GEORGE J WHYTE
Cl Eccl Scot

CENTRAL SERVICES COMMITTEE

The General Assembly:

1. Receive the Report.

GEORGE J WHYTE

Cl 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 Neil Glover, Minister of Glasgow: Flemington-Hallside as Convener of the Ministries Council.
4. Appoint the Rev Graham Duffin, Minister of Loanhead as Convener of the Panel on Review and Reform.
5. Make alterations to Standing Committees and Councils as set forth in the Report, subject to the following alterations:

Arbitration Panel

Member Retiring Arthur McDonald

Ministries Council

Vice-Convener Appointed John Dent (Dundee: Logie St John's (Cross))

Minister Appointed Alistair Cook (Paisley: Lylesland)

Mission and Discipleship Council

Minister Resigned Sandi McGill

Members Appointed Joanna Love DCS (3 yrs) (Glasgow: Colston Milton), Alastair Stark (1 yr) (Glenrothes: St Columba's)

Presbyterial Commission

Convener Appointed David Burns (Edinburgh: Colinton)

Theological Forum

Elder Appointed Gavin Brydone (Edinburgh: Canongate)

Delete:

Mission and Discipleship Council

Member Appointed Cara Chalmers (1 yr) (Orwell and Portmoak)

6. Instruct the Committee, in partnership with the Council of Assembly and other relevant Councils or Committees, to explore the barriers involved for people in employment and students in becoming members of a Council or Committee and how these can be minimised to allow greater participation and diversity and report back to a future General Assembly.

GEORGE J WHYTE

Cl Eccl Scot

- A -

LEGISLATIVE ACTS OF THE GENERAL ASSEMBLY 2015

I MINISTERS AND DEACONS IN CIVIL PARTNERSHIPS ACT (ACT I 2015)

Edinburgh, 16 May 2015, Session I

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.
- (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.
 - (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(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 of 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 Paper¹ – section 3(6)

FOR departure from the Church's practice in relation to human sexuality in respect of [*the current vacancy / *the proposed appointment of a (insert title of appointment)]	
AGAINST departure from the Church's practice in relation to human sexuality in respect of [*the current vacancy / *the proposed appointment of a (insert title of appointment)]	

¹ 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 I 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.

C.....D.....Interim Moderator

**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.

II ACT AMENDING THE VACANCY PROCEDURE ACT (ACT VIII 2003)

Edinburgh, 16 May 2015, Session I

The General Assembly hereby enact and ordain that the Vacancy Procedure Act (Act VIII 2003), as amended, shall be further amended as follows:

1. *Insert a new sub-section (3) in section 7 of the Act as follows, and re-number the remaining sub-sections of section 7 accordingly:*

"Provided that permission to call has been given, it shall be the duty of the Interim Moderator to ascertain whether or not the Kirk Session (or Kirk Sessions in the case of a linking or deferred linking or deferred union) may wish to follow the procedures contained in the Ministers and Deacons in Civil Partnerships Act (Act I 2015), as regards making a decision on whether or not to depart (as "depart" is defined within that Act). Any such decision should be made after the Kirk Session(s) meets with the Advisory Committee in terms of section 12(2)(a) of this Act."

III ACT AMENDING THE DISCIPLINE OF MINISTRY ACT (ACT III 2001)

Edinburgh, 16 May 2015, 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. *In section 1(1)(e), delete the penultimate sentence and substitute therefor:*
"Appointments shall be for three years with the option of serving further consecutive terms."
2. *In section 1(1), insert new paragraph (f):*
"(f) A member of the Judicial Proceedings Panel who, at the expiry of his or her elected membership of the Panel is a member of a Special Committee of Presbytery whose work is not yet completed, shall be deemed to continue as a member of the Panel. His or her membership of the Special Committee shall continue uninterrupted until the Special Committee's work is completed at which time his or her deemed membership of the Panel shall also end."
and re-number accordingly.

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

Edinburgh, 20 May 2015, Session V

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 17 add a new sub-section (5) as follows:*
"(5) In respect only of the fifteen month full-time probationary placement referred to in section 17(1) above, the Committee shall have power to prescribe a part-time equivalent to the full-time probationary placement, which part-time equivalent shall have the same overall outcome in terms of hours worked and experience gained."
2. *In section 22 add a new sub-section (6) as follows:*
"(6) Where the Committee has prescribed, under section 17(5) above, a part-time equivalent to the requirement of a fifteen month full-time probationary placement, the Committee may also under this section prescribe equivalent milestones for informal review and for Review, as are appropriate to the arrangements agreed for the part-time probationary placement."
3. *In section 22(3), delete the words "fifteen month" and substitute the word "probationary".*

V PRESBYTERY MISSION INITIATIVES ACT (ACT V 2015)

Edinburgh, 20 May 2015, Session V

The General Assembly enact and ordain as follows;

1. In this Act:
(1) 'congregation' shall, when referring to a Church of Scotland congregation, have the meaning assigned to it in the Appraisal and Adjustment Act (Act VII 2003), section 1(b);

-
- (2) 'Core Leadership Team' shall mean those persons appointed to lead the Presbytery Mission Initiative and who have the responsibilities outlined in the Schedule to this Act;
 - (3) 'Covenant' shall mean an agreement by which a Presbytery Mission Initiative is set up in terms of section 3 of this Act;
 - (4) 'Presbytery' shall mean the presbytery of the bounds of the Church of Scotland congregation or congregations who are sponsoring a Presbytery Mission Initiative;
 - (5) 'Presbytery Mission Initiative' shall mean a Christian community whose purpose is to witness, serve and worship and which has been established in terms of section 3 of this Act;
 - (6) 'Sponsoring Congregation' shall mean a congregation which is party to a Covenant and may be a congregation or community from another Christian denomination; and,
 - (7) 'Supervising Congregation' shall mean a congregation of the Church of Scotland which is a Sponsoring Congregation which undertakes the responsibilities outlined in the Schedule to this Act.
2. (1) The Church of Scotland is committed to the principles enshrined in the third Article Declaratory and to be a national church with a distinctive evangelical and pastoral concern for the people and nation of Scotland.
(2) In particular, the Church is committed to maintaining witnessing, serving and worshipping Christian congregations throughout Scotland.
(3) In order that the Church may more effectively fulfil these commitments, new forms of witnessing, serving and worshipping Christian communities may be established by means of Presbytery Mission Initiatives. Without prejudice to this generality, a Presbytery Mission Initiative may witness, serve and worship as a network or other non-location specific form provided that its main purpose is to witness, serve and worship within the bounds of the Presbytery,
(4) A Presbytery Mission Initiative may include or witness, serve and worship in partnership with or alongside a congregation or community from another Christian denomination.
(5) This Act places no restriction on any other expression of Christian witness, service and worship which otherwise complies with the law of the Church.
 3. (1) On the instructions, at the request or with the agreement of the Presbytery, one or more congregations within a presbytery may agree to set up and sponsor a Presbytery Mission Initiative.
(2) For this purpose, the Sponsoring Congregation or Congregations and the Presbytery shall enter into a Covenant.
(3) A Covenant shall reflect and be consistent with the provisions of Schedule hereto and shall be in a form from time to time prescribed by the Ministries Council after consultation with the Legal Questions Committee.
(4) A Presbytery Mission Initiative shall be subject to the superintendence of the Presbytery. Without prejudice to the right and responsibility of the Presbytery to exercise such superintendence as it deems to be appropriate, the Presbytery shall conduct a review of a Presbytery Mission Initiative at least once every five years.
 4. For the avoidance of doubt, the provisions of the Ministry Act (Act II 2000), section 19 (which relate to the entry of a minister into another parish) do not to apply to anything done by a minister in furtherance of a Presbytery Mission Initiative.

Schedule

1. (1) One of the Sponsoring Congregations shall be the Supervising Congregation. Where there is only one Sponsoring Congregation, that congregation shall be the Supervising Congregation. The Supervising Congregation must be a congregation of the Church of Scotland.
(2) The Supervising Congregation shall:
 - (a) ensure that all requirements of the law of the Church of Scotland and civil law are fulfilled by the Presbytery Mission Initiative;
 - (b) hold any funds or other assets, whether heritable or moveable, accumulated by the Presbytery Mission Initiative;
 - (c) agree with the Core Leadership Team how any such funds or assets are administered on a day-to-day basis.
2. A Presbytery Mission Initiative shall have a Core Leadership Team which shall include one or more representatives of the Supervising Congregation and one or more representatives of one or more of the other Sponsoring Congregations. No less than two-thirds of the members of the Core Leadership Team shall be drawn from Church of Scotland congregations.
3. The life and witness of a Presbytery Mission Initiative shall be the responsibility of its Core Leadership Team. Without prejudice to this generality, the Core Leadership Team shall be responsible for
 - (1) developing appropriate expressions of worship, witness and service; and,
 - (2) ensuring that the Presbytery Mission Initiative is adequately resourced taking account of the commitments of the Sponsoring Congregations and others to support it.
4. (1) For the purposes of Church and civil law, the Supervising Congregation shall be deemed to be the owner of any funds or other assets, whether heritable or moveable, accumulated by the Presbytery Mission Initiative.
(2) The supervising congregation shall apply such funds or other assets for the benefit of the Presbytery Mission Initiative for as long as it continues to function or to exist.
(3) If the Presbytery Mission Initiative, for whatever reason, ceases to function or to exist, such funds or other assets shall remain the absolute property of the Supervising Congregation. The Supervising and other Sponsoring Congregations may agree to divide such funds or other assets among them.
5. (1) The Presbytery Mission Initiative shall not be liable for Ministries and Mission Contributions.
(2) Notwithstanding that they are owned by the Supervising Congregation, any funds or other assets held by the Supervising Congregation in terms of Schedule 4, shall be ignored in determining its Ministries and Mission Contributions for as long as the Presbytery Mission Initiative continues to function or to exist.
6. (1) A Presbytery Mission Initiative is not and shall not be treated as a congregation of the Church of Scotland.
(2) A Presbytery Mission Initiative shall have such representation within the life of the presbytery as is agreed in the Covenant.
7. (1) A Presbytery Mission Initiative shall not have independent legal personality.
(2) Neither a Presbytery Mission Initiative nor a Core Leadership Team nor any person acting on behalf of a Presbytery Mission Initiative or a Core Leadership Team shall have any authority or power to enter into contracts or to incur liabilities in any capacity.

- (3) Neither a Presbytery Mission Initiative nor a Core Leadership Team nor any member of either shall allow any holding out or other conduct (including silence) that might cause an inference contrary to Schedule 7(2) to be drawn by any person.

VI ACT AMENDING THE APPRAISAL AND ADJUSTMENT ACT (ACT VII 2003)

Edinburgh, 20 May 2015, Session V

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. *Add new section 1(e) as follows and re-number existing sections 1(e) to 1(g) accordingly:*
"Planning Principles" shall mean the principles set out in the Schedule to this Act;"
2. *Delete section 4(e) and substitute therefor:*
"(e) In preparing a Presbytery Plan, a Presbytery shall apply the Planning Principles. Failure to do so is an error in church law."
3. *Delete the existing section 6(1) and substitute the following:*
"Upon formal intimation at a Presbytery meeting that the Assembly's Committee has concurred or has not concurred with a plan or any part thereof, a Presbytery or any of its members or any Kirk Session within its bounds may dissent-and-complain or appeal against the plan or any part thereof and the Presbytery may appeal the Assembly's Committee's non-concurrence. Intention to dissent-and-complain or appeal shall be intimated within fourteen days to the Principal Clerk (who in turn shall inform the Assembly's Committee). The appeal may be brought on any one or more of the grounds set out in section 2(3) of the Appeals Act (Act I 2014), and/or additionally a party may appeal on the ground that the decision is, in all the circumstances, unreasonable. Such an appeal shall be heard by the Appeals Committee of the Commission of Assembly in terms of the Appeals Act and to any such process the Kirk Session, the Presbytery and the Assembly's Committee shall all be parties. Any Kirk Session which wishes to support the Assembly's Committee's non-concurrence may become a party to the appeal process."
4. *In section 6(2) delete the words "(request for determination)", which appear twice.*
5. *Delete the existing section 6(3) and substitute a new section 6(3) as follows:*
"Any appeal in which Grounds of Appeal have been lodged before 31 May 2016 shall be dealt with under the law as it existed prior to 20 May 2015."
6. *In each of the following sections delete the words "(request for determination)": 7, 10(4)(b), 12(1)(a) and 13(2).*
7. *In section 8(1)(c) delete the words "no outstanding appeal, dissent-and-complaint or request for determination" and substitute "no outstanding appeal or dissent-and-complaint".*
8. *In section 8(2)(b) delete the words "any outstanding appeal, dissent-and-complaint or request for determination" and substitute "any outstanding appeal or dissent-and-complaint".*

9. *In section 9(1) delete the words "appeal, dissent-and-complaint or determination" and substitute the words "appeal or dissent-and-complaint".*
10. *Delete the existing section 9(2)(vi) and substitute the following:*
 "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 (by a member of Presbytery) or appeal (by a Kirk Session) against the decision of Presbytery. Upon formal intimation at a Presbytery meeting that the Assembly's Committee has concurred in the decision of Presbytery, any member of Presbytery or any Kirk Session within its bounds may dissent-and-complain or appeal against the decision. Intention to dissent-and-complain or appeal shall be intimated within fourteen days to the Principal Clerk (who in turn shall inform the Assembly's Committee). The appeal may be brought on any one or more of the grounds set out in section 2(3) of the Appeals Act (Act I 2014), and/or additionally a party may appeal on the ground that the decision is, in all the circumstances, unreasonable. Such a dissent-and-complaint or appeal shall be heard by the Appeals Committee of the Commission of Assembly in terms of the Appeals Act and to any such process the Kirk Session, the Presbytery and the Assembly's Committee shall all be parties. Any Kirk Session which wishes to support the Assembly's Committee's non-concurrence may become a party to the appeal process."
11. *Delete the existing section 9(2)(vii) and substitute the following:*
 "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 have a right to appeal against the Assembly's Committee's non-concurrence to the Appeals Committee of the Commission of Assembly under the Appeals Act (Act I 2014). Any Kirk Session which wishes to support the Assembly's Committee's non-concurrence may become a party to the appeal process, or
 - (b) If, after conference as above, agreement is reached, matters shall proceed as provided for in section 9(2)(iv)."
12. *In section 12(1)(a) delete "any" where it appears on the second occasion and substitute "either".*
13. *Delete the existing section 14(1) and substitute the following:*
 "The right of appeal or dissent-and-complaint against Bases of Adjustment shall be as in section 6 above, except that intimation must be given immediately at the meeting at which the decision of Presbytery is made or at the meeting at which the concurrence or otherwise of the Assembly's Committee is formally intimated; the party making the appeal or dissent-and-complaint shall thereafter within fourteen days send intimation of it to the Principal Clerk (who in turn shall inform the Assembly's Committee)."
14. *Insert the following Schedule to the Act:*

"The Planning Principles

1. The National Guidelines approved by the Assembly 2005 were the Church's first attempt to use national Census data in a consistent way across the country. Taking seriously the implications of the Third Article Declaratory, they encouraged the church to apply a uniform numerical model to developing Presbytery Plans. Since the number of

posts available to each Presbytery was directly related to the population it served, Presbyteries were encouraged to try and allocate ministries to equally sized population units.

2. The Church has learnt from this first round of Presbytery Planning. While population will remain a key element in Planning, it is evident that there are other factors that need to be taken into account. Furthermore, the experience gained means that the church has the capacity to cope with a more sophisticated set of principles that will inform its Planning.
3. In 2010 the Assembly approved the report of the Special Commission on the Third Article Declaratory and reaffirmed its commitment to a territorial ministry by passing a declaratory Act. In large part, the principles which follow are drawn from the report of the Special Commission and sections of its report are quoted.
4. **Mission: The primary principle**
 - (a) Mission is the primary principle for deploying ministry. The template for our ministry is the ministry of Jesus. The Church's ministry is a participation in the ministry of Jesus Christ. Jesus' ministry was a ministry rooted in and focused on mission. It is captured in the phrase, *'As the Father has sent me, I am sending you.'* (John 20:21)
 - (b) The first and most important consideration for Presbyteries in shaping their Plans, therefore, is this mission imperative given by Jesus. The Special Commission² recognised this when it stated that the phrase *ordinances of religion* "must be interpreted dynamically in missional terms not statically in reactive terms. Our calling is nothing other than the challenging of the people of Scotland with a vision of God's kingdom and asking them to respond to it in faith and love." (8.7.1). It is not sufficient, therefore, for a Presbytery to ensure that every house in Scotland is in a Parish. It must endeavour to use the resources it has available to engage in the mission imperative given to us by Jesus. This will involve both existing patterns of ministry and emerging ones.
5. **Secondary Principles**

The church has affirmed a number of important principles that help to explain what is meant by being a church focused on mission. Presbyteries in their Plans will therefore take account of the following.

 - (a) **Communities:** Every community of every size in every location within Scotland is part of a Church of Scotland Parish. While population should no longer be the only principle in shaping Presbytery Plans, it still remains the starting point. Our calling as a church is not primarily to resource congregations: it is mission to everyone in the land.
 - (b) **Ecumenism:** "The Commission readily acknowledges that reaching the people of Scotland is an ecumenical task and one to which the Church of Scotland contributes along with other denominations as partners in the gospel." (8.8.1) If a particular community is well served by another denomination, there may be no need for the Presbytery to duplicate that. Where a community is equally well served by the Church of Scotland and another denomination the Presbytery should explore what local possibilities there might be for recognising each other's ministry so that resources can be used elsewhere.

² ie the Special Commission on the Third Article Declaratory, which reported to the General Assembly of 2010.

- (c) **The poor:** The General Assembly has repeatedly affirmed that the gospel imperative is priority to the poor. At a time when resources are scarce, it is tempting to take away from the most marginal communities where churches are often very fragile and small. However pressing the reasons may be locally, this must be resisted because it makes a mockery of the gospel and the repeated commitments of the General Assembly.
- (d) **Whole people of God:** This material's primary aim is to assist the church in making the most effective use of paid ministries. However this takes place in the context of the ministry of the whole people of God. The Commission noted that "the living out of the commitment of Article III may well involve an increasing number of communities where the ministry is exercised largely by the eldership and membership of the Church, albeit under the oversight of an ordained minister." (8.5.6) Therefore a further principle to guide Presbyteries in their deployment of ministries is how they might be used to encourage and enhance the ministry of the whole people of God.
- (e) **Congregations:** The church has "a commitment to maintain worshipping, witnessing and serving Christian congregations throughout Scotland." (9.3.5). One of the ways in which the gospel finds visible expression is in committed congregations under the power of the Holy Spirit. They both express the gospel and commend the gospel. In their Planning, Presbyteries will identify congregations that are outward looking, which engage with their communities and the wider church and consider how they might build on these strengths.
- (f) **Mixed economy:** Whilst affirming the importance of the Parish system and recognising the importance of a sense of 'place' the Special Commission stated that this needs to be expressed in a variety of ways. It quotes Martyn Percy, "For the Church to find its place in the modern world, it will have to create new spaces for new communities and different opportunities for differentiated niche groups." While in many communities the sense of place is best expressed in something physical and tangible, that is not universally true. The Church will need, for example, to discover how to relate to those whose belonging is primarily through networks or the virtual world.
- (g) **Financial responsibility:** Presbytery Planning does *not* mean ensuring that congregations which make a net contribution to central funds take priority. Nonetheless a degree of financial realism is required and it is appropriate that some consideration is given to congregational financial responsibility. Some congregations are more generous than comparable ones and all congregations are expected to make a financial contribution appropriate to their means. At present one third of congregations are net contributors and two thirds are net receivers. However, per capita giving can be much higher amongst some of the poorest congregations than it is in some of the wealthiest. It makes sense for Presbyteries to consider the complex financial picture and allocate ministerial resources to congregations that take their financial stewardship seriously.
- (h) **Buildings:** There is a connection 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.

6. These principles do not offer a simple template for Planning. It is acknowledged that no two Presbyteries will apply them in precisely the same way. What is critical, however, is that all Presbyteries begin by taking seriously the primary commitment to mission. In doing that, each Presbytery will want to consider how the secondary principles affect the way they Plan for mission. Wisdom, judgement and balance will be needed in deciding how much importance should be attached to each one."

VII ACT AMENDING THE APPEALS ACT (ACT I 2014)

Edinburgh, 20 May 2015, Session V

The General Assembly hereby enact and ordain that the Appeals Act (Act I 2014) shall be amended as follows:

1. *In section 2(3) the following words shall be added at the end:*
"In addition, in the case of an appeal under the Appraisal and Adjustment Act (Act VII 2003), the additional legal ground specified in sections 6(1) and 9(2)(vi) of that Act shall apply."
2. *In section 4(2)(ii), delete the word "references" and substitute the word "appeals (or requests for determination)".*

VIII ACT AMENDING THE ORDAINED LOCAL MINISTRY ACT (ACT IX 2011)

Edinburgh, 20 May 2015, Session V

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

1. *Delete the existing section 16 and substitute the following:*

"16. Transfer to the Ordained National Ministry

- (1) In a situation where an Ordained Local Minister who has served in that office for at least five years desires to transfer to the Ordained National Ministry, the following procedure shall apply:
 - (a) The Ordained Local Minister shall inform the Council of his or her wish to transfer, and at the same time shall inform the Presbytery of the bounds;
 - (b) Having established eligibility, the Council in conjunction with the Presbytery of the bounds shall arrange for the Ordained Local Minister to be interviewed by representatives of both bodies;
 - (c) At the interview attention shall be paid to the Ordained Local Minister's reasons for his or her wish to transfer, and his or her understanding of ministry shall be examined;
 - (d) Following a report from the interviewing group, the Presbytery shall make a decision as to the Ordained Local Minister's suitability for the Ordained National Ministry;
 - (e) In the event of the Ordained Local Minister being found suitable, the Council shall thereafter determine the requirements as to education and training, having regard to all the circumstances in each particular case;
 - (f) In the event of the Ordained Local Minister not being found suitable, that shall not affect his or her status as an Ordained Local Minister.

-
- (2) In a situation where either (a) an Ordained Local Minister who has served in that office for less than five years or (ii) a candidate in training for the Ordained Local Ministry, desires to transfer to the Ordained National Ministry, the following procedure shall apply:
- (a) Such person shall inform the Council of his or her wish to transfer, and at the same time shall inform the Presbytery of the bounds;
 - (b) Such person shall require to undergo National Assessment for the Ordained National Ministry in terms of section 6 of the Selection and Training for Full-Time Ministry Act (Act X 2004);
 - (c) If the person is accepted by the Assessment Conference as a prospective candidate for the Ordained National Ministry then that person will thereafter follow the appropriate procedure under Act X 2004, including, though not restricted to, the requirement for nomination by Presbytery as a candidate for the Ordained National Ministry in terms of sections 7 to 11 of that Act and such requirements for education and training as may be determined by the Council, having regard to all the circumstances in each particular case;
 - (d) If the person is not accepted by the Assessment Conference as a prospective candidate for the Ordained National Ministry then that person may apply again to transfer to Ordained National Ministry providing they have made only one previous application for acceptance as a prospective candidate for Ordained National Ministry or for transfer to Ordained National Ministry. For the avoidance of doubt, a person may make only three applications in total for acceptance as a prospective candidate for Ordained National Ministry or for transfer to Ordained National Ministry. In the case of a person not accepted on three occasions, a further application shall be possible only with the prior approval of the Committee.
 - (e) If the person is not at any time accepted by the Assessment Conference as a prospective candidate for the Ordained National Ministry then such decision shall not affect the person's status as an Ordained Local Minister or as a candidate in training for the Ordained Local Ministry, as the case may be;
- (3) The following age limits shall apply to Ordained Local Ministers or candidates in training for Ordained Local Ministry who seek to transfer to the Ordained National Ministry:
- (a) In respect of an Ordained Local Minister, an application to transfer cannot be received from any such person who in all normal circumstances could not complete the prescribed course before 31 December in the year of their 60th birthday.
 - (b) In respect of a candidate in training for the Ordained Local Ministry, an application to transfer cannot be received from any such person who in all normal circumstances could not complete the prescribed course before 31 December in the year of their 55th birthday.
 - (c) The acceptance of any person following an application to transfer will not automatically be continued if the prescribed course has not been commenced within three years of acceptance.
 - (d) Nothing in this Act entitles a person who has applied for Ordained Local Ministry to seek to transfer to the Ordained National Ministry at any time prior to being accepted as a candidate for the Ordained Local Ministry in terms of this Act."

2. *Delete the existing section 17(3) and renumber sub-section 17(4) accordingly. Insert a new section 18 as follows and renumber the remaining sections of the Act accordingly:*

"18. Transfer from Auxiliary Ministry to Ordained National Ministry

In a situation where an Auxiliary Minister desires to transfer to the Ordained National Ministry, the provisions of section 16(1) of this Act shall apply, as if the words "Auxiliary Minister" were substituted throughout for the words "Ordained Local Minister". For the avoidance of doubt, section 16(1) shall be applied to Auxiliary Ministers without the requirement for 5 years' service."

IX ACT AMENDING THE ADMISSION AND RE-ADMISSION OF MINISTERS ACT (ACT IX 2002)

Edinburgh, 20 May 2015, Session V

The General Assembly hereby enact and ordain that the Admission and Re-Admission of Ministers Act (Act IX 2002), as amended, shall be further amended as follows:

1. *In section 12 add a new sentence at the end as follows:*
"An appeal can only be brought on one or more of the following grounds: (a) that in the course of the Admissions or Readmissions procedure there were irregularities in the process, (b) that the final decision was influenced by incorrect material fact, or (c) that the Committee acted contrary to the principles of natural justice."

- B -

OVERTURE UNDER THE BARRIER ACT

OVERTURE AMENDING THE MINISTERS AND DEACONS IN CIVIL PARTNERSHIPS ACT (ACT I 2015)

The General Assembly adopt the Overture the tenor whereof follows, and transmit the same to Presbyteries for their consideration under the Barrier Act, directing that returns be sent to the Principal Clerk not later than 31 December 2015.

The General Assembly, with the consent of a majority of Presbyteries, hereby enact and ordain that the Ministers and Deacons in Civil Partnerships Act (Act I 2015) shall be amended as follows:

1. In the title of the Act and wherever the Act is referred to, after "Ministers and Deacons in Civil Partnerships", insert:
"and Same Sex Marriages"
2. Insert new section 1(i):
 - (i) "same sex marriage" shall mean a marriage between persons of the same sex which is recognised as valid under Scots law."and renumber accordingly.
3. In section 2(1), after "human sexuality" insert:
"(including marriage)"
4. Wherever "a civil partnership" appears, insert thereafter:
"or a same sex marriage"
5. Add new section 8:
 - "8. Nothing in this Act implies that the Church permits or will permit its ministers or deacons to register civil partnerships or solemnise same sex marriages."and renumber accordingly.'

- C -
**REGULATIONS OF
THE GENERAL ASSEMBLY 2015**

I REGULATIONS FOR REMUNERATION AND REIMBURSEMENT OF PARISH MINISTERS

Edinburgh, 20 May 2015, Session V

1. Remuneration

Ministers shall be entitled to a stipend to release them to discharge the duties of their calling to Parish Ministry. The stipend rate shall be that set annually by the Council of Assembly on the recommendation of the Ministries Council, a National Stipend Scale being published annually in the Report of the Ministries Council to the General Assembly.

Ministers shall have the right to be provided with a manse and have a corresponding duty to live in it and discharge the duties of their office from it.

Beyond the stipend paid to them through the Ministries payroll, Ministers may not receive any other form of remuneration from their congregation relating to the discharge of their ministerial duties.

2. Reimbursement of Legitimate Expenses

Every congregation shall pay for legitimate expenses reasonably incurred by ministers in the course of discharging their duties. These may be paid directly by the congregation or may be reclaimed by the minister from the congregation. The following list sets out the categories of legitimate expense:

1. (a) Communion Expenses incurred.
(b) Any fee or expenses due to a visiting minister at Communion Seasons if such payments are authorised in advance by the Kirk Session.
2. Pulpit Supply on seven Sundays in any calendar year.
3. The costs of providing Pastoral Cover (should such payment be necessary) for six weeks in any calendar year.
4. Pulpit supply for one additional Sunday and the costs of providing Pastoral Cover (should such payment be necessary) for an additional week when the minister is a Commissioner at the General Assembly.
5. Telephone line rental and calls, including where agreed in advance that for mobile services, incurred in the performance of ministerial duties.
6. The cost of internet access at a level required for the performance of ministerial duties.
7. Computer hardware, software and consumables necessary for the performance of ministerial duties.
8. Stationery and postage stamps for use in relation to work.

9. Travelling expenses incurred in the fulfilment of ministerial duties, at the rates agreed from time to time by the Ministries Council.

In relation to travelling expenses, ministers are required to keep an up-to-date Log Book listing actual mileage covered in the discharge of ministerial duties, against which expenses are reclaimed. Presbyteries are required, by instruction of the General Assembly, to carry out an annual inspection of all ministers' Log Books.

Reference is made in Part 2 of the Schedule to these Regulations.

3. Discretionary Expenses

In addition to the categories of reimbursable expense listed above and the essential ongoing care and maintenance of the manse, Financial Boards may decide from time to time to cover some fabric related costs relating to the running of the manse. Such costs are discretionary, but it would be good practice to assist with costs which maintain the Church's property in good order. Any expenses to be claimed by the minister *must* be agreed by or on behalf of the Financial Board in advance and the claim must be accompanied by appropriate receipts. Examples of possible costs are: gardening materials and help where the garden is larger than the domestic norm; cleaning of public areas, materials and help. It should be noted however that no reimbursement can be made to the minister with respect to the cost of heating and lighting the manse.

In order effectively to discharge their ministerial duties, ministers may also, from time to time, purchase clerical garments or theological books, subscribe to journals, arrange for some form of Spiritual Direction or Professional / Pastoral Supervision, attend courses and training events. Congregations may choose to contribute to some or all of the cost of these to a reasonable extent.

Regulations VII, 2008 are hereby repealed.

Schedule

Part 1 – Background to Regulations

These Regulations cover the remuneration of Parish Ministers and their reimbursement for expenses legitimately incurred in the course of their duties. It is a general principle, where there is any doubt about the appropriateness of making a potential claim for reimbursement, that the minister will clarify this *in advance* of incurring the expense. The Ministries Council is able to point Parish Ministers or Treasurers to more specific advice on issues relating to these Regulations should this prove helpful.

The context of these Regulations is one wherein the Church seeks to strike a balance on the one hand between recognising and respecting the historic right of ministers to structure ministry, including the management of working time and time off, according to their understanding of their calling and on the other hand ensuring good practice, probity and a measure of equality across the practice of ministry in the Church.

Part 2 – Additional Clarity

For the avoidance of doubt, the following points of clarification are appended to these Regulations to enable ease of implementation:

-
- Parish Ministers are *Office Holders* rather than employees and these Regulations cover the issues which arise out of that particular status.
 - Regulations VII, 2007 (Manses) and III, 2013 (Manse Adjudication Committee) provide further clarity about the responsibilities of upkeep of the Manse and the duty of living in the Manse of the charge.
 - In relation to reimbursement, ministers should distinguish between items expended in the course of daily duty (eg travel costs; telephone usage; stamps; etc), which are reclaimed from the congregation and items which become the property of the minister (eg books; vestments; etc). In some circumstances, a proportion of the cost of these latter expenses *may* be reclaimable against the minister's personal tax allowance (receipts for which should be retained by the minister).
 - Congregations may choose to contribute towards the costs of some other expenses as exemplified in section 3 (above). The Ministries Council also provides study opportunities for ministers through its Study Leave Scheme and a planned programme of Continuing Ministerial Development, both of which may also contribute towards some of the expenses noted above.
 - In relation to Parish Ministers offering pastoral cover or pulpit supply in support of colleagues during absence (on leave or through illness), this is part of fulfilment of the role of Parish Minister and no pulpit supply fee or pastoral cover payment is payable. Similarly, in the conduct of funerals, no Parish Minister may charge a fee to conduct a funeral or related visit either in his / her own Parish or that of another minister.
 - Parish Ministers are reminded of the need at all times to behave in a manner worthy of their calling, to which end the General Assembly has approved a Code of Professional Conduct which is published in the Ministers' Handbook on the Church of Scotland website.
 - Ministers are responsible for probity in relation to their own tax affairs.
 - Beyond those items listed in these Regulations, no other expenses or remuneration may be paid by congregations or claimed by ministers.

GENERAL ASSEMBLY 2015 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			John Ferguson
Members Isobel Hunter Andrew Kimmitt Murdo Macmillan* 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	Elizabeth Fox* Anne Lamont	John Corrigan David Watt	

Grant Barclay, *Convener*
 Catherine Coull, *Vice-Convener*

AUDIT COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers			
Members	Charles Scott*		Andrew Croxford Susan Zappert

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 David Rankin	Gordon McCracken*	Keith Mack	Jenny Adams Joanne Hood
Members Marshall Halliday Nicola Whyte		Merlyn Ball	

Graham Duffin, *Convener*
David Cameron, *Vice-Convener***COMMITTEE TO NOMINATE THE MODERATOR**

Ministers and Deacons Karen Campbell James Dewar John Ferguson Eleanor McMahon Norman Smith James Stewart Bill Wishart DCS Julie Woods	Elders David Alexander Ella Gill Hazel Hastie John Haston Isobel Hunter Ross Hyslop Ian Russell
---	---

John P Chalmers, *Convener*

NOMINATION COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Catherine Beattie Richard Houston John Urquhart	Mark Nicholas Muriel Willoughby Andrew Wilson	Robert Craig Charles Finnie George Shand	John Collard Caroline Lockerbie Carleen Robertson Margaret Stein Sean Swindells
Members Sheila MacLeod	Irene Crosthwaite Marian Macintyre Elspeth Smith	Ann Bowie John Cunningham David Lloyd Alasdair Maclean	Graeme Glover Lynsey Kimmitt

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 Robert Anderson Fiona Douglas 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	Adam Dillon Thomas Pollock
Elders 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 Helen MacKenzie Hugh Mackintosh Susan Pym James White	Jennifer Dick Alastair Dunlop Andrew Ireland

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 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	Dorothy Anderson* David Arnott David Clark* George Cowie* Thomas Riddell*
Deacons and Elders Alexander Bolland Robert Hynd Helen McLeod Aileen Nimmo William Windram	Veronica Crerar	John Anderson* Elizabeth Ashmole* Morag Crawford DCS* Alan Dewar* Richard Henderson* Nigel Lawrie* Richard McFarlane* Ian MacLagan Catherine Mappin* Anne Mulligan DCS*

APPEALS COMMITTEE OF THE COMMISSION OF ASSEMBLY

Philip Brodie, Carole Hope, *Conveners*
 Peter Graham, Helen Jamieson, *Vice-Conveners*

PRESBYTERIAL COMMISSION

David Burns, Ian Miller, *Conveners*
 Graeme Dalgleish, Shona Haldane, *Vice-Conveners*

ARBITRATION PANEL

Ministers H Taylor Brown Michael Gargrave Jack Holt Elizabeth Kenny Hilary McDougall Alistair Malcolm Iain Paton Betty Smith	Members Colin Armstrong Diane Ashton George Grant Patricia Kingston Sheila Laidlaw Alan Muat Michael Ramsay John Rice Brian Stewart Jack Tasker Bill Wishart DCS
---	--

Colin Wallace, *Secretary*

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	Sheilagh Stewart Maureen Stitt Walter Williamson Eilidh Wiseman
--	--

Solicitor of the Church, *Secretary*

SAFEGUARDING APPEAL PANEL**Members**

John Christie
 Mary Coles
 Jean Fleetwood
 Alan Miller

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*	Stuart Wilson	Bill McIntosh

John Ferguson, *Convener*

IONA COMMUNITY BOARD

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers		David McLachlan	
Members Morag Michael		Fiona Cunningham*	William Findlay* Joanna Love DCS

Alan Kimmitt, *Convener*

THE CHURCH OF SCOTLAND TRUST

Ministers John Chalmers Iain Cunningham Lorna Hood	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	Simon Bree Gordon Jamieson John Thomson	Lewis Rose	Colin Brockie Douglas Cranston Jeffrey McCormick

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 Joanne Hood Allan McCafferty 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 Michael Cunliffe William Hall Alan Kennedy Douglas Kerr Peter King William Lawrie Kenneth Macaldowie Arthur McDonald	William McInnes David Menzies Iain Munro Neil Price Ian Smith Robin Stimpson Gordon Stirling Donald Thomas Ian Townsend Stewart Toy Roger Trueman Ian Trushell Raymond Young	Advisory Members Graham Biggerstaff Laura Dunlop John Hume Michael Hunter Chris Johnstone Sheila Kirk Janet Mathieson Michael Norval Alisdair Pringle John Rhind James Stewart David Taverner Rosalind Taylor Jeanette Whitecross
---	--	--	--

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 Joanne Hood	Neil Gardner* Fiona Smith	Kristina Herbold Ross Donald McCorkindale	Bryan Kerr*
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 Philip Majcher*	Scott Rae*	Colin Brockie* David Gemmell Donald Prentice Graham Smith* Steven Thomson	Louis Kinsey*
Members Rosemary Hoskins Ronald Proctor	Catherine Latimer Jo Young*	David Anderson Stuart Bridges Richard Campbell-Doughty* Carolyn MacLeod	Alexander Bolland Colin Hogg Alistair W Joss Neil Morrison*

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		Stephen Fulcher	Glenn Chestnutt
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			Alan Reid Alison Swindells
Members Christopher Dunn* Alan Saunderson Robin Stimpson	James McLean	Barbara Finlayson Robert Hynd*	Kevin Cannon Ian MacLagan*

George Cowie, *Convener*
Alistair May, *Vice-Convener*

SAFEGUARDING COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers		Douglas Irving	Bryce Calder*
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 David Fergusson Doug Gay	Glenn Chestnutt Donald MacEwan	Kenneth Jeffrey	Johnston McKay Ruth Morrison
Members Lindsay Sawyer	Anette Hagan		Gavin Brydone

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 Shuna Dicks Sigrid Marten	Valerie Allen* Alan Hamilton-Messer Peter Nimmo John Povey Matthew Ross*	Muriel Pearson Bruce Sinclair	
Members Kathleen Aspinwall Finlay Buchanan Anne Goodall Catriona Ross Sheena Wurthmann*	John McConnachie Iain Mitchell* Glenn Walker*	Allan Gordon Dan Gunn David Johnson Marjorie Paton Charles Smith Hazel Watson* Rhoda Wright*	Graeme Donald Naomi Dornan Rona Mackie Black* John Wilson

Sally Foster-Fulton, *Convener*
 Richard Frazer, *Vice-Convener*

MINISTRIES COUNCIL

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Rolf Billes Jane Howitt Robert Mallinson Graham Nash* Julie Woods John Young	Edward Lyons Leslie Milton* Val Ott Sarah Ross Terry Taylor James Teasdale	Sarah Brown Jonathan Fleming Alison Meikle* Andrew Morrice Andrea Price* Mhairi Wallace	Graham Astles Kenneth Borthwick Glenn Chestnutt* Catherine Collins* Alistair Cook Karen Fenwick Mhorag Macdonald Gary McIntyre Thomas Macintyre Anthony Stephen
Members Mary Cartwright Alan Naylor	Anne Noble Allan Sim	David Alexander James White	Jean McAleer Gordon McBean Andrew Todd

Neil Glover, *Convener*
 Colin Brough, John Dent, 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 Martin Fair Mandy Hickman Kenneth Mackenzie Jamie Milliken John Paterson James Robertson	Fiona Bullock Daniel Manastireanu Abi Ngunga	Stephen Fulcher John Orr	Elizabeth Fisk Robert Milne*
Members Lynne McEwen Darren Philip Alastair Stark	Elspeth McCallum	Joanna Love DCS Fiona Marks Andrew Morrison	Peter Anderson Lynne Eland Moira Land Iain McLarty Robert McQuistan*

Colin Sinclair, *Convener*Daniel Carmichael, Jamie Milliken, 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 James Alexander* Alasdair Donaldson Paul Goode Caroline Lewis Gordon McFarlane	Edward Hawke* Ian Robb	William Riddick	John Baker Paul Faris* David MacDougall Alistair Smith*

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 Thomas Riddell	David Gray Ramsay Shields	Sheila Moir	Kenneth Russell Arrick Wilkinson*
Members 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*	Sheelagh Carradice Kay Keith Alasdair MacRae*

Sally Bonnar, *Convener*Richard Begg, Hugh Stewart, *Vice-Conveners***WORLD MISSION COUNCIL**

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Elisabeth Cranfield Joanne Evans-Boiten Sandor Fazakas	Alison Burnside Alistair Donald Aftab Gohar Tina Kemp	Dougal Edwards Graham McGeoch Miller Milloy Francis Murphy Barbara Ann Sweetin	Jan Mathieson Alan Miller*
Members Lesley Balaj John McArthur* Fraser Simm	Anikó Bradwell Mukami McCrum Valerie Macniven Douglas Short	Gillian MacPherson* Charles Munn Roy Nelson*	Maureen Jack* Margaret Lance Peter Murdoch Lorna Tunstall

Iain Cunningham, *Convener*Susan Brown, Valerie Brown, *Vice-Conveners*



Living STONES



PART III

A – ROLL OF MEMBERS

B – MINUTES OF PROCEEDINGS

C – STANDING ORDERS

The Church of Scotland
General Assembly 2015

SECTION A

ROLL OF MEMBERS

ROLL	2
INDEX OF PRESBYTERIES	3
ROLL OF COMMISSIONERS	4
DELEGATES FROM OTHER CHURCHES	17

ROLL AND STANDING ORDERS

ASSEMBLY OFFICE-BEARERS		
Title	Name	No
<i>Moderator</i>	Rt Rev John P Chalmers *	842
<i>Moderator-Designate</i>	Rev Dr Angus Morrison *	843
<i>Chaplains</i>	Rev Douglas A O Nicol * Rev Alan D Reid *	844 845
<i>Acting Principal Clerk</i>	Rev Dr George J Whyte †	846
<i>Acting Depute Clerk</i>	Rev George S Cowie †	847
<i>Procurator</i>	Ms Laura Dunlop QC †	848
<i>Law Agent</i>	Mrs Janette S Wilson †	849
<i>Precentor</i>	Rev Dr Douglas Galbraith	850
<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 Dr Derek Browning †	851
<i>Vice-Convener Nominate</i>	Ms Judith Pearson †	852

* Communications should be delivered to the Moderator's Room, not to boxes

† Communications should be delivered to the Clerk's Desk, not to boxes

INDEX OF PRESBYTERIES

31	Aberdeen	11	Irvine and Kilmarnock
36	Abernethy		
30	Angus	6	Jedburgh
7	Annandale and Eskdale	49	Jerusalem
12	Ardrossan		
19	Argyll	32	Kincardine and Deeside
10	Ayr	25	Kirkcaldy
34	Buchan	13	Lanark
		44	Lewis
41	Caithness	38	Lochaber
		42	Lochcarron-Skye
18	Dumbarton	3	Lothian
29	Dundee		
24	Dunfermline	4	Melrose and Peebles
8	Dumfries and Kirkcudbright	35	Moray
27	Dunkeld and Meikle		
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		
		43	Uist
17	Hamilton		
		2	West Lothian
37	Inverness	9	Wigtown and Stranraer

ROLL OF COMMISSIONERS

1. Presbytery of Edinburgh

Minister

1. Rev James D Aitken, Edinburgh: St Michael's
2. Rev Dr Karen K Campbell, Edinburgh: Marchmont St Giles'
3. Rev John Cowie, Edinburgh: Stockbridge
4. Rev David W Denniston, Edinburgh: St Cuthbert's
5. Rev James S Dewar, Edinburgh: Juniper Green
6. Rev Gavin J Elliott, Ministries Council
7. Rev Prof David A S Fergusson, University of Edinburgh
8. Rev Mark M Foster, Edinburgh: Pilrig St Paul's
9. Rev Michael W Frew, Edinburgh: Slateford Longstone
10. Rev Keith E Graham, Edinburgh: Murrayfield
11. Very Rev James Harkness KCVO CB OBE DD, (Chaplain General)
12. Rev Gordon Kennedy, Edinburgh: Craiglockhart
13. Rev David V F Kingston, Army Chaplain
14. Very Rev Finlay A J Macdonald DD, (Principal Clerk)
15. Rev Stewart A Mackay, Army Chaplain
16. Rev Fiona M Mathieson, Edinburgh: Carricknowe
17. Rev Alexander T McAspurren, Edinburgh: Leith North
18. Rev Stewart M McPherson, Edinburgh: Corstorphine Craigsbank
19. Rev Dr Martin C Scott, Ministries Council
20. Rev Colin A M Sinclair, Edinburgh: Palmerston Place
21. Rev Norman A Smith, Edinburgh: Granton
22. Rev Suzie Stark, Edinburgh: St Cuthbert's
23. Rev Lezley J Stewart, Edinburgh: Greyfriars Kirk
24. Rev Samuel A R Torrens, Edinburgh: Barclay Viewforth
25. Rev Marjory McPherson, Ministries Council
26. Rev Nigel G Watson, (Associate: East Kilbride Old Stewartfield West)
27. Rev Dr Stewart G Weaver, Edinburgh: Portobello & Joppa
28. Rev Dr Iain A Whyte, (Community Mental Health Chaplain)

Elder

29. Mrs Elizabeth Allan, Edinburgh: Corstorphine Old
30. Miss Catherine A Brannan, Edinburgh: London Road
31. Mr Ian R Buckingham, Edinburgh: Broughton St Mary's
32. Mrs Rachel Cadell, Edinburgh: Greenbank
33. Mr Jim Davidson, Edinburgh: New Restalrig
34. Dr Alison Elliot OBE LLD DD FRSE, Edinburgh: Greyfriars
35. Mr Eric Fisher, Edinburgh: Pilrig St Paul's
36. Mr Michael J Gibson, Edinburgh: Dean
37. Mr Peter Gray, Edinburgh: Palmerston Place
38. Dr Hazel Hastie, Edinburgh: Drylaw
39. Mrs Catherine Henry, Edinburgh: St Andrew's Clermiston
40. Mrs June Holloway, Edinburgh: St David's Broomhouse
41. Ms Dee D Hunter, Ratho
42. Mrs Elizabeth M Kemp, Edinburgh: High St Giles'
43. Mrs June Kemp, Edinburgh: Cramond
44. Mrs Sandra Mackay, Edinburgh: Dalmeny
45. Mr Alasdair J Mackenzie, Edinburgh: Colinton
46. Miss Morag J Mason, Edinburgh: Polwarth
47. Ms Karen W F McKay, Kirkliston
48. Mrs Betty McLean, Edinburgh: Craiginny St Christopher's
49. Mr T Brian Moar, Edinburgh: Portobello & Joppa
50. Mrs Christina Orr, Edinburgh: Duddingston
51. Mrs Anna Robertson, Edinburgh: Corstorphine Craigsbank
52. Mr Hugh Crawford, Edinburgh: Morningside
53. Mr T Jack T J Thompson, Edinburgh: St Andrew's & St George's West
54. Mrs Valerie Thomson MBE, Edinburgh: Corstorphine St Ninian's
55. Dr Rita M Welsh, Edinburgh: Slateford Longstone
56. Mr Duncan Wilson, Edinburgh: Fairmilehead

Deacon

- 57. Miss Anne Mulligan DCS, Edinburgh: Mayfield Salisbury
- 58. Mr Bill Wishart DCS, (Portobello & Joppa)

2. Presbytery of West Lothian**Minister**

- 59. Rev Dr Jonanda Groenewald, Polbeth Harwood I/w West Kirk of Calder
- 60. Rev W Richard Houston, Linlithgow: St Ninian's Craigmailen
- 61. Rev Robert J Malloch, Breich Valley
- 62. Rev John M Povey, Kirk of Calder
- 63. Rev Thomas S Riddell, Auxiliary, Linlithgow: St Michael'sl
- 64. Rev Duncan Shaw, Bathgate: St John's
- 65. Rev Julia C Wiley, Armadale

Elder

- 66. Mrs Jessie Kelly, Polbeth Harwood
- 67. Mrs Margaret Kinniburgh, Breich Valley
- 68. Mrs Wilma Macfarlane, Armadale
- 69. Mrs Patricia A McEwan, Linlithgow: St Ninian's Craigmailen
- 70. Mrs Lynne McEwen, Strathbrock
- 71. Mr Irvine Roy, Kirk of Calder
- 72. Mr George Stott, West Kirk of Calder

Deacon

- 73. Mrs Kay McIntosh DCS, Kirk Of Calder

3. Presbytery of Lothian**Minister**

- 74. Rev Yvonne E S Atkins, Musselburgh: St Andrew's High
- 75. Very Rev John B Cairns KCVO DD LLD, (Aberlady I/w Gullane)
- 76. Rev Ian A Cathcart, Howgate I/w Penicuik: South
- 77. Rev Kenneth W Donald, Prestonpans: Prestongrange
- 78. Rev Alexander G Horsburgh, Dalkeith: St Nicholas' Buccleuch

- 79. Rev Christopher N Kellock, Army Chaplain
- 80. Rev Keith L Mack, Dalkeith: St John's & King's Park
- 81. Rev Jennifer Macrae, Haddington: St Mary's
- 82. Rev Robert R Simpson, (Callander)
- 83. Rev Michael D Watson, OLM Newbattle
- 84. Rev Erica M Wishart, Tranent

Elder

- 85. Mr A William Bell, Garvald & Morham
- 86. Mr Alastair J Burnett, Newbattle
- 87. Miss Isabel Henderson, Lasswade & Rosewell
- 88. Mr Malcolm Hutchison, Glencorse
- 89. Miss Elizabeth W Malcolm, Cockenzie & Port Seton: Old
- 90. Mr John D McCulloch DL, Presbytery Clerk
- 91. Miss Audrey McLaren, Loanhead
- 92. Mr John McMillan, Haddington: St Mary's
- 93. Mr David Menzies, Tranent
- 94. Mrs Maureen M C Stewart, Musselburgh: St Clement's & St Ninian's
- 95. Mr John Wilson, Dalkeith: St Nicholas' Buccleuch

4. Presbytery of Melrose and Peebles**Minister**

- 96. Very Rev A David K Arnott, (St Andrews: Hope Park I/w Strathkinness)
- 97. Rev Marion Clark, Channelkirk and Lauder
- 98. Rev Janice M Faris, Innerleithen Traquair & Walkerburn
- 99. Rev Dr Leon Keller, Galashiels: Old and St Paul's I/w Galashiels: St John's
- 100. Rev Margaret D J Steele, Ashkirk I/w Selkirk
- 101. Rev Julie M Woods, Earlston

Elder

- 102. Mr Andrew T Bramhall, Galashiels: Old & St Paul's I/w Galashiels: St John's
- 103. Mr Tom Burnham, Earlston
- 104. Miss Pauline Davidson, Selkirk
- 105. Mrs Elizabeth Fortune, Channelkirk & Lauder
- 106. Mrs Isobel Hunter, Skirling
- 107. Mr Robert Scott, Innerleithen, Traquair & Walkerburn

5. Presbytery of Duns**Minister**

- 108. Rev Alan C D Cartwright, Ladykirk I/w Leithholm I/w Fogo & Swinton I/w Whitsome
- 109. Rev David J Taverner, Coldstream I/w Eccles
- 110. Rev Norman R Whyte, Ayton & Burnmouth I/w Foulden & Mordington I/w Grantshouse & Houndwood & Reston

Elder

- 111. Mrs Mary E L Cartwright, Ladykirk I/w Leithholm I/w Fogo & Swinton I/w Whitsome
- 112. Mr William Stewart, Ayton & Burnmouth I/w Foulden & Mordington I/w Grantshouse & Houndwood & Reston
- 113. Mr Robert M Walker, Coldstream I/w Eccles

6. Presbytery of Jedburgh**Minister**

- 114. Rev Neil R Combe, Hawick: St Mary's & Old I/w Teviot & Robertson
- 115. Rev Robin D McHaffie, Cheviot Churches
- 116. Rev Lisa-Jane Rankin, Hawick: Wilton I/w Teviothead

Elder

- 117. Mr R Scott Elliot, Hawick: Burnfoot
- 118. Mrs Linda A Fleming, Cheviot
- 119. Mrs Winnie A Robson, Kelso: North & Ednam

7. Presbytery of Annandale and Eskdale**Minister**

- 120. Rev Morag A Dawson, Dalton I/w Hightae I/w St Mungo
- 121. Rev C Bryan Haston, Presbytery Clerk
- 122. Rev William Jackson, Canonbie United I/w Liddesdale
- 123. Rev David G Pitkeathly, The Border Kirk

Elder

- 124. Mrs Jennifer Dodds, Annan: Old
- 125. Mrs Alice Forster, Liddesdale
- 126. Mrs Janice Moore, The Border Kirk

- 127. Mrs Isobel M Tinning, Dalton

Deacon

- 128. Mrs Angela Brydson DCS, (Presbytery Deacon)

8. Presbytery of Dumfries and Kirkcudbright**Minister**

- 129. Rev Willem J Bezuidenhout, Kirkmichael, Tinwald & Torthorwald
- 130. Rev Neil G Campbell, Dumfries: Northwest
- 131. Rev William T Hogg, Sanquhar: St Bride's
- 132. Rev Valerie J Ott, Gatehouse of Fleet I/w Borgue
- 133. Rev Sally Russell, Corsock & Kirkpatrick Durham I/w Crossmichael & Parton
- 134. Rev David A Sutherland, Dumfries: Maxwelltown West
- 135. Rev Fiona Wilson, Dalbeattie & Kirkgunzeon I/w Urr

Elder

- 136. Dr Alison R Boyes, Dunscore
- 137. Mr Peter Carpenter, Gatehouse of Fleet
- 138. Mrs Isobel Evans, Dumfries: St Mary's-Greyfriars
- 139. Mrs Kay Keith, Dunscore
- 140. Miss Elisabeth J Manson, Dumfries: St Mary's-Greyfriars
- 141. Mrs Lilly K Stevenson, Dalbeattie & Kirkgunzeon
- 142. Mr Peter M Stewart, Thornhill

9. Presbytery of Wigtown and Stranraer**Minister**

- 143. Rev Alexander I Currie, Glasserton & Isle of Whithorn I/w Whithorn: St Ninian's Priory
- 144. Rev Edward D Lyons, Penninghame
- 145. Rev Tom McWhirter, New Luce I/w Old Luce
- 146. Rev Michael J Sheppard, Ervie Kirkcolm I/w Leswalt

Elder

- 147. Mrs Lesley Allen, Ervie Kirkcolm
- 148. Mrs Jane C Pitcher, Penninghame
- 149. Mr Sam Scobie, Stranraer: High Kirk
- 150. Mrs Catherine H Smith, Leswalt

10. Presbytery of Ayr**Minister**

- 151. Rev Kenneth C Elliott, Prestwick: South
- 152. Rev George R Fiddes, Prestwick: St Nicholas'
- 153. Rev William Johnston, Ochiltree l/w Stair
- 154. Rev John S Lochrie, (Arnshean Barrhil l/w Colmonell)
- 155. Rev Robert Mayes, Dundonald
- 156. Rev Eleanor McMahon, Dalmellington l/w Patna Waterside
- 157. Rev Neil A McNaught, Alloway
- 158. Rev John W Paterson, Lugar l/w Old Cumnock: Old
- 159. Rev Derek Peat, Troon: St Meddan's
- 160. Rev Dave Prentice-Hyers, Troon: Old
- 161. Rev Alastair H Symington, (Troon: Old)

Elder

- 162. Mrs Jean F Barclay, Dalmellington
- 163. Mr Brian Duncan, Troon: Old
- 164. Mr William Duncan, Alloway
- 165. Mr Gordon Macdonald, Prestwick: Kingcase
- 166. Mrs Nan Mcturk, Stair
- 167. Mrs Isabell A Montgomerie, Ochiltree
- 168. Mrs Claire Pirrie, St Colmon
- 169. Mrs Joyce Pringle, Prestwick: Kingcase
- 170. Mr Frank Potter, Kirkmichael
- 171. Mr James A S Kirk, Straiton
- 172.

11. Presbytery of Irvine and Kilmarnock**Minister**

- 173. Rev Dr S Grant Barclay, Depute Clerk
- 174. Rev C Blair Gillon, Galston
- 175. Very Rev David W Lacy DLitt, Kilmarnock: Kay Park
- 176. Rev George K Lind, Newmilns: Loudoun
- 177. Rev T Edward Marshall, Crosshouse
- 178. Rev Gavin A Niven, Stewarton: John Knox
- 179. Rev Geoffrey Redmayne, Fenwick
- 180. Rev Robert Travers, Irvine: Old

Elder

- 181. Mr Alan Beattie, Kilmarnock: St Andrew's & St Marnock's
- 182. Mr Colin Cameron, Irvine: Old
- 183. Mr I Steuart Dey, Presbytery Clerk
- 184. Mrs Isabella Johnston, Stewarton: John Knox
- 185. Mrs Florence Marshall, Crosshouse
- 186. Mrs Margo McMurdo, Newmilns: Loudoun
- 187. Mr Robert Murray, Galston
- 188. Mr Mark Young, Fenwick

Deacon

- 189. Miss Fiona Blair DCS, Irvine: St Andrew's

12. Presbytery of Ardrossan**Minister**

- 190. Rev Mandy R Hickman, OLM, West Kilbride
- 191. Rev James J McNay, West Kilbride
- 192. Rev Martin Thomson, Dalry: Trinity
- 193. Rev T David Watson, Largs: Clark Memorial
- 194. Rev Tanya Webster, Ardrossan: Park
- 195. Rev Jeanette Whitecross, Kilwinning: Old

Elder

- 196. Mr Ian Brown, Dalry: St Margaret's
- 197. Mr Roy Kelso, Stevenston: Ardeer
- 198. Mr John Lauder, Brodick
- 199. Mr Thomas McMillan, Largs: St John's
- 200. Mrs Eleanor Mutch, Cumbrae: Parish Church
- 201.

13. Presbytery of Lanark**Minister**

- 202. Rev Michael Fucella, Biggar l/w Black Mount
- 203. Rev Helen E Jamieson, Carlisle: St Andrew's
- 204. Rev Bryan Kerr, Lanark: Greyfriars
- 205. Rev Dr Nikki Macdonald, Upper Clyde
- 206. Rev George C Shand, The Tinto Parishes

Elder

- 207. Mr Alan Grant , Carluke: St John's
- 208. Mr Ross Hyslop , Lanark: Greyfriars
- 209. Mr William Love, Lanark: St Nicholas
- 210. Mrs Libby Muir, Carluke: St Andrew's
- 211. Miss Kathleen Roger, Biggar

14. Presbytery of Greenock & Paisley**Minister**

- 212. Rev Donald Campbell, Houston & Killellan
- 213. Rev Morris C Coull, Greenock: St Margaret's
- 214. Rev James S A Cowan, Barrhead: St Andrew's
- 215. Rev Jonathan Fleming, Erskine
- 216. Rev Elizabeth Geddes, OLM
- 217. Rev Karen Harbison, Greenock: Westburn
- 218. Very Rev E Lorna Hood DD, Renfrew: North
- 219. Rev Kenneth A L Mayne, Paisley: Martyrs' Sandyford
- 220. Rev Dr Peter McEnhill, Kilmacoll: Old
- 221. Rev Allan McIntyre, Greenock: St Ninian's
- 222. Rev Francis E Murphy, Greenock: Mount Kirk
- 223. Rev Iain M A Reid, Paisley: Glenburn
- 224. Rev Stephen Smith, Kilbarchan: East
- 225. Rev Alan Sorensen, Greenock: Wellpark Mid Kirk

Elder

- 226. Mr Ian Barber, Johnstone: High
- 227. Mr Bruce Brown, Barrhead: Bourrock
- 228. Mr William B Dougan, Howwood
- 229. Mrs Isabelle Farr, Barrhead: St Andrew's
- 230. Miss Julie Ferguson, Port Glasgow: St Martin's
- 231. Mr Alan Gallacher, Greenock: Westburn
- 232. Mrs Jane Martin, Paisley: St Columba Foxbar
- 233. Mr William Mathieson, Johnstone: High
- 234. Mr W Campbell McGregor, Renfrew: North
- 235. Mr Andrew Shuttleworth, Paisley: Glenburn
- 236. Mrs Marion G Sommerville, Paisley: Abbey
- 237. Mrs Joan Taylor, Greenock: East End
- 238. Mr Derek Whittle, Houston & Killellan
- 239. Mrs Anne Whyte, Kilbarchan: West

Deacon

240.

16. Presbytery of Glasgow**Minister**

- 241. Rev Catherine Beattie, Giffnock: South
- 242. Rev Graeme K Bell, Glasgow: Carnwadric
- 243. Rev William B Black, (Stornoway: High)
- 244. Rev A Sheila Blount, (Cupar: St John's & Dairsie United)
- 245. Rev Dr Graham K Blount, Glasgow: St Enoch's Hogganfield
- 246. Rev Iain Ramsden, (Killearnan I/w Knockbain)
- 247. Rev Dr Valerie J Duff, Glasgow: Shawlands I/w South Shawlands
- 248. Rev James B Ferguson, (Lenzie Union)
- 249. Rev Graham S Finch, Cadder
- 250. Rev G Gray Fletcher, Glasgow: Carmunnock
- 251. Rev Neil W Galbraith, Glasgow: Cathcart Old
- 252. Rev Fiona Gardner, Glasgow: Temple Anniesland
- 253. Rev Peter M Gardner, Glasgow: Renfield St Stephen's
- 254. Rev James Gemmell, Bishopbriggs: Kenmure
- 255. Very Rev William C Hewitt, Presbytery Clerk
- 256. Rev Howard R Hudson, Glasgow: Bridgeton St Fancis in the East
- 257. Rev Margaret H Johnston, Glasgow: Kinning Park
- 258. Rev Jonathan A Keefe, Glasgow: Robroyston
- 259. Rev Dr Scott R M Kirkland, Maxwell Mearns Castle
- 260. Rev Gordon Kirkwood, Glasgow: Kelvinbridge
- 261. Rev Mark Lowey, Glasgow: Ruchill Kelvinside
- 262. Very Rev David W Lunan DD, (Presbytery Clerk)
- 263. Rev Calum D MacDonald, Giffnock: The Park
- 264. Rev Murdo MacLean, Glasgow: Carmyle I/w Kenmuir Mount Vernon
- 265. Rev Stuart Matthews, Glasgow: Maryhill
- 266. Rev Dr Alistair S May, Rutherglen: Stonelaw
- 267. Rev Ian M S McInnes, Glasgow: Dennistoun New
- 268. Rev James A McIntyre, Glasgow: Partick South
- 269. Rev David N McLachlan, Glasgow: Langside
- 270. Rev Catherine H McLaughlin, OLM, Glasgow: Kelvinbridge
- 271. Rev Monica Michelin-Salomon, Glasgow: Victoria Tollcross
- 272. Very Rev John D Miller DD, (Castlemilk East)

- 273. Rev Muriel B Pearson, Glasgow: Cranhill
- 274. Rev John S Purves, Glasgow: Drumchapel St Andrew's
- 275. Rev Dr Joan Ross, Glasgow: High Carntyne
- 276. Rev Robert M Silver, Glasgow: Croftfoot
- 277. Rev Elijah W Smith, Glasgow: Queen's Park Govanhill
- 278. Rev Stuart J Smith, Glasgow: Partick Trinity
- 279. Rev David M White, Kirkintilloch: St Columba's
- 280. Rev John D Whiteford, Glasgow: Newlands South

Elder

- 281. Ms Beth Aitken, Glasgow: Calton Parkhead
- 282. Miss Margaret Alexander, Glasgow: Cranhill
- 283. Mr Robert Barclay, Glasgow: St Andrew & St Nicholas
- 284. Mr Archibald G J Black, Chryston
- 285. Mr John Boyle, Glasgow: Broomhill
- 286. Ms Laura Buist, Glasgow: Jordanhill
- 287. Mrs Elspeth Carss, Glasgow: Victoria Tollcross
- 288. Mrs Norma A Clarkson-Gorman, Glasgow: Cathedral
- 289. Mrs Fiona Crawford, Thornliebank
- 290. Mr Robert Dickie, Glasgow: Carmunnock
- 291. Mrs Louise Finch, Cadder
- 292. Mrs Yasmin Glover, Glasgow: Colston Wellpark
- 293. Mr William Gray, Torrance
- 294. Mr Scott Hamilton, Glasgow: Cambuslang
- 295. Mr Campbell D Joss, Glasgow: Balshagray Victoria Park
- 296.
- 297. Mr Donald Macsween, Broom
- 298. Mr Patrick May, Glasgow: Burnside Blairbeth
- 299. Mrs Margaret McAulay, Broom
- 300. Mrs Isabel McDermont, Glasgow: Scotstoun
- 301. Mrs Moira McGeoch, Williamwood
- 302. Mr James McGrouther, Glasgow: Carnwadric
- 303. Miss Maureen McNabb, Glasgow: Cardonald
- 304. Mr William Meldrum, Lenzie Union
- 305. Mrs Elizabeth Murray, Glasgow: Croftfoot
- 306. Mr Hugh Nicholl, Glasgow: Kinning Park
- 307. Dr Garry K Osbourne, Glasgow: Sandyford Henderson Memorial
- 308. Mrs Janet E Park, Glasgow: Baillieston Mure Memorial
- 309. Mr Douglas Paton, Glasgow: Cathcart Trinity
- 310. Mr Jim Scott, Bishopbriggs: Springfield Cambridge

- 311. Mrs Moira Shaw, Rutherglen, Stonelaw
- 312. Mrs Maureen C Small, Glasgow: Wellington
- 313. Mr Ian S Smith, Busby
- 314. Ms Annie Taylor, Glasgow: Cardonald
- 315. Mrs Margaret A Tindall, Campsie
- 316. Mrs Doreen H Walker, Glasgow: Clincarthill
- 317. Mr Graham Mackie, Glasgow: Anderston Kelvingrove
- 318. Mr Barry Watson, Glasgow: Castlemilk
- 319. Miss Anne R Weir, Glasgow: Temple Anniesland
- 320. Mr Andrew Wilkin, Kirkintilloch: St David's Memorial Park

Deacon

- 321. Mr Paul Cathcart DCS, Glasgow: Govan & Linthouse
- 322.

17. Presbytery of Hamilton

Minister

- 323. Rev Leslie N Brunger, Uddingston: Burnhead
- 324. Rev Neil Buchanan, East Kilbride: Moncreiff
- 325. Rev Roddy Dick, Wishaw Cambusnethan North
- 326. Rev James M Gibson, Bothwell
- 327. Rev F Derek Gunn, Airdrie: Clarkston
- 328. Rev Joanne C Hood, Hamilton St.Johns
- 329. Rev Derek W Hughes, Motherwell Dalziel St Andrew's
- 330. Rev Caryl Kyle, Holytown I/w New Stevebson:Wrangholm
- 331. Rev Mhorag MacDonald, Wishaw: Cambusnethan North
- 332. Rev Dr Ian R W McDonald, Airdrie: High
- 333. Rev Dr John L McPake, Presbytery Clerk
- 334. Rev Dr D Cameron McPherson, Dalserf
- 335. Rev Gordon Palmer, East Kilbride: Claremount
- 336. Rev Graham Raeburn, Newmains: Bonkle I/w Newmains: Coltness Memorial
- 337. Rev Lindsay Schluter, Larkhall: Trinity
- 338. Rev Bruce H Sinclair, Overtown
- 339. Rev Seonaid L Turnbull, Hamilton: Trinity
- 340. Rev Douglas W Wallace, East Kilbride: Stewartfield
- 341. Very Rev Hugh R Wyllie, (Hamilton: Old)

Elder

- 342. Mr David S Alexander, Uddingston Viewpark
- 343. Mr Eric Budgell, Dalserf
- 344. Mr William C Calder, Blantyre; Livingstone Memorial
- 345. Mrs Charlotte Craig, Hamilton Hillhouse
- 346. Mr Thomas W Donaldson, Wishaw Old
- 347. Mrs June Irvine, Wishaw Coltness Memorial
- 348. Mr Angus MacKay, Wishaw: Cambusnethan North
- 349. Mrs Brenda McCrae, East Kilbride: Moncreiff
- 350. Mr Crawford Moffat, Motherwell: Dalziel St Andrew's
- 351. Mr Douglas Pearson, Uddingston: Burnhead
- 352. Mrs Janette F Rennie, Motherwell: St Mary's
- 353. Mr George Robertson, Hamilton: Old
- 354. Mr Brian Sharp, Bothwell
- 355. Mr Peter Smith, Hamilton: Trinity
- 356. Mrs Beverley Stevenson, Coatbridge: Calder
- 357.
- 358.
- 359.
- 360.

18. Presbytery of Dumbarton**Minister**

- 361. Rev Fergus C Buchanan, Milngavie: St Paul's
- 362. Very Rev John C Christie, (Interim Minister)
- 363. Rev David W Clark, Presbytery Clerk
- 364. Rev Dr Christine Goldie, Bearsden: Westerton
- 365. Rev Ian Johnson, Dumbarton: Riverside I/w Dumbarton: West Kirk
- 366. Rev Ruth Morrison, Clydebank: Abbotsford I/w with Dalmuir: Barclay
- 367. Rev Margaret Nutter, OLM, Craigrownie I/w Garelochhead I/w Rosneath St Modan's
- 368. Rev Ishbel Robertson, OLM, Dumbarton: St Andrew's I/w Old Kilpatrick Bowling
- 369. Rev Ramsay B Shields, Milngavie: St Luke's

Elder

- 370. Mr Eric B Anderson, Milngavie: Cairns
- 371. Mr Iain C Douglas, Bearsden: New Kilpatrick
- 372. Mr Matthew Fox, Alexandria

- 373. Dr Iain Galbraith, Alexandria
- 374. Mr Roy Greer, Helensburgh
- 375. Mr Robert Kinloch, Jamestown
- 376. Mr James Morris, Old Kilpatrick Bowling
- 377. Ms Lily Plank, Bearsden: Westerton Fairlie Memorial
- 378. Mrs Elizabeth Stewart, Dalmuir: Barclay

19. Presbytery of Argyll**Minister**

- 379. Rev Andrew Barrie, Rothesay: Trinity
- 380. Rev David Carruthers, Ardrishaig I/w South Knapdale
- 381. Rev Ruth I Griffiths, Dunoon: The High Kirk I/w Innellan I/w Toward
- 382. Rev Jeffrey J McCormick, Ardchattan
- 383. Rev Dr Kenneth R Ross, Kilbrandon & Kilchattan I/w Craignish I/w Kilninver & Kilmelford
- 384. Rev Hilda C Smith, Lochgilphead
- 385.
- 386.
- 387.
- 388.

Elder

- 389. Mrs Aline Campbell, Inellan
- 390. Ms Mary-Jean Devon, Tobermory
- 391. Mr David S Gardiner, Campbeltown Lorne & Lowland
- 392. Mr Lindsay K Hunter, Dunoon St Johns
- 393. Mr David McFie, United Church of Bute
- 394. Mr Douglas McHugh, Strachur & Strachlathan
- 395. Ms Fiona Morrison, Kilbrandon & Kilchattan
- 396. Mrs Anne Parkhouse, Kilcalmonell
- 397. Mrs Elizabeth Speirs, Rothesay Trinity
- 398. Mr Sinclair Sutherland, Kilfinan

22. Presbytery of Falkirk**Minister**

- 399. Very Rev Albert O Bogle, Bo'ness: St Andrew's
- 400. Rev Melville Crosthwaite, Larbert: East
- 401. Rev Aftab Gohar, Grangemouth: Abbotsgrange
- 402. Rev Elinor J Gordon, Cumbernauld Kildrum

403. Very Rev Sheilagh M Kesting DD, Ecumenical Relations Officer
 404. Rev Joyce A Keyes, Cumbernauld: Abronhill
 405. Rev Louise J E McClements, Blackbraes & Shieldhill I/w Muiravonside
 406. Rev Andrew J Moore, Bothkennar and Carronshore
 407. Rev Marion Perry, Cumbernauld Condorrat
 408. Rev Grace Saunders, Cumbernauld Condorrat
 409. Rev David J Smith, Grangemouth: Kirk of the Holy Rood
 410. Rev James Todd, Airth
 411. Rev David Wandrum, Auxiliary Minister

Elder

412.
 413. Miss Alison Cooke, Denny Westpark
 414. Mrs Anne Coulter, Airth
 415. Mrs Lorna Coulter, Blackbraes and Shieldhill
 416. Mr Robert Easton, Bothkennar and Carronshore
 417. Mr John Haston, Grangemouth Abbotsgrange
 418. Mr James B Irvine, Bainsford
 419. Mrs Eleanor Neilson, Grangemouth Kirk of the Holy Rood
 420. Mr Thomas Rintoul, Bonnybridge: St Helen's
 421. Business Committee: Mrs Marjory Williamson
 422. Mr Eric Smith, Brightons
 423.
 424.

23. Presbytery of Stirling

Minister

425. Rev Richard Begg, Strathblane
 426. Rev Alison E P Britchfield, Tillicoultry
 427. Rev R Stuart M Fulton, Logie
 428. Rev James Landels, Bannockburn: Allan
 429. Rev Lynne Mack, Gargunnock I/w Kilmadock I/w Kincardine-in- Menteith
 430. Rev Elaine MacRae, Buchlyvie I/w Gartmore
 431. Rev Alex M Millar, Presbytery Clerk
 432. Rev Jerome O'Brien, Dollar I/w Glendevon I/w Muckhart

433. Rev Elizabeth M Robertson, Bannockburn: Ladywell
 434. Rev Terry A Taylor, Aberfoyle I/w Port Of Menteith

Elder

435. Mr Roy Anderson, Logie
 436. Mr Martin Arrol, Strathblane
 437. Mr John Carruthers MBE, Alloa: St Mungo's
 438. Mr George Cowan, Glendevon
 439. Mrs Janette Elliott, Bannockburn: Allan
 440. Mrs Alison Mann, Muckhart
 441. Mr Ewart McAuslane, Tillicoultry
 442. Miss Isobel Munro, Menstrie
 443. Miss Isabel Piper, Aberfoyle
 444. Mr Ford Shaw, Dollar

Deacon

445. Mrs Jean T Porter, Stirling: St Mark's

24. Presbytery of Dunfermline

Minister

446. Rev Gavin Boswell, Cowdenbeath: Trinity
 447. Rev Norman M Grant, Cairneyhill I/w Limekilns
 448. Very Rev Andrew C McLellan CBE DD, (HM Inspector of Prisons)
 449. Rev Andrew A Morrice, Dunfermline: East
 450. Rev Monika Redman, Dunfermline: St Leonard's
 451. Rev Christine Sime, Dalgety Church
 452. Rev Dr Gordon F C Jenkins, (Dunfermline: North)

Elder

453. Mr Kenneth Brown, Dunfermline: East
 454. Mr Gordon Campbell, Dunfermline: North
 455. Mrs Margaret Dow, Kelty
 456. Mr David George, Cowdenbeath: Trinity
 457. Mr Alan Hunter, Cairneyhill I/w Limekilns
 458. Mrs Barbara Leppard, Dunfermline: St Leonard's
 459. Mr Colin McKenzie, Dalgety

Deacon

460. Miss Morag Crawford DCS, Rosyth

25. Presbytery of Kirkcaldy**Minister**

- 461. Rev Wilma Cairns, Buckhaven & Wemyss
- 462. Rev Elisabeth Cranfield, Denbeath & Methilhill
- 463. Rev J Kenneth Froude, Kirkcaldy: St Bryce
- 464. Rev Robin J McAlpine, Kirkcaldy: Bennoch
- 465. Rev Allistair D Roy, Glenrothes: St Ninian's
- 466. Rev Alan Sharp, Burntisland

Elder

- 467. Mrs Sheena S Briggs, Glenrothes: St Ninian's
- 468. Mrs Fiona Cunningham, Kirkcaldy: Torbain
- 469. Mr Graham Harrower, Kirkcaldy: Bennoch
- 470. Mrs Jean Levack, Buckhaven & Wemyss
- 471. Mrs May N Russell, Methilhill & Denbeath
- 472. Mr Stuart Lynch, Kirkcaldy: Pathhead

Deacon

- 473. Mrs Jacqueline Thomson DCS, Buckhaven & Wemyss

26. Presbytery of St Andrews**Minister**

- 474. Rev Dr Ian C Bradley, University of St Andrews
- 475. Rev Stanley A Brook, Newport-on-Tay
- 476. Rev William F Hunter, Howe of Fife
- 477. Very Rev Alan D McDonald DLitt DD, Cameron I/w St Andrews: St Leonard's
- 478. Rev Nigel J Robb, Presbytery Clerk
- 479. Rev Margaret E S Rose, Carnbee I/w Pittenweem
- 480.
- 481.

Elder

- 482. Mrs Eleanor C B Black, Elie, Kilconquhar & Colinsburgh
- 483. Mrs Lucy P Bradley, St Andrews: St Leonard's
- 484. Ms Elaine Dowie, Cameron I/w St Andrews: St Leonard's
- 485. Mr John Cunningham, Pittenweem I/w Carnbee
- 486. Mr William Imlay, Newport-on-Tay

- 487. Mr Brian W Porteous, Cupar: Old I/w Monimail
- 488. Mrs Elizabeth Y Simmers, Howe of Fife
- 489. Mrs Catherine M Wilson, Cellardyke I/w Anstruther & Kilrenny

27. Presbytery of Dunkeld and Meigle**Minister**

- 490. Rev Mary M Haddow, Pitlochry
- 491. Rev Harry Mowbray, Blairgowrie
- 492. Rev Alison Notman, Ardler, Kettins & Meigle
- 493. Rev Grace M F Steele, OLM, Presbytery

Elder

- 494. Mr Graham Bell, Ardler, Kettins & Meigle
- 495. Mr Alisdair Drummond, Blairgowrie
- 496. Dr David Frame, Pitlochry
- 497. Mrs Virginia Wilkie, Pitlochry

28. Presbytery of Perth**Minister**

- 498. Rev Scott Burton, Perth: St Matthew's
- 499. Rev Sydney S Graham, (Iona I/w Kilfinichan, Kilvickeon & The Ross of Mull)
- 500. Rev Alexander M Gunn, (Aberfeldy I/w Amulree & Strathbraan I/w Dull & Weem)
- 501. Rev Adrian J Lough, Auchtergaven & Moneydie I/w Redgordon & Stanley
- 502. Rev Dr Gordon A McCracken, Scone & St Martins
- 503. Rev Margaret F Michie, OLM, Kinross
- 504. Very Rev James A Simpson DD, (Dornoch Cathedral)
- 505. Rev James C Stewart, Perth: Letham St Mark's
- 506. Rev James K Wallace, Perth: St John's Kirk of Perth I/w Perth: St Leonard's-in-the-Fields

Elder

- 507. Mrs Frances M Brown, Dundurn
- 508. Mr Sandy B Duthie, Cargill Burrelton
- 509. Mr Steve Fulton, Dunbarney & Forgandenny
- 510. Mr Allan W Kelman, Aberuthven & Dunning
- 511. Mr Hugh L Mackenzie, Perth: Craigie & Moncreiffe
- 512. Mr Bill J S Macpherson, Abernethy & Dron & Arngask

513. Mr Maxwell Moir, Scone & St Martins
 514. Mrs Karin Wilson, St Madoes & Kinfauns
 515. Mrs Jo Young, Perth: St John's Kirk of Perth

Deacon

516. Mr Kenneth D Mackay DCS, Perth: Letham St Mark's

29. Presbytery of Dundee

Minister

517. Rev Dorothy U Anderson, Monifieth
 518. Rev Robert A Calvert, Dundee: Steeple
 519. Rev Robert Mallinson, Dundee: Menzieshill
 520. Rev William McLaren, Dundee: Stobswell
 521. Rev Robert J Ramsay, Invergowrie
 522. Rev Susan Sutherland, Dundee: Barnhill St Margaret's
 523. Rev Charles G Taylor, Dundee: Broughty Ferry St Luke's & Queen Street
 524. Rev Hazel Wilson, Dundee: Lochee

Elder

525. Mr Kenneth Andrew, Dundee: St Luke's & Queen Street
 526. Mr Ronald Chimiak, Dundee: St Andrew's
 527. Miss Margaret Coutts, Dundee: Trinity
 528. Mrs Anne Davies, Abernethy
 529. Mr Donald Orrock, Dundee: West
 530. Mrs Sarah Proctor, Dundee: Balgay
 531. Miss Gladys Y Ramsay, Dundee: Camperdown
 532. Ms Nardia J Whisson, Dundee: Steeple

Deacon

533. Miss Janie M Martin DCS, (Dundee: Chalmers Ardler)

30. Presbytery of Angus

Minister

534. Rev Dr Nelu I Balaj, Arbroath: Knox's I/w Arbroath: St Vigens
 535. Rev Roderick J Grahame, Brechin: Cathedral
 536. Rev Stewart J Lamont, Arbirlot I/w Carmyllie
 537. Rev Dolly Purnell, Arbroath: Old & Abbey
 538. Rev Brian Ramsay, Aberlemno I/w Guthrie & Rescobie

539. Rev Linda Stevens, The Glens & Kirriemuir: Old
 540. Rev Barbara-Ann Sweetin, Forfar: East & Old

Elder

541. Mrs Linda Bird, Arbroath: West
 542. Mr James Black, Arbirlot
 543. Mr Richard Calcott, Dun and Hillside
 544. Miss Evelyn McPhee, Forfar: St Margaret's
 545. Mr Frederick Milne, Arbroath: Knox's
 546. Mr Ian J A Robb, Montrose: Old & St Andrew's
 547. Mr Douglas Taylor, Brechin: Cathedral

31. Presbytery of Aberdeen

Minister

548. Rev Ian M Aitken, Aberdeen: Stockethill
 549. Rev Dr John A Ferguson, Presbytery Clerk
 550. Rev Dr Edmond Gatima, Aberdeen: Torry St Fittick's
 551. Rev George D Goldie, (Aberdeen: Greyfriars)
 552. Rev Scott C Guy, Aberdeen: Northfield
 553. Rev Sarah E C Nicol, Aberdeen: Midstocket
 554. Rev Dr Nigel Parker, Bucksburn Stoneywood
 555. Rev Kenneth L Petrie, Aberdeen: Craigiebuckler
 556. Rev Dr Brian S Sheret, (Glasgow: Drumchapel Drumry St Mary's)
 557. Rev James C Stewart, (Aberdeen: Kirk of St Nicholas)
 558. Very Rev Prof Iain R Torrance TD DD, (President, Princeton Theological Seminary)
 559. Rev Scott Rennie, Aberdeen: Queen's Cross

Elder

560. Mr Gordon A Cooper, Aberdeen: Craigiebuckler
 561. Mr Graham K Douglas, Aberdeen: Stockethill
 562. Mr Brian Fowler, Aberdeen: St Columba's Bridge Of Don
 563. Mr Martin Greig, Aberdeen: Holburn West
 564. Mrs Hazel Hewitt, Aberdeen: South St Nicholas of Kincorth
 565. Mr Alan Morrison, Aberdeen: Midstocket
 566. Mrs June Morrison, Aberdeen: Midstocket
 567. Mr John M Naughton, Aberdeen: St John's for Deaf People
 568. Mrs Mary Notman, Aberdeen: Ferryhill

569. Mrs Betty A Steel, Aberdeen: St Mark's
 570. Mr Malcolm A Steel, Aberdeen: St Mark's
 571. Ms Stella Anderson, Cults

32. Presbytery of Kincardine and Deeside

Minister

572. Rev David L C Barr, Glenmuick
 573. Rev Dr Fyfe Blair, Stonehaven: Fetteresso
 574. Rev Colin J Dempster, Mearns Coastal
 575. Rev Dennis S Rose, Abuthnott, Bervie & Kinneff
 576. Rev Antony A Stephen, Banchory-Ternan: West

Elder

577. Mrs Margaret Benton, Arbuthnott, Bervie & Kinneff
 578. Mrs Louisa Greenwell, Stonehaven: Dunnottar
 579. Mrs Anne Hilton, Mid-Deeside
 580. Mrs Marlyn McCabe, Portlethen
 581. Mrs Susan Zappert, Birse and Feughside

33. Presbytery of Gordon

Minister

582. Rev Regine Cheyne, Noth
 583. Rev Dr Mary Cranfield, Culsalmond & Rayne l/e Daviot
 584. Rev Gilleen P Maclean, Udney & Pitmedden
 585. Rev Elspeth McKay, Echt l/w Midmar
 586. Rev Neil Meyer, Kintore
 587.
 588.

Elder

589. Miss Ann Brown, Kemnay
 590. Mr Mark Falconer, Inverurie West
 591. Mr Leslie E F Moffat, Udney & Pitmedden
 592. Mrs Ruth M B Nisbet, Tarves
 593. Mrs Sue Whyte, Noth
 594.
 595.

34. Presbytery of Buchan

Minister

596.
 597. Rev Kevin Gruer, Turriff: St Ninian's & Forglen
 598. Rev Sheila M Kirk, Presbytery Clerk
 599. Rev Dr Alan Macgregor, Marnoch
 600. Rev Iain Macnee, (New Pitsligo W Strichen and Tyrie)
 601. Rev Calum Stark, MacDuff
 602. Rev W Myburgh Verster, Ordiquhill & Cornhill l/w Whitehills

Elder

603. Mr George Berstan, Turriff & St Andrew's
 604.
 605.
 606. Mrs Irene M Fowlie, Crimond
 607. Mr Gordon A Reid, Maud & Savoch
 608. Mr Charles Smith, Banff
 609. Mr Roy Taylor, Peterhead: Old

35. Presbytery of Moray

Minister

610. Rev Alexander Buchan, (North Ronaldsay with Sanday)
 611. Rev Isabel C Buchan, Buckie: North l/w Rathven
 612. Rev Geoffrey McKee, Lossiemouth: St Gerardine's High
 613. Rev John Morrison, Dallas l/w Forres: St Leonard's l/w Rafford
 614. Rev Andrew J Robertson, St Andrew's-Lhanbryde & Urquhart
 615. Rev Mary Whittaker, St Andrew's-Lhanbryde & Urquhart

Elder

616. Mrs Ann Bowie, Bellie and Speymouth
 617. Dr John Harrington, Keith: North, Newmill, Boharm & Rothiemay
 618. Mrs Patricia North, Knockando, Elchies and Archiestown
 619.

620. Mr Neil Sutherland, Elgin High
 621. Mrs Janet S Whyte, Bellie and Speymouth

36. Presbytery of Abernethy

Minister

622. Rev Alison H Burnside, Kingussie
 623. Rev Donald K Walker, Abernethy I/w Boat of Garten,
 Duthil & Kincardine

Elder

624. Mr Lorimer Gray, Abernethy
 625. Mrs Jean Munro, Kingussie

37. Presbytery of Inverness

Minister

626. Rev Andrew Barrie, Inverness: Kinmylies
 627. Rev Trevor Hunt, Presbytery Clerk
 628. Rev Duncan MacPherson, Inverness: Hilton
 629. Rev Scott A McRoberts, Inverness: St Columba New
 Charge
 630. Rev Peter W Nimmo, Inverness: Old High St Stephen's
 631. Rev Dr Hugh F Watt, Urquhart & Glenmorriston
 632. Rev Alastair S Younger, (Inverness St Columba High)

Elder

633. Mr Duncan F Chisholm, Inverness: St Columba New
 Charge
 634. Mr Barry Dennis, Inverness: Hilton
 635. Mr Robert A Macintyre, Urquhart & Glenmorriston
 636. Miss Christine M MacKenzie, Inverness: Old High St
 Stephen's
 637. Dr Donald MacVicar, Inverness: East
 638. Mr Alasdair Murray, Inverness: Kinmylies
 639. Mrs Sheila C Proudfoot, Inverness: Ness Bank

Deacon

640. Mrs Joyce Mitchell DCS, (Edinburgh: Holy Trinity)

38. Presbytery of Lochaber

Minister

641. Rev David Anderson, OLM

642. Rev Dr Malcolm A Kinnear, Kinlochleven I/w Nether
 Lochaber
 643. Rev Edgar J Ogston, North West Lochaber

Elder

644. Mrs June Cairns, North West Lochaber
 645. Mrs Ella Gill, Acharacle
 646. Mr David Hamilton, Duncansburgh MacIntosh

39. Presbytery of Ross

Minister

647. Rev Nick D Archer, (Dores & Boleskine)
 648. Rev Mike Macdonald, Auxiliary, Alness
 649. Rev Stephen Macdonald, Dingwall: Castle Street
 650. Rev Kenneth D Macleod, Invergordon
 651. Rev Dr Fanus Erasmus, Contin I/w Fodderty and
 Strathpeffer

Elder

652. Mrs Catriona H M Fraser, Kiltarn
 653.
 654. Mrs Pamela K MacKenzie, Lochbroom & Ullapool
 655. Mr Archie D L MacTaggart, Cromarty
 656. Mrs Aileen I Nicholson, Urray & Kilchrist

40. Presbytery of Sutherland

Minister

657. Rev Stewart Goudie, Melness & Tongue
 658. Rev John MacPherson, Assynt & Stoer
 659. Rev Dr John B Sterrett, Golspie

Elder

660. Mrs Mary MacRae, Golspie
 661. Mr Stuart McClelland, Assynt & Stoer
 662. Mrs Gladys McCulloch, Rosehall

41. Presbytery of Caithness

Minister

663. Rev Esme Duncan, OLM
 664. Rev Alastair H Gray, Bower I/w Halkirk & Westerdale I/
 w Watten

665. Rev Heather Stewart, OLM

Elder

666. Mrs Sheila H Cormack, Dunnet

667. Mrs Myrtle Gillies MBE, Thurso: West

668. Mrs Catherrine Mappin, Wick: St Fergus

42. Presbytery of Lochcarron - Skye

Minister

669. Rev Sandor Fazakas, Portree

670. Rev Dr Rory Macleod, Strath & Sleat

671. Rev John W Murray, Kilmuir & Stenscholl

Elder

672. Mrs Jean Macrae, Glenelg & Kintail

673. Mr Donnie Morrison, Snizort

674. Mr Richard Munday, Applecross, Lochcarron & Torridon

43. Presbytery of Uist

Minister

675. Rev Ishie MacDonald, Carinish

676. Rev Murdo Smith, (Manish-Scarista)

Elder

677. Mr John MacAulay, Manish-Scarista

678. Mr Wilson McKinlay, Benbecula

44. Presbytery of Lewis

Minister

679. Rev Esther M M Jamieson, (Glasgow: Penilee St Andrew)

680. Rev Thomas MacNeil, Stornoway: Martin's Memorial

681. Rev Dr Wayne Pearce, Stornoway: High

Elder

682. Mr John A Cunningham, Stornoway: High

683. Mr Donald J Macleod, Carloway

684. Mr Iain MacLeod, Stornoway: Martin's Memorial

45. Presbytery of Orkney

Minister

685. Rev Iain D MacDonald, Westray I/w Papa Westray

686. Rev Julia M Meason, Kirkwall: East

687. Rev William S Whitson, Birsá, Harray & Sandwick

688. Rev James Wishart, (Deer)

Elder

689. Mrs Sheila M Garson, Shapinsay

690. Ms Susan Hollands, Hoy & Walls

691. Mr Alasdair H McVicar, Westray

692. Mrs Liz M McVicar, Westray

46. Presbytery of Shetland

Minister

693. Rev D Brian Dobby, Sandsting & Aithsting I/w Walls & Sandness

694. Rev Deborah J Dobby, Burra Isles I/w Tingwall

Elder

695. Mrs Brenda Scollay, Tingwall

696. Mr Creighton J Williamson, Sandsting & Aithsting

47. Presbytery of England

Minister

697. Rev Graeme W Beebee, Guernsey: St Andrew's in the Grange

698. Rev Dr David G Coulter, Chaplain General, HM Land Forces

699. Rev Alistair Cumming, Presbytery Clerk

700. Rev Alastair Cherry, (Glasgow: Penilee St Andrew's)

701. Rev David Logan, Jersey: St Columba's

702. Rev C Angus Macleod, London: St Columba's

703. Very Rev John H McIndoe DD, (London: St Columba's)

Elder

704. Miss Elizabeth Fox, London: St Columba's

705. Ms Sheila M Haddon, London: Crown Court

706. Mrs Elizabeth McIntosh, Guernsey: St Andrew's in the Grange

707. Mr Richard W McIntosh, Guernsey: St Andrew's in the Grange
 708. Mrs Susan Pym, London: St Columba's
 709. Mr Ian Russell, London: St Columba's
 710. Mr Angus J Snedden, Corby: St Andrew's

48. Presbytery of Europe

Minister

711. Rev James M Brown, Bochum (Associated Congregation)
 712. Rev Terry T Burns, Nicosia
 713. Rev Dr Roderick D M Campbell, Colombo
 714. Rev James M Cowie, Paris
 715. Rev Kim Hurst, Malta
 716. Rev Ian J M McDonald, Lausanne

Elder

717. Mr Alec T Grant, Brussels
 718. Ms Shamara K Herat, Colombo
 719. Mr Peter Lloyd, Malta
 720. Mrs Sylvia M McKillop, Lausanne
 721. Mrs Dorothy H W Nitsche, Paris
 722. Mrs Alice Tulloch, Geneva

49. Presbytery of Jerusalem

Minister

723. Rev Paraic Reamonn, Jerusalem: St Andrew's

Elder

724. Mrs Joanne Oakley-Levstein, Jerusalem: St Andrew's

DELEGATES FROM OTHER CHURCHES

UNITED KINGDOM & IRELAND

The Presbyterian Church in Ireland

725. Rt Rev Dr Michael Barry, Moderator
 726. Rev Dr Trevor McCormick, Chaplain
 727. Mr Stanley Bond, Elder

The Presbyterian Church of Wales

728. Rev Neil Kirkham, Moderator

The United Reformed Church

729. Rev David Grosch-Miller, Moderator
 730.
 731. Rev John Humphreys, Moderator of the National Synod of Scotland

The Baptist Union of Scotland

732. Rev Alan Donaldson, General Director

The Church of England

733. Rev Canon Jane Charman, Director of Learning for Discipleship and Ministry

The Methodist Church in Scotland

734. Rev Dr David P Easton, Chair of the Synod

Religious Society of Friends – General Meeting for Scotland

735. Elizabeth Allen, Assistant Clerk and Elder

The Roman Catholic Church Bishops' Conference of Scotland

736. Monsignor Philip Kerr, Vicar General & Parish Priest

The Salvation Army

737. Lieut-Col Carol Bailey, Secretary for Scotland (18 May only)
 738. Lieut-Col Jonathan Roberts, Assistant to the Secretary for Scotland (16 & 19-22 May)

The Scottish Episcopal Church

739. Rt Rev Dr Nigel Peyton, Bishop of Brechin

The United Free Church of Scotland

740. Rev Gary J A Barclay, Moderator

The Congregational Federation in Scotland

741. Rev Susan Durham, Youth and Children Committee Convener

Coptic Orthodox Church in Scotland

742. Father Mark Aziz, St Mark's Coptic Orthodox Church

DELEGATES FROM ECUMENICAL BODIES***Action of Churches Together in Scotland***

743. Rev Matthew Ross, General Secretary

Churches Together in Britain and Ireland

744. Rev Graham McGeoch, Deputy Moderator, Board of Trustees

World Council of Churches

745. Rev Dr Jooseop Keum, Director, Commission on World Mission and Evangelism

DELEGATES FROM OTHER COUNTRIES**AFRICA*****Evangelical Presbyterian Church, Ghana***

746. Rt Rev Dr Seth Senyo Agidi

Presbyterian Church of East Africa

747. Rev Julius Guantai Mwamba

Church of Central Africa Presbyterian, Synod of Blantyre

748. Rev Alex Maulana

Presbyterian Church of South Sudan

749. Rev John Yor Nyiker Deng

Uniting Presbyterian Church in Southern Africa

750. Rt Rev Mukandelele Ramulandi

AMERICAS***Presbyterian Church in Canada***

751. Rev Dr Richard Fee

The Christian Church (Disciples of Christ)

752.

Presbyterian Church (USA)

753. Rev Kenneth Kovacs

ASIA***Church of North India***

754. Rev Swarup Bar

The Presbyterian Church of Korea

755. Rev Dr Gueon Soo Kim

Nepal Ebenezer Bible College

756. Rev Ram Kumar Budhathoki

The Presbyterian Church in Taiwan

757. Rev CHENG Wen-Jen

EUROPE***Evangelical Church of Czech Brethren***

758. Rev Magdaléna Trgalová

Evangelical Lutheran Church of Finland

759. Rev Vesa Häkkinen

Evangelische Kirche in Deutschland (EKD)

760. Rev Michael Mehl

Magyarizsagi Reformatus Egyhaz (Hungarian Reformed Church)

761. Rev Dr István Szabó

Tavola Valdese

762. Mr Massimo Long

Reformed Church in Romania (Királyhágómellék District, Oradea)

763. Rt Rev István Csűry

Church of Norway

752. Ms Beate Fagerli

MIDDLE EAST***Synod of the Nile of the Evangelical Church of Egypt***

764. Rev Refat Fathy

Diocese of the Episcopal Church in Jerusalem and the Middle East

765. Canon Hatem Shehadeh

Middle East Council of Churches – Department of Services to Palestinian Refugees

766.

Wi'am – Palestinian Conflict Resolution Centre
767.

National Evangelical Synod of Syria and Lebanon
768. Rev Ibrahim Nseir

Presbyterian Church of Nigeria
854. Rev Ini Ukpoho

PACIFIC
The Presbyterian Church of Australia
769. Very Rev Dr Bob Thomas

Presbyterian Church of Aotearoa New Zealand
770. Rev Dr Stuart Lange

VISITORS

AFRICA
Evangelical Presbyterian Church, Ghana
771. Rev Godwin Osiakwa

Church of Central Africa Presbyterian, Synod of Blantyre
772. Rev Peter Kandulu

Uniting Presbyterian Church in Southern Africa
773. Rev Lungile Mpetsheni

EUROPE
Reformed Church in Romania (Kiralyhagomellek District, Oradea)
774. Rev János Antal

MIDDLE EAST
Synod of the Nile of the Evangelical Church of Egypt
775. Dr Rev George Shaker
776. Dr Emil Shehadeh

Delegate – Rev Dr Roderick Campbell, Presbytery of Lanka

GREETINGS FROM PARTNER CHURCHES NOT ATTENDING THE GENERAL ASSEMBLY 2015

AFRICA

Presbyterian Church of Ghana

May the Lord bless your General Assembly and the Holy Spirit lead you to a fruitful Assembly.

AMERICAS

Iglesia Evangelica Nacional Presbiteriana de Guatemala

We hope that the Glory of God, the love of Jesus Christ and the anointing of the Holy Spirit is in all the General Assembly participants; trusting in God to declare all actions, decisions and agreements that you make are for the highest honor and edification of the Church of Scotland.

The Christian Church (Disciples of Christ)

We will be keeping you in our thoughts and prayers as you gather.

ASIA

Hong Kong Christian Council

Best wishes for an inspiring Assembly and the work of peace and justice in 2015.

Presbyterian Church of Singapore

May our Lord bless and enrich your ministries as members of your churches come together to discuss and enjoy fellowship.

CARRIBEAN

The United Church in Jamaica and the Cayman Islands

We wish a very productive and fulfilling Assembly.

EUROPE

Eglise Protestante Unie de Belgique

We wish you God's blessing and we pray that He may guide the decisions of your Assembly.

Reformed Synod of Denmark

May the Spirit of the Lord accompany the General Assembly in a way that it may be of benefit to the Church of Scotland and its congregations. And may all of your

thoughts and consultations keep the worldwide ecumenism in mind.

Evangelical Church of Greece

We pray for and wish you have a blessed and fruitful General Assembly.

Evangelical Reformed Church in Lithuania

We pray for meaningful and successful work and decisions during your General Assembly.

Protestant Church in the Netherlands

We will pray for God's manifold blessings for the Assembly, its leadership and the participants.

Reformed Evangelical Church in Poland

We wish your Church God's blessing for the General Assembly as well as for the Christian witness in your country.

Evangelical Presbyterian Church of Portugal

We are praying for the success of the Assembly and that all your work may be blessed by the Great Lord, our Master, Savior and Leader.

Reformed Christian Church in Slovakia

We wish for your General Assembly very successful and fruitful work and may our Lord bless your conference and your decisions.

Schweizerischer Evangelischer Kirchenbund, Federation des Eglises Protestantes de la Suisse (Federation of Protestant Churches in Switzerland)

We wish you a fruitful Assembly.

MIDDLE EAST

YMCA

We wish you a blessed and successful General Assembly.

Middle East Council of Churches –

Department of Services to Palestinian Refugees

Our prayers and good thoughts are with you, for the success of the General Assembly.

APOLOGIES RECEIVED FROM THE FOLLOWING CHURCHES

AFRICA

Presbyterian Church of Ghana
Church of Central Africa Presbyterian, Synod of Livingstonia, Malawi

AMERICAS

Iglesia Evangelica Nacional Presbiteriana de Guatemala
The Christian Church (Disciples of Christ)

ASIA

Hong Kong Christian Council
Presbyterian Church of Singapore
The Presbyterian Church in the Republic of Korea

CARRIBEAN

The United Church in Jamaica and the Cayman Islands

EUROPE

Eglise Protestante unie de Belgique
Evangelical Lutheran Church in Denmark
Reformierte Synode in Danemark (Reformed Synod of Denmark)
Evangelical Church of Greece
Evangelical Reformed Church in Lithuania
Protestant Church in the Netherlands
Reformed Evangelical Church in Poland
Evangelical Presbyterian Church of Portugal
Reformed Christian Church in Slovakia
Schweizerischer Evangelischer Kirchenbund, Federation des Eglises Protestantes de la Suisse (Federation of Protestant Churches in Switzerland)

MIDDLE EAST

Evangelical Lutheran Church in Jordan and the Holy Land
Middle East Council of Churches
Near East School of Theology
Sabeel Ecumenical Liberation Theology Centre
YMCA

CORRESPONDING MEMBERS***Council of Assembly***

777. Mr Iain M Johnston
 778. Miss Catherine Coull - Governance Group
 779. Mr Murdo Macmillan - Finance Group
 780. Mrs Pauline Weibye – Secretary

Church and Society Council

781. Rev Sally Foster-Fulton
 782. Rev Martin Johnstone

Ministries Council

783. Rev Neil Dougall

Mission and Discipleship Council

784. Rev Alister W Bull
 785. Rev Daniel J M Carmichael

Social Care Council

786. Mr Peter Bailey
 787. Dr Sally E Bonnar

World Mission Council

788. Rev Ian Alexander
 789. Rev Iain D Cunningham

Committee on Church Art and Architecture

790. Dr J Graeme Roberts

Central Services Committee

791. Mr Bill Steele

General Trustees

792. Rev Dr James A P Jack

Church of Scotland Guild

793. Mr Iain Whyte

Housing and Loan Fund

794. Mr J G Grahame Lees – 22 May
 795. Miss Lin J Macmillan – 16-21 May

Panel on Review & Reform

796. Rev Donald Campbell

Safeguarding Committee

797. Rev Karen K Campbell – 16-18 May
 798. Mr Richard Crosse - 20 & 22 May
 799. Mrs Sheila Ritchie – 19 & 21 May

Ecumenical Relations Committee

800. Rev Alison P McDonald

Life & Work

801. Mrs Lynne McNeil

General Treasurer

802. Mr Iain Grimmond

Head of HR and IT (Acting)

803. Ms Kirsteen Scott

Head of Stewardship

804. Rev Alan W Gibson

Parliamentary Officer

805. Ms Chloe Clemons

Pension Trustees

876. Mr W John McCafferty – 16 May
 877. Mr Steven D Kaney – 18-22 May

YOUTH REPRESENTATIVES***Youth Representatives appointed at the National Youth Assembly 2014***

806. Miss Rachel Hutcheson
 807. Miss Naomi Dornan
 808. Mr Andrew MacPherson
 809. Miss Hannah M Goodlad
 810. Miss Catriona Wood
 811. Miss Rachel Walker
 812. Mr Scott Buchan
 813. Miss Sophie McClements
 814. Miss Victoria McClements
 815. Miss Fiona Marshall

PRESBYTERY REPRESENTATION***Edinburgh***

816. Miss Lindsay Thomson

West Lothian

817.

Lothian

818. Miss Katie Hill

Melrose & Peebles

819. Mr James Macfarlane

Dumfries & Kirkcudbright

820. Miss Hayley Dalzeil

Ayr

821. Miss Gigha Lennox

Irvine & Kilmarnock

822. Miss Caroline Hyslop

Lanark

823. Miss Laura-Jane Sinclair

Greenock & Paisley

824. Mr Grant Munn

Glasgow

825. Mr Duncan Logie

Hamilton

826. Mr Aaron Johnstone

Falkirk

827. Mr Shahan Gohar

Stirling

828. Miss Catriona Munro

St Andrews

829.

Perth

830. Mr Callum Laing

Angus

831. Miss Adele Ramsay

Aberdeen

832. Miss Stefanie M Fowler

Kincardine & Deeside

833. Miss Caitlin Marno

Buchan

834. Mr James Hyman

Moray

835. Mr Christopher Fett-Worsfold

Inverness

836. Mr Andrew Morrison

Sutherland

839. Mr Samuel Lund

Lochcarron-Skye

837. Mr Robin Downie

Orkney

838.

England

840. Mr Grant Petrie

Europe

841. Mr Ricardo de Oliveira

SECTION B

MINUTES OF THE PROCEEDINGS

OF THE

GENERAL ASSEMBLY 2015

CONVENED AT EDINBURGH, 16 MAY 2015

At Edinburgh, and within the Assembly Hall, the 16th day of May 2015 years, at 9.30 am, Session I.

After public worship in the Assembly Hall, conducted by the Right Rev John Pearson Chalmers 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 Angus Morrison MA BD PhD be appointed Moderator.

The appointment was intimated to Dr Morrison who was welcomed by the Moderator, and, after the Prayer of Consecration, took the Chair.

Her Majesty's Commission to the Rt Hon Sir James Arthur David Hope, Baron Hope of Craighead, Knight of the Most Ancient and Most Noble Order of the Thistle, 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 Graham W Beebee	(697)
Miss Anne Mulligan DCS	(57)
Mrs Sheila C Proudfoot	(639)

Very Rev John P Chalmers, *Convener*

The General Assembly called for the Report of the Standing Committee on Commissions, which was given in by the Acting Principal Clerk who reported as follows:-

That all commissions had been received and were in order.

The Standing Orders of the General Assembly were laid on the table.

The General Assembly appointed a Committee for arranging the Order of Business, viz:

Rev Dorothy U Anderson	(517)
Rev Dr Nelu I Balaj	(534)
Mr Bruce Brown	(227)
Rev James M Brown	(711)
Rev Neil Buchanan	(324)
Rev Scott Burton	(498)
Mr Paul Cathcart DCS	(321)
Rev David W Clark	(363)
Rev Alistair Cumming	(699)
Mrs Isabelle Farr	(229)
Rev Sandor Fazakas	(669)
Rev Dr John A Ferguson	(549)
Rev Graham S Finch	(249)
Mrs Ella Gill	(645)
Rev F Derek Gunn	(327)
Rev Mary M Haddow	(490)
Rev William T Hogg	(131)
Rev Joanne C Hood	(328)
Rev Esther M M Jamieson	(679)
Mrs Kay Keith	(139)
Rev Bryan Kerr	(204)
Rev Sheila M Kirk	(598)
Mr William Love	(209)
Rev Gillean P Maclean	(584)
Rev Elaine MacRae	(430)
Rev Dr Peter McEnhill	(220)
Mrs Kay McIntosh DCS	(73)
Mrs Isabell A Montgomerie	(167)

Mrs Libby Muir	(210)
Rev Valerie J Ott	(132)
Mrs Susan Pym	(708)
Mr Ian J A Robb	(546)
Rev Duncan Shaw	(64)
Rev Suzie Stark	(22)
Rev Barbara-Ann Sweetin	(540)
Mr Douglas Taylor	(547)
Mrs Alice Tulloch	(722)
Mrs Marjory Williamson	(420)

Rev Dr Derek Browning, *Convener*
Ms Judith Pearson, *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 John P Chalmers, *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 18 May 2015 at 9.15 am.

The General Assembly approved the Report.

The General Assembly suspended their sitting at 10.55 am until 11.20 am.

ASSEMBLY ARRANGEMENTS COMMITTEE

The General Assembly called for the Report of the Assembly Arrangements Committee which was given in by the Rev Dr Derek Browning, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report.
2. Approve the Order of Business for the first two days.
3. Appoint Mr Roy Pinkerton to index the verbatim record.
4. Invite commissioners to submit to the first meeting of the Business Committee nominees for consideration to serve on the Selection Committee.
5. Instruct the Committee to consider arrangements for the electronic distribution of the volume of Assembly Reports and to bring a report to the 2016 General Assembly.
6. Instruct the Committee to make Long Service Certificates available for presentation to elders for thirty years' service and then at ten year intervals beyond thirty years' service.

SCOTTISH BIBLE SOCIETY

7. Urge the Scottish Bible Society to pursue its current efforts highlighting the Bible's key role in building healthy churches and communities.
8. Support the Society in its desire to work in partnership with congregations to improve Bible engagement and its application to everyday life.
9. Endorse the Society in its efforts to encourage confidence in the gospel and in providing Scripture resources for mission purposes.
10. Commend the Society's global outreach to the generosity of congregations and members.
11. Appoint Rev Sandy Gunn and Rev Dr Norman Maciver to the Scottish Bible Society's Council of Church Representatives.

It was moved, seconded and agreed as an amendment of Section 6:-

After 'elders' add 'and others'.

It was moved and seconded as a counter-motion to Section 6:-

Instruct the Committee to consider abolishing the Long Service Certificates and encourage congregations to explore unique and relevant ways to celebrate good work done by members.

On a vote being taken between the motion and the counter-motion the motion carried and the General Assembly resolved accordingly.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 7 and renumber:

Appoint the Rev John Cowie to be the Church of Scotland representative on The Esdaile Trust and the Rev Moira McDonald to be the Church of Scotland representative on The Society for the Benefit of the Sons and Daughters of the Clergy of the Church of Scotland.

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.

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.

APPEALS COMMITTEE OF THE COMMISSION OF ASSEMBLY

The General Assembly called for the Minutes of the Appeals Committee of the Commission of Assembly which were laid on the table.

MINISTRIES APPEAL PANEL

The General Assembly called for the Minutes of the Ministries Appeal Panel which were laid on the table.

COMMITTEE ON OVERTURES AND CASES

This Committee had not met and there was no Report.

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 and seconded-

The General Assembly:

1. Receive the Report.
2. Convert into a Standing Law of the Church the Ministers and Deacons in Civil Partnerships Overture as amended, as printed in Appendix B.
3. Agree that the Joint Report received from the Theological Forum and the Legal Questions Committee regarding the effect of the introduction of same sex marriage on the provisions of the Overture should be presented directly to the General Assembly at an appropriate point in the business by the Convener of the Theological Forum.

The General Assembly suspended their sitting at 12.30 pm until 2 pm.

*On a vote being taken For or Against
Section 2, there voted For 309 and Against 182 and the
General Assembly resolved accordingly.*

*Rev John Lochrie (154) entered his dissent to which the
following commissioners adhered:*

		Rev Joyce A Keyes	(404)
		Rev Andrew J Moore	(406)
		Rev David J Smith	(409)
		Rev James Todd	(410)
		Mrs Anne Coulter	(414)
		Mr Eric C Smith	(422)
		Rev Jerome O'Brien	(432)
Rev Gordon Kennedy	(12)	Rev Andrew A Morrice	(449)
Rev Nigel G Watson	(26)	Rev Allistair D Roy	(465)
Rev Kevin W Donald	(77)	Rev Stanley A Brook	(475)
Rev Keith L Mack	(80)	Rev Robert Mallinson	(519)
Rev Marion Clark	(97)	Rev Scott C Guy	(552)
Rev Alexander I Currie	(143)	Mr Brian Fowler	(562)
Rev Tom McWhirter	(145)	Mrs Hazel Hewitt	(564)
Rev Derek Peat	(159)	Rev Colin J Dempster	(574)
Mr Frank Potter	(170)	Rev Dennis S Rose	(575)
Rev Gavin A Niven	(178)	Rev Kevin Gruer	(597)
Rev James J McNay	(191)	Rev Dr Alan Macgregor	(599)
Rev James S A Cowan	(214)	Rev Alexander Buchan	(610)
Rev Francis E Murphy	(222)	Rev Isabel C Buchan	(611)
Rev Ian M Barber	(226)	Rev Andrew Barrie	(626)
Mr William Mathieson	(233)	Rev Trevor G Hunt	(627)
Mr James Gemmell	(254)	Rev Scott A McRoberts	(629)
Rev Margaret H Johnston	(257)	Rev Dr Hugh F Watt	(631)
Rev Jonathan Keefe	(258)	Mr Robert A Macintyre	(635)
Rev Mark Lowey	(261)	Mr Alasdair Murray	(638)
Rev Calum D Macdonald	(263)	Mrs Joyce Mitchell DCS	(640)
Rev Murdo MacLean	(264)	Rev Stephen Macdonald	(649)
Rev James A McIntyre	(268)	Rev John Macpherson	(658)
Rev David M White	(279)	Rev Dr John B Sterrett	(659)
Mr William Gray	(293)	Mr Stuart McClelland	(661)
Miss Anne R Weir	(319)	Mrs Jean Macrae	(672)
Rev Leslie N Brunger	(323)	Mr Donnie Morrison	(673)
Rev Derek W Hughes	(329)	Rev Murdo Smith	(676)
Rev Gordon Palmer	(335)	Mr Wilson McKinlay	(678)
Mr Douglas Pearson	(351)	Rev Thomas MacNeil	(680)
Rev Fergus C Buchanan	(361)	Rev David Logan	(701)
Rev Ramsay B Shields	(369)	Rev Kim Hurst	(715)
Rev Andrew Barrie	(379)		
Rev David Carruthers	(380)		
Ms Fiona Morrison	(395)	The General Assembly took up consideration of Section 11 of the proposed Deliverance of the Report of the Ministries	
Rev Aftab Gohar	(401)		

Council as a proposed new Section 3 of the Deliverance of the Report of the Committee on Classifying Returns to Overtures.

It was moved, seconded and agreed-

Pass an Act amending Act VIII, 2003 on Vacancy Procedure (as amended) as set out in Appendix 2 of the Report of the Ministries Council.

The General Assembly resumed consideration of the Deliverance of the Report of the Committee on Classifying Returns to Overtures.

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. Commend Presbyteries and their congregations for their continuing engagement with the National Stewardship Programme.
3. Urge Presbyteries and congregations to continue their involvement in the three year cycle (Time, Gifts, Money) of the National Stewardship Programme and encourage them to utilise the advice and expertise of the Stewardship Consultants.
4. Note progress of the Joint Working Group on Strategic Funding and Resource Allocation, endorse the direction of travel and note the Council's intention to report more fully in 2016.
5. Note the discussions on the future format of the Yearbook.
6. Approve changes to the membership and remit of the Committee on Church Art and Architecture.

7. Approve a change to the membership of the Audit Committee.
8. Approve the total to be contributed by congregations in 2016 of £46,055,000, based on the projection of congregational income for 2016, and its disposition among local congregational expenditure, the Parish Ministries Fund and the Mission and Renewal Fund.
9. Note the Council's proposal to increase the total available for Presbyteries to allocate to individual congregations and for other local purposes from 4% to 5% of the total Ministries and Mission contributions for 2016.
10. Note the indicative budget for 2016, the five year rolling budget for 2016 – 2020, the summary of operating results for 2014 and the analysis of 2013 congregational accounts.
11. Note the welcome effect of the expansion of the Gift Aid Small Donations Scheme in 2016.
12. Receive the 2014 Report and Accounts of the Unincorporated Councils and Committees of the General Assembly.
13. Note the appointment from 27 June 2015 of Anne Frances Macintosh as Acting General Treasurer and confer upon the said Anne Frances Macintosh, Acting General Treasurer of the Church, full power to discharge all legacies, bequests or donations which may have been or may be left, bequeathed or made to the Church of Scotland, or any of the Schemes, Councils, Committees or agencies thereof, or which may have been or may be left, bequeathed or made to the United Free Church of Scotland or to any of the Schemes, Boards or Committees or agencies thereof and which in terms of the Agreement with the continuing United Free Church of Scotland fall to the Church of Scotland or its Schemes, Councils, Committees or agencies, and to sign all Discharges, Agreements, Indemnities, Undertakings, and other Deeds which may be necessary in connection therewith.

It was moved, seconded and agreed as an amendment of Section 4:-

After 'endorse the direction of travel' add 'and invite Presbyteries to fully discuss the challenges outlined in 4.2.4 and send their responses to the Convener of the Joint Working Group before 31 December 2015.'

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 5 and renumber:

Instruct the Joint Working Group on Strategic Funding and Resource Allocation to give consideration to ways in which payments for pastoral services (eg funerals) paid locally to those not in receipt of a stipend may be met by a reallocation of funds towards Presbyteries rather than being met by congregations and investigate ways in which the issue of Ministries and Mission allocations to congregations in long term vacancies can be addressed.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 14:

Instruct the Council, in consultation with the Central Services Committee and other appropriate Councils and Committees, to report to the General Assembly of 2016 on the future of the Church Office buildings at 121 George Street, Edinburgh.

The Deliverance as amended was then agreed.

Mr Iain Grimmond, who was retiring from the post of General Treasurer, was thanked by the Moderator for his noteworthy service to the Church.

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. Insert a new Standing Order 83 and re-number subsequent Standing Orders accordingly.
3. Delete the existing Standing Order 111(25) and substitute a new Standing Order 111(25).
4. Pass an Act amending the Discipline of Ministry Act (Act III 2001) as set out in Appendix A.
5. Delete the existing Standing Order 111(8) and substitute a new Standing Order 111(8).
6. Note that the minimum period of notice required of intention to marry is now at least 28 clear days.
7. Instruct the Committee, in consultation with the Law Department and the Stewardship and Finance Department, to consider the purpose and timing of a congregation's Stated Annual Meeting and report to the General Assembly of 2016.
8. Amend Standing Order 33 1.(b) as set out in the Report and dispense with the observance of Standing Order 33 1.(b) in so far as it requires one week's notice of the name(s) of the Corresponding Member(s) appointed by The Church of Scotland Pension Trustees.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 9:

Urge Kirk Sessions and Presbyteries to ensure that whenever possible a notice of removal is sent when a Certificate of Transference is issued.

The Deliverance as amended was then agreed.

Mr James McNeill QC and Mr Andrew Gibb, on their retirals as Convener and Vice-Convener of the Presbyterial Commission respectively, were thanked by the Moderator for their noteworthy service to the Commission and the Church.

JOINT REPORT ON THE SOLEMNISATION OF MARRIAGE

The General Assembly called for the Joint Report of the Legal Questions Committee, the Ministries Council, the Church and Society Council, the Ecumenical Relations Committee and the Theological Forum on the solemnisation of marriage which was given in by the Rev Dr Alan Hamilton, Convener, Legal Questions Committee.

It was moved, seconded and agreed-

The General Assembly:**1. Receive the Report.**

CONVENED AT EDINBURGH, 16 MAY 2015

At Edinburgh and within the Assembly Hall, the 16th day of May 2015 years, at 7 pm, Session II.

The General Assembly did again convene and was constituted with prayer.

The Very Rev John P Chalmers BD, Retiring Moderator, addressed the General Assembly, and was thanked by the Moderator for his distinguished and valued service during his year of office.

The General Assembly received the following Delegates and Visitors:

The Presbyterian Church in Ireland

Rt Rev Dr Michael Barry, Moderator; Mrs Esther Barry; Rev Dr Trevor McCormick, Chaplain; Mrs Margaret McCormick; Mr Stanley Bond, Elder

The Presbyterian Church of Wales

Rev Neil Kirkham, Moderator; Mrs Pamela Kirkham

The United Reformed Church

Rev David Grosch-Miller, Moderator; Rev John Humphreys, Moderator of the National Synod of Scotland

Dr Hamilton, on his retiral as Convener of the Legal Questions Committee, was thanked by the Moderator for his noteworthy service to the Committee and the General Assembly.

The General Assembly adjourned at 4.22 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, 16 May 2015, 4.22 pm

The Church of England

Rev Canon Jane Charman, Director of Learning for Discipleship and Ministry, Diocese of Salisbury

The Methodist Church in Scotland

Rev Dr David P Easton, Chair of the Synod

Religious Society of Friends – General Meeting for Scotland

Elizabeth Allen, Assistant Clerk and Elder, South East Scotland Area Meeting

The Roman Catholic Church Bishops' Conference of Scotland

Monsignor Philip Kerr, Vicar General and parish priest

The Salvation Army

Lieut-Col Jonathan Roberts, Assistant to the Secretary for Scotland

The Scottish Episcopal Church

Rt Rev Dr Nigel Peyton, Bishop of Brechin; Mrs Anne Peyton

The United Free Church of Scotland

Rev Gary Barclay, Moderator

The Congregational Federation in Scotland
Rev Susan Durham, Youth and Children Committee
Convener; Mr John Durham

Action of Churches Together in Scotland
Rev Matthew Ross, General Secretary

Churches Together in Britain and Ireland
Rev Graham McGeoch, Deputy Moderator, Board of
Trustees

World Council of Churches
Rev Dr Jooseop Keum, Director, Commission on World
Mission and Evangelism

Evangelical Presbyterian Church, Ghana
Rt Rev Dr Seth Senyo Agidi; Rev Godwin Osiakwa

Presbyterian Church of East Africa
Rt Rev Julius Guantai Mwamba

Church of Central Africa Presbyterian, Synod of Blantyre
Rev Peter Kandulu

Presbyterian Church of Nigeria
Rev Ini Ukpoho

Presbyterian Church of South Sudan
Rev John Yor Nyiker Deng

Uniting Presbyterian Church in Southern Africa
Rt Rev Mukondeleli Ramulandi; Rev Lungile Mpetsheni

Presbyterian Church in Canada
Rev Dr Richard Fee

Presbyterian Church (USA)
Rev Dr Kenneth Kovacs

Church of North India
Rev Swarup Bar

The Presbyterian Church of Korea
Rev Dr Kim Gueon Soo

Nepal Ebenezer Bible College
Rev Ram Kumar Budhathoki

Presbytery of Lanka
Rev Dr Roderick Campbell and Mrs Sue Campbell

The Presbyterian Church in Taiwan
Rev CHENG Wen-Jen and Mrs CHENG TU Yu-Chu

Evangelical Church of Czech Brethren
Rev Magdaléna Trgalová

Evangelical Lutheran Church of Finland
Rev Vesa Häkkinen and Mrs Nina Häkkinen

Evangelische Kirche in Deutschland (EKD)
Rev Michael Mehl

Tavola Valdese
Mr Massimo Long

Church of Norway
Ms Beate Fagerli and Mr Thomas Sandnaes

*Reformed Church in Romania (Királyhágómellék District,
Oradea)*
Rt Rev István Csúry; Rev János Antal

Synod of the Nile of the Evangelical Church of Egypt
Rev Dr George S Elyas

*Diocese of the Episcopal Church in Jerusalem and the
Middle East*
Canon Hatem Shehadeh; Dr Emil Shehadeh

National Evangelical Synod of Syria and Lebanon
Rev Ibrahim Nseir

The Presbyterian Church of Australia
Very Rev Dr Bob Thomas

The reception of the Delegates and Visitors being
completed, the Moderator welcomed them on behalf of
the General Assembly.

The Rev Canon Jane Charman and the Rt Rev Mukondeleli Ramulandi addressed the General Assembly in the name of the Delegates and Visitors and were thanked by the Moderator.

intimation having been made, the Sederunt was closed with prayer.

ASSEMBLY HALL
EDINBURGH, 16 May 2015, 9.11 pm

The General Assembly adjourned at 9.11 pm to meet again in this Hall on Monday 18 May at 9.15 am for Holy Communion, and thereafter for business, whereof public

CONVENED AT EDINBURGH, 18 MAY 2015

At Edinburgh, and within the Assembly Hall, the 18th day of May 2015 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 Dr Derek Browning, Convener.

It was moved, seconded and agreed-

Rev James M Gibson	(328)
Mrs Myrtle Gillies	(667)
Mrs Louisa Greenwell	(578)
Mrs Susan Hollands	(690)
Rev Eleanor McMahon	(156)
Rev Julia M Meason	(686)
Rev Peter W Nimmo	(631)
Mr Brian Porteous	(487)
Rev Lisa Jane Rankin	(116)
Mr Duncan Ross DCS	(240)
Rev Christine Sime	(451)
Rev James C Stewart	(506)
Mr Douglas Taylor	(547)

The General Assembly:

Rev Dr John L McPake, *Convener*
Rev Jennifer Macrae, *Vice Convener*

1. Agree the Order of Business for the third to the seventh day.
2. Agree that, in terms of Standing Order 83, the Report and draft Deliverance of the Church and Society Council scheduled for Tuesday 19th May (Session IV) shall be taken in a time-bound process of debate and decision according to the timetable in the Assembly Papers p22-23.
3. Appoint the following Selection Committee:

Rev Dr Ian Bradley	(474)
Rev Prof David A S Fergusson	(7)
Rev Dr John A Ferguson	(549)
Miss Elizabeth Fox	(704)
Dr David France	(496)

4. Note the 21 day deadline for the submission of commissioners' expenses.
5. 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 John Chalmers.

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 wish to record our gratitude at the high number of public engagements and duties which Your Majesty and His Royal Highness carry out in the course of serving our nation and Commonwealth. 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. Your untiring efforts on our behalf are a stirring example of service.

We are also delighted that Your Majesty has been blessed with a great-granddaughter, Princess Charlotte Elizabeth Diana. It is always a joy to welcome the safe arrival of a child, and we pray that good health and happiness will be a constant presence in the family of the Earl and Countess of Strathearn.

It is with delight we welcome the appointment of Lord Hope of Craighead as Your Majesty's Lord High Commissioner to our General Assembly. As a Member of the Order of the Thistle and one of the first Justices of the Supreme Court of the United Kingdom and its first Deputy President we recognise the high regard in which Lord Hope is held in our country.

It was a particular pleasure for us to note Your support at the services to commemorate the beginning of the First World War and especially Your Gracious presence at the annual service at the Scottish National War Memorial.

We can also assure Your Majesty of the great comfort Your presence brought at the service to mark the end of the hostilities in Afghanistan to the families of those who lives were lost, or who were injured.

We were delighted with the initiative of Prince Harry in organising the Invictus Games. They were an unprecedented success and again brought such hope and inspiration to the fore in the face of previous sadness and suffering, allowing us to marvel at the depths of human resilience and to rejoice in the skill of medical teams.

Your Majesty's comments about the ecumenical work and projects of our Church, and our continuing concern for the poorest and marginalised in our society are most apposite as the Church seeks to reconcile people and build harmonious communities across barriers and boundaries that would otherwise divide. We remain committed to working with all people of goodwill to build a society grounded on the values we find in the gospels and on the faith we share in Jesus Christ.

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.

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

ANGUS MORRISON
Moderator

WORLD MISSION COUNCIL

The General Assembly called for the Report of the World Mission Council which was given in by the Rev Iain Cunningham, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report.
2. Give thanks for the life and witness of Mission Partners who have died, acknowledge with gratitude those who have completed their period of service overseas, and uphold in prayer all who continue to serve.
3. Encourage congregations to read and study the report, use the worship service and resources, and learn more about the life of the churches in other parts of the world, 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.
5. Instruct the Council to seek appropriately trained mediators to work with the Presbyterian Church of South Sudan in addressing the issues of post-conflict rebuilding and reconciliation.
6. Instruct the Council to engage with the Church and Society Council and Christian Aid in organising a partner consultation on Climate Change in 2016.
7. Instruct the Council to engage with, support, and promote the work of Christian Aid in its 70th anniversary year.
8. Encourage continued participation in working with the Scottish Churches Anti-Human Trafficking Group, the Church and Society Council, and overseas partners to raise awareness in the Church of Scotland of the effects of human trafficking, and encourage action to combat it.
9. Continue to pray for and support minority communities, especially Christians, as they face extremism, and other challenges to personal, family and community wellbeing, on a daily basis.
10. Encourage any groups visiting the Middle East region, including Israel and occupied Palestine, to make contact with the Council for suggestions of partners and communities to visit.
11. Support the Korean churches in their commitment to healing, reconciliation and peaceful reunification;

and instruct the Council to work with Churches Together in Britain and Ireland (CTBI), and other partners, in supporting the healing of the historical wound of the Korean people.

12. Instruct the Council to continue its work supporting the National Christian Council of Sri Lanka in promoting peacebuilding and reconciliation.
13. Congratulate the Presbyterian Church of Taiwan on its 150th anniversary.
14. Encourage the Council to develop new fundraising strategies for the Church of Scotland HIV Programme whilst continuing to promote Souper Sunday for congregational use.
15. Encourage the Council to be open to new areas of partnership in areas of the world where it presently does not have living links, but where there are strategic opportunities.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 5 and renumber:

Congratulate The Vine Trust on their 30th anniversary as an overseas development agency serving some of the poorest people in South America and Africa.

It was moved, seconded and agreed as an amendment of Section 8:-

After 'awareness in the Church of Scotland' add 'and amongst the people of Scotland'.

It was moved, seconded and agreed as an amendment of Section 9:-

After 'daily basis' add 'and instruct the Council to express, at every opportunity, loving and prayerful solidarity with churches whose members have suffered martyrdom in recent times'.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 10 and renumber:

Note with satisfaction the continuing progress towards freedom and democracy in Myanmar while expressing concern about current and proposed laws which restrict eligibility to stand as a presidential candidate in the election this year and so debarring Aung San Sui Kyi from doing so.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 11 and renumber:

Noting with concern proposed new laws in Myanmar limiting the right to religious freedom particularly in respect of inter-faith marriage and conversions to a different religion, instruct the Council to support the Presbyterian Church of Myanmar, in appropriate ways, in its opposition to such laws and in its continuing work of Christian evangelism.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 11 and renumber:

Instruct the Council and the Church and Society Council to work together to encourage churches, congregations and individuals to become customers of Hadeel as a practical way of supporting the Palestinian economy and social enterprises.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 11 and renumber:

Express deep and heartfelt sympathy for the people of Nepal following the devastating earthquakes; commend the work being done by the Nepali Christian community, especially our partner the United Mission to Nepal; give thanks for the support given already to the Christian Aid appeal, particularly through the Moderators' Munro

Challenge; and instruct the Council to develop resources that will encourage congregations to commit their support to a three year initiative for the long term rebuilding of communities.

The General Assembly suspended their sitting at 12.38 pm until 2 pm.

The Deliverance as amended was then agreed.

ECUMENICAL RELATIONS COMMITTEE

The General Assembly called for the Report of the Ecumenical Relations Committee which was given in by the Rev Alison McDonald, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report.
2. Encourage Presbyteries and Kirk Sessions to take up the invitation of the World Council of Churches to join in a pilgrimage of justice and peace and to do so ecumenically, wherever possible.
3. Commend the action taken to explore continued relationships with the United Free Church following their steps taken to stand back from the Covenant.
4. Approve the process used to respond to *The Church: Towards a Common Vision* and note the brief summary given in the Report.
5. Approve the delegates to Assemblies, Synods and Conferences of the other churches, as detailed in Appendix I.
6. Note the appointment of representatives to ecumenical bodies as detailed in Appendix II.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 4 and renumber:

Rejoice that the Church of England has formally recognised the Church of Scotland under their Ecumenical Relations Measure.

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. Note the desire expressed by Presbyteries to see local leadership developed to sustain congregations without an inducted parish minister as an alternative to instituting a further programme of unions and readjustments and:
 - (a) affirm this as an approach to be developed further;
 - (b) affirm the previous instruction of the General Assembly to the Panel to work in collaboration with Councils, Committees and Presbyteries, to consider the shape of new local church leadership roles which might be developed to sustain and build the Church in the future;
 - (c) instruct the Panel to consider further the implications and sustainability of such an approach.
3. Instruct the Panel, in consultation with other Councils and Committees as appropriate, to consider how strategic leadership can best be developed within local congregations, including the role which Kirk Sessions play in this regard.
4. Instruct the Panel, working in collaboration with the Ministries and Mission and Discipleship Councils and the Council of Assembly, to secure adequate resources to support the pilot congregations in their development, as proposed in Section 1.7 of the Report.
5. Instruct the Panel to conduct appropriate research on the work undertaken within the pilot congregations proposed in Section 1.7 of the Report and report its findings to the General Assembly of 2018 with an interim report in 2017.
6. Note the difficulty of creating a simple vision statement for the Church of Scotland, and:
 - (a) affirm the current vision statement; and
 - (b) instruct the Panel to find ways of stimulating conversations about the vision of the Church at local, Presbytery and national level.
7. Instruct the Legal Questions Committee, in consultation with the General Trustees and the Central Properties Department, to review the processes used in arbitration in light of this report and particularly with reference to sections 3.2.2 (Procedural justice) and 3.4.5.1 (Arbitration).

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 4 and renumber:

Instruct the Panel to liaise with the Priority Areas Committee of the Ministries Council, recognising the work already done to use Asset Based Community Development methods to uncover 'hidden treasures' and good practice which can be shared across the whole church.

It was moved and seconded as an amendment of the Deliverance:-

Add a new Section 7 and renumber:

Encourage Presbyteries and Kirk Sessions to consider using consensus decision making and invite Presbyteries to review their Standing Orders to allow consensus decision making to take place as and when appropriate.

It was moved, seconded and agreed as an amendment of the proposed amendment of the Deliverance:-

Add at the end ', and instruct the Legal Questions Committee to consider how this may be achieved to result in effective and clear decisions and bring forward recommendations to a future General Assembly.'

On a vote being taken For or Against the amendment as amended, it carried For.

It was moved and seconded as an amendment of the Deliverance:-

Add a new Section 7 and renumber:

Instruct the Panel to consider inviting the General Secretaries of Blantyre, Livingstonia and Nkhoma, CCAP Malawi, to Edinburgh, to meet and discuss in depth with the Principal Clerk and the Conveners of the Ministries Council and the Council of Assembly as to how the CCAP experience may assist and be meaningful to reform in the Church of Scotland.

On a vote being taken For or Against the amendment it carried Against.

It was moved, seconded and agreed as an amendment of Section 7:-

After 'General Trustees' add', the Ministries Council'.

It was moved, seconded and agreed as an amendment of Section 7:-

Add at the end 'and report to the General Assembly of 2017.'

The Deliverance as amended was then agreed.

Mr Campbell on his retiral as Convener was thanked by the Moderator for his noteworthy service to the Panel and the General Assembly.

The General Assembly adjourned at 4.34 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, 18 May 2015, 4.34 pm

CONVENED AT EDINBURGH, 19 MAY 2015

At Edinburgh, and within the Assembly Hall, the 19th day of May 2015 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.

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.

Social Justice

2. Commend the report *Common Wealth? Sharing through tax and giving* to congregations and presbyteries for study and action, and instruct the Council to work with others, including the Stewardship Department, to facilitate engagement and discussion of these issues, with relevant resources, across the Church, and with ecumenical partners.
3. Instruct the Council to promote a national debate about tax, giving and wealth sharing in the context of economic and social inequalities and the transfer of fiscal and welfare responsibilities to the Scottish Parliament after May 2016.

4. Call upon Scottish and UK Governments to reform the tax system in order to promote the reduction of wealth and income inequality.
5. Instruct the Council to pursue the concerns in the report *Time to rethink benefit sanctions*.
6. Welcome the deepening relationship between the Council, the Priority Areas Committee of the Ministries Council and Faith in Community Scotland, and encourage the Council to continue to develop this in partnership.

Climate Justice

7. Welcome the announcement of a moratorium on applications to drill for onshore shale oil and gas (fracking) and call on the Scottish Government to ensure that a full and proper regulatory process is in place before any such application is agreed.
8. Call on the Scottish Government to consider how to reduce dependence on fossil fuels for domestic heating and provide low cost and low carbon alternatives.
9. Instruct the Council to bring a report on Energy and Fuel Poverty to the 2016 General Assembly.
10. Call upon the Scottish and UK Governments to work towards an outcome at the Paris Climate Conference in December 2015 that promotes climate justice.
11. Instruct the Council to prepare resources and signpost members of congregations to campaigns and activities promoting climate justice at the Paris Climate Conference in December 2015.

Criminal Justice

12. Instruct the Council to engage with the Scottish Government and others both on the concerns raised in the Report on corroboration and in taking forward a holistic approach to tackling violence against women.

International Justice

13. Reaffirm the Church's position that nuclear weapons are inherently evil and instruct the Council to continue to work for disarmament, including through support for an international Nuclear Ban Treaty.

14. Call on the UK Government to reverse its policy of refusal to support search and rescue operations in the Mediterranean, and to work with European partners to give more refugees (especially from the conflict in Syria) a safe way into Europe.

Education

15. Urge the Scottish Government, Education Scotland, Local Authority Directors of Education and Headteachers to make sure that Religious and Moral Education is provided for all pupils by specialist teachers, particularly those in 5th and 6th year.
16. Encourage school chaplains to take the opportunities provided by the Education Committee's training conferences for chaplains.
17. Encourage the Education Committee to examine the implications of Sir Ian Wood's Report *Education Working For All!* and consider what further action the Church might take to promote Modern Apprenticeships.

Health

18. Urge the Scottish Government to promote organ donation on the present system of consent and to monitor developments elsewhere.
19. Encourage congregations to consider promoting the *fleshandblood* campaign.
20. Urge members to join the Organ Donor Register, to advise their families and close friends of this decision, and to encourage them also to join.
21. Call on the Scottish Government to begin a wide review of the operation of current Mental Health and related legislation, especially with reference to the issues highlighted in the report *Human Rights and Mental Health*.
22. Encourage congregations to use the available resources to help overcome the stigma often associated with mental illness and to ensure that all are welcome in the life of their churches.

Politics and Government

23. Celebrate the wide public engagement and high turnout in the 2014 Referendum, and instruct the Council to continue to work for broad participation

in the delivery of devolution of further powers to the Scottish Parliament and related matters.

Developments in the Council's Work

24. Invite all congregations to:-
 - a) appoint a Church and Society contact person, if they have not already done so;
 - b) let the Council know who they are;
 - c) encourage them in their role.
25. 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.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 12 and renumber:

Instruct the Council, and the other Councils, when organising training events and conferences to choose venues wherever possible that are easily accessible by public transport and to investigate how to make such events more widely available by the use of live web-streaming or video conferencing.

It was moved and seconded as an amendment of Section 12:-

After 'women' add 'and men'.

On a vote being taken For or Against the amendment it carried Against.

It was moved, seconded and agreed as an amendment of Section 12:-

Add at the end 'which includes strategies for improving the conviction rate for rape'.

It was moved and seconded as an amendment of Section 12:-

After 'women' add ', young people and gender-based offences'.

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 13 and renumber:-

Urge the Government not to proceed with the renewal of the Trident Nuclear Weapons system.

It was moved, seconded and agreed as an amendment of Section 13:-

After 'that' add 'the ownership of, use of and threat to use nuclear weapons'.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Delete Section 14 and substitute:

Call on the UK Government to provide unconditional humanitarian aid to refugees in the Mediterranean, including taking additional refugees from the region; to work with European partners to develop a long-term strategy to combat the criminal gangs who are smuggling people; and to actively build peace and safety throughout Africa and the Middle East.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 15 and renumber:

Note with concern the serious allegations that have been made about the safety of the Trident Nuclear Weapons system and urge the UK Government to reassure the public that Trident is safe.

The General Assembly moved to consideration of Sections 15-25 of the proposed Deliverance.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 16 and renumber:

Urge the Council of Assembly, in cooperation with the Church and Society Council, to assist and support school chaplains and others who minister in Gaelic Medium schools in all aspects of their ministry through the medium of Gaelic, including training in their fluency in that language, and the provision of suitable Gaelic resources.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 24 and renumber:

Call upon the United Kingdom Government, the Scottish Government, the Northern Ireland Executive and the Welsh Government to establish a constitutional convention, with respect to better governance and enhanced participation, in accordance with the will of the peoples of England, Northern Ireland, Scotland and Wales.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 24 and renumber:

Instruct the Council, in consultation with the Ecumenical Relations Committee, to engage with sister churches in England, Northern Ireland, Scotland and Wales with respect to the better governance and enhanced participation of the peoples of these nations.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 24 and renumber:

Note with concern the proposal of the UK Government to repeal the Human Rights Act 1998 and instruct the Council

to make representations to the UK Government on the matter.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 24 and renumber:

Encourage the Scottish Government, in its negotiation with the UK Government on the devolution of further powers from Westminster to Holyrood, to press for the devolution of Human Rights issues and legislation to the Scottish Parliament and Government.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 24 and renumber:

Instruct the Council, in consultation with relevant bodies, to explore ways to continue and expand the respectful dialogue across Scotland.

The General Assembly suspended their sitting at 12.23 pm until 2 pm.

The Moderator presented the Stevenson Prize to Albyn School, Aberdeen and Middleton Park Primary School, Aberdeen.

The General Assembly resumed consideration of the Report of the Church and Society Council, dealing with Sections 13-15 of the proposed Deliverance.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 15 and renumber:

Note the resolution of the European Parliament of 17 December 2014 and the debates in the House of Commons on 13 October 2014, the House of Lords on 29 January 2015 and the Scottish Parliament on 21 April 2015, and urge the UK Government and European Union to recognise without delay the State of Palestine alongside

the State of Israel, as a contribution to securing lasting peace and justice for all.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 15 and renumber:

Instruct the Council to investigate the possible impacts of the Transatlantic Trade and Investment Partnership (TTIP) on vulnerable people in society, and express concern that such comprehensive free trade agreements can often lead to increased inequality and further stratification between communities of differing economic situations.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 15 and renumber:

Condemn all acts of violence in the region of Israel and the occupied Palestinian territory.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 15 and renumber:

Urge the UK Government to appoint a global envoy for religious freedom, reporting directly to the Foreign Secretary.

The Deliverance as amended was then agreed.

JOINT REPORT ON THE IMPLEMENTATION OF THE TENURE COMMISSION RECOMMENDATIONS

The General Assembly called for the Joint Report of the Council of Assembly, Legal Questions Committee, Ministries Council, Mission and Discipleship Council and the Panel on Review and Reform on the Implementation of the Tenure Commission Recommendations which was given in by the Rev Dr Grant Barclay, Convener, Council of Assembly.

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report.
2. Commend the Councils and Committees for their integrated approach to this important work and note progress.

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.
2. Welcome the *Food, Fuel, Finance Report* of the Closing the Gap Project and encourage its use as a source of information in campaigning.
3. Commend the work of the centres on Mull and Iona and particularly that of the Camas Centre and its continuing commitment to groups from Priority Areas.
4. Thank Dr Allan Gordon for his convenership of the Board over the past four years and thank the Secretary, Fiona Cunningham, and Board members for their work.

Rev Peter McDonald, Leader of the Iona Community, was invited to address the General Assembly and was thanked by the Moderator.

Mr Gordon on his retiral as Convener was thanked by the Moderator for his noteworthy service to the Board and the General Assembly.

SAFEGUARDING COMMITTEE

The General Assembly called for the Report of the Safeguarding Committee which was given in by the Rev Dr Karen Campbell, Convener.

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report.
2. Instruct Kirk Sessions to ensure that all volunteers and locally employed staff undertaking Regulated Work, as defined in the Protecting Vulnerable Groups (Scotland) Act, 2007, join the PVG Scheme by 31 October 2015.
3. Instruct Kirk Sessions to ensure that all volunteers and paid staff who are members of the PVG Scheme attend safeguarding training.
4. Note that the Safeguarding Service will share appropriate recruitment information with Safeguarding Coordinators/Safeguarding Panels, acting on behalf of Kirk Sessions, in specific situations.

5. Instruct the Safeguarding Committee to work with other Councils to raise awareness about recognising domestic abuse and providing an appropriate response to support the person affected and their family.
6. Instruct Kirk Sessions and Presbyteries to use the Safeguarding Audit Checklist for Congregations and Presbyteries, 2015, revised Safeguarding Service form SG11, for Annual Inspection of Records and Local Church Review.

The General Assembly adjourned at 3.10 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, 19 May 2015, 3.10 pm

A special event to mark the 500th Anniversary of the birth of John Knox was held in the Assembly Hall following the close of business.

CONVENED AT EDINBURGH, 20 MAY 2015

At Edinburgh, and within the Assembly Hall, the 20th day of May 2015 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.

MINISTRIES COUNCIL

The General Assembly called for the Report and Supplementary Report 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. Commend and encourage action by ministers, congregations and Presbyteries in promoting the discernment of vocation to the ministries of the Church and instruct the Council to continue to resource Vocations Champions in their work.
3. Instruct the Council to continue its exploration and development of Pioneer Ministry, including the development of appropriate education and training, and report to the General Assembly 2016.
4. Note the decision of the Council to initiate, monitor and evaluate up to five pilot Pioneer Ministry posts and instruct the Council to report on progress to the General Assembly 2017.

5. Pass an Act amending Act X, 2004 on Selection and Training for Full-time Ministry (as amended) as set out in Appendix 3.
6. Welcome the 'Ministers in Training' pilot offering further flexibility to candidates in training for the full-time Ministry of Word and Sacrament and instruct the Council to continue its evaluation and development of this option for training.
7. Affirm the Council's action in offering additional financial support to Candidates in training and instruct the Council to investigate further ways in which this may be enhanced.
8. Instruct the Council to continue its work on resilience in ministry and encourage Ministers and Deacons to participate in the ongoing research.
9. Adopt the Regulations on Remuneration and Reimbursement set out in Appendix 1.
10. In the light of the Council's decision to provide Church of Scotland domain-name e-mail addresses for all Ministers, Ordained Local Ministers, Auxiliary Ministers and Ministries Development Staff, instruct all Councils and Committees, as far as is possible, in future to use these addresses as the primary means of communication.
11. *Section 11 was considered under the debate on the Report of the Committee on Classifying Returns to Overtures.*
12. Congratulate Place for Hope on achieving independent status as a Scottish Charitable Incorporated Organisation and instruct the Council to maintain its support for and close working relationship with the new body.
13. Instruct Presbyteries to ensure that all Parish Ministers within their bounds respond to requests from the Safeguarding Office to complete PVG checks in accordance with Act VII 2011 (as amended).
14. Affirm the expansion of the work of Chance to Thrive as a joint venture of the Council and the General Trustees and instruct the Council to report to the General Assembly on the ongoing development of the process.
15. Welcome the developing partnership with the PCUSA in the work of Young Adult Volunteers and Volunteering Vocations and instruct the Council to report on its development to the General Assembly 2016.
16. Instruct the Council to complete its work on the development of a Ministerial Development Review process for Parish Ministers and the mapping out of a programme of Continuing Ministerial Development by the General Assembly 2016.
17. Affirm the work on Dementia Friendly Churches offered in conjunction with CrossReach and instruct the Council to continue its delivery and development.
18. Pass an Act on Presbytery Mission Initiatives as set out in Appendix 6.
19. Pass an Act amending Act VII, 2003 on Appraisal and Adjustment (as amended) as set out in Appendix 7 and also to pass an Act amending Act I, 2014 on Appeals (as amended) as set out in Appendix 8.
20. Affirm the work of the Go For It fund and instruct the Council to explore with Presbyteries how congregations within their bounds can further use the fund to support the aims of the Decade for Ministry.
21. Encourage each Kirk Session and congregation to consider how they can use the Go For It fund as a resource in their planning for mission.
22. Instruct Presbyteries whose Presbytery Plans contain Guardianships to ensure that each has an agreed Basis of Guardianship as set out in section 5.5.
23. Instruct the Ministries and Mission and Discipleship Councils to report to the General Assembly of 2016 on the number, diversity, and spread of new ecclesial communities in the Church of Scotland.
24. Instruct the Ministries and Mission and Discipleship Councils to work together with Presbyteries and congregations in exploring the possibility of hosting Fresh Expressions Vision Days, Mission Shaped Introduction, and Mission Shaped Ministry Courses.

25. Encourage Presbyteries and Kirk Sessions, in publicising such events, to consider making funding available to enable the widest participation.
26. Pass an Act amending Act IX, 2011 on Ordained Local Ministry as set out in Appendix 1.
27. Instruct the Council to prepare a policy for Shared Parental Leave for Parish Ministers and report to the General Assembly 2016.
28. Instruct the Council, in consultation with the Legal Questions Committee, to review the provision for Ministers laid out in Act VI, 1984 and report to the General Assembly 2016.
29. Note the pilot work supporting congregations wishing to engage in a path of refocussing and renewal and instruct the Council to work together with the Panel on Review and Reform in implementing and evaluating this project.
30. Pass an Act amending Act IX 2002 on Admission and Re-Admission of Ministers (as amended) as set out in the Appendix.

It was moved and seconded as an amendment of the Deliverance:-

Add a new Section 3 and renumber:

Invite ministers to think about wearing their clerical collar more often to act as an advert of the Ministry of Word and Sacrament.

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 3 and renumber:

Instruct the Council to review the upper age limit to have completed training for all ordained national ministries and report back to the General Assembly of 2016.

On a vote being taken For or Against it carried Against.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 5 and renumber:

Instruct the Council, in partnership with the Mission and Discipleship Council and other appropriate Councils, to find ways that are creative to release the evangelists within our congregations as part of the Decade of Ministry.

It was moved, seconded and agreed as an amendment of Section 6:-

Add at the end ', taking into account any potential loss of the valuable and wide-ranging experience that can be gained by undertaking training with different supervisors in various settings'.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 7 and renumber:

Instruct the Council to explore with PCUSA and seminaries eg Princeton, Columbia, Duke etc, the possibility of graduate students filling vacancies in parish ministry with the Church of Scotland, and to report to the General Assembly of 2016.

It was moved, seconded and agreed as an amendment of Section 7:-

Add at the end ', including the prospect of assigning a fractional equivalent of the ministerial stipend to candidates during their training course'.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 10 and renumber:

Instruct the Council to consider the implications of the Regulations on Remuneration and Reimbursement for those engaging in bi-vocational, post-sharing and/or part-

stipendiary Parish Ministry posts and report to the 2016 General Assembly.

It was moved and seconded as an amendment of Section 10:-

Add at the end 'and instruct the Council to investigate the development of the e-mail system to circulate details of vacant charges to all ministers'.

On a vote being taken For or Against it carried For.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 11 and renumber:

Note the ministry carried out by retired ministers in locum situations and explore how locum ministers might be included in all communications from the central Church, including the provision of the Year Book.

It was moved, seconded and agreed as an amendment of Section 17:-

Add at the end 'in consultation with the Church Art and Architecture Committee'.

It was moved, seconded and agreed as an amendment of Section 19:-

Amend to read:

Pass an Act Amending Act VII, 2003 on Appraisal and Adjustment (as amended) as set out in Appendix 7 with the amendment of section 1 to change "Planning Criteria" to "Planning Principles" and also to pass an Act amending Act I, 2014 on Appeals (as amended) as set out in Appendix 8.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 20 and renumber:

Instruct the Council to review the reasons why Presbytery Planning decisions come to appeal and consider whether some form of provision for a final determination, by independent party or through some other means, is necessary to facilitate effective Presbytery Planning, and report to the General Assembly in 2017.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 23 and renumber:

Instruct the Council to explore increasing the Guardianship Allowance to bring it into line with the Vacancy Allowance.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 23 and renumber:

Encourage the Council to revise Act XXIII 1969 on Ordination of Missionaries for Work among Deaf People and bring the revised Act to the General Assembly of 2016.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 24 and renumber:

Welcome the appointment of the Rev Rosie Addis and other recent initiatives in the D/deaf community and encourage the Council, in light of consideration of the British Sign Language (Scotland) Bill, to maintain and extend its commitment to ministry through the medium of British Sign Language, as resources allow.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 30 (Section 6 of the Supplementary Report's Deliverance):

Recognising that constructive change takes place when all who are involved have ownership of it, instruct the Council

in co-operation with the Council of Assembly, the Panel on Review and Reform, the Mission and Discipleship Council and Presbyteries to engage with congregations to prepare them for the journey of change which the Decade of Ministry will bring.

The Deliverance as amended was then agreed.

Mr Dougall on his retiral as Convener was thanked by the Moderator for his noteworthy service to the Council and the General Assembly.

The General Assembly suspended their sitting at 12.42 pm until 2 pm.

SOCIAL CARE COUNCIL

The General Assembly called for the Report and Supplementary Report of the Social Care Council which were given in by Dr Sally Bonnar, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report and Supplementary Report.
2. Support and promote the dual role of the Council to:-
 - a) resource the Church in the specialist area of social care;
 - b) oversee and govern the work of CrossReach as the Church of Scotland national provider of social care services.
3. Instruct the Council to appoint a Social Care Mission Officer to take forward the work of the Council in resourcing the Church and bring a development plan to the 2016 Assembly in order to re-imagine the social care efforts of the whole Church.
4. Instruct Presbyteries and local churches to engage with CrossReach in two main areas of support; Prayer and Getting Alongside and instruct those presbyteries that do not already do so to include a special focus on their agendas on the work of the Council.

5. Note the challenges to long term financial planning in complying with the terms of local authority framework agreements and invite the Moderator to write to the Scottish Government and the Convention of Scottish Local Authorities on this matter.
6. Note the urgent need to implement an Income Generation Strategy and encourage Church of Scotland members, in addition to their normal church giving, to support CrossReach as their chosen charity.
7. Note the importance of CrossReach Week in promoting the social care mission of the church and encourage the whole church to celebrate CrossReach and Social Care Sunday on Sunday 15 November 2015.
8. Welcome the partnership working with other Councils and Committees and urge the Council to continue to identify areas of mutual interest and collaborative working.
9. Note with disappointment that the funding received from funding agencies does not enable the Social Care Council to meet the Scottish Living Wage for all its employees.
10. Welcome the additional funding made available from the Scottish Government, Local Authorities and Council of Assembly to address the issue of low pay for CrossReach employees.
11. Support the Council and other agencies of the Church as they encourage funding agencies to continue to recognise the requirement to meet the costs of the Scottish LivingWage in the funding of services commissioned.

It was moved, seconded and agreed as an amendment of Section 4:-

Delete 'instruct' and substitute 'urge' in both instances.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 9:

Commend to all in the Church the role of Her Majesty's Lord Lieutenants and encourage all who become aware of forthcoming celebrations such as Diamond Wedding anniversaries or 100th birthdays to contact their local Lieutenancy Office for assistance with these celebrations.

The Deliverance as amended was then agreed.

CHURCH OF SCOTLAND GUILD

The General Assembly called for the Report and Supplementary Report of the Church of Scotland Guild which were given in by Mrs Kay Keith, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report and Supplementary Report.
2. Wish the Guild well as it enters a new three year strategy entitled "Be Bold, Be Strong!"
3. Congratulate the Guild on the success of the Project Partnership Scheme over the 2012-15 period.
4. Offer prayerful support to the Guild and its new Partnership Projects in the three years 2015-18.
5. Welcome the on-going work of the Guild in many areas of the Church's work.
6. Welcome the Guild's Action Plan and commend it to the whole Church.
7. Instruct the Guild to report on the progress of the Action Plan to the General Assembly of 2016.
8. Affirm the place of the Guild of today within the structures of the Church of Scotland and commit to support the work of the Guild at local, regional and national levels.
9. Instruct all Presbyteries and Kirk Sessions to discuss the Action Plan and to consider their response to it.

It was moved, seconded and agreed as an amendment of Section 4:-

Add at the end 'and encourage all Presbyteries, Kirk Sessions and congregations to adopt a pro-active approach to their support of this work.'

The Deliverance as amended was then agreed.

Mrs Keith on her retiral as Convener was thanked by the Moderator for her noteworthy service to the Guild and the General Assembly.

The General Assembly adjourned at 3.39 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 2015, 3.39 pm

COMMITTEE TO NOMINATE THE MODERATOR

The General Assembly, in Session VI, approved the following names for membership of the Committee to Nominate the Moderator:

Appoint the following Committee to Nominate the Moderator:

Name		Votes Cast
<i>Ministers and Deacons:</i>		
Rev Dr Karen Campbell	(2)	199
Rev James Dewar	(5)	183
Rev Norman Smith	(21)	182
Mr Bill Wishart DCS	(58)	203
Rev Julie Woods	(101)	161
Rev Eleanor McMahon	(156)	250
Rev James Stewart	(505)	188
Rev John Ferguson	(549)	215
<i>Elders:</i>		
Dr Hazel Hastie	(38)	
Mrs Isobel Hunter	(106)	
Mr Ross Hyslop	(208)	
Mr David Alexander	(342)	
Mr John Haston	(417)	
Mrs Ella Gill	(645)	
Mr Ian Russell	(709)	

CONVENED AT EDINBURGH, 21 MAY 2015

At Edinburgh, and within the Assembly Hall, the 21st day of May 2015 years, at 9.15 am, Session VI.

The General Assembly did again convene and was constituted with prayer.

The minutes of Session IV being printed and in the hands of members, were submitted and approved.

BUSINESS COMMITTEE

The General Assembly called for the Report of the Business Committee which was given in by the Rev Dr Derek Browning, Convener.

It was moved, seconded and agreed-

The General Assembly:

Appoint the following Committee to Nominate the Moderator:

Name		Votes Cast
<i>Ministers and Deacons:</i>		
Rev Dr Karen Campbell	(2)	199
Rev James Dewar	(5)	183
Rev Norman Smith	(21)	182
Mr Bill Wishart DCS	(58)	203
Rev Julie Woods	(101)	161
Rev Eleanor McMahon	(156)	250
Rev James Stewart	(505)	188
Rev Dr John Ferguson	(549)	215

Elders:

Dr Hazel Hastie	(38)
Mrs Isobel Hunter	(106)
Mr Ross Hyslop	(208)
Mr David Alexander	(342)
Mr John Haston	(417)
Mrs Ella Gill	(645)
Mr Ian Russell	(709)

COMMITTEE ON CHAPLAINS TO HER MAJESTY'S FORCES

The General Assembly called for the Report of the Committee on Chaplains to Her Majesty's Forces which was given in by the Rev Gordon Craig, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report.
2. Reaffirm the support of the Church of Scotland for all who serve in Her Majesty's Forces as Chaplains, and thank them for their outstanding service to Royal Navy, Army and Royal Air Force personnel and their families.
3. Acknowledge with particular gratitude the dedicated service of Chaplains on operations and the immeasurable support shown by their own families.
4. Commend to the prayers of all members of the Church of Scotland not just our Chaplains but all who serve in HM Forces and their families.
5. Commend to eligible ministers of the Church consideration of service as a Chaplain to HM Forces – Regular, Reserve and Cadet Forces.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 5 and renumber:

Commend to the prayers of the Church and to the practical support of local congregations, all service personnel and their families in the transition back into civilian life, in the midst of the challenges they may face.

The Deliverance as amended was then agreed.

The Moderator addressed those Chaplains to Her Majesty's Forces who were present.

Major-General James Michael Cowan CBE DSO, the General Officer Commanding 3 (UK) Division and Regimental Colonel of Royal Regiment of Scotland, was then invited by the Moderator to address the General Assembly.

MISSION AND DISCIPLESHIP COUNCIL

The General Assembly called for the Report of the Mission and Discipleship Council which was given in by the Rev Colin Sinclair, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report.
2. Encourage Presbyteries and Kirk Sessions to raise awareness of online mission resources by having www.resourcingmission.org.uk as a link on their Presbytery and congregational websites.
3. Commend Starters for Sunday and welcome its increased range and resources for special occasions.
4. Encourage congregations to make use of the resources and articles on worship produced by Different Voices.
5. Encourage all congregations to explore the theme of "Living Stones" through the use of the new Pray Now publication.
6. Encourage congregations and Presbyteries to make use of the classical worship streamed events, held at Greyfriars Kirk, Edinburgh.
7. Instruct Presbyteries and Kirk Sessions to consider how they might develop training for elders using the Learn: Eldership publication.
8. Instruct Kirk Sessions to consider how their congregations can engage with the upcoming issues of Learn publications relating to Children's Faith, New Communicants and Office-Bearers.
9. Encourage Presbyteries and congregations to send a representative to the Learn: Learning Disabilities Conference.
10. Instruct Presbyteries and Kirk Sessions to study the "Learning Disabilities Fact-Finding Report" and consider an appropriate response.
11. Encourage Presbyteries and congregations to send representatives to attend the "Going for Growth" Summer School event.
12. Encourage all congregations to promote "Adventures in Prayer" events.
13. Welcome the report of the "Life and Work" Review group, noting the findings and instructing the Council to implement a business action plan to meet the challenges of a new communications environment, thank and discharge the Review Group.
14. Welcome the actions taken by CARTA to assume a more pro-active role and improve the service it provides, thank and discharge the members of the Review Group.
15. Note the report on the future funding of the National Youth Assembly.
16. Encourage congregations and Presbyteries to send young people aged 17-25 to the National Youth Assembly and to consider supporting them by meeting the cost of attendance and travel.
17. Encourage congregations and Presbyteries to make young people aware of the financial help that can be provided when applying online.
18. Encourage all Presbyteries to fill their allocated place for a youth delegate to the General Assembly.
19. Commend to Presbyteries and congregations the Mission Forum online group study resources focusing on the topic of Mission and Older People.
20. Instruct congregations to consider the use of Future Focus as a helpful tool at appropriate points in their congregational life.
21. Commend to congregations and Presbyteries the new website www.evangelismideas.org.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 3 and renumber:

Instruct the Council to develop its engagement with the rural church and bring to the General Assembly of 2016 a report detailing how it will help to resource the rural church to thrive, including the consideration of a rural development worker.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 3 and renumber:

Encourage congregations to be equipped "to give a reason for the hope that is in us with gentleness" (1 Peter 3).

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 6 and renumber:

Instruct the Council of Assembly, in consultation with the Mission and Discipleship Council and the Presbytery Clerks' Forum, to bring to the General Assembly of 2016 an outline of a programme that would allow a Presbytery to review, if it so chose, its structure, function and mission.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 9 and renumber:

Urge Presbyteries and Kirk Sessions to make use of the Learn publication 'How will our children have faith?' to stimulate conversation about the place of children and young people in our church today.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 9 and renumber:

Instruct the Council to pursue ways of encouraging and inspiring congregations to release members into new forms of church, including support of pioneer ministry.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 11 and renumber:

Urge the Council to consider with other Councils and Committees the forming of a Disabilities Task Group to support local churches in the inclusion of people with disabilities and to facilitate networking and sharing of relevant information.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 14 and renumber:

Commend the Life and Work Review, and in particular the suggested use of new media, especially YouTube, and encourage the Council, when compiling the business action plan, to consult appropriate groups.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 15 and renumber:

Instruct the Council to enter into discussion with the Ministries Council to consider the possibility of recognising Youth Ministry as a strand of the Ministry of Word and Sacrament, and in due course to consider whether the Ministries Council should take responsibility for the assessment, training and ongoing support of Youth Ministers; bringing a report to the General Assembly of 2016.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 15 and renumber:

Commend the Congregational Learning Team of the Mission and Discipleship Council for the success of the 'Communities of Faith' conference in February 2015, and urge them to continue to develop provision of training for

those that work with children and young people and, in conjunction with this, urge Kirk Sessions to encourage and enable those in their congregations to make full use of such provisions.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 15 and renumber:

Instruct the Council to look into ways of raising the profile of children's and youth work such as exploring the possibility of a year of children and young people in connection with the Youth Link Scotland Year of the Young Person 2018.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 17 and renumber:

Commend the work of The Faith Mission in communicating the Gospel to young people, especially in the Highlands, noting that next year will mark 130 years since its inception.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 19 and renumber:

Instruct the Council to work with the Assembly Arrangements Committee to investigate how the Assembly can accommodate those Presbyteries who have more than one willing Youth Representative to attend the General Assembly, and report back with a proposed solution to the General Assembly in 2016.

It was moved, seconded as an amendment of Section 20:-

Delete 'Instruct congregations' and substitute 'Urge Presbyteries and Kirk Sessions'

The Deliverance as amended was then agreed.

The General Assembly suspended their sitting at 12.30 pm until 2 pm.

NATIONAL YOUTH ASSEMBLY

The General Assembly called for a Report from the 2014 National Youth Assembly which was given in by Miss Rachel Hutcheson, 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 Hutcheson for her contribution to the Youth Assembly.

THEOLOGICAL FORUM

The General Assembly called for the Report of the Theological Forum which was given in by the Very Rev Professor Iain Torrance, Convener.

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report.

JOINT REPORT OF THE THEOLOGICAL FORUM AND THE LEGAL QUESTIONS COMMITTEE

The General Assembly called for the Joint Report of the Theological Forum and the Legal Questions Committee to the Committee on Returns to Overtures which was given in by the Very Rev Professor Iain Torrance, Convener, Theological Forum, and the Rev Dr Alan Hamilton, Convener, Legal Questions Committee.

It was moved and seconded-

The General Assembly:

1. Receive the Report.

2. Pass an Act amending the Ministers and Deacons in Civil Partnerships Act (Act I 2015) as set out in Appendix 1.

It was moved and seconded as a counter-motion to Section 2:-

Defer consideration of the amending Act and remit consideration of same sex marriage to the Theological Forum and instruct it to report to the General Assembly of 2017.

On a vote being taken there voted for the motion 213 and for the counter-motion 205 and the General Assembly resolved accordingly.

It was moved and seconded as an amendment of Section 2:-

Amend to read:

Approve as an Overture the Act amending the Ministers and Deacons in Civil Partnerships Act 2015 as set out in Appendix 1 and transmit the same to Presbyteries under the Barrier Act, directing that returns be sent to the Principal Clerk by 31st December 2015.

On a vote being taken For or Against the amendment, there voted For 215 and Against 195, and the General Assembly resolved accordingly.

CONVENED AT EDINBURGH, 22 MAY 2015

At Edinburgh, and within the Assembly Hall, the 22nd day of May 2015 years, at 9.15 am, Session VII.

The General Assembly did again convene and was constituted with prayer.

The minutes of Session V being printed and in the hands of members, were submitted and approved.

It was moved and seconded as an amendment of the Deliverance:-

Add a new Section 3:

For the avoidance of doubt, agree that, until such time as this issue is considered by a future Assembly, 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 is in a same sex marriage. 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 of the Ministers and Deacons in Civil Partnership Act (Act I 2015).'

On a vote being taken For or Against it carried For.

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 2015, 5.40 pm

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 and seconded-

The General Assembly:

1. Receive the Report and thank the Trustees and Staff.
2. Re-appoint Mr R Wright as a Trustee of the Fund.
3. Appoint Rev A McCafferty as a Trustee of the Fund.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 3 and renumber:

Urge the Trustees to give serious consideration to the present practice of halving housing loan repayments and rents charged to widows and widowers of ministers whilst levying full payment on single, divorced and separated ministers and report to the General Assembly of 2016.

The Deliverance as amended was then agreed.

GENERAL TRUSTEES

The General Assembly called for the Report of the General Trustees which was given in by Mr Iain Douglas, Chairman.

It was moved and seconded-

The General Assembly:

1. Receive the Report and Accounts of the General Trustees.
2.
 - a) Appoint Mr David Menzies CEng, MStructE as a General Trustee.
 - 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 £1,660 to each of them as Chairman and Vice-Chairman for the past year.
3. Instruct financial boards of congregations with holdings in the Consolidated Fabric Fund to review whether the monies, both capital and accrued revenue, are optimally invested in light of likely current and future fabric needs and bearing in mind the range of Funds offered by the Church of Scotland Investors Trust.
4. Approve the principle of the creation of a Manse Fund and instruct the Trustees to bring to the 2016

General Assembly proposals for the regulation and financing of the Fund.

5. Affirm that the Church is anxious to make safe its buildings and the activities in them as an expression of care and encourage the Trustees to develop practical and proportionate measures to assist congregations to deal with health and safety matters.
6. Note with concern that the Listed Places of Worship Roof Repair Grant Scheme exposed weaknesses in the implementation of the planned inspection and maintenance system and highlighted the scale of outstanding roof repairs.
7. Note:
 - the completion of the first phase of the Chance To Thrive Project;
 - the lessons for the whole church including that buildings projects should be undertaken in the context of congregational mission;
 - the commitment of the Trustees to further development of the Project in partnership with the Ministries Council.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 8:

Instruct the General Trustees, in consultation with the Council of Assembly, to explore the means whereby the rental income of Manses owned by local trustees may be treated in the same manner as the rental income on Manses owned by the General Trustees and report to the General Assembly of 2016.

The Deliverance as amended was then agreed.

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.

THE CHURCH OF SCOTLAND TRUST

The General Assembly called for the Report of the Church of Scotland Trust which was given in by Mr John Hodge, Chairman.

It was moved and seconded-

The General Assembly:

1. Receive the Report and thank the members of the Trust for their diligence.
2. Note the Trust's intention to commence discussions with the Pakistani Government with a view to transferring its Pakistani 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.
3. Re-appoint Mr Angus W Bethune and the Very Rev John P Chalmers as members of the Trust from 1 June 2015.
4. Appoint the Very Rev Dr E Lorna Hood as a member of the Trust from 1 June 2015.

It was moved, seconded and agreed as an amendment of the Deliverance:-

Delete the existing Section 2 and add new Sections 2 and 3 and renumber:

2. Join with the Trust in congratulating Alwin Samuel on his election as the new Bishop of Sialkot and pray for him as he commences his duties as Bishop within the Diocese of Sialkot.
3. Note the Trust's intention to delay commencing discussions with the Pakistani Government with a view to transferring its Pakistani 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 until 1 January 2016

to allow the new Bishop of Sialkot time to put a body in place which will be a suitable body to receive the Trust's properties.

The Deliverance as amended was then agreed.

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. Receive the Annual Report and Financial Statements of the Investors Trust for 2014.
3. Approve the re-appointments of Mr A A Aitchison, Mrs I Hunter and Mr J G Wilson as members of the Investors Trust from 1 June 2015.

CHURCH OF SCOTLAND PENSION TRUSTEES

The General Assembly called for the Report of the Church of Scotland Pension Trustees which was given in by Mr John McCafferty, Chairman.

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report.
2. Approve the reappointment of Mr Hamish Scott as a Trustee.

CENTRAL SERVICES COMMITTEE

The General Assembly called for the Report of the Central Services Committee which was given in by Mr Bill Steele, Convener.

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report.

NOMINATION COMMITTEE

The General Assembly called for the Report of the Nomination Committee which was given in by the Rev Kenneth Stott, Convener.

It was moved 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 Neil Glover, Minister of Glasgow: Flemington-Hallside as Convener of the Ministries Council.
4. Appoint the Rev Graham Duffin, Minister of Loanhead as Convener of the Panel on Review and Reform.
5. Make alterations to Standing Committees and Councils as set forth in the Report, subject to the following alterations:

Add:

Arbitration Panel

Member Retiring Arthur McDonald

Ministries Council

Vice-Convener Appointed John Dent (Dundee: Logie St John's (Cross))

Minister Appointed Alistair Cook (Paisley: Lylesland)

Mission and Discipleship Council

Minister Resigned Sandi McGill

Members Appointed Joanna Love DCS (3 yrs) (Glasgow: Colston Milton), Alastair Stark (1 yr) (Glenrothes: St Columba's)

Presbyterial Commission

Convener Appointed David Burns (Edinburgh: Colinton)

Theological Forum

Elder Appointed Gavin Brydone (Edinburgh: Canongate)

Delete:

Mission and Discipleship Council

Member Appointed Cara Chalmers (1 yr) (Orwell and Portmoak)

It was moved, seconded and agreed as an amendment of the Deliverance:-

Add a new Section 6:

Instruct the Committee, in partnership with the Council of Assembly and other relevant Councils or Committees, to explore the barriers involved for people in employment and students in becoming members of a Council or Committee and how these can be minimised to allow greater participation and diversity and report back to a future General Assembly.

The Deliverance as amended was then agreed.

SELECTION COMMITTEE

The General Assembly called for the Report of the Selection Committee which was given in by the Rev Dr John L McPake, Convener.

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report.

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 General Assembly adjourned at 12.35 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, 22 May 2015, 12.35 pm

CONVENED AT EDINBURGH, 22 MAY 2015

At Edinburgh, and within the Assembly Hall, the 22nd day of May 2015 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 John Chalmers, and was agreed as follows:

DATE OF DEATH

2014

March	13	Rev Edward Peter Lindsay Thomson, formerly of Cavers and Kirkton linked with Hawick: Trinity
May	17	Rev Brian Frank Cross, formerly of Coalburn
June	3	Rev John Andrew, formerly a Teacher of Religious Education
	4	Rev George Levack Edington, formerly of Tayport
	22	Miss Alison Cunningham DCS, formerly a Community Development Officer for Renfrewshire

July	9	Rev Stafford James Simmonds, formerly of Egypt
	14	Rev George Houstoun Campbell, formerly of Stewarton: John Knox
	16	Rev Jose Roberto Carvalho, formerly of Collace linked with Cargill Burrelton
	21	Rev Robert Brown, formerly of Kilbrandon and Kilchatten
	22	Rev Walter Learmonth, formerly of Ceres and Springfield
	24	Rev Alexander Hamilton Lawson, formerly of Clydebank: Kilbowie

August	1	Rev Richard Malcolm Charlton, lately of Nesting and Lunnasting linked with Whalsay and Skerries as Auxiliary Minister
	4	Rev George Cranston, formerly of Rutherglen Wardlawhill
	10	Rev Thomas Graeme Longmuir, lately of Inverurie: St Andrew's

September	28	Rev Rosemary Ann Smith, lately of Dunfermline: Townhill and Kingseat
-----------	----	--

October	13	Rev Charles Malcolm Henderson, formerly of Campbeltown: Highland
	18	Very Rev Professor Robert Alexander Stewart Barbour, formerly Professor of New Testament Studies, University of Aberdeen

- 25 Rev David Howard Philpot, formerly of
Kenya and Switzerland
- December 23 Rev David Tindal Reid, formerly of Cleish
linked with Fossoway: St Serf's and
Devonside

2015

- January 3 Rev William Frederick Laing, formerly of
Selkirk: St Mary's West
- 17 Rev Dr John Wilkinson, formerly of Kikuyu,
Kenya
- February 1 Rev Alastair David McLay, formerly of
Glasgow: Shawlands
- 4 Rev Murdoch Mackenzie, formerly of
Glenrothes: St Ninian's
- 9 Rev George Hunter Fox, formerly of
Coalsnaughton
- 14 Rev Peter Reynolds Taylor, formerly of
Torphins
- 17 Rev Louise Jane Duncan, lately of Balerno
- March 1 Rev John Donald Henderson, formerly of
Cluny linked with Monymusk
- 3 Mrs Martha Steedman (nee Hamilton)
formerly of India
- 7 Rev Catherine Anne Hepburn, lately of West
Mearns
- 8 Rev Bruce John Laird Hay, formerly of
Makerstoun and Smailholm linked with
Stichill, Hume and Nenthron
- 10 Rev John Paul Tierney, formerly of
Peterhead: West as Associate Minister
- 19 Rev Samuel Gerald Victor Crawford,
formerly of Glasgow: Calton Parkhead
- April 1 Rev Walter Vernon Stone, formerly of
Langbank

- 8 Rev Lawson Richard Brown, formerly of
Cameron linked with St Andrew's:
St Leonard's
- 8 Rev Alasdair William Macdonell, formerly of
Haddington: St Mary's
- 30 Rev Henry Montgomery Gibson, formerly of
Dundee: The High Kirk

- May 2 Rev George Cooper, formerly of Kenya and
Tanzania
- 2 Mrs Nancy Copland DCS MBE, formerly of
Home Board Newark Greenock
- 2 Rev William Alexander Beck McCabe,
formerly of Glasgow: Eastbank

The General Assembly, upstanding, were led in prayer by
the Very Rev John Chalmers.

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 21st May
2016.

The following people were presented to the General
Assembly:

ASSEMBLY ARRANGEMENTS COMMITTEE*Retiring:*

Rev Dr Douglas Galbraith, Precentor

COUNCIL OF ASSEMBLY*New Staff Members:*

Mrs Anne Macintosh, Acting General Treasurer

Staff Member Departing:

Mr Iain Grimmond, General Treasurer, 10 years

MISSION AND DISCIPLESHIP COUNCIL*New Staff Members:*

Miss Catherine Falconer, Children's Development Worker
Mrs Lorraine Orr, Senior Administrator, CARTA
Mr Phillip Mellstrom, Resourcing Worship Development Worker

CHURCH AND SOCIETY COUNCIL*New Staff Members:*

Rev Dr Martin Johnstone, Council Secretary
Janine McKenna, Research and Resource Development Officer, Scottish Churches Parliamentary Office

SOCIAL CARE COUNCIL*New Staff Members:*

Pat Lawrence, Manager, Eastwoodhill Residential Home

Retiring Staff:

David Reid, Head of Estates and Health and Safety, 17 years
Margaret Reeves, Support Worker, Rainbow House, 10 years
Margaret Merchant, Secretary to Finance and Resources Director, 15 years
John Picken, Housekeeping Assistant, Adams House Residential Home, 10 years
Margaret Hay, Housekeeping Assistant, Queens Bay Lodge Residential Home, 10 years

WORLD MISSION COUNCIL*New Staff Members:*

Mrs Karen Gillon, Local Development Officer
Miss Elena Sara, HIV Programme Co-ordinator
Rev Párlac Reamonn, Minister of St Andrew's Scots Memorial Church Jerusalem

CENTRAL SERVICES COMMITTEE*New Staff Members:*

Mrs Kirsteen Scott, Interim HR Manager

MINISTRIES COUNCIL*Retiring Staff Member:*

Rev Gavin Elliott, Ministries Support Officer

Ministers recently inducted and introduced to their first charge or appointment:

Rev David L Barr, Glenmuick (Ballater)
Rev Alastair Bruce, Ellon
Rev Fiona C Bullock, Dun and Hillside
Rev M Rae A Clark, Channelkirk and Lauder
Rev Deborah J Dobby, Burra Isle I/w Tingwall
Rev Pamela Gordon, Barrhead Bourrock
Rev Joananda C Groenewald, Polbeth Harwood I/w West Kirk of Calder
Rev Margaret Hunt, Forfar: St Margaret's
Rev Dr Leon Keller, Galashiels: Old St Paul's I/w Galashiels: St John's
Rev Dr Thomas Kisitu, Edinburgh: St Nicholas Sighthill
Rev Dr Nikki M Macdonald, The Upper Clyde
Rev Amanda MacQuarrie, Falkirk: Camelon, Associate Minister
Rev Rhona McDonald, Glasgow: Tron St Mary's
Rev Elspeth M McKay, Echt I/w Midmar
Rev David G McNeish, Birsay, Harray and Sandwick
Rev Neil W Meyer, Kintore
Rev Eileen Miller, Glenrothes: St Margaret's
Rev John William Murray, Kilmuir and Stenscholl
Rev Alison Notman, Ardler Kettins and Meigle
Rev Gary J Peacock, Irongray Lochrutton and Terregles
Rev David Prentice-Hyers, Troon: Old
Rev Mike Robertson, Culloden: The Barn
Rev Elijah W Smith, Glasgow: Queens Park Govanhill
Rev Gordon I Strang, Cromdale and Advie I/w Dulnain Bridge I/w Grantown-on-Spey (Inverallan)
Rev Dave A Sutherland, Dumfries: Maxelltown West
Rev Markus Thane, Cumbrae I/w Largs: St John's
Rev Lindsay Turnbull, Hamilton: Trinity

Rev Deborah Louise Van Welie, Polmont: Old
Rev Erica M Wishart, Tranent

Ordained Local Ministers recently introduced to their first appointment:

Rev Kay Brown, Falkirk Trinity
Rev William Crossan, Lorne and Lowland
Rev Oonagh Dee, Dumfries and Kirkcudbright
Rev David Maxwell, Netherlee
Rev Jim Murphy, Hamilton Presbytery
Rev Margaret Nutter, Craigrownie, Garelochhead and Rosneath St Modans
Rev Grace M F Steele, Presbytery of Dunkeld and Meigle
Rev Pamela Strachan, Eddleston I/w Peebles: Old
Rev Mary Ellen Thomson, Presbytery Chaplain to Care Homes and Hospitals - Abernethy

Recently Appointed Ministries Development Staff:

Rev Rosie Addis, Deaf Development Worker, Ministries Council
Mr John Amalanand, Garthdee I/w Ruthrieston West Church, Aberdeen
Mrs Teresa Broere, Aberdeen: Mastrick Parish Church
Mrs Angela Brydson DCS, Annandale and Eskdale Presbytery Deacon
Mrs Donna Hislop, Annandale and Eskdale Presbytery, Youth Worker
Miss Katy Robinson, Edinburgh: Richmond Craigmillar
Mr Alastair Stark, Kirkcaldy: Glenrothes and Leslie
Mrs Eileen Usher, Garthamlock Ruchazie, Cranhill and Craighend East Parish Grouping

Recently Retired Ministers:

Rev David W Clark, Helensburgh: St Andrew's I/w Rhu and Shandon
Rev Ann Inglis, Langton and Lammermuir Kirk

Rev John Lincoln, Balquhidder I/w Killin and Ardeonaig
Rev T Douglas McRoberts, Malta
Rev Agnes Moore, Belshill West
Rev Robert Simpson, Callander
Rev Caroline Taylor, Leuchars St Athernase
Rev John Thomson, Hamilton: Old
Rev Elizabeth A Waddell, Hamilton: West
Rev Alan Ward, Interim Minister

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 21st day of May 2016."

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 4.25 pm with the Benediction pronounced by the Moderator.

ASSEMBLY HALL
EDINBURGH, 22 May 2015, 4.25 pm

SECTION C

STANDING ORDERS

STANDING ORDERS

I. COMMISSIONS

1. Roll of Presbytery. Each Presbytery Clerk shall, by 15 January of each year, transmit to the Clerks of Assembly the number of charges, appointments and deacons specified in sections 2 and 4 of Act III 2000 (as amended) – all as at 31 December immediately preceding.

2. Presbyterian 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 thereanent to the General Assembly.

28. Returns to Overtures.

(a) A Committee on Overtures and Cases, consisting of the Clerks, Procurator and Law Agent of the Church (with the Principal Clerk as Convener) shall advise any Committee or individual on the procedure to be followed in respect of measures requiring process under the Barrier Act.

(b) For the avoidance of doubt, measures other than Acts of Assembly may be referred for the consideration of Presbyteries, in which case they shall be presented to the General Assembly in the form of an Overture set out as an Act.

(c) For the avoidance of doubt, it is open to the General Assembly to decline to consider any motion of which it believes inadequate notice has been given, considering the nature of its content.

(d) Measures remitted to Presbyteries by an Overture under the Barrier Act shall be accompanied by a note of the voting figures in the General Assembly, the text of the relevant Report and a note by the Clerks explaining any technical or legal matters contained in the Overture.

(e) All Presbyteries shall make a return in respect of every Overture sent down under the Barrier Act. The return shall be made upon the schedule sent electronically to the Presbytery Clerk for the purpose, transmitted to the Clerks of Assembly, and then submitted to the Committee on Overtures and Cases. The Committee shall classify the returns and make a report to the next Assembly. It shall be

the duty of the Committee to report not only the number of Presbyteries for and against an Overture, but also the numbers voting in the Presbyteries as reported in the schedule.

(f) The Report of the Committee shall include the text of such Overtures as have been approved by a majority of Presbyteries.

(g) The Assembly Arrangements Committee shall ensure that the Committee's Report classifying returns is taken by the General Assembly no later than session 2 thereof, and in any case before any debate that in the opinion of the Committee on Overtures and Cases would more usefully follow consideration of the Committee's Report.

(h) The Report of the Committee shall be given in to the Assembly by the Principal Clerk, with the reply to the debate on the merits of the measure given by the relevant Convener. Both should be available to answer questions, as appropriate.

29. Special Commissions and Committees.

Special Commissions or Committees will only be appointed where the General Assembly has no existing Standing Committee to which the matter under consideration can, in all the circumstances, properly be remitted. In normal circumstances, business proposed by Councils or Committees of the General Assembly or proposed by Commissioners in the course of debate shall be remitted to one or more of the appropriate Standing Committees listed in SO 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, Stewardship and Finance Committee and the Church of Scotland Pension Trustees.

(b) Each of the above shall appoint for each day a member or staff-member to act as Corresponding Member, and will advise the Assembly Arrangements Committee not less than one week before the commencement of the General

Assembly of the names of the Corresponding Members appointed for each day. The names of Corresponding Members appointed under this Standing Order shall be printed in the Assembly Papers.

2. The Secretaries of the Council of Assembly, the Church and Society, Ministries, Mission and Discipleship, Social Care and World Mission Councils, the Ecumenical Officer, the Editor of Life and Work, the General Treasurer, the Head of Stewardship, the Head of Human Resources, the Convener of the Nomination Committee and the Scottish Churches' Parliamentary Officer shall be Corresponding Members when not Commissioners.

3. The Charity Trustees of the Unincorporated Councils and Committees of the General Assembly who are also Conveners of the Finance, Governance, Staffing and Communication Committees of the Council of Assembly shall also be Corresponding Members when not Commissioners.

34. Status. Corresponding Members of Assembly shall be entitled to attend all sessions of the same and to speak on any matter before the Assembly affecting the interests of their Council or Committee, where applicable, but shall not have the right to vote or make a motion.

(c) YOUTH REPRESENTATIVES

35. Status

(i) One person between the ages of eighteen and twenty-five on the opening day of the General Assembly shall, if possible, be appointed by each Presbytery to serve as a Youth Representative; each Representative shall be 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. Time-Bound. On the motion of the Business Committee or moved as part of the deliverance of the Assembly Arrangements Committee, the General Assembly may resolve that the Report and draft Deliverance relating to a particular Council or Committee's Report be taken in a time-bound process of debate and decision. Such a motion shall be moved at least 24 hours in advance of the presentation of the Report concerned. Having so resolved the General Assembly shall operate the following timetable:-

a) Start times shall be allotted to specified Sections of the Report and to the related sections of the draft Deliverance. Discussion of any Section of the Report shall not commence later than its allotted start time, but may begin earlier if debate of the previous Section has been completed.

b) If discussion and debate of a particular Section of the Report has not been concluded within its allotted time, then further consideration of associated sections of the draft Deliverance shall be sisted and the General Assembly shall take up the next Section of the Report.

c) If, at the close of the debate on the last Section of the Report, there is still time before the Order of the Day

requires to be implemented or business is due to conclude, then the General Assembly shall return for further debate of any outstanding sections of the draft Deliverance remaining relative to each Section of the Report

d) If the Order of the Day or anticipated close of business is imminent, then any outstanding sections of the draft Deliverance shall be voted upon without debate, except that other motions printed in the Daily Papers shall also be taken, without debate, the Convener simply having the right to indicate whether or not the Council or Committee is willing to accept the motion.

e) Where motions printed in the Daily Papers do not relate directly to the Report and draft Deliverance proposed by the Council or Committee, they will be taken either at the end of the appropriate Section, if there is time available according to the allotted timetable, or at the end of the appropriate Section when the procedure leading to the Order of the Day (or close of business) is being implemented.

84. Right to Move. Any Commissioner to the Assembly may make a motion upon any matter coming regularly before the Assembly; and on rising to do so he or she shall read the terms of the motion having wherever possible handed the same in writing on the form provided to the Assembly Office or other point of collection intimated to the General Assembly. It shall be in order to move a motion regarding any matter in the care of a Committee to which no reference is made in the Report of that Committee, provided that reasonable notice has been given in writing to the Convener before presentation of the Report. The mover of any counter-motion or amendment may reply to the discussion of his or her motion, immediately before the Convener closes the debate.

85. Withdrawal. When a motion has been duly seconded it shall not be competent to withdraw it, or to make any alteration upon it, without the permission of the Assembly

86. Priority. The Deliverance on the Report of a Committee shall take precedence of any other motion on that subject.

87. Committee Convener. The Convener of a Committee

when a Commissioner, on giving in the Report of that Committee, shall move the Deliverance proposed in terms of SO 41. A Convener, when not a Commissioner, shall be allowed to submit the Report of the Committee, and to give explanations in the subsequent discussion. In such a case the Principal Clerk, whom failing, the Depute Clerk, shall formally move the Deliverance. In all cases the Convener shall have the right of replying to the debate.

88. Introducer of Overture. The Introducer of an Overture, if a Commissioner, shall move the Deliverance; and if he or she is not a Commissioner the Principal Clerk, whom failing the Depute Clerk, shall formally move the Deliverance. The Introducer, whether a Commissioner or not, may answer questions or give explanations in the course of the debate and, if a Commissioner, may reply to, the discussion immediately before the relevant Convener closes the debate.

89. Notice of Motion. Any Commissioner may, during the sittings of the Assembly, give notice of Motion on any subject due to come regularly before the Assembly, other than a contentious case. Notices of Motion so given in shall be printed in the "Assembly Papers" not later than the day before that on which the business is to be taken. Such printed Notice of Motion shall confer no right of priority of moving same, the Moderator being the sole judge of the order in which Members are entitled to address the Assembly.

(c) THE DEBATE

90. The Chair. Every speaker shall address the Assembly through the Moderator, and the correct address is "Moderator".

91. In Support. When a motion or motions have been made and seconded, any Member (including a formal seconder in terms of SO 94) may take part in subsequent debate.

92. 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.

93. Point of Order. Any Member may rise to speak to a Point of Order. A speaker is not to be interrupted unless upon a call to order. When so interrupted he or she shall cease speaking, and shall resume his or her seat until the Point of Order is decided. The Member calling to order shall state the grounds for so doing; and the speaker who has been interrupted may briefly reply in explanation, to show that he or she is not out of order, but no other Member may speak to the Point of Order unless with the permission or at the request of the Moderator, with whom the decision of the point rests, though the Moderator may put the point to a vote of the Assembly.

94. There shall be no right of reply to a debate except as provided for by SOs 83 and 86.

95. Limits. All speeches shall be limited to 5 minutes, with the following exceptions:

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

20 minutes

Convener responding to a question

4 minutes

Movers of Amendments or Counter-Motions (seconding to be formal)

10 minutes

- (ii) OVERTURES Introducing an Overture and when the Introducer is a Commissioner, moving thereon

10 minutes

Mover of other Motions in relation to Overture (seconding to be formal)

10 minutes

- (iii) PETITIONS Speeches of Petitioners

10 minutes

96. No Time Limit. The time limits shall apply, except in the following cases:

- (a) when the Assembly are debating specific proposals for change under Barrier Act procedure;
- (b) when the Assembly are exercising judicial functions;
- (c) in Petitions when, for special reasons, the Committee on Overtures and Cases reports that the circumstances demand an extension, and when the General Assembly

adopt that opinion;

(d) in any other matter when the Assembly Arrangements Committee (in respect of the Order of Business for the first two days) or the Business Committee (in respect of the Order of Business for the subsequent days) declares that, in its opinion, such matter is of exceptional importance, and when the Assembly adopt that opinion.

(d) DEALING WITH MOTIONS

97. Character of Motions. Motions shall be considered as belonging to one of the following categories, and shall be dealt with as prescribed, viz:

1. The original Motion.
2. Counter-Motions – being Motions contradictory or negative of the original Motion or of a substantial part of the original Motion.
3. Amendments being Motions not substantially contradictory of the original Motion or Counter-Motion, but for making deletions, alterations, or additions thereto without defeating its main object.
4. Amendments of amendments already moved and seconded.

98. Moderator to Judge. The Moderator shall be judge of the category to which any Motions shall be considered to belong, and the ruling of the Moderator shall be final.

99. Grouping of Amendments. When to any Proposed Deliverance there has been given notice of amendments which differ from each other only slightly in their general tenor, the Moderator shall decide whether or not to permit more than one of such amendments to be moved.

100. Voting on Amendments. When an amendment (Category 3) has been proposed it shall be disposed of by the Assembly before any other counter-motion or amendment is proposed. However, it shall be in order for an amendment of an amendment (Category 4) to be proposed, seconded and debated, after which the Moderator shall take a vote "For" or "Against". When all such Category 4 motions have been so disposed of, the Assembly shall complete its consideration of the original amendment (Category 3) and the Moderator shall take a vote "For" or "Against" the original amendment amended

or unamended as the case may be. For the avoidance of doubt, it is affirmed that the order of debate for Category 3 and Category 4 motions shall be the same except as herein provided and that the provisions of SO 86 shall apply to both.

101. Voting on Motions. After all amendments, if any, have been disposed of, the Moderator shall take a vote between all Motions in Categories (1) and (2), and in doing so shall adopt the following procedure. A vote shall be taken in one of the methods provided below, between all the Motions in the order in which they were made, beginning at the first. Each Commissioner may vote for one Motion only. If, on the numbers being announced, one Motion has obtained a clear majority of votes, all the other Motions shall fall; but if no Motion has obtained a clear majority, the Motion having the smallest number of votes shall be struck off and a vote taken between the remaining Motions; and the Assembly may determine.

102. Voting for Appointments. In the case of voting for appointments to vacant offices in the Church, where there are more than two nominations the Assembly shall vote separately on all the names proposed, and, unless there be a majority in favour of one over all the others combined, the one having the lowest number shall be dropped, and the Assembly shall again vote on those that remain.

103. Deliberative Vote. The Moderator or Acting Moderator in the Chair shall have no Deliberative Vote.

104. Casting Vote. If in any division there shall be an equality of votes for two proposals before the Assembly, the Moderator shall have power to give a deciding vote; and if in the course of the voting as provided in SOs 100 and 101 above, there should be an equality of votes for the two Motions having fewest votes, the Moderator shall have power to give a deciding vote and the Motion for which the Moderator shall vote shall be retained for the purpose of the next vote of the Assembly.

(e) TAKING THE VOTE

105. The Moderator may, in any circumstances and at his or her sole discretion, ascertain the mind of the Assembly by asking the Commissioners to stand in their places, and shall intimate to the Assembly on which side there is in

his or her opinion a majority. Unless the opinion of the Moderator so intimated is at once challenged, it shall become the decision of the Assembly. If any Commissioner challenges the opinion of the Moderator, the Assembly shall proceed to take an electronic vote using a system approved by the Assembly Arrangements Committee. Alternatively, it shall be open to the Moderator, again at his or her sole discretion and in any circumstances, to ascertain the mind of the Assembly by recourse to the use of electronic voting. After all votes have been counted the Moderator shall intimate the result of the voting which will become the decision of the Assembly. In no circumstances shall a second vote be taken on a matter which has already been the subject of a vote by electronic voting. The Business Committee shall ensure that Commissioners are familiar with the method of electronic voting and will appoint tellers to assist Commissioners, where necessary, with the process of casting votes and to assist the Assembly with the process of voting by paper ballot which shall be a competent alternative to the taking of a vote by electronic means in the event of a failure in the electronic voting system.

(f) DISSENTS

106. Entering. Any Commissioner dissatisfied with a judgement of the Assembly, which has not been unanimous, has the right to enter his or her dissent against it; but no dissent can be given in until the matter to which it refers has, for that session, been disposed of, the Minute adjusted, and the Assembly is ready to proceed to other business.

107. Adhering. When a dissent has been entered, it is in order for any other Commissioner present when that judgement was pronounced to adhere to such dissent. No other's adherence may be entered.

108. Reasons. A person dissenting may do so with or without giving in reasons of dissent. If he or she dissent for reasons given in at the time, or to be afterwards given in, such reasons shall, if received by the Assembly as proper and relevant, and provided they are given in before the close of the next session (or, when made on the last day of the Assembly, before the close of the same session), be

recorded in the Minutes.

109. Answers. If the Assembly appoint a Committee to prepare answers to reasons of dissent, the Report of the Committee shall, except on the last day of the Assembly, be printed in the "Assembly Papers"; and, as approved by the Assembly, shall be printed in the Minutes, if the reasons of dissent have been so printed.

110. Record of Dissents. Reasons of dissent and answers thereto when not entered in the Minutes, shall be kept in a separate Record of Dissents.

VII. COMMITTEES AND THEIR MEMBERSHIP

(a) COMMITTEES

111. Committees. The Committees of the General Assembly shall be those listed in SO 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.

112. 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 officiis (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** 18
Convener, Vice-Convener and 16 members appointed by the General Assembly. Notwithstanding SOs 112 & 116, members shall be appointed for a term not exceeding eight years. The Committee shall have the power to invite a representative of each of the following bodies to attend its meetings: the General Trustees, the Scottish Episcopal Church, the National Association of Decorative Fine Arts Societies and Historic Environment Scotland.
9. **Social Care Council** 31
Convener, 2 Vice-Conveners and 28 members appointed by the General Assembly, one of whom will also be appointed to the Ecumenical Relations Committee.
10. **Assembly Arrangements Committee** 16
Convener, Vice-Convener and 10 members appointed by the General Assembly, the Moderator, the Moderator Designate and the Clerks of Assembly, the Convener and Vice-Convener also to serve as Convener and Vice-Convener respectively of the General Assembly's Business Committee.
11. **Central Services Committee** 13
 - a) Convener, Vice-Convener (Human Resources), Vice-Convener (Property) and 6 members appointed by the General Assembly, together with, ex officio and non voting, the Secretary of the Council of Assembly, the Solicitor of the Church, the General Treasurer and the Head of Human Resources.
 - b) Appeal Group 8
8 members appointed by the General Assembly with the Solicitor of the Church as Secretary. Members shall not include any former or current members of staff of any of the Church's

Employing Agencies (including the Social Care Council), nor any current Council or Committee member.

12. **Ecumenical 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** 13
 Convener, Vice-Convener and 6 members appointed by the General Assembly, 1 representative (voting member) from and appointed by each of the Ministries, Church and Society, World Mission, Mission and Discipleship and Social Care Councils, the Solicitor of the Church, the National Adviser (Head of Safeguarding) as Secretary to the Committee, the Secretary of the Council of Assembly and up to 4 members co-opted by the Committee for their expertise. For the avoidance of doubt it is declared that only the following persons will be entitled to vote: Convener, Vice-Convener, the six Assembly appointed members and the five representatives from each of the Ministries, Church and Society, World Mission, Mission and Discipleship and Social Care Councils.
15. **World Mission Council** 32
 Convener, 2 Vice-Conveners, 28 members appointed by the General Assembly, one of which will also be appointed to the Ecumenical Relations Committee, and 1 member appointed by the Presbytery of 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 Convenership of the Committee shall be for 3 years.
21. **Church of Scotland Trust**
 Trustees are appointed as required, by the General Assembly on the nomination of the Trust.
22. **Church of Scotland Investors Trust**
 Trustees are appointed as required, by the General Assembly on the nomination of the Trust.
23. **Delegation of the General Assembly** 4
 The Clerks of Assembly, The Principal Clerk as Chairman, the Procurator and the Solicitor of the Church, ex officio.
24. **Iona Community Board** 20
 Convener and 5 members appointed by the General Assembly;
 6 members appointed by and from the Iona Community, 2 changing each year;
 The Leader of the Iona Community;
 1 member appointed by and from the Presbytery of Argyll.
 In addition the Board will invite 6 member churches of Churches Together in Britain and Ireland (CTBI) to appoint a representative member to the Board, such members being eligible to serve for a maximum period of 4 years.
25. **Judicial Proceedings Panel**
 A Panel of ministers, elders and deacons appointed by the General Assembly who are suitably experienced in the law and practice of the Church and whose number shall, in accordance with the Discipline of Ministry Act (Act III, 2001), section 1(1)(e), be determined, from time to time, by the Legal Questions Committee. Notwithstanding SOs 112 & 116, appointments shall be for three years with the option of further consecutive terms. In calculating how many Panel members may be

appointed, no account shall be taken of any members whose current term has expired but who are deemed to remain as members of the Panel by operation of the Discipline of Ministry Act (Act III, 2001), section 1(1)(f).

- 26. Theological Forum** 13
 Convener, Vice-Convener, 10 members appointed by the General Assembly, the membership being selected to provide an appropriate balance of (a) ministers of Word and Sacrament, (b) members of academic staff from the Divinity Schools (or equivalent) of Institutions of Higher Education in Scotland, (c) elders and (d) members drawn from the wider membership of the Church chosen for their particular expertise, experience or provenance; together with one additional member appointed by the Committee on Ecumenical Relations.

(b) MEMBERS

113. Period of Service. All Members of each of the Standing Committees shall retire after serving for four years.

114. Representatives. Bodies entitled to appoint representatives shall be permitted to make changes in their representation for special reasons in any year.

115. 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.

116. 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.

117. 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.

118. 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.

119. Secretaries and Deputies. 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.

120. 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

121. 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.

122. 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

123. 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.

124. 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.

125. 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.

126. 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

127. 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.

128. 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.