

MINISTRIES COUNCIL

May 2016

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Note the report on The Future of Ministry and instruct the Council to work with the Council of Assembly and other appropriate bodies to enable a wide-ranging consultation with the Church through a series of Roadshows to develop the ideas contained in it, listen to the experience of others and report to the General Assembly 2017. (*Section 1*)
3. Recognising the need for a variety of models of ministry in a changing culture, instruct the Council to explore further practical proposals and a legal framework for the implementation in appropriate places of a 'Hub-style' ministry as described in the report, allowing for differing contexts. (*Section 1.3*)
4. Affirm the work on recruitment undertaken by the Council under the title of *Tomorrow's Calling*, as part of the Decade for Ministry, and instruct the Council to continue developing, monitoring and evaluating the outcomes of this work. (*Section 2.1*)
5. Note the work done on Pioneer Ministries, and instruct the Council to enable Presbyteries to explore further Pioneer Ministry appointments within the Presbytery Planning framework. (*Section 2.3*)
6. Approve the plans for implementation of a process of Ministerial Development Review for Parish Ministers and encourage ministers to avail themselves of the opportunities for personal, intellectual and spiritual development afforded by participation in MDR. (*Section 2.4*)
7. Note the plans for rolling out a programme of Continuing Ministerial Development, incorporating a wide range of individual opportunities for study (including a merger with the existing Study Leave scheme) and a range of conferences and events, and instruct the Council to ensure that the CMD programme is appropriately resourced. (*Section 2.4*)
8. Pass Regulations amending the Regulations for Remuneration and Reimbursement of Parish Ministers (Regs I 2015), the amendments being the additions marked in **bold** and *italics* in the copy of the Regulations set out at Appendix 1. (*Section 2.7 and Appendix 1*)
9. Approve the change to provision for Ministers where cause arises for a termination of tenure as outlined (*section 2.14*), and pass an Act amending the Act on Congregations in an Unsatisfactory State (Act 1 1988) as detailed in Appendix 1. (*Section 2.14 and Appendix 1*)
10. Affirm the recommendations for payment of pastoral fees in relation to officiants other than Parish Ministers at funerals as outlined in section 2.17 below. (*Section 2.17*)
11. Note the report of the Priority Areas Committee, affirm its engagement in support of congregations working alongside Scotland's poorest communities and instruct the Council to ensure the ongoing resourcing of that work. (*Section 3*)

12. Note the work undertaken in the Presbytery Staffing Fund pilot projects and affirm the decision of the Council to bring this to a conclusion in 2018, ensuring that proper provision is made for any employees continuing to be affected at that point. (*Section 5.5*)
13. Commend the Go For It Fund in the light of the positive external evaluation validating its work, and instruct the Council to continue maximising funding for its ongoing development. (*Section 5.7*)

REPORT

1. The Future of Ministry

1.1 Theological Vision for Ministry

1.1.1 The Need for a Vision

1.1.1.1 May 2016 marks the beginning of the second year of the Church of Scotland's *Decade for Ministry*, the initiative to recruit and train more ministers, and provide additional support for the demands of contemporary ministry. This work lies in the remit of the Ministries Council, the body which since 2005 has been responsible for the Church's 'recognised ministries' – a term encompassing Parish Ministers, Deacons, Ordained Local Ministers, Auxiliaries and Readers. The Council also employs Ministries Development Staff (MDS), many of whom are Deacons and Associate Ministers, who work alongside Parish Ministers. Add to that Interim Ministers, Transition Ministers and most recently Pioneer Ministers and the number totals around 900 people. Yet the Church has always understood that 'ministry' covers more than the activities of those who perform the roles mentioned above. In Ephesians 4:11 we read that it is the job of "apostles, prophets, evangelists, pastors and teachers" to "equip *all* the saints for the work of ministry". In other words, ministry is the calling and duty of every Christian.

1.1.1.2 Ministry, then, is the faithful living out of life in the way of Jesus, for the world. Following Jesus takes a huge variety of forms, yet at its essence it is life rooted in Christ directed beyond the self. Any understanding of ministry must include the idea that it is for *others*, which goes back to the very origin of the word *minister* which is a Latin word meaning "to serve". Ministry has enormous power, transforming everyone who shares in it and is

touched by it. It is always a reciprocal relationship of giving and receiving in equal measure. The Ministry of Christ's followers is nothing less than the ministry of Jesus Christ in the world. It is through ministry that the world is served and blessed; it is through ministry that the kingdom is embodied and proclaimed; it is through ministry that the life of the Church is sustained.

1.1.1.3 It is because ministry is such a wide term, ever open to creative reimagining, that any attempt to describe or define it is inevitably challenging. Yet a vision is required if we are to encourage one another in fulfilling it. In particular, in the context of the Church of Scotland, a vision is required for recruitment of appropriately gifted people to the ministries of the Church for which the Ministries Council carries responsibility. In taking the lead on the *Decade For Ministry*, the Council has to say what this means. If the Council is to excite and inspire the Church regarding ministry, there has to be clarity about how this is envisioned. When we assess people as candidates for ministry, or interview potential Ministries Development Staff, we have to know what qualities we are looking for; when offering training for ministry we have to understand the role for which people are being trained. When a congregation is looking for a Parish Minister, we need to know the kind of person for whom they are looking, not least because we want to marry the expectations of congregations with the expectations and training of ministers.

1.1.1.4 The Council's report this year contains details of new plans for Ministerial Development Review (MDR) and Continuing Ministerial Development (CMD), which aim to

offer opportunities for serving Parish Ministers to reflect on their ministry and to continue to develop their skills and spiritual lives. Such initiatives will fail to reach full potential if we lack a vision for ministry as a whole, because it sets out the kind of support the Church needs. Experience shows that ministers can suffer considerable distress if they feel that the role to which they felt called diverges too widely from the expectations of congregations and the wider Church, or if they discover that the ministry they are able to exercise differs too greatly from that of which they first dreamt when setting out on the journey. If the Council is to propose changes to the future shape of ministry, the vision for it needs to be clear. It must demonstrate how necessary changes differ from the past and why they may be of value in shaping the future.

1.1.1.5 The Council believes that the time is right to articulate a *vision for ministry* which inspires the people of God today and which will enable those who experience God's call on their lives to express the deep values of faith in a society which has left behind the old structures of Christianity (*ie a post-Christendom world* – cf. 1.3.1.4).

1.1.2 Current Foundations for Ministry

1.1.2.1 The attempt to spell out a vision for ministry is not a task unique to the Ministries Council or the Church of Scotland. Many are seeking to do this in a fast-changing and technological world. The efforts to do this often seem to collect around one (or more often all) of the foundational ideas indicated below.

1.1.2.1.1 *Ministry as a contemporary reimagining of the life of Jesus.* This approach takes as its starting point a vision of the ministry of Jesus as portrayed in the Gospels. It shapes ministry around doing the things which Jesus himself did in the power of the Holy Spirit: spending time in the homes and lives of ordinary people, often at the very margins of society – the poor; the sick and vulnerable; the dispossessed and outcast, which in Jesus' day included women. In contrast Jesus spends much time in conflict with the religious leaders of his day. His emphasis is on the

new community of hope which God wants to establish for the world (what Jesus calls the 'kingdom'), the message of which he proclaims in a wide variety of settings. Jesus is seen here as the discipler of the most unlikely followers, and the agent of God's power to bring healing. The task of ministry is to translate the things Jesus did in his time into ways of living and loving in our world, seeking out people and opportunities like Jesus did.

1.1.2.1.2 *Ministry as a continuation of the Ministry of Christ.* Not dissimilar from the first foundation, this vision of ministry draws more for its inspiration on understanding the ministry of the ascended Jesus Christ. Drawing from across the Bible, but particularly from the letters of the New Testament, it views the role of the minister as primarily participating in the one ministry of Jesus Christ in the power of the Holy Spirit, sharing in his work in the world as an act of praise and service. Much of the strength of this idea is that ministry does not belong to an individual, nor to the institutional Church, but to Jesus himself, and all ministry (when exercised faithfully) is fundamentally united to other expressions of ministry. It was this view of ministry which largely informed the *Ministers of the Gospel* and *Deacons of the Gospel* reports presented to the General Assembly in 2000 and 2001.

1.1.2.1.3 *Ministry as preaching the Good News and pastoring the Church.* This vision of ministry can easily blend with either (or both) of the others, but focusses on preaching and pastoring as the main responsibility of ministry. This view has been most prominent in the reformed tradition and has fitted well with the settled role of the minister within the Church of Scotland. Within the Church of Scotland there has also been a strong emphasis on the minister's responsibility as pastor not only to a congregation but to the whole parish, always in the power of the Holy Spirit.

1.1.2.2 The three models noted above (1.1.2) are neither competitive (vying with each other for which is 'more true' to the Bible) nor mutually exclusive. We simply note at the outset to this exploration of patterns for future ministry

that there are differing nuances in setting out a vision for ministry, each able to contribute unique value and insight to the task in a post-Christendom world. Above all, we need our Parish Ministers to be capable of reflection about their theological understanding of the work which they undertake. It will be the purpose of Ministerial Development Review in particular to enable such reflection on the practice of Parish Ministry.

1.1.2.3 The above is by no means an exhaustive list of potential foundations for a vision for ministry. Other contemporary emphases within the Church of Scotland and beyond include the monastic / community-orientated visions often associated with Celtic spirituality and amongst others the Iona Community; liberationist and feminist models which prophetically call for ministers to stand with the oppressed and marginalised; leadership models, often inspired by the experiences of large North American or Australian Churches; experience from Churches in Africa, where ministry often takes place over wide geographic areas; visions which seek to lead the Church beyond the confines of its institutional frameworks, including the Church of Scotland's own highly influential *Church Without Walls* report of 2001; and materials from 'emerging Church' backgrounds, including the Church of England's *Mission Shaped Church* report and thinking from the *Fresh Expressions* movement.

1.1.2.4 Whatever starting point we wish to adopt in considering the future of ministry within the Church of Scotland, it will be important to understand something of our current context, to which we now turn.

1.1.3 Articulating a Vision for Ministry

1.1.3.1 This report will offer pointers to articulating a vision for ministry, and is intended simply as a starting point for a dialogue with the wider Church. Over the coming year, the Council is committed to publishing some resources for that dialogue and this will include collecting writings from those from different backgrounds engaged in the ministries of the Church and from wider afield. Plans are also being drawn up, in partnership with the Council

of Assembly, the Mission & Discipleship Council and others to conduct a Roadshow around the country to engage the thinking of this report with experience on the ground, honing together a vision for the future of ministry in the Church of Scotland.

1.2 Challenges in Contemporary Ministry

1.2.1 The Changing Culture of Scotland

1.2.1.1 The *Ministers of the Gospel* report identified the changing culture of Scotland would be a significant factor in rethinking the way that we approach ministry. Now 16 years on, it is clear that we are living in a post-Christian society which has left behind the old certainties of Christendom. However much the Church may still hold to some of the traditions from the time when the national Church had a central place in civic society – still symbolised in some of the formal events around the General Assembly – the Church has moved rapidly to the margins of society and can no longer assume that it is the place to which people turn. In the Christendom setting, the Parish Minister could exercise the role of pastor and teacher to a settled congregation in a wider parish and community which recognised the role, without the need to reference others and certainly without the necessity of 'other ministries'. This was still largely the outlook of *Ministers of the Gospel*, even if it did acknowledge that society was changing and with it there was need for ministry to change.

1.2.1.2 Ministry in Scotland has never been a monochrome experience, because of the variety of cultural expression whether it be in rural, urban, suburban, remote island settings, or in parishes which combine one or more of these elements. Training patterns have traditionally been directed towards producing an 'all-rounder' who would be at home in any parish. In the Christendom context, this was seen as possible because of the settled nature of the Church (and to a degree the Parish), but this is no longer the case – a 'one-size-fits-all' approach will not suffice for the future. On the one hand, technology, in particular satellite and broadband internet provision, has opened up areas of the country for people

to live and work where before this was not possible. On the other hand, there has been a gravitational pull towards the cities, with vast new housing developments in many places. This has meant that many of our traditional Church buildings are now no longer at the heart of communities they serve and that new housing areas, largely devoid of Church facilities, have shifted the centres of population.

1.2.1.3 On occasions, these changes have been met by ‘transportation’ of existing charges, but more often in the past 25 years by a policy of Church planting. A number of models have been applied to this, most notably the resource-intensive method of New Charge Development. In terms of ministry, these pioneering situations do require a different kind of approach to which the traditional pastor-teacher of the settled parish does not easily adapt. The emerging Church movement and in particular the notion of Pioneer Ministry (helping to form new kinds of Christian community in new / renewed places) have developed in other denominations to begin to address this and the Church of Scotland is now starting to explore these new approaches.

1.2.2 The Challenge of Diminishing Numbers

1.2.2.1 As a national Church, the Church of Scotland has a long established tradition of providing ministry to every part of Scotland through a parish system. For centuries this has been on the whole a settled pattern – one minister, one parish, one set of buildings. The role of the Parish Minister could largely be characterised as pastor-teacher: preaching the word; celebrating the sacraments; caring for the parish, particularly the sick and dying; burying the dead. The supply of candidates for this kind of ministry was, at least until the turn of the Millennium, more or less in line with demand. During the latter part of the 20th century, much store was set by having people enter ministry who had experience of life in other spheres, leading to an average age of between 45 and 50 for those being ordained and inducted to their first charge. This was a significant change from the 1960s and 70s, where the general pattern involved going to university straight from school, completing a first degree followed by a theological

degree (typically MA, BD), before entering a lifelong ministry. The predominantly later entry age of candidates in the last quarter of the century lent to the picture of ministry a sense of maturity and stability – perhaps something of a comfort in the context of a rapidly changing society where nothing much else offered such consistency.

1.2.2.2 Conscious of a very low level of acceptance of applicants (around 30%) by the late 90s, the early 2000s saw a new approach developed to assessment of applicants for Parish Ministry. This initially brought acceptance of increased numbers of candidates. The vision for ministry underlying this was implicit in the *Indicators for Assessment* against which applicants were measured and this owed much to *Ministers of the Gospel*. By the beginning of the 2010s, however, the numbers had slowed to a trickle, barely reaching double figures in some years. An almost complete lack of candidates under the age of 30, and very few even under 40 began to point to an approaching crisis. By 2010, well over 80% of Church of Scotland Parish ministers were over the age of 50, with more than 600 due to retire by 2025. The *Decade for Ministry* has begun to refocus recruitment, aspiring to find 30 new candidates each year under the banner of *Tomorrow's Calling*. Early signs are that this is starting to bear fruit, as can be seen from material elsewhere in this report (*Sections 2.1; 4.2*).

1.2.2.3 Although the efforts of the *Tomorrow's Calling* initiative may well increase the numbers engaging in ministerial formation, the Church of Scotland has to face the fact that by the early-2020s the number of full-time Parish ministers will have fallen to around 600. This is so far short of the number anticipated in current Presbytery Plans (850 Parish ministers + 150 other ministries) as to make the inherited model of a single minister in a single (albeit linked in many cases) Parish (with a single set of buildings) essentially unworkable. The Council believes it would be fruitless and considerably demotivating to spend time and energy in trying simply to prop up the existing system.

1.2.2.4 Even if that is true, it is not a matter for despair. It is an opportunity to listen to the experience of others and to plan for a future open to the God whose faithfulness has seen us to this point. Our colleagues in other parts of the world have much to teach us from their context, where often a single minister will be responsible for a team of locally-based colleagues with different gifts, skills and roles serving upwards of a dozen congregations covering large geographical areas. The characteristics and gifts required of the leader of such an extended group of Parishes will be significantly different from those of the settled pastor-teacher to which we have become accustomed. Our contemporary context points, therefore, to a need not only to rethink *initial* training, but to develop patterns of ongoing development and *retraining* for those already in ministry. The need for a variety of ministries alongside a collegial and team approach becomes pressing in this scenario. It also points to a different approach to *planning* our ministries and how people are deployed in service. We shall return to these matters later in this report.

1.2.2.5 The history of the last two hundred years of the Church of Scotland adds to the challenges facing ministry into the future. The Parish system, connected as it is to the interpretation of the third Article Declaratory, raises the expectation that the Church of Scotland will be present in some form everywhere throughout Scotland. Add to this the story of the Disruption of 1843 and the subsequent coming together again of much of the splintered Church in 1929. At that point, the problem of 'duplicate' parishes was not tackled to any significant degree. Consequently, the Church has lived with a long-drawn out process of trying to rationalise the Parish system and to reduce the number of both parishes and buildings. As long as numbers and finance remained relatively stable – albeit with a persistent slow decline – this was more of an irritation than anything else, though it has always been a drain on energy and a source of demotivation. With the move into a post-Christendom context, however, the decline in numbers and the ageing nature of congregations has quickly moved this challenge from the position of being

somewhat of a nuisance to something approaching a full-blown crisis. It is worth noting that the number of candidates for ministry also inevitably reflects the decline in membership and ageing membership of the Church of Scotland.

1.2.3 The Character and Tasks of Ministry

1.2.3.1 Often attempts to outline a vision for ministry concentrate on the tasks which ministers need to carry out and the skills they require in order to be effective. These exercises tend to be a source of some frustration – either because they seem to reduce ministry to a list of skills (a 'tick box' approach), or because the extent of the list merely reinforces that all these qualities can never be found in any one person. It is almost inevitable that long lists of this type will lead to a hierarchy of values / gifts which implies that some skills are necessarily of greater/ lesser value. This may contribute to lowering of morale. *Ministers of the Gospel* emphasised the *attributes* of a minister (maturity of faith; sound judgement; healthy self-awareness; sensitivity towards others), the *abilities* required (to communicate the gospel; to embody a personal presence; to sustain disciplined passion in following Jesus Christ) and the skills needed (proclaiming the word with authority; celebrating the sacraments; forming Christian community; building up the body; leading the Church through its structures; witnessing prophetically). The Deacons of the Gospel report presented its conclusions differently, but also pointed to particular attributes, abilities and skills.

1.2.3.2 One of the most comprehensive surveys of the skills required for ministry, coming out of the North American context, surveyed numerous such attempts to list the qualities required of ministers. It noted that ministry was almost always described as 'varied, fast-paced, taxing, unrelenting and fragmented'; that ministers had to adopt 13 different roles: Interpersonal roles (liaison, leader, figurehead), Informational roles (monitor, dissemination, spokesperson), Decisional roles (entrepreneur, disturbance handler, resource allocator, negotiator) and Professional roles (preacher, care-giver,

mentor). In addition they noted no less than 122 activities ministers usually had to perform (under the categories of administration, care-giving, communication, denominational responsibilities, relationship building, evangelism, facilities maintenance, promotion of fellowship, various forms of management, self-development, development of others, preaching and worship leading, celebration of the sacraments). What is striking is that most of these activities would be familiar to Church of Scotland Parish ministers. The study also noted that clergy effectiveness seemed to be strongly related to a minister's sense of personal calling, ability to lead others with a coherent vision, to be an agent of spiritual transformation and to help others grow in their own discipleship. The first of these is about the minister's quality of relationship with God, the final three are about their quality of relationship with others.

1.2.3.3 One approach with these long lists of attributes and skills is to note the impossibility of doing ministry effectively if this list of skills is the focus. However, there are many effective ministers and in them we see that it is possible for people successfully to engage in ministry without ticking all the boxes! No minister will ever have *all* the skills required by ministry. What all ministers should possess, however, is a degree of self-awareness and humility to know the skills they do have and those for which they will mostly rely upon others who are appropriately gifted. Recognising that will not be an excuse to disengage from learning, developing and improving in areas of challenge, but in the context of working in a team with others, will also allow space for each to use their particular gifts and to create opportunities for others in complementary roles.

1.2.3.4 Both *Ministers of the Gospel* and *Enabling Ministries* emphasise that the contemporary context of ministry in the Church of Scotland requires *team leadership* skills. This differs greatly from the expectations of most congregations, who have been used to the lone Parish Minister model for generations. It is also not the pattern for which a very large number of our Parish

Ministers were trained – or if they were given some measure of training in team leadership, they rarely found themselves placed in congregations where that was the expectation. As the need for effective team working involving a range of ministries increases, there will be a challenge in enabling those in our ministries to work in such teams and view it the fulfilment of a calling.

1.2.3.5 Although working in partnership in ministry across boundaries has not been a predominant feature of Parish Ministry in the Church of Scotland, the call to recognise a variety of ministries goes right back to the New Testament itself. Paul's imagery of the body with many complementary parts (1 Cor 12:12-31; Rom 12:4-8) is an obvious point of reference. It is important not only for demonstrating the possibility of unity in diversity (one body / many parts), but also presents a positive description of the way in which parts of the body, though of equal *value*, because of their nature are not always of equal prominence. This can help us move beyond our fear of 'leadership' in the Church, where it is properly exercised.

1.2.3.6 Mark's Gospel describes Jesus sending out his disciples 'two by two' (Mark 6:6b-13) in mission. That mission is remarkable for the prominence of its understanding of the role of *hospitality* as a key to engaging with people. The disciples have one another for company, but are relatively untrammelled by goods and possessions, relying on the generosity of those with whom they come into contact. There are lessons here too for the contemporary Church and ministry to recapture and reinterpret. It is notable too that Paul himself is described in the book of Acts as having worked in partnership in ministry, with different partners along the way Barnabas; Silas; etc. – and he largely relied upon his own skills (a tentmaker) and the generosity of hospitality of others.

1.2.3.7 Perhaps the most neglected of the texts describing the varieties of ministry and their integration is that quoted in the opening paragraph of this report: Ephesians 4:1-16, where verses 11-12 read: "The gifts he gave were that some would be apostles, some prophets,

some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ". This text implies a 5-fold ministry whose purpose is to equip the *whole people of God* ('the saints') to undertake ministry. In other words, while there are different forms of identifiable, perhaps even 'specialist ministry', their main purpose is to enable each and every Christian to engage in discipleship and mission.

1.2.3.8 Although Eph 4:11 lists 5 types of ministry, the reality is that from early on in the history of the Church, three of these – Apostles; Prophets; Evangelists – have been seriously neglected. When the Roman Emperor Constantine converted to Christianity in the 320s and made it the 'official' religion of the Empire, the Church found itself in Christendom – that is, in a position of unprecedented privilege as the established religion of the state, with an assumption of dominance (sometimes to the extent of wiping all opposition out) and an expectation that all are born into the power of the Church. While there were always 'alternative' forms of Christian expression, the Christendom model has lasted through many changes (including the Reformation) to fairly recent times. Its importance in thinking about the future of ministry is in the kind of ministry which it has assumed – what we have described until now in this report as the 'settled ministry' of the pastor – teacher. Because Christendom assumes the belonging of its subjects, the primary role of the minister is to offer care for them and to teach them the truths of scripture. In that context there seemed little need to nurture Apostles, who were associated in particular with pioneering work and the establishing of new communities of faith; or Prophets, who were always rather edgy and tended to challenge the status quo, not a desirable thing in the Christendom setting; or Evangelists, whose particular role may have been to call others to faith and to enable the 'saints' in such work.

1.2.3.9 This very brief of descriptions of the Apostle, Prophet and Evangelist should suffice in our time to draw them into our discussions about the future of ministry in the Church of Scotland. In the context of a Church which

connects regularly with fewer than 5% of the population, they surely have something vital to contribute. The Council has responded to the instruction to explore Pioneer Ministry, as this report reflects elsewhere (*Section 2.3 on Pioneer Ministry*) and we will have to evaluate how effective our training and support patterns are in relation to this apostolic expression. It is no coincidence that the Council has also been instructed to bring a report on the role of Evangelists as part of the future of the Church's ministries, at a time when numbers are diminishing. It remains to be seen how our thinking on Prophetic ministry will develop – but it would hardly be surprising if this also emerged in new and creative ways in our common life together.

1.2.3.10 As a conversation develops over the coming year around the future of ministry, we will want to consider the relationship between these 5 forms of ministry and to be open to exploring new ways of encouraging them – and where appropriate of combining aspects of them. We will reflect further on this in the final section of this report.

1.2.4 Ministry in a Context of Decline

1.2.4.1 Much of what we have observed to this point indicates that the Church of Scotland is largely in a context of decline. It is important to acknowledge the effect that this has on the morale and even the health of those who give their lives in all forms of ministry, but particularly for those who do so as a full-time occupation. In the parish, ministers are often caught in the opposing pull on the one hand of being called upon to offer a kind of palliative care to the traditional forms of Church life and on the other hand to act as the midwives of change, often against the will and interests of the existing membership. This is regularly a stressful and demanding place to be and points to the need for excellent support structures for those involved in ministry.

1.2.4.2 We shall consider in a later section (*see below, section 1.4*) the need for support and some possible pointers to it. In the meantime, we should not resort to a counsel of despair. The history of the Church shows how

often the experience of being weak and unsure can be the point of turning and even renewal, if we are open to the changes which God wants to bring about in our life. Above all, we should seek to encourage one another towards change and renewal, rather than engaging in conflict and self-destructive activity. We will need structures which support ministers in such a way as to enable them to resist being drawn into tasks which are not (or no longer) part of their calling. This is an area more of aspiration than of implementation at the moment. The difficulties experienced by many Presbyteries in coping with all the issues placed in their remit leaves little space and energy for this important support role. The Council welcomes plans from the Council of Assembly to enable a process at Presbytery level whereby Presbyteries are encouraged to work together and with the national structures to strengthen their capacity to support and encourage those in ministry.

1.3 Pointers to the Future of Ministry

1.3.1 Creating Flourishing Hubs of Ministry

1.3.1.1 In recent years, the Council has sought to direct its efforts towards creating opportunities for a *flourishing* ministry. In the context of much decline, this is a policy which is essential in terms of the morale of those in the front line of ministry. Given the need for change to which this report points, that policy becomes all the more important. In particular, the combination of long-unresolved adjustment issues (stretching back to 1929) and the falling number of ministers presents a challenge in relation to the morale of ministry. Past policy has focussed on the formal bringing together (either by union or linkage) of parishes into bigger and bigger units under the care of a single minister. Not only has this meant a much greater workload for the individual (often involving duplicate sets of meetings in a linkage), many such adjustments are born in acrimony and bad feeling. This does not lend itself to a flourishing ministry.

1.3.1.2 In the light of this, the Council seeks to explore together with the wider Church the potential for a different approach – creating flourishing *hubs* of ministry.

There simply will not be enough Parish ministers to staff our current patterns. One option would be to go through another round of Presbytery Planning along the lines of the last one, allocating numbers to a base of 600 and leaving it to Presbyteries to work out how to carve this up into ‘viable units’. The Council does not believe this is in the interests of the mission of Jesus Christ. As noted above, it will neither create a flourishing ministry nor a focus on mission. Instead, the Council is exploring a policy of encouraging Presbyteries to group parishes together, without any formal adjustment, under the leadership of a Parish Minister. This involves a shift of mindset in the parishes: understanding that, although there will be, as far as possible, a locally recognised person belonging to a leadership team across the grouping, there will be a *shared* minister who leads the team. This is sometimes called a ‘Hub’ model, rather like a wheel with a hub to which are attached a number of radiating spokes.

1.3.1.3 This should not be pressed too hard as an analogy, but it illustrates the principle. The Council recognises that it might be open to misinterpretation – for example, seeing the hub as the indispensable bit of the wheel around which everything else revolves. Far from this, the image is rather one of hub and spokes in an inseparable relationship of interdependence. While the hub (leadership) is essential to good function, it can achieve little on its own, the spokes (partner workers) transforming the hub into an effective and efficient wheel.

1.3.1.4 The Hub model also requires a shift for Parish ministers, who in the settled pastor-teacher model have not necessarily seen themselves as called to a *leadership* role in the parish. With the decline of that model, leadership has become an *essential* characteristic of ministry. This was noted in the Council’s report on training in 2010: “Candidates for all ministries should be enabled to exercise leadership with integrity, courage and open-heartedness”. In the post-Christendom context, where the minister can no longer assume a recognised role in society, acting solely as pastor and teacher to a settled community is not possible. In future the role of the Parish minister will

surely be to lead a team of people engaging in a variety of types of ministry covering significantly larger geographical areas (even within urban settings). The highly trained Parish Minister will be deployed to lead a significant number of others, salaried and unpaid.

1.3.1.5 This also offers an opportunity for a variety of ministries to form a team, enabling the whole group of parishes to benefit from a range of skills. Calling to mind Eph 4:11-12, their task is not to do everything for the parishes, but to enable 'all the saints' to engage in ministry. Far from offering a diminished model of ministry, the Hub role will develop ministry teams designed to flourish in creative interaction with the congregations amongst whom they enable mission across the parishes. This will require a huge effort in terms of preparation and training and will demand cooperative effort across the parishes and amongst the ministries. The rewards of engaging in this could be transformative for the life and ministry of the Church of Scotland.

1.3.1.6 The range of ministry options available now is wider than it has been in the past, as the Ministries Council has attempted over the past 10 years to broaden it out (hence the title *Ministries* rather than *Ministry*). A wide variety of Ministries Development Staff (including many full-time Deacons) already work alongside Parish Ministers in key roles in Church and community. The Hub model will encourage this further. The emergence of Ordained Local Ministry alongside the Readership and a small number of remaining Auxiliaries (who have chosen not to change their name to OLM) offers a further range of people who lead worship, exercise pastoral care and support ministry. There is also a growing number of locally-trained worship leaders, recognised and often trained by their Presbytery, who assist in providing local support. There is much still to be achieved in broadening this further to include a more effective use of the Eldership and of 'all the saints'. The Council will be looking to work closely with the Mission & Discipleship Council in finding ways to bring together the expectations of team working expressed in training, with the expectations of congregations. At its heart this

envisages discipleship as being a vibrant and critical element in the life of every congregation.

1.3.1.7 The Council does not suggest that a hub-style model is the *only* model for the future: it stands open to supporting a variety of models and looks forward to ideas emerging from consultation over the coming year and beyond. In particular the Council would be excited to hear from those who are already experimenting with models of team ministry across the Presbyteries of Scotland and beyond. It hopes also to engage with ecumenical partners and friends from different parts of the world who have far greater experience of how team ministry can thrive.

1.3.1.8 The way in which the Hub model might operate would also inevitably vary according to the context. The geography of Scotland presents many challenges for a territorial ministry. In the urban environment of the Central Belt, the cities and the larger towns, Hubs may more easily be created over smaller geographical areas. As long as giving continues to stay at somewhere near current levels, the reduced number of Parish Ministers (Hub leaders) will free up money to pay for other forms of ministry within the teams – youth workers; pioneers; community workers; etc.. In rural areas, where already many large linkages and unions exist, the geography may dictate different patterns, but the principles will remain the same. This may include more strategic use of non-stipendiary ministries (OLMs; Auxiliaries and Readers) attached to particular congregations within a Hub grouping under the leadership of the Parish Minister.

1.3.1.9 With the advent of a Hub model, the notion of 'vacant' parishes begins to change. This is in any case an unfortunate word to use, suggesting that ministry is only properly possible when a Parish Minister is in place for a particular area. The experience of many congregations in situations where no Parish Minister has been present for years, is that ministry is not only possible, but can indeed in some circumstances continue to flourish. That is not to recommend that the presence of a full-time Minister

of Word and Sacrament is not desirable, but rather to demonstrate that it is not essential to the mission of Jesus Christ. If local communities (the constituent parts of a Hub grouping) can encourage gifted individuals locally to train as part of a ministries team, there will always be people available to offer ministry and encourage 'the saints' in mission, even in those periods when a Parish Minister may not be available. The Panel on Review and Reform has been doing much recent thinking in this area, and the Council will continue working with the Panel to develop it further.

1.3.1.10 There is much more that could be said of this model, but the Council, in partnership with others, intends to participate in a series of events around the country over the coming year so that congregations, ministries personnel and Presbyteries can engage with the ideas here and offer wisdom and insight into the process of taking it forward.

1.3.2 Sustaining Flourishing Hubs of Ministry

1.3.2.1 If Hubs are to be one of the ways forward for ministry in the Church of Scotland, there is much ground work which needs to begin immediately, while ministerial numbers are still almost at a manageable level. This will involve investment in theological education and in practical training across the Church. It will also involve a strong commitment to change in Kirk Sessions, Presbyteries and amongst the national Councils of the Church. There is no room for obstructiveness and the kind of wars of attrition that have often accompanied formal attempts at union and linkage. Recognising the urgency of the situation and the imminent fall in ministerial numbers, the Council will ask the General Assembly to call upon the whole Church to give fulsome cooperation to the changes needed. The national Councils can, however, offer a lead in some key ways.

1.3.2.2 *Assessment processes* for the selection of candidates for ministry will need to be reviewed to ensure that the criteria for assessment match the future needs of ministry rather than mirror the present. They should

discern call through viewing the overall giftedness of the individual and their resilience for ministry alongside the needs of the Church. The Church's Assessment & Selection processes are regularly held under review with a view to helping people explore their individual sense of call. At the same time, those processes aim to balance the call which an individual may feel with the needs and discernment of the whole Church.

1.3.2.3 *Training processes* for all ministries should ensure that candidates are equipped with the skills which ministry now demands in the context of a post-Christendom society. This means that we will need to look at how a core training for the leadership role of the full-time minister (including for the Hub-style Parish) can also be adjusted to encourage people into the apostolic, prophetic and evangelistic ministries noted from Eph 4:11-12. Like the assessment process, patterns of training for ministry are constantly being revised and renewed to take account of both the needs of the Church and best practice in theological education. The Council has already begun to take a more radical look at *all* aspects of training including the length of time involved, the support for candidates, the content and style of the courses offered, the format, length and locale of placements, and the question of how many centres of study are necessary or sustainable. An initial report on these matters will be brought to the General Assembly in 2017 and will reflect the discussions which take place as the Council engages with the wider Church over the coming year.

1.3.2.4 *Ministerial Development Review* allied to opportunities for *Continuing Ministerial Development* will be essential in enabling those already in ministry to adjust to the new patterns and demands of ministry. This will form part of the range of support services for a flourishing ministry (*see section 1.4, below*), but it will be crucial in helping serving Parish ministers to determine precisely the kind of in-service support which they need to make the transition from their present mode of working to meet the expectations of team ministry across a Hub-style structure. Reawakening a culture of ongoing, lifelong learning in

ministry, collegial working and reflective practice is essential to the future of ministry across all the differing forms of ministry in the Church of Scotland.

1.3.2.5 *A culture of ministry and discipleship among all God's people* is another vital element of the future. Since the closure of the Scottish Churches Open College in 2003, the Church has struggled to develop adequate support for theological education amongst its wider membership, though it has continued to invest large sums of money in the training of a limited number of candidates. Recent productions in the *Learn* series raise the hope that wider learning may be better resourced in future, but this will involve investment in materials and people to inspire engagement of a much wider group of people at local level. The Ministries and Mission & Discipleship Councils will need to work in close cooperation to ensure that opportunities for those training for a specific ('recognised') ministry and those working to develop their skills for local service are offered together. This will help to engender a *culture* of learning and discipleship which will give confidence to those seeking to develop flourishing hubs of ministry.

1.3.2.6 *Presbytery Planning* is a vital area in making the transition to a new way of constructing parish life. A process which enables positive relationships to be developed across groupings of existing parishes, allowing them to be resourced in new ways that are not only sustainable, but enable flourishing ministry and mission need to be developed and piloted. Given the pace that change tends to happen in the Church of Scotland, this needs to get underway sooner rather than later. Rather than wasting time and energy in endless wrangling about *formal* linkages or unions, the Church will look to its Presbyteries for leadership in identifying sensible groupings of Parishes and enabling the raising up of people locally to participate in team ministry under the leadership of a suitably equipped Parish minister. The reality is that the fast diminishing numbers of ministers available will leave hundreds of parishes without their own minister in any case – so the move to something like a Hub

model can be positively presented as better practice and a means of ensuring the future provision of ministry for the congregations in an area.

1.3.2.7 There will be a need to explore the kind of *legal framework* necessary to enable the emergence of hub-style groupings. This needs to be as light-touch as possible and enabling rather than a burden. There is no question that this will be a challenge in an environment where many have become accustomed to depending on a 'rule' to cover every eventuality!

1.4 Supporting a Flourishing Ministry

1.4.1 Individual Support Structures

1.4.1.1 There can be no doubt that effective structures for the support of those engaging in the recognised ministries of the Church (and especially the full-time Ministry of Word and Sacrament) are absolutely critical in fostering a flourishing ministry. We have already noted some of the practical steps which would be needed to develop new forms of ministry, including the Hub-style, but these need to be thoroughly backed-up by individual provision of support. No amount of training in theology or in theories of ministry will effect the changes needed if they are not part of an ongoing culture of support and self-care in ministry.

1.4.1.2 If ministers are to be resilient and confident in going about their daily work, they need to be well-resourced in terms of wellbeing and personal spiritual and intellectual growth. Nurturing these things brings a sense of personal integration and enables the individual to embrace change and difference. Over the past couple of years, the Council has been working to raise awareness of wellbeing and resilience as key themes in enabling a flourishing, well-resourced and healthy ministry.

1.4.1.3 Ministers should intentionally plan spaces for reflection on practice which will allow them to spend time in contemplation and developing habits of renewal. Proposals outlined later in this report will introduce a system of *Ministerial Development Review* (section 2.5) which will encourage regular and deep reflection on

ministry. This will feed into a programme of Continuing Ministerial Development (CMD), offering opportunities for study, reflection and renewal based on needs and desires identified through the MDR process.

1.4.1.4 A report from the Ministries Council in 2008 sadly identified seriously high levels of destructive conflict in congregations and between ministers and congregations (and other individuals). One positive outcome of this was the setting up of *A Place for Hope*, an initiative of the Ministries Council which was generously supported also by the Guild (see *Section 4.10 below*). This aimed to be an ecumenical project from the outset and is now happily established as an independent ecumenical charitable body, providing a range of services, educational opportunities and services relating to understanding and addressing the causes of conflict, enabling people to embrace difference. As its website headlines: "Place for Hope accompanies and equips people and faith communities so that all might reach their potential to be peacemakers who navigate conflict well". The Council continues to be one of the major financial supporters of Place for Hope and a number of individual ministers, congregations and Presbyteries have already benefited from its support. It is typical of the kind of support which all will need as we move towards a new future in ministry as outlined in this report.

1.4.1.5 We have already mentioned above (1.2.4.2) the need for renewed regional capacity to offer the kind of support and accountability to ministry which enables it to thrive. This remains an urgent goal if real change is to be achieved and the mission and ministry of the Church is indeed to flourish.

1.4.2 Wider Support Structures

1.4.2.1 There are a number of bodies in the Church which offer support to ministry at parish level and seek to enable flourishing communities of faith. Over the past couple of years, the Panel on Review and Reform has introduced, with the support of the Ministries Council, initiatives designed to encourage new thinking and

entrepreneurship in ministry. The *Path of Renewal* project is working with over 20 ministers and congregations who want to explore different patterns of ministry, by using locums to free up some time for the minister to focus on alternative approaches to ministry. Another project sponsored by the Panel (and supported by the Council of Assembly and Ministries Council) is experimenting with alternative approaches to enabling congregations without a minister to continue to grow and flourish in that context. These projects have been set up with an evaluation process built in to enable insights gained to be shared wider should they prove to be of potential benefit to others. This kind of support is also critical to letting people grow and flourish in ministry, without stifling initiative or creating unhelpful patterns of over-dependence.

1.4.2.2 The *Go For It Fund* was established by the Ministries Council in May 2012. Its purpose is to fund change in church and community. The Fund aims to encourage creative ways of working, which develop the life and mission of the local church, and are transformative for both communities and congregations. With around £1 million available for grants each year, the Fund is regularly oversubscribed because of the quality of opportunities for change and development which it offers. The training events offered by the Fund have been a key part of its success (see *Section 5.7 on its recent independent review*) and offer potential for much future development.

1.4.2.3 The *Priority Areas Committee* of the Ministries Council is responsible for the support, development and coordination of the Church's work within its poorest communities (currently around 70 parishes). It aims to establish and / or support a reinvigorated and sustainable worshipping people and community life in all the parishes to which it directly relates. The Committee enables ministers working in similar roles and contexts to learn from each other and to reflect together on the best practice in particular areas of ministry. Alongside a number of quite focused projects (some of which are reported on later in this report – *section 3*), Priority Area ministers have the opportunity to participate in a coaching

programme which is directed at increasing confidence and resilience in ministry. This is a pattern which the Council is now beginning to extend to a wider range of ministries in other contexts and will form an important part of the resources being introduced in relation to CMD.

1.4.2.4 If the Hub-style model of ministry begins to emerge, some other provisions of support would be important to explore. In particular, there is evidence that many ministers, congregations and Presbyteries find the whole area of charity governance, essential now in relation to charity law, difficult to carry out effectively. The Council of Assembly is responsible for ensuring that the governance structures of the Church as a whole are properly in place and observed. It will be important to explore ways in which the national structures can offer more direct support in relation to these important matters,

freeing up time and energy at a local level to engage in the ministry and mission to which they are called.

1.4.2.5 Finally, if Hub-like approaches are adopted, it will mean that groupings of parishes may become responsible together for a range of buildings. Whether all of these will be necessary to retain may be an ongoing question, as will the issue of financial support. Certainly there will be issues around maintenance and in some cases development. These are matters which belong in the remit of the General Trustees who will doubtless want to explore ways in which their work at a local parish level can develop to offer maximum support to ministry and mission for the future. This work, in common with all other areas of support, will aim at releasing our ministries staff to focus on the essentials of ministry and to enable our parishes at individual and group level to flourish in that task.

	Main Tasks from 2015 Deliverance	Progress/Update
2.1	<i>Tomorrow's Calling</i> 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.	The <i>Tomorrow's Calling</i> initiative has brought the question of vocation to a much wider audience over the past year and this has at least in part contributed to a rise in the number of candidates accepted for training for the Parish Ministry. The Council is grateful also to the Vocations Champions who have given of their time and effort in support of this vital work. A full report on the work of <i>Tomorrow's Calling</i> can be found below (<i>section 2.1</i>).
2.2	Invite ministers to think about wearing their clerical collar more often to act as an advert of the Ministry of Word and Sacrament.	The Council is aware that the wearing of clerical collars and vestments is a matter of personal choice. Having been encouraged by the General Assembly to invite minister to consider wearing a collar, the Council decided to e-mail a letter to ministers reporting this, noting that this was entirely a matter for each individual to decide upon.
2.3	Pioneer Ministry Instruct the Council to continue its exploration and development of Pioneer Ministry, including the development of	The Council has continued to work on the provision of appropriate training and support for those seeking to engage in Pioneer Ministry. It has also sought to put the theory of Pioneer Ministry into practice through sponsoring a series of pilot

	Main Tasks from 2015 Deliverance	Progress/Update
	appropriate education and training, and report to the General Assembly 2016.	Pioneer Ministry placements in Presbyteries. A report on both these issues can be found below. (<i>section 2.3</i>)
2.4	<p>MDR and CMD: Supporting a Flourishing Ministry</p> <p>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.</p>	The Council is pleased to present plans for the implementation of Ministerial Development Review and an accompanying programme of Continuing Ministerial Development. This is outlined below (<i>section 2.4</i>), with further information available online at www.churchofscotland.org.uk/CMD . The Council looks forward to widening the scheme in future years and to evaluating the outcomes of the process.
2.5	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.	Due primarily to staff shortages throughout the year, the Council has not been able to give its full attention to this issue. As this report goes to print, work has begun to consider ways in which stronger links can be forged with the PCUSA with a view to encouraging graduate students to spend some time in ministry in Scotland. A visit is being planned before the summer to enable discussions to move forward and a report will be brought to the General Assembly 2017.
2.6	<p>Candidate Funding</p> <p>Having gained more detailed financial advice on candidate funding, the Council has doubled the training grant made available to undergraduate candidates to bring it in line with the previous year's awards to postgraduate candidates. This increase, along with grants awarded at the time of a placement, the Local Bursary awards, and other awards for which candidates may apply have raised the financial support to the equivalent of 50% of point one of the stipend scale. The Training Grant and Local Bursary are income assessed and although they do not hinder an undergraduate candidate from taking a student loan, should decrease the need to do so. A significant number of candidates have not availed themselves of the grants on offer, despite being encouraged so to do. Further work will be done this year to review income assessment and whether all the grants can be brought together along with the placement award into one grant award.</p>	
2.7	Instruct the Council to consider the implications of the Regulations on Remuneration and Reimbursement for those engaging in bi-vocational, post-sharing and/	Having considered the Regulations in respect of any variation necessary to cover those in part-time ministry, the Council presents a revision of Regulations 1, 2015 as printed in Appendix 1. The Regulations are reprinted in full with the amendments

	Main Tasks from 2015 Deliverance	Progress/Update
	or part-stipendiary Parish Ministry posts and report to the 2016 General Assembly.	set out in bold <i>italic</i> print to enable commissioners to see the changes clearly.
2.8	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.	<p>The Council went ahead with the implementation of the e-mail system for ministers over the past year. It has been a complex and at times frustrating experience for all involved, but the Council believes that the introduction of a unified system is both beneficial and necessary. The matter became all the more pressing when the danger of potential breaches of the Data Protection were highlighted towards the end of 2015. As a result, the Council had no option but to write to ministers indicating the potential consequences of ministers failing to activate and use their e-mail.</p> <p>All electronic communication from the national offices using personal addresses ceased with effect from 1 Jan 2016. The Council regrets that a number of ministers have refused to sign up to their new e-mail address and continue to decline to cooperate.</p> <p>The monthly Vacancy List is now regularly circulated by e-mail to all ministers.</p>
2.9	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.	The Council considered this matter and noted that <i>all</i> congregations are supplied annually with a Year Book. This can easily be shared with a locum or Interim Moderator, where necessary. The expense of printing additional books, postage and record keeping as to who had been supplied with books simply cannot be justified. The move towards developing an electronic version of the Year Book may lead to this becoming more of a possibility in future years. In the meantime, the Council will continue to ensure that it provides materials to Presbytery Clerks, from which in turn they will be able to select and forward relevant information to locums.
2.10	<p>Young Adult Volunteers (YAV) and Volunteering Vocations</p> <p>The YAV scheme, operated in conjunction with the PCUSA, and the Volunteering Vocations scheme both offer excellent opportunities for young people to explore their talents and skills through spending a year in service to</p>	

	Main Tasks from 2015 Deliverance	Progress/Update
	<p>Church and community. Those who have participated indicate it to be an enriching experience. A good working relationship has been established with the PCUSA YAV scheme organisers, who have placed volunteers in Priority Areas congregations. Arbroath: St Andrews church has proven to be an excellent location for the Volunteering Vocations participants, under the guidance of Rev Dr Martin Fair. It is hoped that ministers and congregations will encourage young people to take up the challenge of volunteering.</p> <p>To see the progress of the partnership and gain insight into the work of the volunteers please see the short film at: https://www.tomorrowcalling.org/first-steps/volunteering/</p>	
2.11	<p>Guardianships: Allowances and Bases of Guardianship. Of the 27 congregations in Presbytery Plans recorded as being in Guardianship, 7 did not have submitted bases of guardianship as at 1 January 2016. Of these, three are awaited, with the remaining four being the subject of negotiations about their future. A list of Guardianships can be found on the General Assembly pages of the Church of Scotland website.</p> <p>The Council gave particular thought to the issues around bringing the Guardianship Allowance (one day of pastoral work and a Sunday) into line with the Vacancy Allowance (two days of pastoral work and a Sunday). Where a Presbytery wishes a congregation to be in Guardianship rather than in a settled ministry, whether full-time or part-time, a judgement is being made about work load and demand, and the Council proposes to retain the differential. Where a Presbytery wishes to make a case for a second day of cover, the Council is willing to consider requests on a case-by-case basis.</p>	
2.12	<p>Revision of the Act on the Ordination of Missionaries for Work among Deaf People (Act XXIII 1969)</p>	<p>The Council is continuing to work on the best format for replacing the provisions of Act XXIII 1969, in consultation with the National Deaf Development Worker. Revised legislation will be presented to the General Assembly in 2017.</p> <p>A report on the Church's work among Deaf People can be found below. (<i>Section 2.12</i>)</p>
2.13	<p>Instruct the Council to prepare a policy for Shared Parental Leave for Parish Ministers and report to the General Assembly 2016.</p>	<p>The Council is conscious that Shared Parental Leave is a relatively new provision and is monitoring best practice in other sectors in order to learn from experience there before introducing its own policy. In the interim period, the Council will continue to make appropriate provision for any interested parties. Requests should be directed to the Depute Secretary of the Council in the Church Offices.</p>

	Main Tasks from 2015 Deliverance	Progress/Update
2.14	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.	A review of the provisions laid out in Act VI 1984 was carried out by the Council in conjunction with the Legal Questions Committee and a report on this can be found below (<i>section 2.14</i>), along with an amending Act at Appendix 2.
2.15	Path of Renewal 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.	The Council has been working closely with the Panel on Review and Reform in taking forward the Path of Renewal Project, as noted in the Panel's own report. Rev Liz Crumlish has been appointed as Coordinator for this project, working closely with 20 pilot congregations and with a further 23 in a less intensive way. Funding for the project has been provided by the Ministries Council. It supports the provision of assistance aimed at allowing ministers to engage fully with the possibilities presented by the Path of Renewal project.
2.16	Instruct the Mission and Discipleship 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.	Initial conversations have been held in relation to the potential recruitment and training of Youth Ministers. The instruction to consider this raises questions about the nature and place of ordination within the Church and how that might apply to youth ministry. The Council intends to engage on this issue with a wider range of partners. It also believes that the question of training and deployment will best be explored over the coming year as part of the wider and ongoing review of Initial Ministerial Education.
2.17	Instruct the Joint Working Group on Strategic Funding and Resource Allocation to give consideration to ways in which payments for pastoral services (e.g. 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.	In response to this instruction, the Joint Working Group of the Council of Assembly remitted work on this issue to the Ministries Council. A report on the outcome of discussions in this area can be found below at <i>section 2.17</i> .

2.1 Tomorrow's Calling

2.1.1 The 2014 General Assembly set the Ministries Council an instruction to recruit 30 Ministers a year as part

of a Decade for Ministry. In 2015, the Ministries Council launched the Decade for Ministry under the tag line of *Tomorrows Calling* and following the engagement of a

marketing company has engaged in a comprehensive campaign, primarily around social media, to recruit more Ministers. In terms of activity, the *Tomorrow's Calling* campaign was launched at the *Heart & Soul* event in Princes Street Gardens with a six minute video exploring what ministry is about. This featured five of the Church's younger ministers sharing their experience of ministry and enthusiasm for it.

2.1.2 The initial *Tomorrow's Calling* video has been viewed online in excess of 160,000 times, making it the most watched video that the Church of Scotland has ever produced. Alongside this video, a short film was provided giving information on how to follow up a sense of call through the application process for ministry. A number of applications to attend the Vocations Conference have been received directly linked to these two videos.

2.1.3 The initial video was followed up by others giving a more in-depth look at the ministry of individual ministers, starting with a focus on Rev Tommy MacNeil of Stornoway, Martin's Memorial. This was followed by one focusing on the work of Rev Sheena Orr, chaplain to HM Prison in Edinburgh. These have also achieved remarkably high viewing figures, with the experienced marketing team noting the consistency with which the films have been viewed through to their conclusion.

2.1.4 In December 2015 a dedicated website (a 'microsite'), linked to the Church's main website, was launched for those wishing to explore their calling: <https://www.tomorrowscalling.org/>. This website now includes the information on how to explore a call and how to apply for ministry. Individuals are also able to register for Vocations Conferences and post questions about ministry with a serving minister each month submitting a new blog. The website is also where the in-depth 'My Ministry' videos are now posted. As this report is being compiled, the latest video has just been launched featuring the ministry of Rev David McNeish in Orkney – and again this is already showing high viewing figures.

2.1.5 In order to raise the profile of Parish Ministry, to show its range and to encourage engagement with the Church of Scotland's new *e-newsletter*, the Ministries Council experimented with a new venture – the *Tomorrow's Calling Advent Calendar*. This comprised a series of 24 videos, 20 of which were made by local ministers themselves, the other 4 being professionally produced. These were thought-provoking and reflective video concepts, each ending by pointing to the *Tomorrow's Calling* website. Again, the statistics in terms of global reach are impressive. Within the month of December the videos were viewed 81,730 times, equating to 1009 consecutive hours of Advent Video watching (or 42 continuous days 24/7). From this work, the e-mail registration resulted in 1,980 people signing up to receive a regular newsletter with this number now growing well beyond the 2,000 mark since the launch of the first e-newsletter. The Church of Scotland Facebook page increased its 'likes' by more than 23% as a result of the Advent Calendar.

2.1.6 *Tomorrow's Calling* has proven to be one of the Church's highest profile initiatives in recent years. Since the launch at the General Assembly last May, it has had a strong showing across television, radio and in the written press. Some of the headlines included: *Bold Ads to find new Ministers*, in the Press & Journal, and *Kirk turns to video to inspire new Church Leaders* in The Herald. The BBC and STV featured the campaign prominently, with Rev Michael Mair giving an interview which the BBC featured prominently on their site, under the headline *Youngest Church of Scotland clergyman says 'Join me in Ministry'*. Ministries Convener, Rev Neil Glover, featured on the sofa on STV's Scotland Tonight.

2.1.7 The media followed up the story at the end of November with further coverage around the launch of the *Tomorrow's Calling* microsite and the increase in the number of people accepted for training. The Herald said: *Church starts online bid to tackle problem of retiring ministers*, while the Daily Record, with a more positive angle, headlined: *Rookie Revs flock to Kirk*. This prompted

interested from BBC Breakfast News, who broadcast an in-depth feature on BBC national news. The BBC online site featured a newly accepted candidate and other ministers in training.

2.1.8 The media has shown consistent interest and positive reception to the *Tomorrow's Calling* initiative, which has been greatly aided through the Church being able to offer professional high quality video and photography as a resource for journalists. The real stars, however, have been our ministers and candidates, who through *Tomorrow's Calling* have proven themselves to be excellent advocates for ministry.

2.1.9 Ministries Council, whilst delighted with the reach that the *Tomorrow's Calling* campaign is having, is also pleased to report seeing the seeds of these efforts translated into numbers applying for Ministry. Three rather than two Vocations Conferences now run a year with local area conferences also being planned. In excess of one hundred people attended these conferences.

2.3 Pioneer Ministry

2.3.1 Pioneer Training

2.3.1.1 Work has continued on exploring a contextually appropriate strand of education and training for Pioneer Ministry in Scotland. Conversations are ongoing with existing academic partners and also with the Scottish School of Christian Mission (SSCM), the successor body to the International Christian College, Glasgow. These discussions are looking at Youth and Urban Ministry as well as ministry in a changing Scotland.

2.3.1.2 Currently SSCM is the only institution based in Scotland offering training in Pioneer Ministry, through a Certificate level course. The Council hosted a Pioneer Café, exploring such training. It asked how educational systems that will nurture and sustain those with imagination to see the world differently can be cultivated. It aimed at supporting those engaged in ministry not through traditional or inherited church, but through workplaces, neighbourhoods, or in people's social lives.

2.3.1.3 In its report to last year's General Assembly, the Council highlighted some of the characteristics of Pioneer Ministry. David Male, National Advisor on Pioneer Ministry for the Church of England, identifies Pioneer Ministry as being rooted in biblical tradition. He notes that Philo, a Jewish philosopher writing around the time of Jesus, described Abraham as the 'pioneer' of the Jews. A similar term is used to describe Moses leading the people out of Egypt and it is also used on four occasions in the New Testament, referring to Jesus as the one who stands at the front, or leads God's people into a new place.

2.3.1.4 A helpful definition, drawing on David Male, might describe a pioneer minister as: "A person called by God who has the character and gifting to respond first to the Holy Spirit's initiatives within a particular context and to create, with others, something in response to these promptings that opens up new horizons." (*D.Male, Pioneer Ministry, Cambridge 2013, p.13*)

2.3.1.5 To this might be added an entrepreneurial spirit, along with the other characteristics and indicators the Church looks for in those presenting for ministry. It is in equipping this kind of minister that we find a direction for education and training, and the range of courses which might help someone to engage in missional ministry which goes beyond our church doors.

2.3.2 Pioneer Pilot Posts

2.3.2.1 Over the past year, the Council has put in place a Pilot Scheme for Pioneer Ministries. Bids were invited from Presbyteries for five posts to be funded by the Council. 14 Presbyteries submitted bids for a total of 17 different posts. Following an initial shortlisting, eight Presbyteries participated in an assessment exercise where they presented their project outlines, responded to questions, and stated their vision for their proposed projects. The outcome of the process was that the following five projects were selected to move towards implementation:

- South Ayrshire agricultural community - Ayr Presbytery

- Bonnyrigg new housing area - Lothian Presbytery
- Ferguslie Park (Priority Area) - Greenock & Paisley Presbytery
- Glasgow artists - Glasgow Presbytery
- Stirling University Students - Stirling Presbytery

2.3.2.2 It is hoped that by the time of the General Assembly, appointments will have been made to some of these posts.

2.4 Ministerial Development Review and Continuing Ministerial Development: Supporting a Flourishing Ministry

2.4.1 Introduction

2.4.1.1 The General Assembly of 2015 affirmed the urgent need for additional support and development opportunities for those in the recognised ministries of the Church. This strategic priority was outlined in previous Ministries Council reports, and the *Special Commission Anent Ministerial Tenure and Leadership of the Local Congregation* report of 2014, and *Joint report of the Council of Assembly, Legal Questions Committee, Ministries Council, Mission and Discipleship Council and the Panel of Review and Reform on the Implementation of the Tenure Commission Recommendations* report of 2015. These reports to the General Assembly noted that the *Decade of Ministry* must take seriously the need to support those currently in ministry: “[MDR and CMD] 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” (*GA Reports 2015, p. 13/3, par 6.1*).

2.4.1.2 The recruitment of new ministers remains a key objective. The Church recognises, however, that to have a flourishing church it must invest now to support a flourishing ministry for those already in post. This includes training and development opportunities, alongside activities that promote positive wellbeing.

2.4.1.3 Through proper funding and resourcing the Church can create a robust and meaningful support

system that develops ministers through care, training, education, reflection and enabling all in ministry to live out the call of God in the context of the local ministry for discipleship and mission.

2.4.1.4 The Tenure Commission presented a report to the General Assembly in 2014 outlining initiatives that partner denominations had developed, namely Ministerial Development Review (MDR) and Continued Ministerial Development (CMD). The Council is pleased to report that both these strategic priorities for the Church are now under development for a Church of Scotland context.

2.4.1.5 In order to deliver this project of change successfully the Council has appointed a Training Development Manager who will take lead in development and delivery of both MDR and CMD. The Training Development Manager will continue to work closely with the Pastoral Support Manager to ensure integrated, simplified and highly accessible support and development is available to all ministers. The Council believes that ongoing learning and development and pastoral support are inextricably linked and need to be taken together for a holistic approach to ministry.

2.4.1.6 The Council is indebted to a number of agencies who have generously given of their time and expertise in the initial consultation and research including: Church of England Diocese of Salisbury; Church of England Diocese of London; Judicial Office for Scotland; Napier University.

2.4.2 Ministerial Development Review

2.4.2.1 Ministerial Development Review “is the process whereby a Parish Minister reflects on his/her practice of ministry up until that point and considers what the next steps may be” (GA 2014). Our partner denominations have witnessed strong benefits from the implementation of the MDR process.

2.4.2.2 MDR provides a regular point of facilitated, minister-led reflection that result in action. This programme of support and change enables the minister to take the lead in their ministry through prayerful and

guided review. The minister remains the primary agent within the review process: the success of this programme is entirely dependent on the level to which an individual is able and willing to engage and invest in the process itself and in the subsequent plan for change and development.

2.4.2.3 The Tenure Commission was keen to highlight that MDR should facilitate a whole-person approach: intellectual, emotional, spiritual and physical wellbeing. This trajectory values the established culture of training and education, while seeking to develop additional support such as mentoring, supervision, coaching, mission-focused development, role-specific training, and spiritual retreat/support.

2.4.2.4 What, then, is MDR? Fundamentally, MDR is a guided conversation with a trained facilitator that supports and enables the minister to reflect on their practice of ministry in their context, and encourages learning and growth both professionally and personally. Preparation for this conversation will involve self-reflection, with optional insights from trusted colleagues. The focus of the entire programme is an intentional and quality conversation that results in actions toward transformation. Trained facilitators, including a number of ordained ministers, would receive regular supervision and would be able to work towards a qualification in mentoring and coaching.

2.4.2.5 MDR is for *all* ministers in the Church of Scotland. The initial roll out will be for parish ministers with recommendations to follow regarding timing and frequency. The current estimate is that a minister may undertake a MDR every two to three years, or as requested/required. Ministers within their first five years of ministry would be expected to undertake the MDR annually to ensure increased support for what can be a challenging time of change. Further, at points of transition, such as moving parish or change in personal circumstances, a minister would benefit from MDR and provision will be made to facilitate this. The intention

would be that the MDR programme be rolled out to other ministries as required.

2.4.2.6 Currently the Training Development Manager (TDM) is working with the Pastoral Support Manager in the development of this programme. In addition to this, the TDM is working with an external expert agency in this area of work. The agency will bring together the learning from the Church's partner denominations, the specific needs of the Church of Scotland, and the latest industry standards and best practice to ensure that ministers receive the best support available. Currently the plan involves four key stages: consultation with ministers; design; pilot and revision; finally, full implementation. The project is estimated to be completed by May 2017 with a phased roll-out to all ministers.

2.4.2.7 The estimated cost for development, testing, delivery and infrastructure is around £20k. The Council has already set aside full budget provision for this phase.

2.4.3 Continuing Ministerial Development

2.4.3.1 The Tenure Commission identified the critical need to provide well-resourced *continuing ministerial development* opportunities. The General Assembly affirmed in 2014 that "One positive way to help ministers keep [their ordination promise] is by the provision of a well-resourced CMD where they can gain new insights, develop their skills and find ways of renewing their faith and their vocation." The provision of such resources would facilitate learning and formation opportunities identified within the minister's MDR.

2.4.3.2 CMD provision will ensure that opportunities are made accessible in four key areas: spiritual, intellectual, physical and emotional. This integrated and 'whole-person' approach reflects the increasing demands upon the individual in ministry in various contexts across the Church. The changes anticipated in ministry in the Council's report on *The Future of Ministry* (section 1 above) merely underline its importance. The long-term mission for CMD within the Church of Scotland is to work towards a centre of excellence for continuing ministerial

development through the provision of considered training and formation opportunities with increased access for all ministers.

2.4.3.3 The CMD programme will incorporate the successful Study Leave Scheme to deliver a streamlined and efficient developmental model for all in ministry. Additional funding will be required to support the new initiatives that develop from specific CMD provision, such as retreats, line management training, mentoring, etc.. The Study Leave Scheme will adjust accordingly, although notably the current provision of funds and time allowance for ministers will go unchanged, and those seeking research opportunities through Study Leave will find this facilitated with greater ease through MDR reporting.

2.4.3.4 The CMD programme and MDR scheme should be seen as forming an integral unit. While the MDR scheme cannot be introduced as a *compulsory* element of ministry – a notion which would run counter to the whole philosophy of the scheme – the Council is concerned to ensure that the resources of CMD (including the Study Leave element) are maximised. For this reason, participation in the CMD scheme will ultimately (after full implementation has taken place) be restricted to those who are engaging in MDR. The rationale for this lies in the fact that CMD activity should reflect the issues and ongoing learning needs identified through the MDR process.

2.4.3.5 The Study Leave Scheme remains in place for those with more than five years of ministerial experience. Ministers within the first five years of ministry will now benefit from additional funding to support their learning and formation objectives highlighted through MDR. This is a significant change in the current provision and responds to the needs articulated by many in their first five years, plus actively supports the strategy of *flourishing ministry* which the Council has adopted more broadly.

2.4.3.6 The Church has previously had a number of positive *ad hoc* CMD opportunities, such as a range of conferences on various topics (eg mental health, worship,

etc). The Council intends to continue a provision of conferences and events, but will be increasing provision of other CMD opportunities such as coaching, role-specific training, mission development, online and blended learning, which current research indicates offer a higher level of positive impact. The conference programme already underway for 2016 includes: Understanding Civil Law and the Church; Prayer Retreat for Ministers; Growing Through Conflict; and Women in Ministry. More information on the CMD provision will be produced in due course. The Council had also planned a Gaelic conference which was cancelled due to an insufficient number of applications.

2.4.3.7 The estimated launch of the CMD programme will coincide with the MDR launch in 2017. To provide a long-term and sustainable funding stream for CMD that incorporates budgetary provision for Study Leave and ongoing MDR costs, it is recommended that this is based as a percentage of the national stipend. This follows good practice already in place within partner denominations.

2.4.3.8 For ease, this is based against Point 5 of stipend, current value of £32,419. The Council would recommend 1.25%, giving an annual value of £405 per minister. The intention of the Council would be to have a target number of ministers in the phased roll out resulting in annual evaluation of the funding over five years, e.g. year one target of 35% participation giving 277 ministers resulting in £112k. This incorporates the existing Study Leave Scheme therefore is a relatively low budgetary increase of £32k.

2.4.4 Start-up and Infrastructure

2.4.4.1 A project of this scale requires start-up funding to ensure sufficient research and development, build, piloting and deployment. An essential element involves building an infrastructure that sustains this critical work, which enables greater level of access to ministers and reduces excessive administration costs nationally, allowing funds to be directed to MDR and CMD.

2.4.4.2 The Council is currently working on developing a learning management system that will allow all learning records to be digitised and made accessible to the individual minister. This involves key internal partners such as Safeguarding and the Law Department, to ensure consistent and comprehensive record keeping. This will ensure the Council is compliant with current legislation and will also allow candidates and probationers to access their own learning pathway and records.

2.4.4.3 Alongside the learning management system, an online learning platform will be developed which will enable online courses, blended online and offline learning, eLibrary development and online booking for courses and MDR appointments.

2.4.4.4 This substantial project will require investment. Estimated costs point to around £80k over three years. This is based on experience from other agencies and is a cost-effective model for long-term support and reducing bureaucracy.

2.4.4.5 For more information, please download the MDR and CMD brochure at www.churchofscotland.org.uk/CMD.

2.12 Ministry among Deaf People

2.12.1 Last year, the Council reported on the appointment of the Rev Rosie Addis to the post of National Deaf Development Worker and Chaplain to Albany Church for the Deaf in Edinburgh, working alongside the Rev Richard Durno in Glasgow and the Rev Mary Whittaker, Locum Minister in St John's Church for the Deaf in Aberdeen.

2.12.2 The role has provided a central point of contact for dissemination of information, as well as the ability to initiate projects and co-ordinate work on a national level. Examples of projects over the past year include:

- Working with the Safeguarding Training Officer to provide national, bespoke, safeguarding training in

BSL to the Deaf congregations in Glasgow, Kilmarnock, Aberdeen, and Edinburgh;

- Supporting Dalziel St Andrew's Church, Motherwell, to liaise with deaf people on how they want to access services, as well as piloting the use of speech-to-text reporting for their Sunday services (both 'live' and online);
- Supporting the broadcast and streaming of signed services from Claremont Parish Church in East Kilbride;
- Piloting an 'Advent Challenge', where congregations are challenged to learn a carol in BSL during Advent. This involved volunteers learning how to sign the carol and then going back to their home churches to teach the congregation.
- Providing training workshops for BSL/English interpreters and communicators, for example on signing the Lord's Prayer.
- Raising awareness of issues related to deafness with the Presbyteries of Edinburgh, Duns, Hamilton, Dundee, Angus, Aberdeen, and Shetland.

2.12.3 In addition, Mrs Addis sits on the steering committee of the Scottish Churches Disability Group; is now a trustee of the Stuart Lochrie Fund; is Chair of Deaf Action, and has also been invited to be part of the Church of England's Deaf Ministry Task Group.

2.12.4 In the latter part of 2015, the Scottish Government passed the BSL (Scotland) Bill, which recognises BSL alongside Gaelic as indigenous languages of Scotland. The Church of Scotland has been ahead of the curve in accepting the basic premise that Deaf people need access to worship in their own language. The National Development Worker role has allowed the Church to recognise the difference between groups of people with a hearing loss who use different languages, and to be able to target awareness-raising, support, and access to each group in a way which makes both feel equally valued as participants in the work of the Kingdom of God.

2.12.5 Presbyteries wishing to explore this area of the Church's mission, or to learn more about ministry to the Deaf and those who are hard of hearing, can contact Mrs Addis in the Church Offices.

2.14 Review of Provision in Act VI 1984

2.14.1 The Council noted in its report to the General Assembly 2015 the need to review the provision for ministers where cause arises for termination of tenure, especially under the terms of the Act on Congregations in an Unsatisfactory State (Act 1, 1988). Up until now, reference in Act 1, 1988 (and in a number of other Acts) has been to the terms set out in the Act on Congregations in Changed Circumstances (Act VI, 1984). This Act itself has never been invoked, but it has been retained in recent years primarily as a reference point from other Acts.

2.14.2 Having consulted with the Legal Questions Committee, the Council presents proposals to [a] repeal the unused Act VI 1984; [b] revise the terms providing for ministers where tenure is terminated in the case of an unsatisfactory state being established under Act 1, 1988; [c] establish the new terms under Act I 1988 as the standard for other forms of settlement relating to ministry.

2.14.3 The fact that Act VI 1984 has never been used by a Presbytery in over 30 years is an indication that it is no longer necessary as a piece of legislation. The Council therefore proposes that it should be repealed and that the one essential reference point in it – to provisions for ministers in the case of termination of tenure – should be transferred to another more appropriate place of use, namely the Act on Congregations in an Unsatisfactory State (Act 1, 1988).

2.14.4 The Council considers that the provisions outlined in Act VI 1984 are no longer either appropriate or sustainable. Indeed, when compared with the other key provision in relation to termination of tenure, they are quite out of proportion. The Act on Appraisal and Adjustment (Act VII 2003) in Section 12, 2(a) provides that a minister whose tenure is to be terminated in a situation of reviewable tenure should receive six months of notice.

The Council believes that this is an appropriate benchmark against which to measure the provisions for a minister whose tenure is to be terminated in other circumstances, including the severing of the pastoral tie in a case of unsatisfactory state.

2.14.5 Accordingly, the amendments to Act 1 1988 set out in Appendix 1 below allow for a minister to continue on stipend for a period of six months from the date of the severing of the pastoral tie, in addition to provision being made for housing for the same period of time. In the context of a Church with more than 200 vacancies – a number only likely to increase in the foreseeable future – a period of six months is sufficient either for a minister to find another charge where that is an appropriate outcome, or to make arrangements for a different future. The Ministries Council remains open to assisting ministers who may find themselves in such a situation.

2.14.6 In conclusion, the Council believes this to be a measured and reasonable way forward in terms of provision for the circumstances of unsatisfactory state. It also sees the six month period as an appropriate benchmark for other purpose for which the now to be repealed Act VI 1984 has been historically employed.

2.14.7 An Act amending Act 1 1988 in the light of the above considerations can be found at Appendix 2 of this Report.

2.17 Payment for Pastoral Services

2.17.1 The General Assembly of 2007 received a report from the Legal Questions Committee which included a statement regarding fees for funerals. The relevant points are summarised below.

2.17.1.1 Church law states that a Parish Minister, or another paid member of a ministry team from another parish *must not* charge a fee for any funeral service conducted. The stipend system is established to provide Parish Ministers with a living that enables their ministry to be exercised without having to charge fees. The Church of Scotland affirms its position that no family in Scotland

should ever be charged for the services of a Church of Scotland minister at the time of bereavement.

2.17.1.2 There are circumstances where a Parish Minister is not available to conduct a funeral service. Where this occurs, the service may be taken, for example, by a retired minister not in receipt of a stipend (= 'officiating minister'). In such cases, the principle that no bereaved person should have to pay for the services of a Church of Scotland minister during a period of bereavement still stands. It is, however, the responsibility of the congregation to ensure that the appropriate fees and expenses of an officiating minister (other than as outlined above) are met.

2.17.1.3 Where that imposes a financial burden upon a congregation because of the weight of pastoral need, that need should be taken into account by the Presbytery of the bounds in calculating the resource needs of the parish in the course of updating the Presbytery Plan.

2.17.1.4 The General Assembly left it to the Ministries Council to suggest an appropriate level of payment in such cases. The Council has consistently advised that a fee equivalent to the standard Pulpit Supply Fee for a single service is appropriate (currently £55).

2.17.2 The Council considered whether the time was right to recommend that Church of Scotland congregations might start charging the public fees for the conduct of funerals. Given the current context in Scotland, in particular around the issue of funeral poverty, the Council wholeheartedly agreed that such a move would be inappropriate and inconsistent with its identification with the struggle to overcome such poverty.

2.17.3 The Legal Questions Committee report from 2007 is clear that Presbyteries should consider the issue of pastoral care costs when setting and reviewing their Presbytery Plans. Recognising that paying a fee to an officiating minister may place a financial burden on some congregations where there are large numbers of funerals, it is recommended that, where congregations are adversely affected financially by the payment of fees for

the conduct of funerals to officiating ministers, those congregations should make a claim to their Presbytery for relief from such fees. Presbyteries may wish, in such circumstances, to consider funding relief from their 5%. Where claims for relief result in an excessive burden on a Presbytery, the Council will consider, on application from the Clerk, whether any further support may be given.

2.17.4 Although the preparation involved in a funeral service itself may be less than for Sunday worship, it still is considerable (pre-visit; preparation of tribute; time taken going to the funeral, which in rural areas may be significant; possible attendance at a post-funeral reception; follow up with family). In the light of this, it is proposed that the fee offered to officiating ministers should be the same as the pulpit supply fee (currently £55). It should be noted that this fee is considerably less than what is normally charged by civil celebrants.

2.17.5 It is sometimes the case that a funeral director may pass on a gift from the family to the minister or that the family of the bereaved may directly offer a 'thank you' to the minister. In the case of Parish Ministers in receipt of a stipend, any such 'payment' *must* be remitted to the congregational Treasurer. In the case of another officiating minister, it is recommended that the minister accepts an amount *only up to the equivalent of the pulpit supply fee*, with the balance going to the congregation. Should the payment from the family be less than the equivalent of the pulpit supply fee, the officiating minister may claim the difference from the congregation. If congregations are struggling to meet such a cost, they may make an approach to Presbytery as indicated above.

2.17.6 The Council also considered the question as to whether a similar approach might be taken to the conduct of weddings. Having looked carefully at the issues involved, the Council concluded that the two issues are very different. Many congregations where weddings are common ('attractive venues') already have charges in place for the use of the buildings and there is an expectation in most couples who approach the Church for

a wedding service, that it is a normal thing to expect to pay for the event. In cases where Churches have standing charges of this kind, an amount to cover the cost of an officiating minister may be included in the 'venue' charge, in the same way that it is for the organist, bell-ringer, choir, or any other 'additional' services (eg some offer a flower

arrangement service). The Council believes that any recommendation to apply a template to wedding charges would be unhelpful and restrictive. The principle applies, however, that a Parish Minister may not accept a fee for conducting a wedding within the parish.

	Task	Progress/Update
3	PRIORITY AREAS WORK	
3.1	<p>Overview</p> <p>The <i>Priority Areas</i> have sometimes been regarded as 'the prow of the ship', being first to face the challenges that will soon impact on the whole Church. Around a third of PA parishes are without ministers and in many others, there is very limited capacity, within the congregation, for missional development. Many of these parishes have been pioneering new approaches to ministry and creative engagement with their communities. Over the past three years, Priority Area congregations have been introduced to an <i>Asset Based Community Development</i> (ABCD) approach, which places high value on the resources or 'Treasure', which is to be found in every community and seeks to work in partnership with local people for the benefit of all. The Council believes that this positive, relational approach, bringing people together as equal partners around a shared agenda, has the potential to bring new life to both local communities and local congregations.</p> <p>The Priority Areas Committee has a particular responsibility for supporting the economically poorest 5% of parishes in Scotland. The Committee is aware, however, that the reality of poverty is widespread and is to be found in all parts of the country. Over this next year the Committee will explore how the Church might extend its reach to support churches which are not on the Priority Areas List but are seeking to address the causes and effects of poverty in their local communities.</p>	
3.2	<p>Chance to Thrive</p> <p>As a 'whole church' approach to 'whole community' thriving, <i>Chance to Thrive</i> has made a significant difference in the life of the Churches involved in it. The programme offers a supportive accompaniment process to churches seeking: to engage with the local community; and, in addition, to make their buildings, facilities and grounds 'fit for purpose' and available to it as well. As such, <i>Chance to Thrive</i> offers mentoring, enabling, peer networking and co-ordinating support to congregations. The high degree of personalised and localised support remains a strong distinctive of the programme and <i>Chance to Thrive</i> would wish to acknowledge gratefully the work of the volunteer mentors and enablers.</p> <p>As the second phase of <i>Chance to Thrive</i> begins, seven of the original congregations are staying in the programme to avail themselves of the support. Following application, a 'reflective discernment' with a number of churches has begun which may bring up to another six into the programme.</p>	

	Task	Progress/Update
	<p>While there is much still to be done, the contribution of <i>Chance to Thrive</i> in supporting congregations and community thriving was recognised in the report which was completed by the external evaluators in December 2015. At the end of the report's recommendations, it concludes: <i>Communities and local agencies have learned about the contribution an active energetic church can make to their ability to thrive; churches and congregations have learned that communities have much to teach them about living their faith in the world.</i></p>	
3.3	<p>Faith in Community Scotland: <i>Faith in Community Scotland</i> works closely with the Priority Areas Committee, as well as with Churches in other denominations and faith communities, in its vision that Scotland's poorest communities should flourish. At the heart of its work is the belief that the voices of people with lived experience of poverty and injustice must be heard – and their ideas implemented - if our communities and society are to become fairer and better places in which to live.</p> <p>It does this by supporting the work of the <i>Poverty Truth Commission</i> as well as by providing a wide range of training, advice, funding and support for local faith groups through a small grants scheme and community development teams based in Glasgow and Dundee. It also works closely with local faith and community groups through the <i>Faith in Throughcare</i> initiative to support people leaving prison and returning to live in some of Scotland's poorest communities. In recent years the FiCS has been active in supporting local initiatives which challenge sectarianism and promote greater understanding and co-operation between faith groups.</p> <p>For more information, please visit: www.faithincommunityscotland.org.</p>	
3.4	<p>theGKexperience: <i>theGKexperience</i> works in partnership with the Committee to support young people in the most disadvantaged parishes in Scotland to grow in confidence, resilience and life skills. It delivers a programme of approximately 14 outdoor residential community experiences, coupled with supporting and developing relational youth work in the Parish setting. This includes weekly activities and providing mentoring and support in a bespoke fashion for the most vulnerable young people as identified by local youth workers and ministers. It also runs an intensive and award winning Young Leaders training programme, 'The Young Team', for young people from within such communities and beyond. Currently GK is working regularly with at least 100 young people from 12 <i>Priority Area</i> Parishes.</p>	
3.5	<p>WEvolution: WEvolution's Self-Reliant Group (SRG) approach is taking root in the communities of Glasgow, Inverclyde, Paisley and Dundee. The SRG approach nurtures an environment wherein people, especially women, are enabled to come together to help each other, save small amounts of money, learn together and create products or services bringing hope and value to their lives, and in the long term, to their families and local communities. Group members collectively strive towards improving their confidence, reduce their sense of isolation and grow their aspirations to take more control of their lives. As Trishy Gannon from the Rainbow Creations SRG says, "<i>WEvolution and the SRGs was a way to gain friends, maybe get out a bit more, be more social and happy, but it has ended up being so much more than that. We have all grown in confidence, gained friends</i></p>	

	Task	Progress/Update
	<i>for life and new support networks for the future. Our families have benefited from having mums/wives who are happier, more fulfilled. Our children are learning how important it is to make your own way in life through seeing their mums producing and selling their own items."</i> There are currently 22 SRGs with over 125 women and men involved in the movement. For more information, visit: www.wevolution.org.uk .	

	Task	Progress/Update
4	Education & Support	
4.1	Vocations, Recruitment and the Decade for Ministry.	There are now 9 Vocations Champions working across various Presbyteries from England to Inverness. Those who have taken up this challenge have been resourced by in-house training and opportunities to meet and share good practice. The Council remains grateful for their willing service in this role and encourages other Presbyteries to work cooperatively in appointing further Champions. See further on Vocations under the report on <i>Tomorrow's Calling</i> (see above, section 2.1)
4.2	Enquiry & Assessment Statistics	The annual statistics for the Enquiry and Assessment process can be found below (section 4.2). As ever, the Council expresses its gratitude to the many Assessors and Directors who give willingly of their time and expertise to serve the ministries of the Church through the Assessment process.
4.3	Ordained Local Ministry to Full-time ministry transfer processes.	Following changes to the Act on Ordained Local Ministry (Act IX 2011) at last year's General Assembly, further changes are proposed better to recognise the assessment that has already taken place and to ensure that those who have been assessed at a National Assessment Conference for a ministry of Word and Sacrament should, if seeking to transfer to full-time ministry, undergo a simplified assessment process that involves the Presbytery and the Church's National Assessors. Proposed changes to the Act will be presented in amendments to Act IX 2011 to be published in the Supplementary Report.
4.4	Assessment of Deacons and candidates in training for the Diaconate seeking to transfer to full-time ministry of Word and Sacrament.	In recent times a number of candidates for the Diaconate have sought to transfer to training for the full-time ministry of Word and Sacrament. In addition, a number of serving Deacons have also felt a call to Word and Sacrament. In order to clarify the processes for such transfers, changes to the Consolidating Act on Deacons (Act VIII 2010) will be presented in revised legislation to be published

	Task	Progress/Update
		in the Supplementary Report. The opportunity will also be taken to clarify some further provisions relating to Diaconal service in the revisions to the Act.
4.5	Establish consistent appeal processes for handling cases relating to candidates in training for full-time Ministry of Word and Sacrament (Act X 2004) and Ordained Local Ministry (Act IX 2011).	Over the past year the Council has had occasion to deal with appeals against decisions made by it involving cases of candidates for the Ministry of Word and Sacrament (both under Act X 2004 on the Selection and Training of Candidates for the Full-Time Ministry of Word and Sacrament and under Act IX 2011 on the Ordained Local Ministry). Some issues were identified and the Council will seek a revision to the Acts to ensure proper consistency and clarity for all those involved in appeal processes. Proposed changes to both of these Acts will be presented in a Supplementary Report.
4.6	Statistics on Candidates in Training	The annual statistics for Candidates in Training can be found below (<i>section 4.6</i>)
4.7	<p>Admissions and Re-admissions</p> <p>The Council has continued to review the processes for Admission and readmission of ministers to the Church of Scotland ministry. A report on matters addressed in the past here can be found below (<i>section 4.7</i>)</p> <p>In the past year, Certificates of Eligibility have been issued to the following ministers:</p> <p>Rev Dr Iain Barclay Presbyterian Church of Australia Rev Kevin de Beer Methodist Church of Southern Africa Rev Owen Derrick Lutheran Congregations in Mission for Christ (USA) Rev Jeffrey Martin Evangelical Lutheran Church in America Rev Dr Easter Smart Presbyterian Church USA Rev Brian Smith Methodist Church of Southern Africa Rev Michael Taylor Uniting Presbyterian Church in Southern Africa Rev Ruth Unsworth Readmission</p> <p>Conditional Certificate for appointment made in terms of s.19 (4) of Act VIII 2003 (as amended)</p> <p>Rev Malcolm Muir Congregational Federation</p>	

	Task	Progress/Update
4.8	Instruct the Council to continue its work on resilience in ministry and encourage Ministers and Deacons to participate in the ongoing research.	The resilience research project is progressing and the Council hopes for a high level of participation from Ministers and Deacons over the next couple of years in order to achieve the best possible outcome from the research.
4.9	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.	Contact has been made this year between Ministries Council and Mission and Discipleship Council's Church Art and Architecture Committee and fruitful discussions held with Faith in Older People with a view to providing joint training opportunities in churches and on-line for those committed to being Dementia Friendly Churches.
4.10	<p>Place for Hope</p> <p>Since becoming an independent charitable organisation in April 2015, Place for Hope has continued to embrace and realise the vision identified by Ministries Council in 2009 to be an ecumenical initiative equipping our churches and communities to address our differences healthily.</p> <p>The Trustees of Place for Hope reflect a breadth of expertise and faith traditions. Partnership working has been forged with other denominations, in particular Methodists, United Reformed Church, and Scottish Episcopal Church. Joint working takes place with peace making bodies, including the Iona Community and Corrymeela, with a range of collaborative projects alongside the Conforti Institute and Faith in Community Scotland engendering community dialogue. The pool of mediators / facilitators is growing, having embarked on a new training programme, partly funded by ACTS.</p> <p>At the heart of Place for Hope remains its commitment to the ministry of peacemaking and reconciliation, equipping our churches to navigate conflict and times of transition effectively. Specifically, one day workshops, entitled Growing through Conflict, have been developed for people in leadership roles, with the purpose of exploring conflict and its transformational potential.</p> <p>Details of these workshops and further information about the work of Place for Hope and how it supports our churches can be found on the web site www.placeforhope.org.uk</p>	

	Task	Progress/Update
4.11	<p>Internship in Christian Service and Pastoral Care</p>	<p>At last year's General Assembly the Ministries Council reported that Work Place Chaplaincy Scotland (WPCS – see <i>below section 5.9</i>) would operate an apprenticeship programme as part of the Council's strategy for the Decade of Ministry. This programme enables an experience of ministry in both parish and chaplaincy contexts. Three people have been recruited to the programme, which has been called: Internship in Christian Service and Pastoral Care. They are working in and around the Glasgow area and they meet on a weekly basis for prayer and reflection on their activity. An effective induction programme covered the range of WPCS training modules, as well as an immersion experience in three chaplaincy arenas: Local Government; Scottish Fire and Rescue Service; and Retail. Participants visited chaplains engaged in these fields in North Lanarkshire, Dundee, and Inverness. Each Intern has been paired with a workplace chaplain to pioneer chaplaincy in and around Glasgow.</p> <p>Interns are now enrolled on a COSCA (Counselling and Psychotherapy in Scotland) validated counselling course at the Tom Allan Centre in Glasgow. They participate in a personalised development programme, which may include a variety of activities, from managing a new community café in a church, to volunteering at a drop in centre for those in recovery from addiction, to participating in the Church of Scotland Discernment process, or offering pulpit supply.</p> <p>This first year of the Internship programme aims to get to know the participants' personalities and capabilities within the boundaries of Work Place Chaplaincy Scotland. The next phase will be to expose them to placements in different areas of Christian service in order to develop their personal skills and gain practical experience of different traditions and the breadth of service opportunities.</p>

4.2 Enquiry and Assessment Scheme Statistics: 2010 – 2015

	2011			2012			2013			2014			2015		
	M	F	Total	M	F	Total	M	F	Total	M	F	Total	M	F	Total
Applicants for Ministry (all types)	51	31	82	31	37	68	46	35	81	43	26	69	23	27	50
Entered Local Assessment	39	22	61	28	35	63	41	27	68	36	22	58	29	27	56
Chose to Withdraw (locally)	3	1	4	1	3	4	11	2	13	8	4	12	2	2	4
Completed Local Assessment	36	19	55	27	32	59	30	26	56	27	17	46	31	22	53
Readership (Applicants)	8	6	14	6	9	15	3	2	5	7	1	8	8	5	13
Readership Accepted	7	6	13	4	9	13	2	2	4	6	1	7	6	5	11
Attended Assessment Conference	21	17 ¹	38	15	20	35	21	21	42	19	19	38	27	16	43
Full-time Ministry (Applicants)	11	11	22	10	15	25	13	5	18	13	8	21	17	11	28
Full-time Ministry Accepted	6	6	12	7	9	16	9	2	11	9	5	14	14	7	21
Ordained Local Ministry (Applicants)	8	4	12	5	5	10	8	14	22	6	10	16	9	5	14
Ordained Local Ministry Accepted	3	3	6	2	2	4	1	6	7	4	6	10	5	4	9
Deacons (Applicants)	2	2	4	0	0	0	0	2	2	0	1	1	1	0	1
Deacons Accepted	2	2	4	0	0	0	0	2	2	0	1	1	1	0	1
First Time Applicants	16	14	30	13	16	29	16	17	33	33	17	50	27	16	43
Accepted	7	10	17	7	8	15	6	7	13	13	9	21	20	10	30
Returning Applicants	5	3	8	2	4	6	5	3	8	3	5	8	0	2	2
Accepted	4	1	5	2	3	5	4	3	7	0	4	4	0	1	1

Since the Discernment Process was introduced in 2013, and as a result of removing deadlines for applications, the Statistics above do not entirely correspond from year to year.

M = male F = female

¹ 2 Applicants came straight to an Assessment Conference without having done a period of enquiry and assessment

4.6 Statistics on Candidates in Training

	2013–2014				2014–2015				2015–2016			
Full-time Candidates studying theology at University (across all years of study)												
Glasgow	13				14				10			
Edinburgh	16				14				12			
Aberdeen	2				1				5			
St Andrews	0				2				3			
HTC, Dingwall	8				8				6			
Number of OLM candidates in Training	13 + 1 reader transfers				10				12			
Number of Readers in Training	16				24				27			
Number of Readers Set Apart	16 + 4 transfers				6				4			
Candidates beginning their formation process												
Full-time Word & Sacrament	12				15				16			
OLM	5				7				7			
Diaconate	1				1				1			
Courses being followed by new full-time Candidates												
Studying for undergraduate theology degree	9				10				10			
Studying for 2 years on a post-graduate programme	3				5				3			
Tailored academic requirements	1				1				3			
Number of probationers completing training												
Full-time	24				15				14			
OLM	3 + 17 reader transfers				19 + 2 reader transfers				4			
Diaconate	1				2				1			
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	0	0	0	0	1	0	NA	NA	3	0	N/A	N/A
First Year	9	5	1	4	8	6	2	5	10	6	3	4
Second Year	8	10	3	2	5	5	0	2	7	6	2	3
Third Year	4	3	2	1	9	7	1	0	3	3	0	0

4.7 Review of the Admissions and Readmissions Guidance and Placement Arrangements

4.7.1 The substance of this review was contained in the Council’s report to the General Assembly 2015 and revised procedures have been introduced to ensure that a comprehensive preparation and enculturation programme has been established. As part of this process the Guidelines on Admissions and Readmissions issued to enquirers and applicants have been amended to provide more information and a clearer step by step flowchart of the various procedures.

4.7.2 Specific and detailed information will also be added to the Guidelines for Interim Moderators concerning the admission of ministers who are nationals of countries outside the European Economic Area (EEA) and Switzerland who require to obtain a Visa from the Home Office prior to working in the United Kingdom. The visa application process can be intimidating for the uninitiated but is largely a lengthy bureaucratic procedure which requires considerable time and diligence to complete successfully.

4.7.3 At the time of writing, the cost to an individual of obtaining a visa together with payment of the health surcharge for a period of 3 years is approximately £1200. At the end of the 3 year period the minister must apply

to extend his or her visa for a further period of 2 years at a cost of just under £1000. These charges also apply to their dependents (spouse or partner and children). At the end of this 5 year period, if the minister wants to continue working in the Church of Scotland, he or she must apply for Settlement in the United Kingdom at a cost of £1500 per person. Thereafter, there is the option to apply for British Citizenship, which attracts a fee of £1005 per person. It should be noted that these are the present level of fees which are subject to annual review by the Home Office. The application of substantial increases in fees has been a feature of these reviews.

4.7.4 These costs should be considered by Nominating Committees which are contemplating any application from a minister from outside the EEA and Switzerland. It is recommended that they identify as soon as possible whether or not an applicant is aware of these costs and whether he or she has the personal resources to fund them. The Council is not in a position routinely to meet these technical charges, though it may offer some assistance in the case of serious financial hardship.

4.7.5 The Ministries Council is pleased to offer advice as required to Interim Moderators, Nominating Committees, and Presbyteries.

	Task	Progress / Update
5	PARTNERSHIP DEVELOPMENT	
5.1	<p>Revision of the Vacancy Procedure Act (Act VIII, 2003) The Report of the Special Commission on Tenure (GA 2014) recommended 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 aimed at ensuring some consistency of approach. The Ministries Council was instructed to carry out this review in partnership with the Legal Questions Committee. A report on this and accompanying amendments to the Act can be found in the Report of the Legal Questions Committee.</p>	

5.2	Interim and Transition Ministry	An update on Interim and Transition Ministry matters can be found below. (<i>section 5.2</i>)
5.3	Evangelists	<p>The Ministries Council has worked closely with the Mission and Discipleship Council, in taking the <i>Going for Growth</i> programme around Scotland over the last two years. This encourages Presbyteries and congregations to look at new ways of engaging with those who have no contact with Church of Scotland congregations. The work is described in the report of the Joint Emerging Church Group.</p> <p>The Council also points to work delivered by the Go For It fund, two strands of which – (i) its training programme; and (ii) the grant programme – are relevant in relation to creative ways of releasing evangelists. Further information about these can be found on the Church website at: http://www.churchofscotland.org.uk/__data/assets/pdf_file/0020/30764/go_for_it_learning_and_training_1.1.16.pdf.</p> <p>Go For It requires projects to satisfy two out of five criteria before awarding grants. One of these is about nurturing Christian faith, while another relates to developing new ecclesial/Christian communities. The Directory of Go For It Projects highlights Projects which satisfy these criteria, and this can be found at: http://www.churchofscotland.org.uk/__data/assets/pdf_file/0004/29965/go_for_it_directory_28.10.15.pdf.</p> <p>The Council would also like to draw attention to the programme of events offered by the Mission and Discipleship Council, particularly the <i>Going for Growth Summer School</i>, details of which can be found at: https://www.resourcingmission.org.uk/events/going-growth-summer-school-2016-0.</p>
5.4	Presbytery Planning	An update on Presbytery Planning matters can be found below. (<i>section 5.4</i>)
5.5	Presbytery Staffing Fund	The Council has been assessing the Presbytery Staffing Fund pilot project. A short report on this can be found below at Section 5.5. The Council is grateful to all those who have contributed to the thinking around this project and notes that most of the benefits of the Fund can be continued if the proposals for revision of the regulations on Ministries & Mission Contributions (presented in the Report of the Council of Assembly) are adopted by the Assembly.
5.6	International Partnerships	Rev Tabeaa Bader and Rev Magdaléna Trgalová are ministers from the Evangelical Church in Bavaria and the Evangelical Church of Czech Brethren (ECCB) respectively, who have been ministering in parishes of the Church of Scotland for a short period, before returning to their home countries to resume ministry. Tabeaa has ministered in Fort Augustus (Presbytery of Lochaber) and Magdaléna in Stromness (Presbytery of Orkney). These have been positive experiences for both ministers and congregations, and the Council hopes to continue these with the ECCB and other partners in the future.

5.7	Go For It Fund	An update on the work of the Go For It Fund can be found below. <i>(section 5.7)</i>
5.8	<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 Church. 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.</p> <p>Chaplaincy remains rooted in 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. During 2015, the Forum launched a new Chaplaincy E-newsletter with editions being published biannually in Spring and Autumn. This introduced the Forum to around 200 chaplains and contained stories from the different sectors within Chaplaincy and also Ministry amongst Deaf People which provides services on a similar model.</p> <p>The Forum met three times during 2015 with one meeting being held in HM Prison Shotts and another in the Queen Elizabeth University Hospital, Glasgow. These were opportunities to hear directly from chaplains about their work and to offer support and encouragement to them. Chaplains in both these institutions are getting used to working in completely new buildings and these environments bring their own logistical challenges. Both teams of chaplains were in good heart and spoke warmly of their encounters with the people they meet and the satisfaction they gained from helping them at times of critical need.</p> <p>The down turn in the UK Offshore Oil & Gas industry has brought particularly acute pressures to bear on those who serve in this crucial sector of the UK economy. There have been over 65,000 redundancies during 2015 and whilst the UK Oil & Gas Chaplaincy Team, led by the Rev Gordon Craig, cannot be expected to deal with all the personal and social problems that such a high number of job losses bring, their availability and input has been and remains hugely appreciated. The funding of this service has been maintained by Oil and Gas UK which continues to recognise the vital contribution of a committed and dedicated chaplaincy team.</p>	
5.9	<p>Work Place Chaplaincy Scotland (WPCS)</p> <p>Work Place Chaplaincy Scotland (WPCS) continues to develop and mature. Its Chief Executive, Rev Iain McFadzean, reports a considerable increase in engagement by congregations and other partners, particularly from the sphere of local government. A growing number of councils are approaching WPCS to supply training, seminars, and workshops on welfare issues. In each of its three operating regions, a growing number of volunteers works alongside full-time organisers and chaplains, listening and caring in confidence.</p> <p>Recruitment of full time chaplains continues, with one full-time chaplain moving on to new pastures, and the retirement of one other full time chaplain. Equally, more volunteers are presenting for service and training as workplace chaplains and the robust training programme referred to above continues.</p>	

	<p>A recent particular highlight was the listening session offered, centred around two sofas and a coffee table, in the Wellgate Shopping Centre in Dundee, which was so successful that the Centre Management has asked for it to be repeated on a monthly basis.</p> <p>Key developments for the year ahead include the development of an externally validated certificate in Chaplaincy Practice and Theory. It is hoped that this module will begin in the latter part of 2016, and that it will pave the way for a diploma or degree level qualification in Chaplaincy.</p> <p>WPCS also runs regular information days on its work, with one due to take place on June 2, 2016 in Dundee. Further information is available on the website at: http://www.wpcscotland.co.uk.</p>	
5.10	<p>Diaconate Council</p> <p>The Diaconate Council supports the work of Church of Scotland Deacons, offering a network of friendship and encouragement for both those currently in active service and those who have retired. It met for its residential conference in Dundee in June 2015 and in Rosyth for its January 2016 day conference. Representatives of the Diaconate also attended the Diaconia Region Africa-Europe (DRAE) meeting in Bergen, Norway, at the beginning of July 2015. The DRAE regional meetings will take place in Scotland in 2019 and preparations are already underway for that event.</p> <p>The Diaconate Council is itself supported and resourced by the Ministries Council, its President being a member of the Ministries Council by virtue of office. It is also grateful to the World Mission Council for its support which last year enabled two Zambian Deacons, Wamuwi Namatama and Grace Chimundu, to participate in the June residential conference and to experience something of the life and work of the Diaconate, including visits to projects in Glasgow and Edinburgh. It is hoped to deepen this relationship by entering into a more formal partnership.</p> <p>In 2015, one candidate was accepted into training for the Diaconate, with Gordon Pennykid completing training and being ordained Deacon to work in Livingston Old Parish Church. The Council hopes to commence work together with the Ministries Council in the coming year on outlining a vision for the Diaconate in the 21st Century.</p> <p>The 3-year term undertaken as President of Diaconate Council by Pat Munro DCS comes to a close in June 2016 and the Council expresses its deep appreciation of her leadership. It also welcomes the appointment of Marion Stewart DCS, Deacon at Skene Parish Church (Presbytery of Gordon) as President-elect.</p>	
5.11	<p>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</p>	<p>The Council seeks wherever possible to work collaboratively. Different aspects of its work allow a wider engagement by congregations in the process of change. The Council's report, along with those of the Panel on Review and Reform and the Mission and Discipleship Council, sets out a range of channels through which the national Church bodies engage with congregations in preparing them for the changes which the Decade of</p>

	<p>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.</p>	<p>Ministry will bring. Examples include the <i>Path of Renewal</i> project (section 2.15); the <i>Going for Growth</i> initiative (section 5.3); the work of the <i>Go For It</i> fund (section 5.7).</p> <p>The Council continues to deploy Interim Ministers, an Interim Deacon, and Transition Ministers around the country, in specific congregations, to support congregations through times of change (section 5.2). In recent years members of the Interim Ministries Team have also been involved with consultancy work in relation to individual congregations. The Council also continues to support the work of <i>Place for Hope</i>, more information on which can be found at: http://www.placeforhope.org.uk/ and above in section 4.10.</p>
--	--	--

5.2 Interim and Transition Ministry

5.2.1 The past year has seen some changes in the Interim Ministries team with the retirement of Revs Iain Goring and Alan Ward and the move of Rev Dr Gordon McCracken to the role of Presbytery Clerk in Hamilton. We are pleased to have recruited Rev David Denniston to serve in the Central Region.

5.2.2 The Council has now moved to a completely regionalised structure for Interim Ministry. Any Interim Minister can be asked to work outside their region as need arises, so the Council still welcomes applications from the 15 Presbyteries who are not in a specific region.

5.2.3 An evaluation process is currently being developed for the end of Interim Ministry placements. While in the past congregations often had a sole nominee by the time the Interim Minister moved on, it is now increasingly the case that a congregation moves into a vacancy at the end of an Interim Ministry placement. It is therefore very important that the good work done by the Interim Minister and the congregation is not allowed to unravel. The role of Presbytery in continuing to support the congregation beyond the end of a placement is of vital importance. The evaluation process is currently being piloted. This will ensure that areas requiring ongoing development and support are identified, highlighted and

agreed. This will enable a momentum to be maintained by Presbytery.

5.2.4 As regards Transition Ministry, the Council has approved requests for three more Transition Ministers, one in Glasgow Presbytery and two in Edinburgh. This means that, when the appointments are made, the Transition Ministry team will be at full complement (six).

5.2.5 The Ministries Council reviews the numbers of Interim and Transition Ministers on a yearly basis. Further information, including an application form, can be found in the Interim Ministries Handbook on the website.

5.4 Presbytery Planning

5.4.1 The Presbytery Planning Task Group is tasked with various matters relating to Presbytery Planning including vacancies, bases of readjustment and reviews of plans. A total of nineteen plans were submitted for annual review and the Task Group acknowledges the significant contribution of time and effort made by these Presbyteries. It is disappointing to note that twenty five Presbyteries did not complete an annual review of their plan during 2015.

5.4.2 2012 was the year in which all Presbytery plans were due to have been formulated and submitted. The Task Group is anticipating that during 2017 all Presbyteries

will fulfil their responsibilities to reviews their plans and submit them to the Task Group for the required concurrence.

5.4.3 The Task Group is available for consultation to offer advice on planning matters and is pleased to have met with representatives from six Presbyteries in the last 12 months. A full table of adjustments is available on the Church of Scotland website.

5.4.4 The classification of buildings remains a challenging issue for the whole church. The Council is acutely aware of the pain and emotion that can arise when it is mooted that a particular building is no longer necessary. It feels strongly, however, that simply postponing decisions only serves to divert energy and resources away from the Church's mission into the "black hole" that many of our large, high maintenance buildings have become. Recognising this, an invitation is being extended to the General Trustees to be represented directly on the Presbytery Planning Task Group.

5.4.5 In April 2001 there were 1,260 charges in the Church of Scotland. At the outset of the current round of Presbytery Planning, in January 2012, there were 1104 charges and at the time of going to print, there are 1030 charges. It is envisaged that when current plans are fully realised, there will be 933 charges. Vacancies, on the whole, are taking increasingly longer to fill, with the longest standing vacancy in Scotland currently being fourteen years. This report (*section 1 above*) recognises the age profile of ministers and the falling numbers. It also points to some possible ways forward, which might call for a different kind of approach to Presbytery Planning. The Council recognises that there is no appetite in the wider Church for an exercise where the number of charges should be further reduced by traditional methods of adjustment to match the number of ministers available.

5.4.6 The Council was also instructed by the General Assembly of 2015 to review the reasons why Presbytery Planning decisions come to appeal. There are currently twenty appeals pending in relation to planning decisions,

some of which will only fall to be heard when ministers demit or are translated. The Council will report to next year's General Assembly on this matter.

5.4.7 Given that assumptions underlying ministries numbers, which informed the current planning cycle, have proven to be over-optimistic, and that we are at the stage when the first plans to be submitted in 2011 are due for concurrence at the five year point, the Ministries Council has established a working group with the following remit:

- to reflect on the principles and assumptions underlying the current planning cycle;
- to explore the extent to which these principles and assumptions are still relevant, given retirement profiles for ministers and the changing pattern of vocations;
- to respond to last year's deliverance on presbytery planning appeals;
- to offer proposals for a way forward which reflects current realities on ministries provision;

5.4.8 A report on these matters will be brought to the General Assembly of 2017.

5.5 Presbytery Staffing Fund

5.5.1 The Council has taken soundings over recent months with the five Presbyteries involved in the pilot Presbytery Staffing Fund (PSF) – Ayr; Edinburgh; Hamilton; Glasgow; Lothian. Experiences have been varied in terms of the effectiveness of the project. The PSF aimed to provide funding for additional posts within Presbyteries, outside of the provisions of the Parish Ministries Fund, without congregations incurring increased Ministries and Mission Contributions. The idea was that congregations which satisfied certain conditions would voluntarily make contributions to a PSF and that any additional income raised for this purpose would not be subject to M&M assessment. It was hoped in this way that Presbyteries would be able to build up a pot of money which congregations would then apply to access in support of innovative mission projects.

5.5.2 Presbyteries were allowed to put part of the (initially) 3% discretionary allowance annually allocated to them into their PSF – this has latterly grown to 5%, for medium to large Presbyteries a not insignificant sum of money. In all but the Presbyteries of Lothian and Edinburgh, however, putting in even a larger portion of the 5% has not attracted further contributions from congregations. This means that effectively the 4 Presbyteries who have employed people through the PSF could continue to do so without the PSF if the proposed revisions of M&M regulations are accepted.

5.5.3 The Presbytery of Lothian has been creative with its use of the PSF and has garnered contributions – in the main relatively small – from a number of congregations. In one case, it did receive a much larger contribution, which would mean a relief on M&M to that congregation of more than £1,500. While the Council would applaud the efforts made by Lothian to make the PSF work in this way, the changes to M&M regulations proposed would allow most of the benefits of the PSF to be retained without the ongoing administration required for the PSF.

5.5.4 The Council therefore proposes that the PSF project be wound down to its conclusion at the end of 2018 and that suitable arrangements be put in place to fund any posts still existing at that point. The Council is willing to assist in any way it can with any employment issues arising out of the changes to be made before the scheme formally ends.

5.7 Go For It: Funding Change in Church and Community

5.7.1 Go For It is the grant making fund within the Ministries Council. Its 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. This is joyful work to see in operation.

5.7.2 The Fund's 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.

5.7.3 Go For It funds projects that meet at least two of 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

5.7.4 Evaluating the Work: After 3 full years of operation, the Council carried out the General Assembly instruction (2012) to conduct an external evaluation of the work. Blake Stevenson, a respected consultancy firm, was commissioned to undertake this and reported in September 2015. The report highly praised the work of the fund and validated what had been achieved:

- *"Go For It is a well-managed and administered fund and provides a model for other funds management within the Church of Scotland.*
- *There is clear impact on congregations who are finding new ways to be church and are being revitalised.*
- *Go For It needs to be further recognised by Councils within the Church, so that the most is made of its potential to support the strategic direction within three of the Councils and the Church as a whole.*
- *Go For It is achieving good geographical spread, across the full range of criteria and project types.*
- *Outcomes and quoted evidence gathered from case studies really demonstrate the impact and effectiveness of funded projects."*

5.7.5 At 1st January 2016:

- **80%** of **Go For It** projects are working to nurture Christian faith within and beyond the Church.
- **39%** of projects are working to develop new ecclesial/Christian communities.
- **60%** of projects are working to tackle poverty or social injustice.

The Executive Summary and full Evaluation Report are available on the Go For It website: www.churchofscotland.org.uk/serve/go_for_it

5.7.6 Self-Evaluation: self-evaluation has been built-in from the fund's inception. One of the earliest indicators of success in the fund, in other words how it would be known if the Fund was achieving its intended outcomes, was *"increased pressure on the Go For It budget"* (Evaluation Framework 2012-2015). From 1st September 2012 to the 1st January 2016, 33 Small Grant rounds, and 7 Main Grant rounds have been run:

Main Grant	Requested	Awarded	No. Appl.	No. Awarded
Round 1 November 2012	£624,949	£326,000	17	12
Round 2 April 2013	£952,111	£454,000	23	14
Round 3 November 2013	£860,785	£414,475	25	13
Round 4 April 2014	£919,203	£495,041	23	14
Round 5 November 2014	£668,025	£488,150	23	17
Round 6 April 2015	£1,445,769	£599,939	34	15
Round 7 November 2015	£1,300,298	£504,415	31	12
Main Grant Totals	£6,771,140	£3,282,020	176	97
Small and Main Grant Totals		£3,504,100		174

5.7.7 At 1st January 2016, Go For It is funding 123 projects across 32 Presbyteries that employ over 180 staff; utilize the skills of 1600 volunteers; and reach out to over 25,000 beneficiaries. Imagine what this means for the work of mission round this country! These congregations are engaging in really creative mission through the support of **Go For It**.

5.7.8 Accountability: From the start Go For It established systems to ensure accountability because it is important that trust is built:

- **Financial:** transparent, robust processes are in place which allow monies to be tracked and ensure a clear audit trail;
- **Application:** these processes are embedded, consistent and open and are designed to ensure equality of approach;
- **Reporting:** the processes here allow tracking how project money is being used and allow monitoring and evaluation of the progress of projects;
- **Monitoring and evaluation:** Go For It has developed its own evaluation framework which captures

evidence against outcomes – growing the ability to show the impact of the fund;

- **HR and Project Management:** clear work objectives are linked to work plans with targets and milestones which are reviewed in an agreed cycle;
- **Quality:** the Fund has developed service level targets which are constantly monitored.

5.7.9 Go For It aims to keep core costs of administering the fund to 10%, which is an “industry standard” in good practice in grant making. Last year (2015) it achieved a figure of 7.8%. The remainder goes directly to projects allocated through grants, with a small figure of less than £12,000 used to deliver a high quality programme of learning events to support projects to achieve sustainability.

5.7.10 Learning and Training: From the evaluation work, Go For It identified at an early stage that there was a need to “upskill” projects and potential applicants and to this end a yearly programme of learning events was developed; workshops, conferences and seminars. Go For It is delighted to offer this programme to enable projects to achieve greater growth:

- In 2015, 28 events attracted over 500 participants

- Workshops support projects to develop their work and cover all five areas covered by the criteria.
- Evaluation showed that the Fund consistently met the needs of the participants, scoring 95% and over in meeting outcomes - this work will continue to expand.

5.7.11 Transparency: the website is constantly updated with facts and figures about **Go For It** and the Fund publishes a wide range of resources designed to support the development of ministry, congregations and projects. This includes a full directory of all the projects supported, with their website addresses and an indication of which **Go For It** criteria they are intentional about working towards. Come and be inspired at www.churchofscotland.org.uk/serve/go_for_it

5.7.12 Next steps: In 2016 Go For It aims to work to the same high standards, reaching out to even more Presbyteries and encouraging new initiatives in response to locally identified needs; building on the strengths of people in congregations and communities. The Fund will continue to build new partnerships with other parts of the church and key external agencies, who will work together to support the development of projects working across the 5 criteria.

6	FINANCE	Progress / Update
6.1	<p>New Payroll and HR System After many years of effort towards the replacement of an ageing payroll system serving the ministries of the Church (and among others, employees of the Central Services Committee), the Council is glad to report that a joint project with the Council of Assembly is leading to the installation of new software and management systems. This will greatly improve the quality of data which is stored. The Ministries Council has been both a major participant in the project and contributor towards the costs of research and installation. It is projected that the new system will be installed before the end of 2016.</p>	
6.2	<p>The Council of Assembly approved the Ministries Council’s recommendation for a 1% increase in stipends and salaries across the board. This is reflected in the revised scales below. (<i>Section 6.2</i>)</p>	

6.2 Allowances and Expenses Rates for 2016 Stipend Scale (+Associate Ministers) 2016

Point 1	£26,380
Point 2	£28,106
Point 3	£29,831
Point 4	£31,557
Point 5	£32,419

Ministries Development Staff Scales 2016 MDS General Scale Team Leader Scale

Point 1	£24,026	Point 1	£29,250
Point 2	£24,811	Point 2	£29,903
Point 3	£25,593	Point 3	£30,555
Point 4	£26,377	Point 4	£31,208
Point 5	£27,160	Point 5	£31,861

Deacon Scale (*Genuine Occupational Requirement*)

Point 1	£25,593
Point 2	£26,377
Point 3	£27,160
Point 4	£27,945
Point 5	£28,727

Island Allowance

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

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

Travel Expenses 2016

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 £30,001 and £60,000 application may be made to the Ministries Council

for assistance in meeting these costs. This assistance may take the form of a grant or loan or a combination of both.

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

Funerals

Where a congregation calls upon the services of a minister not already in receipt of a stipend, or other suitably qualified person, to conduct a funeral, a fee of £55 may be paid *by the congregation*. On no account should such a fee be charged to the family of the deceased.

For the avoidance of doubt, *no fee* may be offered to or received by a serving Parish Minister for the conduct of a funeral service, whether in their own or another parish.

Vacancy Allowance

For 2016 the Vacancy Allowance remains at £910 per month and £980 for linked charges. This is sufficient to cover pulpit supply and two days per week pastoral cover at the rate of £315 per month for each day of pastoral cover per week should a vacant congregation choose to engage a locum. The Vacancy Allowance is deducted directly from each vacant charge's Ministries and Mission Allocation.

Guardianship Allowance

For 2016 the Guardianship Allowance remains at £595 per month. This is sufficient to cover pulpit supply and one day per week of pastoral cover.

Ministries Development Staff Equipment Costs

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

If a Charge has an average income base of less than £30,000 the Ministries Council will meet the full cost of any staff equipment expenses against receipts, in the form of

a grant of up to a maximum of £1,000. Where a Charge's average income base is between £30,001 and £60,000 application may be made to the Ministries Council for a grant to assist in meeting these costs.

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

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

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

In the name of the Ministries Council

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

ADDENDUM

Rev Dr Martin C Scott

Martin Scott has served as the Ministries Council Secretary since 2005. His enormous energies as an educator, motivator, pastor, innovator and leader have been vital to the work of the Council and have been invaluable as the Council has worked both to support those in ministry and to reshape ministry for this changed age. Martin's gifts are many and varied. He is someone who is passionate about the Church's ministry, whilst also maintaining an encyclopaedic knowledge of the many aspects of the Council's work. Staff, Council members and many, many individuals who carry out the ministry of the Church have

appreciated his friendship, integrity, counsel and support - often in very difficult times. His accompanying of worship has been greatly appreciated at Council meetings. Martin will be greatly missed in the day-to-day work of Ministries Council which sends him off to his new role with the Council of Assembly with its best wishes and prayers.

APPENDIX 1

REGULATIONS AMENDING THE REGULATIONS FOR REMUNERATION AND REIMBURSEMENT OF PARISH MINISTERS (REGULATIONS I 2015) *Edinburgh, [] May 2016, Session []*

The General Assembly hereby enact and ordain that the Regulations for the Remuneration and Reimbursement of Parish Ministers (Regulations I 2015), shall be amended by the inclusion of the words printed below in bold italic script, as follows:

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, ***whether they hold office on a full-time or part-time basis.***

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.

Part-time Parish Ministers shall be entitled to a stipend calculated pro rata according to the percentage of post in the Presbytery Plan (eg 50%), using the rates published annually on the National Stipend Scale.

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, ***or in the case of part-time Parish Ministers, pro rata according to the percentage of post in the Presbytery Plan (eg 50%).***
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. ***Where an essential car user allowance is paid, this shall be at the same rate for both full-time and part-time postholders.***

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. ***Part-time working does not alter the status of the Parish Minister as Office Holder.***
- 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.
- ***Her Majesty's Revenue and Custom rules for exemption from tax of living accommodation apply equally to part-time ministry as to full-time where:***
 - *The living accommodation provided is necessary for the proper performance of the duties of the post;*
 - *It is the type of post where it is customary for living accommodation to be provided.*

- 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).
- ***All part-time Parish Ministers are expected to conduct Sunday services as part of the duties of their Office in the same way as full-time Ministers. There is therefore no difference in the number of Sundays in any calendar year on which Pulpit Supply is to be paid (7 Sundays).***
- 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 CONGREGATIONS IN UNSATISFACTORY STATE ACT (ACT I 1988) *Edinburgh, [] May 2016, Session []*

The General Assembly hereby enact and ordain that the Congregations in Unsatisfactory State Act (Act I 1988), as amended, shall be further amended as follows:

1. *In section 3 delete the words "(a) Act VI 1984 anent Congregations in Changed Circumstances or (b)".*
2. *Amemd the existing section 17 by deleting the words:*

"in the same way as provided in section 9 of 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."

and substituting the following:

"as provided in section 18 of this Act."

3. *Insert a new section 18 as follows:*
 18. *"When a minister's tenure has been terminated in terms of this Act he or she shall be entitled to receive, for the lesser of (i) a period of six months and (ii) until the minister begins another appointment:*
 - (a) *A maintenance allowance of equal to the amount of the prevailing stipend at point 1 of the scale at the date of payment; and*
 - (b) *The use and occupancy of a manse on the same terms as normally apply to a minister in a charge, or, in the event of no manse*

being available or of his or her choosing to live in his or her own house, an allowance appropriate to individual needs to be determined in consultation between the minister and the Ministries Council.

- (c) At the end of the six month period, if the minister is still unplaced, the whole situation shall be reviewed by the Presbytery in consultation with him or her and with the Ministries Council."

and re-number the remaining sections accordingly.

4. Consequential amendments

- (1) *Act VI 1984 shall be repealed.*
 (2) *In section 3 of the Vacancy Procedure Act (Act VIII 2003) delete section (f) as follows: "(f) the*

termination of the tenure of the minister of the charge in terms of Act VI 1984."

- (3) *In the Schedule to the Alternative Dispute Resolution Processes Act (Act VI 2014), delete the reference to the Congregations in Changed Circumstances Act (Act VI 1984).*
 (4) *In section 3(9)(d) of the Ministers and Deacons in Civil Partnerships Act (Act I, 2015), delete the words "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 and substitute the words "section 18 of the Congregations in Unsatisfactory State Act (Act I 1988)".*