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The Council of Assembly has the privilege of presenting its report to the General Assembly on the opening day. It seems appropriate to use this opportunity to note and celebrate the real progress that has been made by Councils and Committees in dealing with the many problems that faced them this time last year. Conveners will present their own reports throughout this week and the Council of Assembly is confident that something of the energy, imagination and commitment of Council and Committee members will become apparent to the General Assembly. Financial problems have been faced and solutions implemented; a new senior management team is providing improved leadership, support and direction to staff groups; a framework for strategic communications will help the Church to convey authentic, clear and consistent messages about our mission; and there is a new and encouraging collaborative approach to strategy development. The Council believes that the many positive developments of the last year have shown that the Church of Scotland continues to be a place for hope and prays that faith in Jesus Christ and love for all our neighbours will continue to characterise the Church’s mission and service.

2. Governance
2.1 The Council’s Monitoring, Co-ordinating and Evaluating Role
2.1.1 The Council meets monthly except in January, May and July. Each meeting’s agenda includes reports from Councils and Committees which come within the monitoring, evaluating and co-ordinating remit of the
Council. Councils make substantial presentations twice a year, though the opportunity is provided at every meeting for bringing matters before the Council. More detailed scrutiny of budgets and requests for replacement or additional staffing are first undertaken by the Finance or Staffing Group as appropriate.

2.1.2 In a welcome development, the Council of Assembly is increasingly invited by other Councils and Committees to contribute to their projects at an early stage. The Council is formally represented, for example, on the Ministries Council Implementation Management Group and the World Mission Council's Designated Supervisory Group; less formally, the Council Secretary has been invited to attend and contribute to aspects of the work of the Panel on Review and Reform, Church and Society Council, Ministries Council, Mission and Discipleship Council, Social Care Council, World Mission Council and the Safeguarding Committee. Such involvement aids good communication and co-ordination and ensures that the Council can make efficient use of its time at its meetings. The Council of Assembly very much appreciates these invitations and pays tribute to the Conveners and members of all Councils and Committees for their commitment to cross-Council collaboration and effective communication. The Council believes that these measures are effective in enabling it to discharge its monitoring and co-ordinating responsibilities on behalf of the General Assembly.

2.1.3 A summary of the performance of Councils against their budgets for 2010 will be included in a Supplementary Report from the Council of Assembly to the General Assembly. That Supplementary Report will also include a draft budget for 2012. The Councils each account separately to the Assembly for their resource decisions and it is not appropriate for the Council of Assembly to comment in detail on their policies and priorities. However, the Council of Assembly wishes to place on record its appreciation for the careful and robust monitoring of expenditure displayed by Councils, Committees and Departments. The Council is aware that resources can only be properly allocated across Councils and Committees when there is an effective system of not simply monitoring but also evaluating performance. It is considering how best to introduce appropriate evaluation tools and models but has concluded that there needs to be clarity on the overall strategic objectives of the Unincorporated Councils and Committees before any such system can be effective. The Council has therefore established a small sub-group charged with producing a strategic framework which could be used to help identify priorities and to assist with the process of budgeting and resource allocation. This draft framework will be presented to the Assembly in the Supplementary Report. The document will be of use in monitoring and evaluating progress but, more importantly, the Council intends that it should inspire members, congregations, presbyteries and Councils and Committees in their mission and witness.

2.1.4 The Council of Assembly is encouraging Councils and Committees not merely to co-ordinate their activities but also to share services, where possible, in the interests of economy and efficiency. The Council noted with pleasure the decision by the Assembly in 2010 to set up a whole church safeguarding service and has welcomed the close co-operation between the Social Care Council and the Safeguarding Committee which led to the successful launch of the new service in late 2010. Agreement has been reached in principle between the Social Care Council and the Central Services Committee on the establishment of a single IT support service and discussions continue on sharing aspects of human resources, payroll and finance services.

2.2 Charity Trustees

2.2.1 The Council welcomed the appointment of its voting members as the charity trustees for the Unincorporated Councils and Committees of the General Assembly (The Church of Scotland, Scottish Charity No
SC011353) and asked its Governance Group to consider further the implications of that decision. It has now put in place a Code of Conduct for Voting Members of the Council of Assembly as Charity Trustees. This identifies the key principles as service, selflessness, integrity, accountability, stewardship and leadership. It includes robust guidance for the general conduct of trustees, for the payment of expenses and for the registration and declaration of interests. The Code also sets out the arrangements for investigating any alleged breaches of the standard of conduct that the Church expects of those in positions of such trust. The Council encouraged other Councils and Committees to adopt the Code formally for their own members, with appropriate adjustments in wording and points of detail.

2.2.2 The Council undertook a skills audit of the charity trustees and identified some minor gaps. The Nomination Committee used this information to assist in shortlisting candidates suitable as new trustees, in accordance with the process laid down by the General Assembly in 2010. The Council had two observers on the interview panel and can testify to the care and diligence with which the Committee undertook its search. It looks forward to welcoming the successful candidates if their nominations are approved by the Assembly in due course.

2.3 Attestation of Accounts
2.3.1 The Governance Group is charged with exercising the supervisory function required by the Church’s Designated Religious Charity status, using the mechanism of the Regulations for Presbytery Finance. The Church’s status as a DRC could be compromised by a failure of any of its component elements to meet OSCR requirements and this would have serious consequences including a significant loss of various tax reliefs. The Governance Group therefore takes this role seriously and has spent some time over the last twelve months ensuring that Councils, Committees, Presbyteries and congregations all comply with relevant legislation. It is disappointing that, once again, there are defaulting presbyteries and congregations.

2.3.2 After Presbytery Accounts have been approved by Presbyteries at the end of each financial year, they have to be submitted for attestation to the Stewardship and Finance Department, which then has to report to the General Assembly through the Council of Assembly. The department has attested the 2009 Accounts of 42 Presbyteries. At the time of completing this report the 2009 Accounts of the Presbytery of Inverness had not been submitted.

2.3.3 Presbyteries are required to attest the Accounts of congregations within their bounds and to report to the Stewardship and Finance Department that they have completed this attestation and give details of their findings. The analysis undertaken within the Stewardship and Finance Department indicated that the vast majority were found to be compliant with the Regulations for Congregational Finance. At the time of completing this report the department had not received reports on the Attestation of 2009 Congregational Accounts from the Presbyteries of Aberdeen and Moray.

2.4 Regulations for Congregational Finance and Presbytery Finance
2.4.1 The Charities Accounts (Scotland) Amendment Regulations 2010 have increased the threshold for Receipts and Payments Accounts from £100,000 to £250,000 for accounting periods beginning on or after 1 April 2011. The Council is of the opinion that the General Assembly should adhere to the current threshold of £100,000 for Congregational and Presbytery Accounts being produced in the Receipts and Payments format as accounts prepared in accordance with the Statement of Recommended Practice for Charities 2005 (the SORP) more accurately reflect the financial transactions of a congregation or a Presbytery. The Council is also of the opinion that the requirement to have accounts which have been prepared in accordance with the SORP
examined by a person who is a member of one of the professional bodies listed in the current Regulations will provide additional assurance to the charity trustees of congregations and Presbyteries. This means that no changes to the Regulations for Congregational Finance and the Regulations for Presbytery Finance (Regulations II and III, 2008) are required, and Presbyteries and congregations must continue to adhere to the existing regulations of the General Assembly.

3. Stewardship and Finance
3.1 National Stewardship Programme
3.1.1 The General Assembly of 2010 passed adeliverance in these terms:

*Acknowledge the potential for increasing Christian liberality across the Church; resolve that the Church should embark upon a national stewardship programme and instruct the Council to bring detailed proposals for the implementation of such a programme to the General Assembly of 2011.*

3.1.2 This instruction relates to the Christian giving of money by members and adherents of the Church. The Council understands a national stewardship programme to be a programme which gives stewardship a regular and ongoing place in the life of every congregation, rather than a ‘one off’ event which has few lasting benefits.

3.1.3 In preparing proposals for a national stewardship programme the Council has taken account of the report it received from THINK Consulting Services in 2007 and the pilot stewardship programmes undertaken as a result of this report in six Presbyteries.

3.1.4 The THINK Report was very positive about the value of stewardship programmes, especially when the Church’s Stewardship Consultants were involved throughout the planning and delivery process. However, five Stewardship Consultants can only work with a small percentage of congregations at any given time, so this work, while hugely valuable, cannot be the only strategy for stewardship.

3.1.5 The report also pointed out that where the issue a congregation needed to address was the giving of money, the best way to tackle it was to talk only about the giving of money and not dilute the message by talking about the giving of time and talent at the same time.

3.1.6 The pilot programme *Together we make a difference* was offered in the Presbyteries of Ardrossan, Falkirk, Hamilton, Perth, Gordon and Moray. This programme concentrated on the giving of money and proved successful for those congregations which chose to participate. As it was not mandatory, a considerable number of congregations in the six Presbyteries did not participate. In some instances there were good reasons why particular congregations could not participate at the time when the programme was offered.

3.1.7 The Council believes that a national stewardship programme must be based on the biblical principles of Christian giving:
• we give in response to the generous giving of God
• we give to enable the sharing of the gospel through the work of the Church.

3.1.8 In the light of recent experience, the Council believes that a national stewardship programme must be
• able to increase stewardship activity throughout the Church
• adaptable to congregations of all sizes, locations and backgrounds
• susceptible to Presbytery oversight
• capable of running without a significant increase in staff costs
• adaptable for use at the right time in the life cycle of a congregation.

3.1.9 Taking account of all that is said above, the Council proposes the following framework for a national stewardship programme:
• Every congregation will be expected to take some action with regard to stewardship every year, with a focus on the giving of money at least every third year.
• Congregations will be expected to adopt one of the following options:
  (a) The Stewardship Season approach, where the giving of time, talent and money are considered separately over a three year period, with a month each year being designated as the stewardship season. This approach provides the opportunity to explore the various elements of Christian stewardship in an imaginative way, with the giving of money being considered every third year.
  (b) The Giving for Growth programme, which is a more traditional stewardship programme designed to teach and promote the Christian giving of money and is a revised version of the pilot programme Together we make a difference. This programme offers a clear framework for congregations to review their giving of money.
  (c) A programme from another Church designed to teach and promote the Christian giving of money, e.g. Giving in Grace (from the Church of England Diocese of Liverpool), Give to Grow (from the Salvation Army), Seasons of Giving (from ‘Stewardship’).
  (d) Another approach which incorporates the principles stated in 3.1.7 above and is approved by Presbytery.
• Congregations will be expected to embark on one of these options in 2012, or within three years of the completion of their last stewardship programme which promoted the giving of money.

3.1.10 In addition to the above, congregations will be urged to adopt the following practices:
(a) ensuring that there is regular teaching on the biblical basis for Christian giving through sermons, study groups and articles in parish magazines.
(b) communicating with members and adherents every year to describe the work of the Church – local, national and global – which their giving supports.
(c) giving an opportunity every year for members and adherents to review their offerings, to request offering envelopes or bank standing order forms or to sign a Gift Aid Declaration.
(d) ensuring an annual reminder to members and adherents of the value of legacies for the work of the Church.
(e) arranging that members and adherents receive an annual message of thanks and appreciation, affirming their giving and its value in enabling the sharing of the gospel through the work of the Church.

3.1.11 This process will require the firm support of Presbyteries. Presbyteries have an encouraging, monitoring and disciplinary function in relation to their congregations. It is hoped that most of the action required in respect of a national stewardship programme will be in the encouraging and monitoring parts of the Presbyteries’ function, but disciplinary action through the superintendence process may be required. Congregations which are willing to embark on the programme as outlined above have a right to expect their Presbyteries to ensure that those congregations which are less willing do address their giving of money by participating in the national stewardship programme.

3.1.12 To introduce and explain the national stewardship programme, representatives of the Council of Assembly and the Stewardship and Finance Department will convene Presbytery Conferences throughout Scotland in the autumn of 2011, to which every congregation will be invited to send representatives. Guidelines for implementing the national stewardship programme will be issued to Presbyteries and congregations. These will provide more detailed information about the framework outlined above.
3.2 Budgets

3.2.1 As is customary, due to the necessities of printing deadlines, the detailed budget proposals for 2012 will be presented in a Supplementary Report. The Council is currently reviewing the financial information presented to the General Assembly with the aim of making the details more accessible to commissioners.

3.2.2 The Council has continued to follow a medium term plan aimed at balancing the Church’s income and expenditure at a national level in a measured way. Financial management information systems have been significantly improved, and financial training for senior managers has been enhanced. While some pressures remain in local congregations’ finances, the budgets of Councils have been contained and deficits for 2011 have been reduced or eliminated. Financial reporting to Councils has continued to improve, with more accurate and comprehensive information available. The introduction of forecasting the results for the year during the third and fourth quarters of 2010 assisted Councils with the management of their finances for 2010 and the production of more accurate detailed budgets for 2011.

3.2.3 Total congregational contributions for 2011 of £44,990,000 (excluding endowment income) represent less than half of total congregational ordinary income. Early indications are that congregational income in 2010 was very similar to the 2009 figure. In the light of the current global economic situation, in comparison with other charities and even with declining rolls, the offerings of church members and adherents appear to have been encouragingly resilient, and for that we give thanks.

3.2.4 The Council introduced a clear remit for its Finance Group in the course of the year (available online at http://www.churchofscotland.org.uk/GA2011). The Council, through the Finance Group, has continued to monitor closely the financial performance of all Councils by reviewing monthly management accounts and by regular dialogue with elected members and senior staff. The major reviews of priorities carried out by several Councils during 2010 have resulted in a reduction of 42% in overall budgeted operating deficits for 2011. The Social Care Council continued to keep its finances under tight control and to take steps to reduce deficits even further while still sustaining the continuity and quality of devoted care for which it is rightly recognised by service users and by statutory funders. The Mission and Discipleship Council completed a major review of its activities and priorities and faced some hard choices but the last year has seen the Council return to a sustainable financial position while still resourcing worship, witness and discipleship in exciting and challenging ways. Both these Councils shed posts in the course of the year, as did some of the central support departments. Redundancies are never to be welcomed and we continue to regret job losses. Further progress on the path to financial sustainability for other Councils and Committees is anticipated in 2012.

3.2.5 The Council’s remit requires it to give approval to all contracts or property transactions above a certain value. In the course of the year, it became apparent that the lower limit for leases, £10,000 per annum, was restricting Councils in the efficient discharge of some fairly basic operational funding decisions. The Council is therefore proposing to increase the threshold above which Councils and Committees must seek Council of Assembly approval for leases, to £25,000 per annum. The Council is seeking the Assembly’s agreement to amend Section 15 of its remit to read:

- consider and decide on proposals from Agencies of the General Assembly to purchase heritable property or any other asset (except investments) valued in excess of £50,000 or lease any heritable property where the annual rental exceeds £25,000 per annum, declaring that no Agency save those referred to in section 24 hereof shall proceed to purchase or lease such property without prior approval from the Council.
3.2.6 After the modest recovery in the capital value of the investments held in reserves by Councils in 2009, there was further improvement in 2010. The Council continues to monitor the reserves held by individual Councils in order to ensure that these are maintained at appropriate levels in relation to the various sources of income available and the types and patterns of expenditure necessary to carry out Councils’ remits.

3.2.7 The elected members of the Council of Assembly are the charity trustees for the Unincorporated Councils and Committees and it is now both possible and necessary for the trustees to develop a more strategic approach to the management and deployment of the investments of the various Councils. In 2008 the reserves held by Support and Services departments were transferred into a single fund for ease of administration, and the Council has now decided that this should be further consolidated into the Mission and Renewal Reserve Fund. The Council has decided to adopt a policy of using only the various funds available from the Investors Trust for the management of its investments and suitable arrangements have been put in place with the Trust to ensure proper governance and accountability and so that a long term investment policy can be developed.

3.3 Ministries and Mission Contributions

3.3.1 By 31 December 2010 congregations had remitted £41,916,436 as Ministries and Mission Contributions for 2010. This was 97.8% of the total required. Late payments for 2009 and previous years, made during 2010, amounted to £537,948. The Council wishes to record its thanks to all congregations which made their 2010 Ministries and Mission Contributions monthly by standing order and to all congregations which made these contributions in full by 31 December 2010.

3.3.2 Comparative returns for recent years are as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Total to be Contributed</th>
<th>Total received by 31 December</th>
</tr>
</thead>
<tbody>
<tr>
<td>2006</td>
<td>£43,588,762</td>
<td>£42,836,513</td>
</tr>
<tr>
<td>2007</td>
<td>£43,713,751</td>
<td>£42,997,314</td>
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<tr>
<td>2008</td>
<td>£42,158,156</td>
<td>£41,259,161</td>
</tr>
<tr>
<td>2009</td>
<td>£42,306,451</td>
<td>£41,515,638</td>
</tr>
<tr>
<td>2010</td>
<td>£42,875,378</td>
<td>£41,916,436</td>
</tr>
</tbody>
</table>

3.3.3 The Stewardship and Finance Department continues to produce an annual leaflet about Ministries and Mission Contributions. This year’s leaflet is entitled *2011 Ministries and Mission* and has been sent to congregations and circulated to commissioners. In addition to this general information, the Head of Stewardship has written to each Session Clerk, giving details of his/her congregation’s Ministries and Mission Contribution, how it is used, and whether it meets the full cost of ministry in the parish or not. As a result of these letters being sent in 2009 and 2010, some congregations realised for the first time that they were not meeting the full cost of their own ministry and made additional contributions. These additional contributions for Parish Ministries amounted to £71,667 in 2010.

3.3.4 The Regulations for Ministries and Mission Contributions from Congregations were revised by the General Assembly of 2009. Two further adjustments are now required in respect of section 14 which deals with Presbyteries’ right to reduce the total proposed contribution by 3%. Section 1 of the Regulations states that all congregations are required to make a Ministries and Mission Contribution. This means that action by Presbyteries in terms of section 14 should not reduce a congregation’s Ministries and Mission Contribution to
zero. A minimum contribution of £100 is now proposed. It has proved difficult to deal with changes made by Presbyteries in terms of sections 14(b) and 14(c), which deal with the current year, as late as November, and it is now proposed that the final date for such changes being notified to the Stewardship and Finance Department should be 30 September each year. The Council is therefore seeking the Assembly’s agreement to amend section 14 of the Regulations to read:

Presbyteries may reduce the total requirement from congregations by 3% of the Presbytery total. Presbyteries may use the 3% permitted reduction in any or all of the following three ways:

(a) To reduce proposed contributions for individual congregations before they are finalised for the following year, in the light of local knowledge of the current situation in congregations within the Presbytery.

(b) To reduce the actual required contributions of individual congregations during the year to which they apply if changes in circumstances arise which the Presbytery decides would justify this course of action, and provided such reductions are communicated by Extract Minute to the Stewardship and Finance Department not later than 30 September each year.

(c) To pay off shortfalls from previous years for individual congregations where the Presbytery considers this course of action to be appropriate, and provided such payments are communicated by Extract Minute to the Stewardship and Finance Department not later than 30 September each year.

The use of the 3% to reduce contributions must not reduce the contribution from any congregation below £100. If any of the 3% is not used in the above ways, Presbyteries may not carry forward, after the end of the year to which it applies, any balance for use in future years.

3.4 Legacies

3.4.1 Some of the funding for the work of Councils, Committees and Agencies of the General Assembly comes from gifts in the wills of members and supporters of the Church. In 2010 these gifts amounted to £3.30 million (cf. £3.77 million in 2009 and £2.15 million in 2008). These legacies, and similar legacies for the work of individual congregations, are an important part of the funding of the work of the Church and are very much appreciated.

4. Senior Management Team

4.1 A Senior Management Team was set up in the course of the year to support the co-ordinating and decision-making work of the Council of Assembly and to ensure the efficient implementation of the decisions of it and the General Assembly. The group is chaired by the Secretary, Council of Assembly, and its members include the Principal Clerk, Council Secretaries and heads of the main support departments. The SMT is accountable to the Council of Assembly and its minutes are submitted to the Council for information. The Council is pleased with this important development and acknowledges with grateful thanks the leadership offered by the Very Rev Dr Finlay Macdonald and his successor as Council Secretary, Mrs Pauline Weibye, in the establishment and development of the senior team.

4.2 SMT members have individual duties towards their own Councils and Committees but, collectively, the main duties of the group are:

• to serve the Church by providing high-quality and visionary team leadership for staff
• to support the Council of Assembly in the discharge of its remit and to assist the charity trustees to fulfil their statutory obligations
• to oversee the implementation of the agreed strategic plan and to facilitate the work of the Council in monitoring overall performance against the plan
• to inform meetings of the Council of Assembly by the collective preparation of agenda items and papers for
meetings of the Council
• to co-ordinate cross departmental planning to respond to external developments affecting more than one Council/Committee e.g. legislative changes
• to provide input into the annual budgeting process and to assist the Council in the high-level monitoring of delivery against budget
• to work together to identify and promote good value in the resourcing of congregations, sharing resources wherever possible
• to set up a risk register for the Council of Assembly, to assist the Council to monitor the register to ensure that key risks are being appropriately managed and to make appropriate reports and recommendations to Councils and Committees
• to ensure that robust business continuity plans are in place for all areas of work
• to approve all corporate policies and procedures that do not require General Assembly, Council or Committee approval
• to discuss non-policy matters affecting the delivery of corporate services (Communications, Facilities, Finance, Human Resources, Information Technology, Law and Central Property Management)
• to co-ordinate the preparation of General Assembly reports, particularly those with deliverances which affect more than one Council or Committee
• to share information, plans and ideas as appropriate, to aid communication and efficiency and to assist in the communication of staff management issues to ensure cross departmental consistency
• to provide support and encouragement to the other members of the team

4.3 SMT has formally adopted a set of values which inform their work. Members are responsible for promoting these values both within and outwith the Church. They are
• passion for the work of Christ in the world and throughout the Church of Scotland
• professionalism in the delivery of services
• high personal standards of performance
• personal integrity
• leadership
• care for others

4.4 The Council recognises the advantages to both itself and the staff of a formal and co-ordinated approach to the management of the work of the Councils and Committees and commends the senior staff for their efforts to support the effective delivery of the General Assembly’s policies and priorities. It notes with particular pleasure the increasing co-operation among departments and the efficiencies and savings that result.

5. Communication
5.1 Communications Framework
5.1.1 There is widespread acceptance that the Church of Scotland has to rise to the challenge of communicating more effectively. Simply relying on the print and broadcast media to carry the Church’s message out there is no longer acceptable in a world of websites, social media, blogs and instant messaging. While the media still play a major role in presenting an image of the Church, people form opinions and hear messages from many other outlets in the 21st century. The Church has to be working in all of these areas to ensure maximum impact. It is important that the Church communicates with authenticity and reality about the matters it cares about.

5.1.2 The Communication Group of the Council asked the Head of Communications to develop a clear and concise Communications Framework that will transform how the Church communicates both externally and internally. The draft Framework is based on the principles of the Co-ordinated Communications Strategy approved by the Assembly in 2007 but develops and extends it, most obviously by adding a commitment to providing professional and experienced staff resource to support the communications work of Councils and departments. The draft Framework was the subject of
extensive consultation and is now presented to the General Assembly for approval. It is available online at http://www.churchofscotland.org.uk/GA2011.

5.1.3 The Framework sets out the principles and outlines the processes for Councils, Committees and departments to follow when they communicate with each other and with others. The document is commended to others within the Church of Scotland – presbyteries, congregations and individual members – to help them frame effective communications internally and with the outside world.

5.1.4 The Communications Department has lead responsibility for providing professional advice and guidance on communications to Councils and departments. The staff are also happy to provide advice and support on communications and media relations to congregations, presbyteries and other bodies.

5.2 Website
5.2.1 Work continued throughout the year on the development of a new website for the Church and the Council is pleased to record that it went live in January 2011. The project involved building a structure for the new site and then transferring content from the old site. The new website has improved navigation and search facilities and much more functionality than before. It also looks more professional and is easier for people with visual impairment to use.

5.2.2 The website is built around themes rather than the work of specific Councils and departments and should therefore be much more easily accessed by users who do not already have a deep knowledge of Church structures. The site is designed to be easily edited by departments and Councils and can therefore grow and develop as information needs change.

5.2.3 The new site has already attracted much favourable comment and feedback. There have also been some constructive criticisms, which are equally welcome. The main initial difficulty has been the technical challenges faced by the webteam in mounting an effective local church search facility but, at the time of writing, work is continuing to resolve this issue.

6. Staffing
6.1 The Staffing Group has continued to meet regularly to ensure that there is strong and effective governance in relation to the recruitment of staff employed by the various Councils and departments in the central administration.

6.2 No vacant post can be filled or a new post established before a detailed business case is prepared and scrutinised by the Staffing Group, which then makes recommendations on staffing to the Council. Managers have to submit evidence that the work is essential and prove that they have considered alternatives to recruitment such as the restructuring or rescheduling of work and the sharing of work across Councils or departments. In addition, the business case must demonstrate that there is funding in place to cover the proposed costs.

6.3 In the course of the past year, the Staffing Group has also scrutinised the staffing implications of reviews in Councils and departments, receiving reports from Mission and Discipleship and from Ministries.

7. Co-opted Members
The Council reports that Mr Martin Sinclair is a co-opted member of the Finance and Governance Groups; Dr J Kenneth Macaldowie, a member of the General Trustees, and Miss Carole Hope, Convener of the Legal Questions Committee, also serve on the Governance Group; and the Rev Peter Johnston is a co-opted member of the Communication Group.
In the name of the Council

ALAN GREIG, Convener
PETER BRAND, Vice-Convener
PAULINE WEIBYE, Secretary

ADDENDUM

Vice-Convener
Professor Peter Brand, an elder at Mayfield Salisbury Church, Edinburgh was appointed to the Council of Assembly in 2007, and a year later became its Vice Convener. A respected academic, Peter has brought valuable insights and experience that have greatly helped the work of the Council. He frequently asked what he described as “daft laddie” questions. Such questions were nothing of the kind – frequently helping others present to get to the real issue being discussed! Throughout his period of service Peter has been most diligent in his attendance at the regular meetings of the Council and its various Groups as well as making himself available for many additional meetings and consultations. For the past three years he has chaired the Communication Group, providing valuable support and encouragement to all the staff in the Communications Department. He took particular interest in the development of the new website and was delighted to see it launched in January this year. As Peter comes to the end of his vice-convenership, the Council wishes to place on record its sincere thanks to him for his tireless work over the past four years, and wishes him and Eileen every blessing for the future.

ALAN GREIG, Convener
PAULINE WEIBYE, Secretary
PROPOSED DELIVERANCE

The General Assembly:
1. Receive the Report.

A Vision for Change
2. Affirm that the purpose of presbytery reform must be to enable the mission of Christ.
3. Affirm the vision begun at the Reformation and expressed in the *Church without Walls (CWW)* report\(^1\) that the Church of Scotland’s foundation for mission is rooted in the local church, through the ministry of all God’s people.
4. Affirm that local mission planning is a priority for the Church and the presbytery is the church community which should resource and support the local gospel imperative.
5. Agree that presbytery planning should take place within the wider context of presbytery reform and be conducted in partnership with presbyteries to ensure the strategic distribution of the Ministry and Mission allocation.
6. Note with concern the present situation in many presbyteries where compliance with governance, planning and finance cannot be fully achieved.
7. Affirm the need for a mechanism of devolved authority to reform the present presbyteries so that they may become the regional areas of proclamation, support and oversight as envisaged in the report.

A Model for Change
8. Affirm that Local Area Groupings and Presbytery Assemblies would present the Church with an exciting opportunity to develop and strengthen its capacity to celebrate and collaborate.
9. Agree the principle of the creation of Local Area Groupings, Presbyteries, Presbytery Assemblies and Presbytery Councils.
10. Welcome the formation of Local Area Groupings as the place where presbyteries encourage, support and resource missional initiatives of congregations and promote the core commitment contained in the Church of Scotland’s *Vision Statement*.
11. Call upon Presbyteries to become the primary levers of change for their own re-formation.
12. Instruct Presbyteries to establish dialogue groups as set out in Appendix 7 to facilitate the implementation of the proposed presbytery structure.

Resources Necessary to Facilitate and Sustain Such Change
13. Welcome the commitment of the Ministries Council to devolve a ministries budget\(^2\) to a reduced number of better-resourced presbyteries and note the intention of the Council of Assembly and the Ministries Council to develop pilot schemes for this purpose.

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\(^1\) Special Commission anent Review and Reform report to the 2001 General Assembly
\(^2\) Ministries Council report to the 2010 General Assembly, 3/25, s 1.4.4
14. Note with approval that the Panel on Review and Reform and Ministries Council will work in partnership to facilitate and monitor all aspects of the process of transition towards a reformed presbytery structure through the creation of an Implementation Management Group, chaired by a member of the Panel.

15. Welcome the commitment of the Ministries Council to allocate staffing resources within the limits of the current five-year rolling budget and to support those presbyteries which achieve the capacity to create an alternative presbytery structure based on the principles contained in the Panel’s report.

**Realising the Vision**

16. Instruct the Panel on Review and Reform:
   (i) to continue to consult with Kirk Sessions and Presbyteries on the process and transition for reform of presbyteries proposed in the report.
   (ii) to develop, in conjunction with the Legal Questions Committee, a clear framework of accountability, appeals and working practice for the new presbyteries and to report to the General Assembly of 2012.

17. Instruct the Legal Questions Committee, in consultation with the Panel on Review and Reform, Presbyteries and Councils, to bring to the General Assembly of 2012 such amendments to the Acts and Regulations as may be required to reflect a restructuring of presbyteries as envisaged in this report.

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1 **The Need for Change**

1.1 **Pathway to Reform**

The church shaped by the coming kingdom will live less by historical precedent and more by the future expectation of becoming part of God’s new creation. We participate in God’s mission for a redeemed planet and people, and the church is created on the way. It is not that the church ‘has’ a mission, but the very reverse: the mission of Christ creates his own church.

Special Commission anent Review and Reform report to the 2001 General Assembly, 36/10

When the Panel on Review and Reform was formed in 2004, one of its remits was to present a vision of what the Church might become and offer paths by which the Church might travel towards that vision. In 2008, the General Assembly instructed the Panel to focus that vision on the role of presbyteries. What was the reasoning behind this instruction?

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*Special Commission on Structure and Change report to the 2008 General Assembly, Deliverance, s 4*

*Special Commission anent Review and Reform report to the 2001 General Assembly, 36/8 ff*
church, there still existed an element of false expectation and often paralysis of action at all levels.\(^5\)

Also in 2001, the Board of Practice and Procedure, fulfilling a remit handed down to it by the 1999 General Assembly, published a consultation paper entitled, *Tomorrow's presbyteries* proposing seven, ten and twelve presbytery models for the Church. The outcome of the consultation process was very clear. The 2002 General Assembly found little enthusiasm for these “super-presbyteries”. Nonetheless, there remained a concern about the functioning of presbyteries and an acknowledgement that change of some sort was needed though not the configuration proposed in the Board’s report.

In response to the recommendations made in the Special Commission anent Review and Reform’s report, the 2004 General Assembly accepted the Assembly Council’s proposals for the restructuring of the central administration of the Church. This was intended to address the perceived top-down pattern of governance, replacing it with one which was more appropriately structured to resource the local church. In reality, because presbyteries had not been similarly reviewed and restructured, some felt that in terms of governance, nothing had really changed: the power balance between the three parts of the church – local, regional and central – had simply shifted, so it seemed that more power had been concentrated in the central administration.

There was also the question of whether or not the fundamental constitutional character of the Church remained truly presbyterian. As a result, the 2006 General Assembly accepted a petition to appoint an independent commission to examine the effect of the changes that had taken place. The Special Commission on Structure and Change reported to the 2008 General Assembly, and with respect to presbyteries offered the following conclusion:

> **It has occurred to us that at least some of the disquiet that we have encountered about the centralisation of decision-making may have less to do with changes that have occurred and more to do with changes that have not occurred. Change at the centre has not been paralleled by change at presbytery level.**\(^6\)

The Special Commission asked the question, “Where is the Church of Scotland heading to if we maintain our present course?”\(^7\) and concluded that the responses they received did not suggest a coherent vision. The Commission asserted that decision-making needed to be brought nearer to the local church and was not convinced that the present structure achieved that.

> **The restructuring undertaken since 2001 has been unevenly implemented. There is unfinished business when it comes to the regional church. At present a considerable degree of power is concentrated at the centre because there is no adequate repository for it elsewhere. Determining the best structure at the regional level will be for the Church as a whole to decide. We do not suggest that it will be simply a matter of putting five or six presbyteries together in a larger grouping in order to do the same old things.**\(^8\)

The Commission suggested that the regional church should be the place for strategic thinking and missional planning and that steps should be taken to determine how that could be achieved. This was accepted by the 2008 General Assembly which gave a clear instruction to the Panel on Review and Reform:

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\(^5\) Special Commission anent Review and Reform report to the 2001 General Assembly, 36/16 ff

\(^6\) Special Commission on Structure and Change report to the 2008 General Assembly, 25/10, s 6.1

\(^7\) Special Commission on Structure and Change report to the 2008 General Assembly, 25/10, s 6.2

\(^8\) Special Commission on Structure and Change report to the 2008 General Assembly, 25/11, s 6.2
Instruct the Panel on Review and Reform to bring to the General Assembly of 2010 proposals for an alternative presbytery structure, including size, devolved powers, staffing, and appropriate budgets, along with the resources necessary to facilitate and sustain such changes.9

1.2 What's Wrong with Presbyteries?
In trying to answer this question, we must not lose sight of much of the good work that is done in presbyteries as they carry out their functions (as outlined in Appendix 1). From the outset, therefore, the Panel has acknowledged the commitment to service that we have seen from many of those who work tirelessly for our presbyteries. Undoubtedly, there are many aspects of presbytery life that work well – and some presbyteries work very well. Many congregations, however, consider presbytery to be a necessary irrelevance: necessary for maintaining the system as we have it, but irrelevant to congregations unless they are experiencing a vacancy or readjustment. There is a growing consensus that something needs to alter in the way presbyteries function. As the Panel’s church-wide consultations discovered, problems were identified in a number of areas of presbytery responsibility.

1.3 Mission
It is a matter of significance and concern that the presbytery is not generally considered to be the source of inspiration, support for worship, witness and mission of local congregations that it should be. Nevertheless, encouraged by the vision of the CWW report, some presbyteries have organised large-scale mission-oriented events and this is to be commended, for example, Christfest 2004 (organised by Dumfries and Kirkcudbright), Big Saturday in 2005 and Nexus in 2007 (organised jointly by Glasgow, Hamilton, Lanark, Greenock and Paisley and Dumbarton). Presbytery planning has introduced a degree of strategic thinking into presbyteries’ approach to the deployment of ministries but, even where the responsibility to encourage and support mission is in the consciousness of individual presbyteries, there is little evidence that presbyteries in general have strategies for sustainable mission. This is partly to do with mindset and partly because of the way presbyteries are currently structured.

1.4 General Comments
Over the past three years, the Panel has held extensive consultations and has spoken to a variety of people. What follows below is what you have told us about where some of the problems within presbyteries lie.

1.4.1 Commitment and Process
• “I do not feel wanted, they do not welcome new faces, same old faces year in year out.”
• “We spend hours on dreary business, which may not be necessary or could be handled better in other less formal ways.”
• “Presbytery does less than either the parish or the central administration, why should I spend time on Presbytery business?”

1.4.2 Role
• “I think there is some uncertainty over the role (this is manifest in the reporting of tedious meetings, or of meetings not having enough to do), despite presbyteries having enormous capacity for initiative.”
• “Some key functions eg superintendence and forward planning, are proving difficult to achieve in some areas.”
• “The role of presbyteries has been diminished since the abolition of direct representation on National Councils and Committees.”

1.4.3 Resources
• “We have a shortage of ministers and too many long vacancies. Ministers in post are fully stretched and unable to undertake additional Presbytery duties.”
• “There is only so much time that folk can spare and only so much money, and the Presbytery functions suffer.”

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9 Special Commission on Structure and Change report to the 2008 General Assembly, 25/1 Deliverance, s 4
• “Not many people are prepared to give the time and effort necessary to make it work.”

1.4.4 Size and Skills
• “There are not enough people with the skill and competence in the process; we now have to handle OSCR (Office of the Scottish Charities Regulator) and child protection (Safeguarding) and it is a nightmare.”
• “It is difficult to exercise discipline or superintendence when everyone knows each other.”
• “We are small and all think the same way, there is no outside view to challenge how we operate.”
• “We need groups of people locally who are close to the ground and know their own area – people who can struggle with a decision for their own community and then feel that they own that decision.”

1.4.5 Presbytery Meetings
• “The Presbytery agenda is taken up with routine matters of administration leaving little time for fresh thinking in terms of mission and outreach.”
• “The way Presbytery currently works often leads to much routine business being brought to the floor of Presbytery simply to be ‘rubber stamped’ or ‘nodded through’ with no sense of engagement with the issues because they are simply routine.”
• “The time spent on routine matters disables Presbytery from thinking more creatively about mission and how this court might support congregations.”
• “The present system of committee meetings makes it difficult to circulate full information and gives presbyters little time to digest information presented. This means that often presbyters are not as informed as they might be or have not had time to sufficiently reflect on the issues presented. This can make presbyters feel unable to contribute to discussion and debate.”
• “Time spent in meetings is time not spent doing.”

Such comments reflect a general frustration with the working of presbyteries.

1.5 Specific Issues
As well as the general perceptions and the reality of how presbyteries operate, the Panel found there were difficulties with a number of particular issues.

1.5.1 Superintendence
Some presbyteries within the current set-up fail to demonstrate that they can exercise proper authority. Many presbyteries are finding it more and more difficult to carry out the process of superintendence in an effective manner. There is certainly no consistency of practice.

In some cases, there is next to no oversight of congregational and ministerial functions, and pastoral support is, at best, patchy. In the worst cases, congregations with inadequate financial procedures and ineffective safeguarding measures are unchallenged by presbytery.

One presbytery is embarking on its fifth disciplinary enquiry in a year and has run out of people to appoint to this type of work. Another has recently reported that it cannot find anyone to serve as Clerk and where smaller presbyteries are unable to fulfil the main offices of service, the means of regional supervision has broken-down completely.

1.5.2 Presbytery and the General Assembly
Despite the number of remits sent down by the General Assembly to presbyteries and kirk sessions, there is little evidence that the flow of information is helpful to the work of the Church. At kirk session level, most General Assembly remits are often simply glossed over. At presbytery level, presbyters are prepared to vote with the view adopted by a small committee or advocated by a strong convener. Of course, this is not new. Recently, a number of presbyteries have failed to make any returns despite the request to do so. If remits are to remain the means by which the Church discerns the mind of its members, the General Assembly and councils have to consider more effective ways of communicating and consulting on the issues that they are asking people to make decisions about.
1.5.3 Governance
Governance is about ensuring that an organisation runs effectively, follows good practice, and is accountable in ways which are transparent. The Church of Scotland and its constituent bodies (including its presbyteries) have to comply with numerous civil laws. Under charity law, the Church has been accorded Designated Religious Charity status which means that it is not required to comply with a number of the charity law regulatory controls exercised by OSCR, nor is it answerable to the civil courts in the way that other charities are. To maintain this status, the Church has to demonstrate that its own system of governance functions efficiently. Presbyteries must demonstrate effective supervision of congregations. Similarly, presbyteries should be subject to the same level of scrutiny. Any devolution of additional powers and responsibilities means that new procedures and strategies will have to be in place to ensure accountability on the part of presbyteries so that they operate effectively and in compliance with Church governance and civil law requirements. They must develop a clear picture of accountability, appeals, and working practices.

1.5.4 Property
Where property is concerned, although presbyteries have numerous powers, the efficiency of dealing with these issues is variable, often reflecting the skills and diligence of particular presbyters rather than good governance within the presbytery as a whole. Of particular concern is the lack of monitoring of congregations in the carrying out of urgent and/or necessary work identified in professional property surveys and required under the terms of the Act anent the Care of Ecclesiastical Buildings.

Some presbyteries permit congregations to call a new minister where the manse is not in a fit state, notwithstanding the specific provisions designed to prevent this in the Vacancy Procedures Act (Act VIII 2003). This puts the incoming minister, congregation and the General Trustees (who will often receive a plea for financial help) in a difficult situation.

Presbyteries are required to approve the acquisition of all property and in particular to inspect all potential new manses before acquisition. A small group should be given delegated powers and clear lines of authority to do this on behalf of presbytery where permissions can be obtained at short notice when required. Each presbytery, therefore, should have at least one official with a grasp of the ecclesiastical rules applying to church property.

1.5.5 Stewardship and Finance
The General Assembly’s Regulations for Congregational Finance require presbyteries to inspect congregational accounts and ensure that these comply with the Church’s Regulations. This is an important function in terms of our Designated Religious Charity status, yet presbyteries vary in their diligence in carrying out this responsibility. There are recorded instances where, for example, some presbyteries have failed to take appropriate action, demonstrating that they:

- are reluctant to investigate or to report financial irregularities within congregations;
- tolerate congregations not submitting proper accounts, in some cases allowing this to continue for years: one congregation did not submit proper accounts on time for six years;
- often take no action when congregations are repeatedly late in submitting accounts, in one case by fourteen, two and three months in successive years;
- do not rigorously enforce the regulation for congregations to obtain an annual dispensation in situations where they are not able to pay their Ministries and Mission contributions by monthly standing order;
- do not provide sufficient training and support for congregational treasurers and independent examiners even though there is assistance available from Stewardship and Finance Department staff;
- do not provide an effective channel of communication to congregations for basic information about how finance in the Church is managed at a national level and how it affects individual congregations;
• are often reluctant to ask for help from the Stewardship and Finance Department when they encounter difficulties: there are cases where despite the Department being aware of difficulties with congregational accounts, the presbytery return states that the accounts for every congregation within the presbytery are perfect with not even minor errors reported.

1.5.6 Accounts and OSCR Compliance
Presbyteries are the bodies charged with ensuring financial probity and accounting compliance within congregations. This responsibility has increased with the need to ensure that each congregation – and indeed the presbytery itself where it has charitable status – lodges its accounts and annual return timeously with OSCR and with ‘121’. There have been cases of embezzlement in recent years where the delay by the presbytery to monitor accounts has allowed the situation to ‘fester’ with a resultant increased loss. There are presbyteries where the essential experience required to expedite the basic accounting function of the Church is simply not available. In one instance, the Minister holds the positions of both Presbytery Clerk and Stewardship and Finance Presbytery Representative. This imposes an unacceptable burden of work and a conflict of interest when a disciplinary matter has to be addressed.

If congregational returns and accounts are outstanding, it is very difficult for a presbytery, as the first level of supervision and discipline, to exercise these functions if the presbytery itself has not complied with the statutory requirements.

At one end of the scale, there is a lack of consistency in the standards of administration within presbyteries, and at the other, a complete inability to carry out to an acceptable minimum standard the basic functions of supervision and governance. Should OSCR conclude (following upon a complaint or in regard to unacceptably and frequent late submissions of accounts) that the Church of Scotland is failing to exercise supervisory and disciplinary functions, the Church’s Designated Religious Charity status and reputation could be at risk and the congregations concerned could forfeit their charitable status with a loss of tax and other benefits.

1.6 Why Do Presbyteries Struggle?
It is clear from the Panel’s review of presbyteries that many struggle due to a variety of factors:
• Many ministers are fully stretched at parish level and unable to take on presbytery responsibilities.
• Presbyteries have limited resources in terms of staff and finance.
• There are not enough people with relevant skills to do the work.
• There is an over-reliance on retired ministers to fulfil the ever increasing demand of a heavy bureaucracy.
• There are too many vacancies.
• There are ministers and elders who contribute little to presbytery simply because they lack confidence in presbytery itself. Presbyteries have been described as places of “institutionalised distrust”.
• It is difficult to exercise superintendence and discipline in situations where everyone knows everyone.
• There is huge disparity in the size of presbyteries which, when the current round of presbytery planning is complete, will range in size from 133.6 Full Time Equivalent (FTE) charges to 2.4 FTE charges. There will be 13 presbyteries with 10 or fewer FTE charges.

The ever-increasing demand of a heavy bureaucracy and fewer people either willing or with the necessary skills has disabled presbytery from fulfilling its core functions and from becoming a place which drives the mission of the Church.

10 Special Commission anent Review and Reform report to the 2001 General Assembly, 36/16 ff
11 Ministries Council report to the 2010 General Assembly, Table of percentages of Ministries for presbytery planning, 3/35
1.7 Conclusion

The fact that there have been previous attempts at reforming presbyteries indicates that, for many years, there has been a conviction that something needs to alter in the way presbyteries function. Earlier attempts have failed, mainly because presbyteries have not been convinced that the most obvious solution – decrease the number of them and increase the size – will make anything better. The mindset of the role and function of presbyteries remained the same: meet the same way; do the same things, only across a larger geographical area. Larger presbyteries meeting the same way, doing the same things is not the answer. The status quo is neither the place to be nor to remain. The answer lies in embracing a vision for change that focuses the Church of Scotland in all its parts on the one who calls her – Christ himself. The need for reform has been identified. The Panel appreciates the challenge the Church faces and the anxiety that proposals for reform bring but it is also persuaded that the process of presbytery reform is a vital piece of the jigsaw if the Church is to be equipped to realise a vision for change.

2 A Vision for Change

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

Panel on Review and Reform report to the 2006 General Assembly

2.1 The vision of the modern Church of Scotland began with the Reformation of 1560. It has always been a vision whereby the Church has sought to inspire the people of Scotland, and beyond, with the Good News of Jesus Christ through a model of church governance which affirms the primacy of the local Christian community.

Within the first decade following the Reformation Parliament, the Church of Scotland recognised clear and distinct roles for the local court (Kirk Session), the regional court (Superintendent’s Synod), and the national court (General Assembly). This was operated as a bottom-up model with the regional synods being the key court.

The role of the synods was to “consult upon the common affaires of there diocies.”12 The General Assembly repeatedly refused to discuss matters which could be determined at the regional level.13 Only those issues that a synod felt unable to resolve could be raised at national level.14

This ‘bottom-up’ model gave primacy to the local church, with its local needs and solutions, and in the light of these, the regional determination of staffing requirements and financial allocations. Indeed, even those matters which were determined at a national level acknowledged the primacy of the regional level and it was not uncommon to see General Assembly deliverances modified as Synods took local factors into account when implementing national policy.15

The General Assembly of 2001 reaffirmed that vision when it accepted the recommendations of the Special Commission anent Review and Reform that “the shape of the Church be turned upside down to affirm the primacy of the local Christian community ...”16 This recommendation mirrored the original vision of the reformers and so what became known as the CWW report pointed the Church back to its roots and painted a picture of what a church that was “the right way up” should look like.

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15 St Andrews University Muniments, manuscript MS30415
16 Special Commission anent Review and Reform report to the 2001 General Assembly, s 2, 36
As a consequence, the Church has undertaken a new journey in the last ten years as it has sought to fulfil its core calling. The national councils and committees of the Church reorganised in an attempt to help realise and enable that vision while many congregations have attempted to reform and reenergise.

2.2 Called by Christ

The CWW report articulated the core calling of the Church in two words “Follow me”. That core calling takes us beyond the secondary identities of denomination or tradition and calls us to turn again to be people with Jesus Christ at the centre.

A church which responds to this call will be shaped by:

- the Gospel – a rediscovery of the grace of God;
- the locality – responding to the varieties of our changing contexts;
- friendship – with fellow members, the next generation, the searcher, the community, other churches, rich and poor, the world church, God’s creation;
- the gifts of God’s people – growing the church around the gifts we have been given.

At the heart of CWW is the move to change mindsets. These are:

- from church focus to Christ focus – following Jesus to see what church forms round him;
- from settled church to church as a movement – going where people are rather than waiting for people to come;
- from a culture of guilt to a culture of grace – freeing people to love and be loved while not counting the cost;
- from running congregations to building communities – working towards a relational reformation;
- from isolation to interdependence – encouraging churches to work together;
- from individualism to teamwork – seeing teamwork as essential to all ministry;
- from top down church to upside down church – putting the local church at the centre of the agenda;
- from centralised resources to development resources – releasing funds to encourage local vision;
- from faith as security to faith as risk – looking for new courage to break out of old routines.

2.3 The Third Article Declaratory

The Special Commission on Structure and Change articulated in May 2008 that the examination of structure, finance and the allocation of resources flows from the imperative contained in the Third Article Declaratory of the Constitution of the Church of Scotland and, in particular, its third sentence which determines that congregations must be maintained, irrespective of their ability to support themselves and therefore that other congregations must take on the responsibility for that support.

The 2008 General Assembly set up a Commission to appraise the Third Article Declaratory and investigate its relevance for the Church in today’s Scotland. The article declares:

This Church is in historical continuity with the Church of Scotland which was reformed in 1560, whose liberties were ratified in 1592, and for whose security provision was made in the Treaty of Union of 1707. The continuity and identity of the Church of Scotland are not prejudiced by the adoption of these Articles. As a national Church representative of the Christian Faith of the Scottish people it acknowledges its distinctive call and duty to bring the ordinances of religion to the people in every parish of Scotland through a territorial ministry.

In the four hundred and fiftieth anniversary of the Reformation, the 2010 General Assembly reaffirmed the principles enshrined in the Third Article Declaratory and declared anew its commitment to be a national church with a distinctive evangelical and pastoral concern for the people and nation of Scotland. The General Assembly committed the Church to maintaining worshipping, witnessing and serving Christian congregations.
throughout Scotland and affirmed the key role of presbyteries in delivering this commitment. The General Assembly also instructed presbyteries to reengage with the process of the reform of presbyteries to manage more effectively the deployment of the Church’s ministerial and other resources.\textsuperscript{17}

The Church has faced similar challenges in the past. Soon after the Reformation the need to match resources to mission was apparent.

\begin{quote}
And because it will be thought hard to find out Pastors or Ministers to all the parish churches of the realm, as well in landward as in towns, we think that … parishes in landward or small villages may be joined in some places, two, or three, or more together, and the principal and most commodious churches to stand, and be repaired sufficiently, and qualified Ministers placed thereat; and the other churches which are not found necessary may be suffered to decay …
\end{quote}

Second Book of Discipline 12:3

If we are to fulfil the core calling of the Church with its strong commitment to the Third Article Declaratory, it is clear that we will have to do so with fewer full-time paid ministries. The report of the Ministries Council to the 2010 General Assembly presented both a plan for a sustainable number of ministries in the future based on the likely financial resources available to the Church and a vision of the type of ministries we will require if the Church is to realise its vision and core calling. This vision of a variety of ministries has been a consistent theme of the Ministries Council over the last few years and again realigns the vision of the Church with the vision for reform set out in the CWW report.

In this time of transition for the Church, a presbytery will have to take account of differing strengths, and of the potential for different types of ministries, which are beyond the capacity of an individual congregation. The Priority Areas Action Plan takes this even further by offering a strategy for presbyteries effectively to support faith communities and congregations working with particularly poor and marginalised groups throughout Scotland:

- by engaging with the wider church and society;
- by enabling new models of church;
- by encouraging new models of community.\textsuperscript{18}

This creative initiative and the principles behind the Priority Areas Action Plan should be embedded in any new model of presbytery.

Because the challenges cross parish boundaries, and because there are non-Church of Scotland congregations also seeking to extend God’s kingdom, it makes sense that planning is best undertaken in a co-ordinated way, taking account of and involving local ecumenical partnerships for mission work, or by seeking links with community bodies. The Church is rediscovering what it always believed – that the call of Jesus to “Follow me” is a call to every Christian to share universally the ministry of Christ through his Body, the Church.

\subsection*{2.4 A Vision for All God’s People}

The model the Church currently operates in the areas of structure, finance and the allocation of resources assumes a top-down pattern of governance – from national church to presbytery to local congregation. The vision that has driven the Church since 2001 is that of a church turned upside down to affirm the primacy of the local Christian community, supported appropriately by presbytery and the councils of the Church.

A presbytery, which is well structured and resourced and

\textsuperscript{17} Panel On Review and Reform report to the 2010 General Assembly, Deliverance, s 3 and 4, Special Commission on Third Article Declaratory report to the 2010 General Assembly, Deliverance, s 4, 25/1 and 25/10, s 7.5.2

\textsuperscript{18} Ministries Council report to the 2010 General Assembly, 3/19, s 1.3
is mission focused, is the body that can be a creative force for more local decision-making and mission. If presbyteries are to undertake the key role of delivering the vision of the Church, power has to be devolved to them from the councils. Presbyteries need to drive what has become, and will further develop, as the central hallmark of the Church of Scotland: releasing all God’s people to use their gifts in ministry. In the Panel’s alternative presbytery structure, most people will not be involved in the administration of the Church at a regional level but in Local Area Groupings which will be new, creative and dynamic.

2.5 What is Presbytery?
It was clear from the Panel’s consultations that many people in the Church define ‘presbytery’ as the court or meeting that takes place in a prescribed place and at a prescribed time. This is a rather narrow definition of ‘presbytery’. For the principle to be affirmed and promoted that all God’s people are involved in the mission of God, a presbytery should encompass the whole geographical area for which the Presbytery Court is responsible. ‘Presbytery’ is not simply those presbyters who meet together from time to time to administer the work of the Church, but includes the whole people of God who live within the bounds served by the presbytery.

2.6 What is Presbytery for?
Today’s presbytery is far removed from its origins which lay in the “weekly exercises” for ministers, offering spiritual support for ministry and mission in the local area. Now, presbyteries have become administrative units for servicing the system of committees and regulations rather than a fellowship of mutual encouragement and inspiration.

At present, presbyteries are expected to fulfil a number of functions, a list of which can be found in Appendix 1. Each of these functions developed as the work of presbyteries was expressed through the legal framework of the Church and, as a result, presbyteries became more business-like and administratively focused. Yet underlying all these tasks, with mission as the priority, there are three key functions around which presbyteries should be structured and resourced:

• proclamation of the Gospel of Jesus Christ through worship, witness, nurture, and service;
• encouraging, strengthening and supporting the people of God;
• supervision of the work of the Church within its bounds including appropriate oversight of congregations and ministries.

2.7 A New Mission Strategy
Despite the vision outlined and accepted by the General Assembly in the CWW report, the Church of Scotland’s mission strategy still largely relies on one minister of Word and Sacrament based in one parish with a building or set of buildings. A new mission strategy is required, however, if the Church is to address the continuing spiral of decline.

In Christ, God has called the Church and sent her out into the world. The way in which the Church carries out her ministry and mission varies with changing circumstances but her calling does not change: it is always to go into the world and proclaim the gospel of Jesus Christ. Decreasing resources do not justify the Church modifying her calling. The traditional territorial organisation of the Church of Scotland assumed a Christian country and a comparatively static and uniform society. That is no longer the case and in future we must expect more varied forms of ministry throughout the Church.

Ordained ministry of Word and Sacrament is the primary means for fulfilling the Church of Scotland’s distinctive call and duty to bring the ordinances of religion to the people in every parish across Scotland and beyond. However, to complement the ordained ministry of Word and Sacrament and to engage with the challenges of an increasingly secular and fragmented society, we need new and more diverse patterns of ministry. The Ministries Council’s 20:20 Vision encourages presbyteries to plan with variety in mind. The Panel believes that the mission of the local church should be a fundamental part of a
presbytery’s mission. Accordingly, the Presbytery Plan should reflect the vision, capacity and resources of its congregations and communities to enable them to fulfil that mission. In developing the plan, it is expected that the full mission and ministry needs of the whole presbytery would be identified and considered. The Local Church Review process proposed by the Panel in 2010 will enable congregations to inform and agree the plan which will then become the presbytery’s responsibility both to develop and to implement. Congregations, too, will be expected to work collaboratively across parish and presbytery boundaries.

2.8 A New Way of Working – Releasing People’s Gifts for Mission

George Carey, a former Archbishop of Canterbury said, “It is not the Church of God that has a mission, it is the God of mission who has a church.” One of his predecessors, Archbishop William Temple, more than 60 years ago, reminded the Church that it was the only body which existed for the benefit of those who are not yet its members. He saw its calling as an evangelical imperative. For at least a generation now, the Church of Scotland has been articulating a way of working that has been called the “ministry of all believers.” Responding to this, some congregations have identified, nurtured and released for service the God-given gifts of their members. In presbyteries, however, there is still some way to go in articulating a ministry of all believers in a way that realises the full potential of its members for mission.

We know that all God’s people are called to mission and are given gifts by God “to prepare God’s people for works of service, so that the body of Christ may be built up” (Ephesians 4:12 NIV). We also know that one of those gifts is that of administration (1 Corinthians 12:28). Presbyteries as they currently operate, however, are often focused on administration in a way that is detrimental to the development of other spiritual gifts so that those who are gifted in other ways by God do not feel affirmed under the current structure. The Panel is asking the Church to move to a structure which recognises the wide range of gifts and the potential for all to contribute to the mission of the presbytery.

3 A Model for Change

Structures require to be flexible, not rigid. It means that nationally and as presbytery we require to listen to the local voice and to serve the local church. This may mean a U-turn, so that the local church dictates the agenda and is served by presbytery and ‘121’. At present many perceive things to be the other way round.

Special Commission anent Review and Reform report to the 2001 General Assembly, 36/8

3.1 The alternative presbytery structure detailed here is designed to support the presbytery in achieving its purpose. The structure of a presbytery, like that of the substructure of a building, should remain largely unseen. Structure in our presbyteries is essential for their proper functioning but it should not get in the way of the core purpose of their being. The Panel envisages a presbyterian system large enough to take responsibility for governance, planning and finance, yet flexible enough to operate at smaller district levels – large enough to achieve its necessary goals, but with a substructure of groups small enough to allow the fellowship which is the core of being Christ’s church. The size and shape of the smaller units or groupings will take account of natural functional and regional characteristics particular to each presbytery.
Likewise concerning Provincial and Synodal Assemblies, consideration were easy to be taken; (it would be easy to take consideration); how many and in what places they should be held, and how often they should convene, ought to be referred to the liberty of the general Church and order to be appointed therein.

Second Book of Discipline, 12:7

The Panel proposes:
a larger body with the powers and responsibilities that can support and enable local solutions and decision-making through the service and gifting of personnel equipped to deliver; which frees the local church from the imposition and burden of constant administration and routine reporting, to make more time for worship, fellowship and celebration as Christian communities within a recognised geographical boundary.

3.2 An Alternative Presbytery Structure
The Panel proposes:
- the formation of Local Area Groupings working co-operatively in relationships formed by natural locality, able to work together in tackling the current issues facing each area. These would be groups of mutual support and encouragement for the task of proclaiming the Gospel (Appendix 3);
- a smaller number of larger Presbyteries with the strategic responsibilities, staff and financial resources to offer congregations local support and to exercise oversight of them;
- a Presbytery Assembly to replace the current meeting of presbytery, which will meet twice a year for worship and inspiration, mutual support and encouragement and to oversee the ‘business’ of the presbytery. The Presbytery Assembly would remain a court of the Church and would operate as such, as and when appropriate (Appendix 4).
- the formation of a Presbytery Council for each presbytery which will have the overall responsibility to delegate the day-to-day work of the Church to the appropriate committees and to coordinate work of the presbytery between each Presbytery Assembly (Appendices 5 and 6);

Size
(a) For Local Area Groupings, a community of around 20 charges per grouping is envisaged, although each presbytery could determine the exact size of such groupings depending on local factors.
(b) The Presbytery Assembly needs to be a body large enough to maintain a meaningful sub-structure of local area groupings to allocate resources creatively and exercise superintendence functions, yet still small enough to take decisions more locally. It is expected that presbyteries should be around 70-130 charges in size.

Appendix 2 shows a diagrammatical representation of this.

A presbytery, as at present, will be subject to policy as laid down by the General Assembly and will be responsible for ensuring that appropriate national policies and standards are maintained, for example, in Safeguarding or in the provision of resources for maintaining the Gospel imperative to the poor and marginalised.

3.3 Devolved Powers
During consultations, the Panel found that many presbyteries were not using the powers already available to them. At best, this sometimes led to delays in decisions being taken or at the other extreme, a stifling of creative decision-making. To address this, the Panel seeks to set out the powers proposed for each Presbytery Assembly in a way which encourages a permission-giving culture in presbyteries.

The Presbytery Assembly will have the authority to:
- determine and support the mission of the presbytery – this will involve a review of congregations using the principles set out in Local Church Review and
any other method the presbytery chooses that meets the criteria contained in Local Church Review;\textsuperscript{20}

- **approve the Presbytery Plan** – a presbytery will have full responsibility for the development, maintenance and implementation of the Presbytery Plan;
- **approve the presbytery budget** – for the purpose of its plan, a presbytery will be able to use all funds at its disposal, including the ‘Ministries and Mission’ allocation;
- **appoint office bearers**;
- **employ staff** – this power is limited by budgetary constraints.

Such authority will involve responsibility for:

- undertaking the Local Church Reviews for all congregations in the bounds, receiving the reports and acting on them appropriately, undertaking any special visitation of congregations as deemed appropriate;
- determining the boundaries of charges, establishing, relocating and dissolving charges, and planning for the deployment of ministries;
- supervising the property and financial affairs of congregations;
- assessing the amount each charge in the presbytery is required to make towards the presbytery’s total Ministries and Mission contribution;
- determining what in addition each charge should be asked to contribute towards the work of presbytery;
- determining the allocation of such funds as are at its disposal, including the budget released from the central Church, locally raised monies, external funds, and grants;
- seeking external funding;
- preparing and maintaining a costed plan for carrying out the work of the Church in its bounds;
- supervising the records in the presbytery and in its congregations.

\textsuperscript{20} Panel on Review and Reform report to the 2010 General Assembly, 19/24, Appendix 1

### 3.4 Staffing

Each presbytery shall decide its own strategy for mission, its own plan and therefore its own staffing levels.

To enable the smooth running of presbytery, the Panel proposes the following membership and office bearers of the Presbytery Assembly:

1. The **membership** of the Presbytery Assembly shall be the same as the membership of the present Presbytery Court (2000 Act III, Consolidating Act and Church Courts, as amended).

2. A Presbytery Council **Convener** shall be appointed from the membership of the Presbytery Assembly for a period of four years. He or she will convene the Presbytery Council to ensure the work of presbytery committees is coordinated. He or she will also encourage and support the work of committees and officers.

3. A member of the Presbytery Assembly shall be appointed as **Clerk to the Presbytery Assembly**, responsible for the managing and minuting of the meetings of the Presbytery Assembly and for providing advice as required to the Moderator and to the Presbytery Council Convener to ensure due process of Church law and compliance with civil law.

4. A **Moderator** shall be appointed from its membership on an annual basis to convene the Presbytery Assembly.

5. In direct support of the Presbytery Assembly and Council, a **Presbytery Secretary** shall be appointed as a full-time staff member, responsible for the administration of the presbytery and its committee structures. The post-holder should be competent in administration and financial management, and be able to take responsibility for communications, and the completion of planning and financial requirements.

The Presbytery Assembly may approve the appointment of other specialist staff, full-time, part-time or honorary, to undertake particular roles in/for the presbytery as budget allows.
It is envisaged that, over a period of time, ministries support staff currently supporting presbyteries from both the Ministries and Mission and Discipleship Councils out of ‘121’ would be relocated within presbyteries.

3.5 Appropriate Budgets
The budget for each presbytery will vary depending on the number of charges in the presbytery but will range from approximately £3,150,000 (70 charges) to £5,850,000 (130 charges). The Ministries Council 20:20 Vision proposes the allocation of budget in terms of FTE ministries. To enable presbyteries to fulfil the Presbytery Plan and think creatively about ministries, the budget will need to be allocated in terms of £s and not in terms of posts, FTE or otherwise.21

3.6 The Resources Necessary to Facilitate and Sustain Such Changes
There is a significant overlap between the work on presbytery reform and that of the Ministries Council in presbytery planning for the future, outlined most recently in the Ministries Council’s 20:20 Vision report, adopted by the 2010 General Assembly. Asking presbyteries to plan without an informed understanding of the purpose of presbytery, its functions and how it is to operate, is to put the cart before the horse. The Panel and the Ministries Council, therefore, will work together to facilitate the reform of presbyteries as they plan for their futures.

It is proposed that the Ministries Council takes overall operational responsibility for the practical implementation of the reforms set out in the Panel’s report, in conjunction with its own closely-related responsibilities for planning with purpose. The Panel will have a strategic role to monitor and advise on the reforms as implementation proceeds.

As part of its recent review, the Ministries Council identified specific staffing resources to focus on practical implementation of the reforms. The staff time available will be in the form of an oversight role from the Partnership Development Secretary (Senior Management Team) comprising: 0.4 FTE of one and 0.3 FTE of two other Ministries Support Officers, making a total of 1 FTE Ministries Support Officer. This identified staffing resource will supervise the process of presbytery reform, and will facilitate and encourage presbyteries in their process of transition.

Staff will remain under the management of the Council. The Panel will indicate the priorities in relation to presbytery reform for these staff. The Council’s Secretary will be responsible for ensuring that these priorities are met, in line with the policies agreed for the reform of presbyteries and the planning agenda. This collaborative work will also be integrated, where appropriate, with the work of field staff from the Mission and Discipleship Council, as a network of staff resources are deployed to the larger presbyteries.

An Implementation Management Group will be set up to coordinate this, comprising representatives from newly-configured presbyteries, the Ministries and Mission and Discipleship Councils and the Panel. The Panel’s role on this group will be to monitor the developments taking place and make recommendations to the Ministries Council as appropriate. The Implementation Management Group will be chaired by a member of the Panel specifically appointed for that purpose.

4 A VISION FOR THE LOCAL CHURCH
4.1 Local Area Groupings
This is the most exciting part of the alternative structure and where most people will be involved. Local Area Groupings will concentrate on the relational rather than the administrative, with ministers, elders and congregations collaborating to develop and strengthen their capacity to worship, witness, nurture and serve together. People will be able to undertake mission and ministry freed from the general administration of presbytery. This will allow local congregations to create the change they want to see in their own local areas.

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21 Ministries Council report to the 2010 General Assembly, s 1.4.4
These groupings have the potential to be creative, dynamic and mission-focused. They will be relational, providing mutual support for mission and ministry through worship, cooperation, and inspiration. They will have the space and time to discuss issues, identify solutions and decide on courses of action. Individuals and congregations will be able to share fellowship and build mutual trust. They will be able to indicate priorities for their area as well as the resources required to undertake initiatives. This will allow for new local expressions of church, not limited to one congregation acting in isolation, but at a level which is not as large as the Presbytery Assembly.

Local Area Groupings could meet in a more informal way than most current presbyteries do, for example, monthly or bi-monthly worship-based events, fellowship meals/suppers that include seminars, speakers, sharing stories of local practice, such as twinnings and outreach, or supporting agreed projects. They may form ecumenical partnerships since there are likely to be other churches within their own geographical areas willing to participate in the planning of mission and the exercise of ministry.

One advantage of a structure such as the Local Area Groupings is that the relational dimension of these in turn will inform the style of the Presbytery Assembly, encouraging it to be relational through worship, conference-style sessions, discussion groups or other forms of dialogue as appropriate.

4.2 The Presbytery Assembly

As for Elders, there should be some to be censurers of the manners of the people, one or more in every congregation; but not an Assembly of Elders in every particular church, but only in towns and famous places, where resort of men of judgment and ability to that effect may be had, where the Elders of the particular churches round about may convene together, and have a common Eldership and Assembly-place among them, to treat of all things that concern the congregations of which they have the common oversight.

Second Book of Discipline, 12:5

The larger grouping of the Presbytery Assembly will have strategic responsibility for the presbytery area and control of its own Presbytery Plan. It will determine priorities in offering congregations the support they require and will be able to direct resources accordingly through the Presbytery Council.

Because there will be fewer of them, Presbytery Assembly meetings can be a different type of meeting to those currently in place. They might meet for a full day, or more; place worship and communion fellowship at the heart of its life, offering leadership in mission, inspiration, celebration and pastoral encouragement to local congregations from an accessible base for each new larger presbytery.

There might be more dialogue than debate, although, on occasions, formal rules of debate are essential for good order in decision-making. Much more time can be given to encouraging others to speak and others to listen.

4.3 How Will the Meetings Be Different?

The success of a new Presbytery Assembly will depend not just on how it meets but on its commitment to a new way of working. The focus will shift from managing decline to proactive, future visioning. The primary role
of the Presbytery Assembly will be that of a body which resources local mission initiatives. As such, we might expect to see the following changes:

1. more time spent reflecting on and discerning God's mission for the area;
2. more considered and detailed reports on matters relating to local initiative and resourcing;
3. more considered debate leading to better decision-making;
4. more time spent on any pressing issues that face the presbytery area;
5. less time spent listening to reports on matters that have already been decided or have happened, which can be circulated as written reports rather than delivered as verbal ones at the meeting;
6. less time spent on ‘rubber-stamping’ matters of routine administration;
7. fewer reports that are simply an exercise in passing on information which does not require any decision to be taken.

4.4 Implications for the Councils of the General Assembly

As the new Presbytery Assemblies become established and their representation on the councils of the General Assembly comes into effect, there will be a greater two-way direct involvement of presbyteries with councils. Councils will become more closely involved with the work at regional level, enabling them to have a greater insight into how they can support presbyteries. Anticipating this, the Ministries Council has already indicated a willingness to explore the devolution of a number of key areas of work to well resourced and well organised larger presbyteries. This will mean the deployment of staff on a more regional basis than at present, giving presbyteries more local access to expertise which is currently retained nationally – a training officer or a pastoral support officer could be deployed in a presbytery to encourage and enable good practice, for example. Presbyteries could also agree to share posts and expertise not currently available but necessary to fulfil the current mission plans of the presbyteries concerned: pastoral advisors, youth workers, ecumenical officers, mission enablers, stewardship officers, for example. In this way, presbyteries would benefit from having trained expertise located in key areas which would allow them to plan coherent strategies and address the specific needs of their presbytery areas.

If such devolution of work took place, the way the Ministries Council operates would change. The eventual impact would be a reduction in the overall administrative staffing budget. Instead of trying to service the country largely from Edinburgh, the Council would retain senior management staff to support regionally-based, ministry resource staff in presbyteries. Those deployed to presbyteries in any particular area of work would act as facilitators, enabling people locally to carry out the work themselves. This will have the effect of delivering a sustainable model that releases the Church from a culture of dependency unwittingly created as we rush to resource things from ‘121’. It is a model that places responsibility where it belongs: in a well-resourced alternative presbytery structure.

The Special Commission anent Review and Reform stated:

*The Church ‘works’ where people join together, building relationships with each other and the community to which they belong. It is through these relationships that the Gospel is spread. In each place the church is different. There is no one model that fits all. We rejoice in the diversity within the Church. We celebrate and encourage it. This is achieved best by allowing congregations the space and opportunity to develop their own patterns of ministry, mission, worship and leadership that best suits the people and situations where they are.*

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22 Special Commission anent Review and Reform report to the 2001 General Assembly, 36/8 ff
4.5 Overall Advantages
In the alternative structure proposed, mission will be placed firmly at the heart of all the Church does. The perception of ‘presbytery’ would change from being a court or meeting to that of an area which encourages and supports the gifts and skills of all those within it. Through Local Area Groupings, elders, ministers and congregations will undertake mission in the way they choose, free from the burden of administration. Administration will be carried out by those called and equipped for it, in a way that supports the mission of local area groupings. Fewer presbyteries will mean every presbytery can be directly represented on national councils and committees, placing local needs and desires firmly at the centre of national decision-making.

4.6 Working in New Ways and with Trust
The Panel’s proposals are intended to create space and opportunity for presbyteries to shape a vision for the Church in their own areas. The Ministries Council’s 20:20 Vision encourages the Church to enable the ministry of the Gospel to be more about the work of the whole people of God through planning for purpose, for variety and sustainability. Taken together, these call for a new way of working that will create a mission-focused church.

This will involve investing trust in people; appointing and affirming them to do the job Christ has called them to do – something that the CWW report called for and which is already being developed within presbyteries. We see this in practice in the development of the Vacancy Procedures Act VIII, 2003, affirmed by the Panel in its 2008 General Assembly report. The Act works because the presbytery first sets its planning policy for the deployment of ministries in the Presbytery Plan and then invests its trust in a Vacancy Procedure Committee to execute the plan. The Committee is required to report to the presbytery only those decisions which might be subject to challenge. The Vacancy Procedure Committee acts on behalf of the presbytery to expedite decisions as long as they work within the policy of the Presbytery Plan.

This is the way Presbytery Assemblies meeting only twice a year might work, setting policy and then trusting people to work on behalf of the presbytery while ensuring they are ultimately accountable to the Presbytery Assembly.

5 Realising the Vision
If we are to return the Church of Scotland to the original vision of the reformers of a church called by Christ which is “the right way up”, how are we to realise that vision?

The Panel is aware that the Church has a way to travel before such a vision can be realised. We have listened to the wide range of opinions about presbytery reform and recognise the unease within and between presbyteries about change on the scale we are suggesting. The Church is in a period of transition as we tackle the issues we face today. Have we become too cautious about introducing new and radical ideas? It is only natural that many of us within the Church have a fear of change and worry about what a new future might look like. The Panel firmly believes that congregations, presbyteries and councils of the Church should travel this journey of reform together.

God invites us to join his mission, not to maintain a religious club. Moving as a church in a new direction with our distinctive ways of doing things is always going to be difficult and challenging – but we cannot stay as we are. We have to sacrifice some of our established ways in order to reestablish a new and vibrant national church in all aspects of its life and worship.

The Panel is not suggesting a top-down pattern of governance that, like past attempts at reform, will fail. Instead, it is inviting presbyteries to work out for themselves the forms, structures and partners that will enable reform to happen. It is encouraging groups of presbyteries to come together to focus on the relational aspect of our calling and to discuss how the proposals for a new presbytery structure might be implemented. To that end, the Panel is suggesting that the General Assembly set up groups of presbyteries to engage in
dialogue and develop the principle of the re-formation of our presbytery structure, as detailed in Appendix 7.

The Church of Scotland will always be *ecclesia reformata, semper reformanda* (a church reformed, always reforming), never static; reflecting the whole witness of the Bible which points to a God who calls his people out and on from where they are, often not knowing where they are to go. The true image of the Church is of a community of the future and not of the past; a church called by Christ – which is “the right way up”.

*In the name of the Panel*

DAVID S CAMERON, Convener
DONALD CAMPBELL, Vice-convener

### ADDENDUM

The Rev David Cameron’s final report as Convener of the Panel on Review and Reform is the culmination of seven years’ work serving first as a member of the Panel and then as its Convener. In his five years as Convener, David has demonstrated strong leadership skills and a willingness to listen to all voices across the Church, seeking to inform the Church’s thinking and leading the Panel through a series of consultations and conversations which have culminated in the current proposals for presbytery reform. A strategic thinker, he has been unstinting in his determination to encourage the Church to reform and become more mission-focused. To the work of the Panel, David has brought experience from his previous role in the business world and from a very successful ministry in the Presbytery of Irvine and Kilmarnock. Under his leadership, the Panel has gone from strength to strength in its confidence to encourage the Church towards reform. For all this, those who follow are indebted.

### APPENDIX 1

#### KEY FUNCTIONS OF PRESBYTERY

A presbytery is responsible for all spiritual matters within its bounds, and should be alert to take suitable initiatives for the advancement of Christ’s kingdom even if these are neither prescribed by law nor instructed by the Assembly.

Key Functions of a presbytery as currently constituted (which for this exercise have been listed by the Department of the General Assembly).

**Planning related**
- Approval of the annual update of the Presbytery Plan in terms of Act VII 2003.
- Changes to Presbytery Plan produced by unexpected circumstances.
- Implementation of Presbytery Plan as vacancies arise.
- Vacancy work in terms of Act VIII 2003, by Vacancy Procedure Committee.
- Vacancies issues referred under s 2 of Act VIII 2003.

**Ministry related**
- Some elements of supervision of trainee ministers in terms of Act X 2004 (and all equivalent legislation for deacons, auxiliaries, readers).
- Practising Certificates (most at the same time of year, but new applications may arrive at any time, and must be dealt with timeously to enable the applicant’s ministry to continue).
- Ministries flow: ordinations, inductions, demissions, deaths and tributes.

**Supervision related**
- Routine superintendence functions, especially Act II 1984.

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23 Weatherhead, James, *The Constitution and Laws of the Church of Scotland*, p 101 (Board of Practice and Procedure 1997)
• Non-routine superintendence functions, especially Act I 1988 (unsatisfactory state), Act IV 2001 (ministers and public office), Act XV 2002 (illness), Act XIII 2000 (NCD), Act VI 1984 (changed state) – and note that many of these functions require more than one meeting of the presbytery.
• Non-routine disciplinary functions: eg Act V 2000 (sacraments), Acts IV and V 2007 (bullying and discrimination), and to a limited extent Act III 2001 (discipline of ministers and others).
• Congregational Constitutions: see Act XIX 1964.

General Assembly related
• Commissions to the General Assembly (currently requires more than one meeting).
• Consideration of Overtures under the Barrier Act.
• Consideration of other remits addressed to the presbytery by the General Assembly.

Finance related
• Mission and Renewal contributions (may require more than one meeting).
• Property and finance: supervisory tasks largely delegated, see eg Act VII 1995.

Presbytery administration
• Election of presbytery Moderator, and appointment of committees.
• Commissions by kirk sessions to presbytery (most at the same time of year, but may arrive at any time depending on circumstances, and must be dealt with timeously).
• Appointment of Presbytery Clerk, or any other paid post which is vacant.
• Examination of presbytery records.

Judicial
• Judicial tasks: appeals, dissents and complaints, overtures, petitions.
• Miscellaneous tasks relating to the court itself, its relations to other courts, and the ministry, in terms of Acts II and III 2000.

Policy making
• Pursuing issues of public interest: may sometimes require presbytery action.
APPENDIX 2

DIAGRAMMATICAL REPRESENTATION OF THE NEW PRESBYTERY STRUCTURE
APPENDIX 3

GROUPINGS

Local Area Groupings
The main work of the presbytery is undertaken in the parish and the presbytery infrastructure is there to support that work. For fellowships to blossom and mission to be carried out, the groups and groupings need to be smaller and more personal.

It is proposed that the Presbytery Assembly will establish groupings of charges and congregations based on geographical lines to allow the presbytery to cater more directly to particular local needs. In some presbyteries, district groupings of charges already exist.

This will allow for new local expressions of church with more intentional collaboration of neighbouring congregations. It will free local congregations to develop, strengthen and encourage a celebratory model through fellowship, cooperation, and inspiration.

It is hoped that that the fellowship of Local Area Grouping of congregations would encourage the new Presbytery Assembly to mirror this in their own gatherings, rather than operating like a smaller version of the present General Assembly.

Functional Groups
Although a presbytery’s Ministry and Mission Committee (or one similarly named) may have the responsibility to support the mission and ministry work in the presbytery area, the delivery of that ministry will take place outwith the committee meetings. This needs the cooperation of people from a range of congregations or sometimes across the denominations and involving other community bodies. Any initiatives emerging from these groupings have to be supported at committee level and it is from such groups that the cooperative work of presbytery may come.

Specific Groups could be established to deal with particular issues of concern right across the presbytery, for example, ‘parenting skills’ or ‘supporting the elderly and those with dementia’. These could comprise those with a particular gift or interest in the work of that group as well as members who have an active interest in the work of the Church but who may not be commissioned to Presbytery Assembly. This would encourage members to use their skills not only for their own local congregation but also for wider community benefit. Membership of these groups is not bound by the rules of membership of the presbytery committees. Ecumenical participation could also be encouraged.

APPENDIX 4

THE PRESBYTERY ASSEMBLY

The Presbytery Assembly
Given the proposed size of a presbytery, a structure is needed that recognises the need for representation of all charges and ministries, and allows opportunities for spiritual renewal and collegiality, and for the efficient conduct of business.

A ‘Presbytery’ consists of a region (bounds), an Assembly (the meeting), and its members.

The Presbytery Assembly will meet twice a year.

It is proposed that the work of the Presbytery Assembly be carried out by committees having responsibility for functional areas, and by a Presbytery Council responsible for coordinating the work of the committees, for communications (internal and external), for developing the overall strategy, and for a general executive function, all of which would be accountable to the Presbytery Assembly.

It is proposed that the new Presbytery Assemblies would be represented on the councils of the General Assembly. If the number of new presbyteries is small enough, then it is feasible for each of the presbyteries to be represented
on each of the councils, maintaining the current ethos for smaller councils, and thereby establishing a better and closer link between presbyteries and councils. The current absence of any direct representation by the presbyteries on the councils has been raised as a matter of concern in the Panel’s discussions with the presbyteries.

APPENDIX 5

SUGGESTED POWERS AND FUNCTIONS OF THE PRESBYTERY COUNCIL

The Presbytery Council
In the same way as the Council of Assembly fulfils an executive function for the General Assembly setting priorities and co-ordination, so too it is proposed that each Presbytery Assembly shall establish a Presbytery Council to co-ordinate the work of the other committees, provide general direction, and be responsible for the strategic direction of the presbytery.

It is proposed that the Presbytery Council shall be a standing Committee of the Presbytery Assembly to which it shall be directly accountable and to which it shall report. It shall have the following remit and powers to:

(a) bring to the Presbytery Assembly an annual report and recommendations on the mission, ministry, and work of the presbytery, a plan for its implementation and development, within agreed budget;
(b) monitor, evaluate and coordinate the work of the presbytery committees within the context of the policy determined by the Presbytery Assembly; and to receive reports from, offer guidance and issue instructions to said committees, as required from time to time, on matters of policy, organisation, operation and administration;
(c) attend to the general interests of the presbytery in areas not covered by the remits of the presbytery committees;
(d) determine staffing and resourcing requirements for the presbytery and its charges, and to approve the assessed contribution from each charge;
(e) deal with such issues as are within its jurisdiction and that arise between meetings of the Presbytery Assembly, and to report the same to the next meeting of the Assembly, and to attend to the matters that do not fall within the remit of any presbytery committee;
(f) ensure effective communications, internal and external, and linking national and local networks;
(g) make recommendations to the Assembly on structural changes to the presbytery.

Responsibility for ensuring that the presbytery functions in accordance with the principles of good governance shall lie with the Presbytery Council, irrespective of whether or not the presbytery concerned is a charity. Where the presbytery has, or obtains, charitable status, the members of the Presbytery Council shall be the charity trustees.

The membership of the Presbytery Council shall be between 10 and 20, shall include the conveners of the primary presbytery committees, shall be appointed on the basis of rules and for periods proposed by the Presbytery Assembly.

APPENDIX 6

SUGGESTED COMMITTEES OF THE PRESBYTERY ASSEMBLY

It is suggested that the work of the Presbytery Council might be distributed amongst three main committees, each with the power to appoint sub-committees and groups as appropriate.

Mission and Ministry
This is the main work of the presbytery and will cover:
(a) pastoral care for all ministries;
(b) support for all ministries of the Church through mentoring, training, and the establishment of a mutually supporting fellowship;
(c) support for the mission in parishes, in local groupings, and across the presbytery region;
(d) support for Christian education;
(e) support for the work of the Church nationally and internationally, and in the local expression of that responsibility;
(f) support and provision of training on spiritual and practical issues needed in the presbytery, eg, leadership and discipleship: this may justify the setting up of a special task group.

Mission is at the centre of the work of presbytery, so this Committee has the overview and provides the administrative background and resources, but the actual work is likely to be carried out in the Local Area Groupings.

Finance and Planning
This is an area that requires expertise, and which will draw on the work of the other committees.

It will include:
(a) developing the Presbytery Plan, with annual updates to take account of the social and spiritual needs of the region, the resources available, the capacity and plans of the congregations as determined from the Local Church Review process or alternative means, and where already established, the review process of the National Sponsoring Body for Local Ecumenical Partnerships.
(b) deploying ministries and determining parish boundaries;
(c) determining how the presbytery’s required contribution to the Ministries and Mission fund should be shared amongst the charges and other ministries in the presbytery;
(d) determining what each charge should additionally be asked to contribute to the work of the presbytery;
(e) determining the allocation of such funds as are at its disposal;
(f) stewardship;
(g) seeking external funds;
(h) property, maintenance, care, and supervision;
(i) making proposals for the purchase and disposal of buildings.

Oversight
This area will cover the presbytery’s responsibility for the oversight of the work of the congregations in its bounds:
(a) the process of Local Church Review and training of participants, conduct of visits and follow-up;
(b) general oversight of the conduct and health of congregations and charges, taking action, discreet, informal, or formal as necessary;
(c) issues of discipline, complaint, or conflict concerning a minister or office bearer which, as soon as this becomes formal, should be handled by the Department of the General Assembly and an appeals mechanism.

APPENDIX 7
PRESBYTERY DIALOGUE GROUPS

Each dialogue group will select members of existing presbyteries to enter into collaborative discussion:
• to set up a process that has the capacity to work through and implement the alternative presbytery structure;
• to create the Presbytery Council and agree its membership and committee structure and work towards the creation of the Presbytery Assembly;
• to agree the number of charges within the alternative presbytery bounds and determine local area groupings;
• to develop the Presbytery Plan for the new larger presbytery area;
• to determine the mission agenda for the new presbytery area;
• to agree with the Implementation Management Group resources to manage the transition from the current structure to the new.
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APPENDIX 8

FREQUENTLY ASKED QUESTIONS

1. Why do we need to change at all? Things are fine as they are in our presbytery.
The Church as a whole needs to develop its focus on mission if we are to move from a mindset of managing decline to growth. There is a huge diversity in the size of presbyteries and little doubt that many are finding the basic tasks of administration difficult. We need to reorganise so that presbyteries become places where mission is enabled and supported.

2. The Panel hasn’t listened to us at all – just come up with its own agenda. It seems to be imposing a model upon the Church. Why is this?
No, we are not imposing a model – in fact, quite the opposite. The Panel has had wide-ranging consultations with congregations, presbyteries, and the councils and departments of the General Assembly which have challenged our own thinking about a workable structure. The proposed template has evolved from these consultations and provides one model for how reform of presbyteries could be achieved.

3. How many presbyteries will there be in this new structure?
At this stage, we have no preconceptions about how many presbyteries there will be. We would want to come to an agreed optimum number after detailed discussion between groups of presbyteries, which would take into consideration a combination of factors such as:
• socio-demographic and geographic factors of conjoining presbyteries;
• grouping congregations with similar needs;
• other existing regional areas such as that of local authority boundaries or working with other denominations.

4. How many charges/congregations will there be in a presbytery?
This will probably vary from presbytery to presbytery but the Panel is suggesting between 70 and 130 charges in each presbytery. This provides for a workable budget to be allocated and larger pool of people that presbyteries can draw from. We anticipate that for the most part, congregations will belong to the presbytery within which the former presbytery was; however we can also envisage a situation where some congregations at presbytery ‘borders’ will feel a closer affinity with another presbytery.

5. 130 charges is far too large a grouping. It would mean that presbytery meetings could be made up of 300 people or more. How can people possibly be expected to travel the large distances necessary for such a meeting?
The meeting should first and foremost be centred around worship and fellowship. Matters of business will be entrusted to the Presbytery Council as appropriate who will be responsible for the day-to day running of the presbytery. It will be up to the presbytery to determine the pattern and structure of meetings and the appropriate logistics.

6. What you are suggesting will involve much larger presbyteries geographically. Is it realistic to expect to be able to operate over such large distances?
Presbyteries do not need to meet monthly. It is suggested that the Presbytery Assembly meets only twice a year. Better use of IT facilities such as Skype, email, and mobile/conference communication will mean less need to travel for committee meetings which in turn will reduce expense incurred through travel. Committees can take responsibility for decision making without the need for ‘rubber-stamping’ at presbytery within the checks and balances that good governance will provide within presbytery policy.

7. This model wouldn’t work here.
The Panel’s remit from the 2008 General Assembly is to provide an alternative presbytery structure. You are being
given the opportunity to develop the principles and to provide constructive suggestions of what would make it work within your area.

8. **We don’t have the resource/time/talents/money to take on any devolved functions.** We do enough already. How do you expect the proposed structure to free people up through the mechanism of devolved authority when there will not be any more resources in terms of people to undertake the work?

Reorganising presbyteries in the way that is suggested will create fewer presbyteries with larger pools of gifted people in each presbytery to draw upon (ministers, elders and others). You may want to discuss and suggest creative ways to overcome the problems you feel devolution poses. There may be examples in other areas which could be applied in your own situation or things you currently do which could be done differently or even given up altogether.

9. **Surely we are simply adding another tier of Church government that we could well do without? Sounds to me like too many committees and groupings are being created, so that what we could have is an explosion of administrative responsibilities and not the more streamlined structure you seem to be suggesting.**

No, the Presbytery Assembly is the tier of Church government in the alternative structure; there is no other tier being added. Of course, it will have a committee structure to oversee the day-to-day work of presbytery but there is no other tier of government. The levels of Church governance will be General Assembly, Presbytery Assembly and Kirk Session. This will not lead to more administration but more effective administration as key people are allowed to get on with routine matters enabling others to concentrate on the work of mission.

10. **You talk about accountability, but is there not a danger that the Presbytery Council will assume the real power under the new structure and will make the key decisions, which will then simply be rubber-stamped at the Presbytery Assembly?**

Yes there is always a danger of power being concentrated in the hands of the few. The key to ensuring this does not happen is trust. Trust is essential alongside compliance with standing orders of presbytery to ensure this does not happen. Presbyteries will be responsible for ensuring that the checks and balances demonstrate the trust and accountability that should exist right across the Church.
The General Assembly
1. Receive the Report.

Strategic Review (See Section 4 of the Church and Society Council Report)
2. Note the progress of the Review of the work of the Church and Society Council.

Work with Churches
Local Involvement and Parish Action (See Section 5 of the Church and Society Council Report)
3. Note with thanks those congregations that have responded to the 2010 instruction to provide a Church and Society contact and encourage those congregations that have not yet responded to do so.

Responding to Climate Change (See Section 7 of the Church and Society Council Report)
4. Commend Creation Time and instruct the Church and Society Council and the Mission and Discipleship Council to encourage all congregations and presbyteries to take advantage of the season of Creation Time and to use the related resources that have been produced.
5. Instruct the Church and Society Council to explore with the General Trustees and others whether the brief to the Church’s energy consultants can be revised to include not only an energy supply element but also energy management advice.
6. Instruct the Church and Society Council to explore with the Priority Areas Committee and the General Trustees the opportunities for installing renewable energy devices such as solar panels in church buildings to help congregations reduce their carbon footprints and energy bills, noting that this may generate an income from feed-in tariffs.
7. Instruct the Church and Society Council and the Central Services Committee to consider how the work of responding to climate change is taken forward and to report to the General Assembly with proposals in 2012.

Young People and Decision Making (See Section 8 of the Church and Society Council Report)
8. Commend this report to Kirk Sessions, Presbyteries, Councils, Committees and groups associated with the life of the Church of Scotland for study and action.
9. Urge every Presbytery and national Council and Committee to appoint a named person to champion young peoples’ involvement in their decision-making, whose role will be to work with the established structures and to develop new and appropriate ways for young people to be involved.
10. Instruct the Church and Society Council, the Mission and Discipleship Council and the National Youth Assembly to prepare a report to the General Assembly in 2013 and every two years thereafter, evaluating progress and suggesting further ways in which the Church of Scotland can make a difference in this area.
11. Encourage all Presbyteries to take seriously their responsibility for nominating a Youth Representative to the General Assembly and encourage all congregations and Presbyteries to support their young people in attending the National Youth Assembly.
12. Affirm the work of Young Scot, the Scottish Youth Parliament and the Children’s Commissioner and urge every Presbytery and national Council and Committee of the Church of Scotland to consider the need to work with them to develop new ways of engaging with young people and supporting their participation in decision-making within the Church.

13. Commend the Presbytery of Europe for its initiative in convening the first ever Youth Presbytery for 18-25 year olds and encourage other Presbyteries to consider how they might adapt this model for their own context.

14. Invite the Nomination Committee of the Church of Scotland to include in its reports a record of the number of young people (aged 18-25) who have been nominated and the number appointed each year.

15. Encourage Kirk Sessions and Presbyteries to reflect on the appointment of young Elders (aged 18-25) and young Commissioners to the General Assembly.

16. Invite every Presbytery and national Council and Committee to consider the timing and format of meetings to allow young people to participate in decision-making.

Ecumenical (See Section 9 of the Church and Society Council Report)

17. Note and affirm the developing ecumenical relationships and commitments undertaken by the Church and Society Council and welcome the fact that the Council has this year been able to work in partnership with others on several reports, including Scottish Gypsy/Travellers, Just War and Afghanistan, Homelessness in Scotland and the report on Israel and the Occupied Palestinian Territories.

Work in Society

Science and Ethics

The Internet (See Section 11 of the Church and Society Council Report)

18. Instruct the Church and Society Council to work in partnership with others to facilitate discussion of the issues raised in the report on the Internet.

19. Note in particular the capacity of the Internet to shape as well as reflect society.

20. Instruct the Church and Society Council to consider the conflicts inherent in the use of the Internet amongst freedom, liberty, regulation and control, the existence of competing mores, and issues of real and virtual identity; and to develop policies to reflect a Christian response to these conflicts.

21. Encourage the Church and Society Council to explore, with appropriate partners, the development of an ethical code for software developers, manufacturers and all Internet users to promote the use of Internet technologies for the good of society, not just for commercial gain.

Mental Health (See Section 12 of the Church and Society Council Report)

22. Commend the guidelines on Mental Health to congregations and presbyteries.

23. Instruct the Church and Society Council to encourage Presbyteries to utilise training in Mental Health First Aid.

Suicide among young men (See Section 13 of the Church and Society Council Report)

24. Commend the booklet on the issue of Suicide Among Young Men to Kirk Sessions for their prayerful consideration and actions.

25. Commend the work done to raise awareness of the issues around suicide among young men through creative means such as drama in schools.
26. Commend the work in suicide prevention already done by many local churches, church agencies and organisations.

27. Encourage Kirk Sessions to avail themselves of the free training on suicide prevention and bereavement counselling provided by the specialist organisations such as those listed in the report.

28. Encourage the Ministries Council to engage with Presbyteries to ensure that effective support can be made available to Ministers, should they wish it, on encountering suicide among young men in their congregations and parishes.

**British Heart Foundation** *(See Section 14 of the Church and Society Council Report)*

29. Congratulate the British Heart Foundation on occasion of its 50th anniversary.

**Societal Issues**

**Domestic Abuse** *(See Section 16 of the Church and Society Council Report)*

30. Instruct the Church and Society Council, the Ministries Council and the Guild to continue their work on the issue of domestic abuse and to report to the General Assembly in 2012.

31. Encourage congregations to mark the UN 16 Days of Activism Against Violence Against Women (16 November to 1 December) and instruct the Church and Society Council to produce prayers and other resources to help congregations support this initiative.

32. Request the Church and Society Council to seek to establish a group of up to 12 men from Scotland’s faith communities who will promote the Amnesty International White Ribbon Campaign in Scotland.

**One Scotland, Many Cultures** *(See Section 17 of the Church and Society Council Report)*

33. Encourage members, ministers, Kirk Sessions, Presbyteries, Councils and Committees of the Church of Scotland to consider the report *One Scotland, Many Cultures* and its call to radical hospitality and its implications.

34. Instruct the Church and Society Council, in partnership with others, to provide resources for congregations to engage with the issues raised in this report and to share stories of good practice.

**Racist Organisations** *(See Section 18 of the Church and Society Council Report)*

35. Reaffirm support for the World Council of Churches’ statement on racism agreed at Uppsala in 1968.

36. Instruct the Church and Society Council to work with ecumenical partners and others to produce resources to help individuals and congregations engage with issues of racial justice in politics and society.

37. Commend the annual celebration of Racial Justice Sunday, and encourage congregations and presbyteries to observe it.

**Travellers in Scotland** *(See Section 19 of the Church and Society Council Report)*

38. Commend the ACTS report on the Churches’ attitude to the Travelling Community in Scotland and instruct the Church and Society Council to work with the Scottish Churches’ Racial Justice Group in taking forward the recommendations of the report.

**Are we what we wear? The ethics of our clothing choices** *(See Section 20 of the Church and Society Council Report)*

39. Commend church and charitable initiatives that reuse and recycle clothes, or that teach skills in how to repair clothes, and invite congregations and individuals to follow these examples.
40. Urge the Church and Society Council to join ongoing campaigns that address the issues raised in this report, including the Asia Floor Wage Alliance.

**Homelessness in Scotland** *(See Section 21 of the Church and Society Council Report)*

41. Instruct the Church and Society Council to support further work in partnership with Scottish Churches Housing Action to monitor the Scottish Government’s progress towards its 2012 homelessness target, and to report to the 2012 Assembly.

**Education**

**Stevenson Prize** *(See Section 24 of the Church and Society Council Report)*

42. Commend the role of the Stevenson Prize in offering opportunities for the affirmation of best practice in Religious Observance in schools.

**Protecting School Budgets** *(See Section 25 of the Church and Society Council Report)*

43. Instruct the Church and Society Council to make representation to the Scottish Government and the Convention of Scottish Local Authorities urging them to consider the opportunities created for young people by adopting a preventative spending model when setting education budgets.

44. Instruct the Church and Society Council to support Church Representatives on Local Authority Education Committees to press the case for the protection of Education budgets.

**Commission on the Purposes of Economic Activity**

**Commission on the Purposes of Economic Activity** *(See Section 26 of the Church and Society Council Report)*

45. Note the interim report of the Commission and instruct the Church and Society Council to encourage Presbyteries to engage with the work of the Commission.

**Peacemaking and International Affairs**

**Just War and Afghanistan** *(See Section 28 of the Church and Society Council Report)*

46. Commend chaplains to HM Forces and parish ministers for the pastoral care they give to Service personnel in the theatre of war and to their families at home.

47. Oppose the continuation of the war in Afghanistan and call for the early withdrawal of British troops.

**Israel and the Occupied Palestinian Territories** *(See Section 29 of the Church and Society Council Report)*

48. Instruct the Church and Society Council to work with ecumenical and civil society partners to continue to lobby for the introduction of labelling of products in the UK which clearly identify whether they are from an illegal Israeli settlement.

49. Instruct the Church and Society Council to work with ecumenical and civil society partners to lobby for a UK ban of products from unlawful Israeli settlements.

50. Commend the World Council of Churches initiative *World Week for Peace in Palestine and Israel* and encourage congregations and presbyteries to observe the week using resources produced by the WCC.

51. Instruct the Church and Society Council to report on the situation in Gaza to the 2012 Assembly.
### Thanks and Distribution

52. Thank all those who assisted the Council in the preparation of the Report and instruct the Council to send copies of the Report with the Deliverance and where appropriate additional background papers to appropriate Scottish and UK Government Ministers, Members of the Scottish Parliament, Members of Parliament representing Scottish constituencies, Members of the European Parliament representing Scotland, and others involved in the issues addressed by the Report.

## REPORT

### 1. Introduction

**1.1** The Church and Society Council has continued with its task to be the voice of the Church of Scotland in the public square on a wide range of issues. It is a voice that is rooted in serious thinking and discernment and gains its authenticity when it reflects the experience of the living Christian community in city, village, street and island. The true witness to God’s love, care and justice is perhaps best demonstrated, and experienced, face to face with our neighbour. That is why we begin this report as we do every year with a report on our work increasing local involvement in national societal issues, in this case following up last year’s instruction from the Assembly to create a network of Church and Society representatives in every parish. It is the Council’s aim to offer wider society a distinctive Christian perspective in the public square and to reflect on what is happening in Scotland’s common life both with the church and with those outside it. That perspective is rooted in the life of congregations the length and breadth of the country and beyond.

**1.2** The Council’s remit remains broad. This year it brings eight new reports as well as updates on a much wider range of activity, yet there are many areas of public discourse not covered. The agenda runs from Afghanistan to Argyll, from assisted dying to climate change, from Religious Observance to domestic abuse, Gypsy/Travellers to digital communication, and much more. The breadth of its work constantly forces the Council to make choices about what to do and what to put to one side. To aid this judgment, the Council uses a specific set of criteria to decide how to allocate its scarce resources. Why *this* issue? Why *this issue now*? What real difference will be seen because *we* pursued this concern? What is the insight from the Gospel that the Church can bring to bear on study and *action* in this area? To aid this thinking, the Council, in reviewing its remit, is proposing both to have a primary theme of a bias to the poor and to work to a rolling programme of broad sub themes. This is not to restrict the voice of the Church but instead to help ensure that it is does not grow hoarse in its attempts to be heard.

### 2. Executive Summary

**2.1** The Church and Society Council presents eight lengthy policy reports to the Assembly this year. The Blue Book contains summaries of these reports rather than the full documents, since to have published the full reports would have taken the Church and Society Council’s contribution to the Blue Book from around 29,000 words to nearer 68,000. It is the intention of the Council that the summary of the reports provide enough detail for Commissioners to be able to make an informed decision about the proposed Deliverances relating to that report. We encourage Commissioners and other interested parties to read the full reports, as considerable care and energy has been invested in their preparation. Full copies of each report are available on the Church of Scotland General Assembly website [www.churchofscotland.org.uk/GA2011](http://www.churchofscotland.org.uk/GA2011) and can obtained in electronic format or paper copies, free of charge, by contacting the Church and Society offices on 0131 240 2275 or by e-mailing churchandsociety@cofscotland.org.uk.
2.2 The use of summaries is an innovation for the Council and is in line with a general drive to reduce the size of the Blue Book. The Council would be pleased to receive feedback from Commissioners as to whether this is an appropriate approach.

2.3 The Deliverance Grid at Section 3 reports the action we have taken on last year’s Deliverance and is a brief review of what happened following the 2010 Assembly. The Council had 48 Deliverances to act on. The table gives some indication of that range of responses with cross-referencing to those areas that are referred to in the main report. The Council hopes that this table will give Commissioners a flavour of its activity outside the Assembly and is one of our ways in which we seek to be pro-active in being accountable to the Assembly.

2.4 Strategic Review
Over the past few months the Council has been undergoing a strategic review. We hope to present further details of this in a Supplementary Report. Commissioners are invited to support a process which would allow the Council to choose broad themes to guide its work over a number of years in order to better manage the extremely diverse agenda of the Council.

WORK WITH CHURCHES
2.5 Local involvement and Parish Action
This section includes a short report on how the Council gives support to congregations in taking forward the Church’s priorities on social and political issues. It also comments on the progress of last year’s deliverance on the appointment of a Church and Society contact person in every congregation.

2.6 Communication
The Council continues to develop its digital communication tools and this is aiding interactive dialogue and the creation of online communities of interest.

2.7 Responding to Climate Change
We are pleased to note Eco Congregation Scotland’s registration as an independent charity. This section also reports on the work of the Responding to Climate Change Project (RCCP), and in particular the 5% year-on-year carbon reduction commitment made by the 2009 Assembly. The RCCP has been instrumental in taking forward this challenge in 121 George Street in partnership with the Central Service Committee.

2.8 Young People and Decision Making – Summary Report
We present a report on how young people are involved in the decision making processes of the Church.

2.9 Ecumenical Issues
We note the Council’s commitment to ecumenical working.

WORK IN SOCIETY
Science and Ethics
2.10 Society, Religion and Technology Project
A report on the work of the Society, Religion and Technology Project (SRTP), covering its campaigning work on end-of-life issues, policy development (suicide amongst young men, mental health friendly churches), support for the Economics Commission and events to celebrate the 40th anniversary of the project. The SRTP has also been involved in other work including in the debates on the ethics of brain imaging.

2.11 The Internet: in whose image? – Summary Report
This section is a summary of our major report The Internet: in whose image? Responding to the ethical and moral challenges of the Internet. This covers a wide range of ethical issues and a reflection that the impact the internet has had on our lives and on human relationships. The Internet report was the subject of the SRTP’s annual lecture at the Edinburgh International Science Festival in April which was given by Dr David Pullinger, a former director of the STRP and now a UK Government adviser on digital issues.
2.12 Mental health
This report was initiated by a debate at the 2009 Assembly. It offers guidance, advice and the opportunity to access training to assist congregations to become better able to serve those with mental health problems.

2.13 Suicide among young men: the Church as a community of carers – Summary Report
We present reflections and guidance on coping with one of the most difficult pastoral circumstances that people in the church encounter.

2.14 British Heart Foundation
We celebrate the British Heart Foundation’s 50th birthday.

Societal Issues
2.15 Domestic Abuse
We present a progress report on a review of the issues raised by a 2003 Church of Scotland report on domestic abuse and invite the Assembly to support the White Ribbon Campaign, a campaign of men who are against violence against women.

2.16 One Scotland Many Cultures – Summary Report
This report is a theological and practical reflection on the diversity of 21st-Century Scotland; what that means for the idea of Jesus’ call to radical hospitality; the role of the ‘host’ culture; and, the place of the Christian community in this diversity.

2.17 Church Membership and Racist Organisations
We invite the General Assembly to consider the challenges of racism in society today and we suggest that the Church’s response needs to be firm in declaring that racial or religious hatred is intolerable in the life of the Church.

2.18 Scottish Gypsy/Travellers – Summary Report
This report was produced by an ecumenical group facilitated by Action of Churches Together in Scotland (ACTS). It tells the difficult story of the persecution faced by Scottish Gypsy/Travellers and reflects on the place and role of the Christian Churches.

2.19 Are we what we wear? Ethics of our clothing choices – Summary Report
What do clothes say about ourselves? How do we see other people? Are we aware of the human and environmental cost of what we wear? This report explores issues to do with clothing and textiles.

2.20 Homelessness in Scotland
In 2002 the then Scottish Executive set a target of ending homelessness by 2012, a target which the SNP Government also promised to achieve. It looks almost impossible that this target will be met but important progress has been made nonetheless. This report covers some of the issues involved and recommends that a more detailed report on action and future priorities be considered by the 2012 Assembly.

2.21 Inter Faith
This is a brief report on the involvement the Council has with inter faith work.

Politics and Government
2.22 Parliamentary Office and Update
We ask the Assembly to note the Church and Society Council’s engagement with the UK and Scottish Parliaments and Governments, which is done mainly through the work of the Scottish Churches’ Parliamentary Office (SCPO). By undertaking this core activity of the Council ecumenically, the Church is able to be better informed and have stronger influence on political debates.

2.23 Preparing for the Scottish Elections
This section is an outline of the work undertaken to support congregations in getting involved with election debates and other related activities. The SCPO, with support from the ACTS Church and Society Network, worked in partnership with the Evangelical Alliance, CARE, the Roman Catholic Church and Christians Count to develop a shared one-stop Christian election resources website called ‘Churches Vote: Scottish Elections 2011’.
2.24 Other activities
Our report also gives details on parliamentary visits, the contribution made to debates on end-of-life assistance and palliative care, activity around issues of poverty and welfare, the debate on Scotland’s constitutional future and an index of the formal responses to Government and Parliamentary consultations that the Council has made in the name of the Church of Scotland.

2.25 Education
This report covers the work of the Standing Committee on Education, its engagement on national and policy issues such as Curriculum for Excellence as well as its practical support for chaplaincy in schools and FE colleges, Church representatives on Local Authority Education committees and other work in schools. The Committee also represents the Church on several national education bodies.

2.26 Protecting School Budgets – Summary Report
This report is set in the context of the significant cuts facing local authority budgets. It argues that even in times of shortage of resources, a long term view of investing in young people must not be lost, both for the benefit of the young people themselves and society as a whole.

2.27 Economics Commission
This section is a brief interim report reviewing the progress of the Commission on the Purposes of Economic Committee which was set up by the Assembly in 2010. The review notes many of those who have already given evidence and again requests that Presbyteries assist in the hosting of local meetings for more evidence gathering.

Peacemaking and International Affairs
2.28 Just War Criteria and the War in Afghanistan – Summary Report
The report was developed by an ACTS working group and the Council presents it to the Assembly for consideration. It explains the background to the conflict and outlines the principles of the Just War tradition, including the principles of right cause, right authority, last resort, chance of success, preventing greater harm, proportionate use of force and not targeting civilians. It reflects on whether, by those standards, the war in Afghanistan is just. The Council agrees with the conclusions of the report and asks the General Assembly to call for timeous withdrawal of UK Armed Forces from Afghanistan.

2.29 Israel and the occupied Palestinian Territories
This report explores why there is a need to ensure the clear labelling of products which come from the illegal settlements in the West Bank, so that consumers can make an informed decision on whether or not to purchase them.
### Summary of action on previous deliverances

#### 3.1 Table of action on the 2010 General Assembly Deliverance.

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<thead>
<tr>
<th>2010 Deliverance</th>
<th>Activity and Outcome</th>
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<tr>
<td>2. Instruct the Church and Society Council to work with other partners to develop worship and discussion resources, where appropriate using real life experiences and reflections of the issues, to support congregations to engage in and act on the questions and challenges explored in its reports.</td>
<td>Regular references to worship materials have appeared in the monthly E-news and resources such as Care for Creation and Paying our Dues / Trace the Tax have been promoted.</td>
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<td>3. Instruct the Council and the Mission and Discipleship Council, together with all Presbyteries and other Councils of the Church, to bring to the General Assembly of 2011 a report on the ways in which each is enabling the voices of children and young people to be heard in appropriate and effective ways in their decision-making processes.</td>
<td>Research was undertaken and a report has been included in the 2011 Blue Book.</td>
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<td>4. Instruct Presbyteries to ensure that each congregation has a Church and Society contact person and to provide an email address to which information can be sent and from which information can be received.</td>
<td>Presbyteries have been informed of this Deliverance and we have consulted and drawn up a role expectation for contact persons. By March 2011 259 congregations have already submitted their contact person’s name and e-mail address.</td>
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<td>5. Commend and congratulate the Society, Religion and Technology Project (SRTP) for its huge contribution to public debate on issues around science, religion and ethics over the last 40 years.</td>
<td>The SRT Project marked its 40th anniversary with a day conference in November 2010 which helped celebrate what has been achieved and provide an opportunity to look forward with hope that this work can continue to be developed over the coming years. The SRT Project has a new website: <a href="http://www.srtp.org.uk">www.srtp.org.uk</a>.</td>
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<td>6. Welcome the preparatory work with respect to the proposed Economics Commission.</td>
<td>The Commission was duly established and a report of its work during the first year is included in the 2011 Blue Book.</td>
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<td>7. Instruct the Church and Society Council and the National Youth Assembly to continue to work together to develop a better understanding of the issues of mental health in young people and to provide, in their 2011 report, guidelines for churches on how to be mental-health-friendly.</td>
<td>The report on issues around mental health and how to be mental health friendly churches is included in the 2011 Blue Book.</td>
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<td>8. Instruct the Church and Society Council to consult with young people in developing the work begun on suicide amongst young men and to report to the 2011 Assembly.</td>
<td>The report on suicide among young men is included in the 2011 Blue Book.</td>
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<td>9. Instruct the Church and Society Council to continue in its discussions on the issue of microcredits and to report to the 2011 Assembly.</td>
<td>Conversations have taken place but there is nothing new to report to the General Assembly. The Council will remain vigilant with regards to developments on this issue.</td>
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<tr>
<td>10. Instruct the Church and Society Council to create opportunities for congregations to engage with the issues raised by the report on Synthetic Biology.</td>
<td>The Council has produced a leaflet introducing the subject and has made this freely available from the office and the website. Speakers have been made available to congregations and presbyteries interested in holding an event on the subject.</td>
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<td>11. Instruct the Church and Society Council to encourage further debate within civil society on the issues raised by the report on Synthetic Biology.</td>
<td>The Council’s work has enabled the Church of Scotland to lead the Christian Churches in responding to this issue. This has included speaking to the media.</td>
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<td>12. Encourage HM Government and European Union to develop a regulatory framework for Synthetic Biology that includes a code of ethics.</td>
<td>The Council has written to HM Government (Department for Business, Innovation and Skills (Universities) and Work and Pensions (Health and Safety) and the European Group on Ethics (a department of the European Commission).</td>
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<td>13. Endorse the leading role that the Church plays in responding to climate change and instruct the Church and Society Council to work with UK and Scottish Government and others to meet the national targets in the Climate Change (Scotland) Act.</td>
<td>The Council has played an important role in implementing the Climate Change (Scotland) Act 2009 through its involvement in development of the Public Engagement Strategy; and in supporting the Moderator when he met the Prime Minister to discuss climate change in December 2010.</td>
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<td>14. Note the success of those presbyteries that have put into effect the instruction of the General Assembly 2009 to prepare a plan to enable congregations to measure their carbon footprint and ask the Church and Society Council to work with General Trustees and others to ensure all presbyteries share successfully in this work.</td>
<td>The Council is developing new proposals with the General Trustees to help congregations measure and manage their energy use both to reduce costs at a time of rising fuel prices and to reduce their carbon footprint.</td>
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15. Welcome the incorporation of Eco-Congregation Scotland as a charitable company and encourage all eco congregations to consider how they might fundraise to allow them to make a financial donation each year to enable the charity to grow and flourish.

The Council has been successful in attracting a grant from the Scottish Government that has allowed Eco-Congregation Scotland to appoint a manager on a full time fixed term contract. The manager has been given the task of raising funds from a variety of sources to ensure the future viability of the charity. The number of Church of Scotland congregations registered as eco-congregations has now risen to over 200 out of a total number of eco-congregations of 260.

16. Commend all congregations involved in practical projects with people who are experiencing poverty, and especially those featured in the report.

This Deliverance was addressed to congregations.

17. Encourage all congregations to conduct a community audit to identify how debt and unemployment affect their parish; and take positive action in response to their findings.

The Council publicised opportunities for Church audits through its website, E-news and other media.

18. Commend to all members and congregations, the importance of welcome and hospitality and encourage Kirk Sessions to reflect on their practice in this area.

This Deliverance was addressed to church members and congregations. The report on *One Scotland, Many Cultures*, prepared by the Council for the 2011 Assembly, emphasises the importance of welcome and hospitality.

19. Urge the Council of Assembly and also the Panel on Review and Reform to keep the Gospel priority for the poorest and most marginalised at the forefront of its considerations.

The Council raised this issue at the Council of Assembly, which had a detailed discussion at its October 2010 meeting. (Minute 60)

20. Call on Scottish and UK Governments to recognise the destructive impact of inequality on the wellbeing of all, the disproportionate impact of cuts in services on the poorest, and therefore to poverty proof all budget decisions.

The Council has worked with Faith in Community Scotland and the Parish Development Fund to submit evidence to the Scottish Parliament Finance Committee inquiry on preventative spending.

The Council has responded to a Department for Work and Pensions consultation on welfare reform and worked ecumenically to call for the poorest in our society to be protected during spending cuts.

21. Encourage the Church and Society Council in partnership with the Priority Areas Committee and others to continue to engage with the issues involved in benefits and routes out of poverty.

The Council has continued its ongoing support through the Priority Areas Forum and is engaged in work around Welfare Reform proposals from the UK Government.
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<td>22.</td>
<td>Instruct the Council to pursue concerns for the most vulnerable people raised by possible changes to the Lloyd’s TSB Foundation. The Council is aware of ongoing negotiations and will remain vigilant to developments on this issue.</td>
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<td>23.</td>
<td>Urge the UK Government to protect the rights of asylum seekers who are children, and express concern over the process in determining the age of asylum seekers who claim to be under the age of 18. A letter was sent to the Minister of State for Immigration and a reply was received. Both are available to read on the Church of Scotland website.</td>
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<td>24.</td>
<td>Approve the Priority Areas Action Plan (Ministries Council) and commit the Council, in partnership with others, to its effective delivery over the next seven years. This Deliverance was agreed by all the Councils and Committees at last year’s Assembly. The Council continues to work closely with the Priority Areas Forum and Faith in Community Scotland on a range of issues.</td>
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<td>25.</td>
<td>Note that the Church and Society Council is working with the Scottish Churches Racial Justice Group to bring forward a report on the attitudes of the Churches in Scotland to Travellers. The report on the Travelling Community in Scotland is included in the 2011 Blue Book.</td>
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<td>26.</td>
<td>Welcome the continued ecumenical work of the Scottish Churches Parliamentary Office and the capacity it gives for the Churches in Scotland to influence the framing of legislation and public debate. The work of the SCPO has continued to be an important part of the Council’s work, particularly on legislative proposals for alcohol pricing and assisted suicide (in Holyrood) and welfare reform and constitutional change (in Westminster). Further details are included in the main report in the 2011 Blue Book.</td>
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<td>27.</td>
<td>Instruct the Church and Society Council in partnership with other denominations to provide materials for discussion and reflection on the issues raised by the debate on Scotland’s constitutional future and to report to the 2011 Assembly. Discussion materials are available on the Church of Scotland website, further details are included in the main report.</td>
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<td>28.</td>
<td>Welcome the announcement on the level of a Scottish Living Wage, and instruct the Church and Society Council to work with presbyteries to help congregations become Living Wage employers. Information for congregations on this issue is to be found on the Church of Scotland website.</td>
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<td>29.</td>
<td>Instruct the Church and Society Council to seek to establish an ecumenical working group to reflect theologically on human rights law, the practical applications of rights based policy and their implications for society. The working group has been established and is expected to report to the General Assembly in 2012.</td>
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<td>30.</td>
<td>Instruct the Council to work together with the Ministries Council and the Guild in a review of the recommendations of the Church and Nation Report to the General Assembly 2003 on domestic abuse with a view to strengthening the implementation of its recommendations.</td>
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<td>A small group has been appointed to undertake this task and their report is included in the 2011 Blue Book.</td>
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<td>31.</td>
<td>Welcome the discussions between Church and Society staff and military chaplains on common work and encourage further dialogue.</td>
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<td>Conversations and dialogue is ongoing.</td>
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<td>32.</td>
<td>Affirm that there are times when non violent direct action, involving potential or actual civil disobedience in the form of deliberate lawbreaking, may be regarded as a legitimate approach to expressing the Gospel.</td>
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<td>The Justice Minister in the Scottish Government and the Home Secretary in the UK Government were informed of this policy.</td>
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<td>33.</td>
<td>Commend the development of a Master's Module in Religious Observance and encourage school chaplains and other appropriate persons to attend the course with school staff where possible.</td>
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<td>Over 70 school staff and chaplains have now completed the course and demand is growing for other forms of similar training. The Course now can be counted for General Teaching Council Scotland professional accreditation and toward charter teacher status.</td>
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<td>34.</td>
<td>Welcome the proposed developments of Religious and Moral Education resources in partnership with the Religious Education Movement Scotland.</td>
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<td>This is an ongoing project. Progress is ongoing, with further details to be developed.</td>
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<td>35.</td>
<td>Express good wishes to the Guide Association on this, its centenary year.</td>
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<td>A letter to the Chief Guide, Liz Burnley CBE, was sent by the Convener.</td>
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<td>36.</td>
<td>Instruct the Church and Society Council to progress work on this issue including meeting with the Foreign and Commonwealth Office and the Ministry of Defence to express the concerns of the Church about the long term consequences on global stability from this conflict.</td>
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<td>Correspondence was entered into with the FCO and MOD regarding Afghanistan. A report is included in the 2011 Blue Book.</td>
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<td>37.</td>
<td>Recognise the importance of taxation in poor countries for ensuring sustainable development finance and building accountability between state and citizen.</td>
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<td>Working closely with Christian Aid, we have sought to raise awareness of this issue with congregations and Presbyteries through a variety of media.</td>
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<td>38.</td>
<td>Instruct the Church and Society Council to raise with HM Government the concern regarding the negative impacts of tax evasion and avoidance which are estimated to cost poor countries $160bn each year.</td>
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<td></td>
<td>We have written to responsible ministers in HM Government. We have supported Christian Aid’s Trace the Tax campaign which focuses on this issue.</td>
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39. Welcome the commitment from the Organisation for Economic Cooperation and Development, supported by the UK Government, to include a country by country reporting standard in their Guidelines for Multinational Corporations by the end of 2010 and seek to see this extended to an international binding standard for all multinational companies.

A letter was sent to the Secretary-General of the OCED, Mr Angel Gurría.

As part of our support for Christian Aid’s Trace the Tax campaign, a report *Paying Our Dues* was published jointly, with a foreword from the Moderator. The report highlighted the importance of country by country reporting and the campaign called for its implementation.


Letters sent to MSPs and Scottish MEPs and MPs as well as appropriate Scottish Government and Westminster Ministers.

41. Appoint a Commission on the Purposes of Economic Activity as described in the report and supplementary report.

The Commission was duly established and a report of its work during the first year is included in the 2011 Blue Book.

42. Instruct all Councils and agencies of the church to cooperate fully with the working of the Commission.

43. Encourage Presbyteries and Kirk Sessions to involve themselves fully in the work of the Commission.

44. Instruct the Commission to report to the General Assembly of 2012.

45. Instruct the Selection Committee to bring names for appointment to the Commission to a future session of the General Assembly.

46. Reaffirm the opposition of the Church to any legislation which allows assisted dying.

The Church and Society Council has continued to campaign against legislation designed to introduce assisted suicide. The Convener gave oral evidence to the Parliamentary Bill Committee. Resources and action points were made available to church members through our website and E-Newsletter.

47. Instruct the Council to continue campaigning against any such legislation.

48. Urge members of the Church to act to make clear their opposition to this legislation.
3.2 Deliverances from previous years which have been significant in the work of the Council in 2010-2011

3.2.1 2009: Engaging with Education and the needs of Young People

| Deliverance 10: ‘Urge the Scottish and UK Governments to strengthen their commitment to end child poverty by 2020 and ensure that policies and adequate resources are in place to achieve that aim.’ | The Council is a member of the Campaign to End Child Poverty in Scotland and has worked with partners to engage with the Scottish Government during the development of the Child Poverty Strategy which will accompany the Child Poverty Act. Consultation responses are available from the Church of Scotland website. |
| Deliverance 11: ‘Urge the Scottish Government to ensure that resources, including partnerships with Churches and others, are in place to deliver the ambitions of the Early Years Framework.’ |

3.2.2 2007: Alternative to Custody

| Deliverance 36: ‘Call on the Scottish Executive to ensure that across Scotland there is a range of effective alternatives to custody, with adequate funding, evidence gathering and analysis to maximise that effectiveness.’ | The Council has actively engaged with the Scottish Parliament around the Criminal Justice and Licensing Bill which introduced a presumption against short periods of imprisonment and introduced new types of community sentence. |

4. Strategic Review

4.1 The Church and Society Council was formed in 2005 as part of a major reorganisation of the Church’s national structure. In April 2010 the Council agreed that after five years a review of the Council’s work and its place in overall structure of the Church of Scotland was timely, especially given the reviews of the work of other Councils that had taken place around that time.

4.2 This review is ongoing and further details will be presented in a Supplementary Report.

4.3 The Council is basing its thinking on two principles:
   - That there is a Gospel bias to the poor, and that this should be reflected in all that the Council says and does.
   - That the Church and Society Council exists to work for justice, peace and the integrity of creation, and to walk in service with the people of Scotland.

4.4 Council Remit

4.4.1 Work is being done to develop a mission statement and a new remit for the Council Remit. We hope to present our proposals in a Supplementary Report.

4.5 Strategic Planning

4.5.1 Underneath any remit lies a series of tasks undertaken to ground the words in a reality. The work makes the words authentic; the words guide the direction and priorities of the work.

4.5.2 The work of the Council is a gathering together of some very different styles and models of work:

Work with Churches
   - Local involvement. Offering resources and support to congregations and feeding congregational experiences into policy development
   - Communications; providing support for all these areas of work using traditional and new media
Responding to Climate Change Project  
Ecumenical working – the Council represents the Church in a very wide variety of contexts and in membership of a significant number of organisations. In particular, the Council plays a significant role in the ecumenical life of the Church.

Work in Society  
- Society, Religion and Technology Project  
- Societal Issues and policy development through the writing of reports  
- Politics and Government – through the Scottish Churches Parliamentary Office  
- Education Committee  
- Economics issues, as part of the Commission on the Purposes of Economic Activity  
- International Affairs and Peacemaking

4.5.3 There is a strong view in the review process that for each area to continue to be part of the work of the Church and Society Council, they need to be able to do three things:  
- Offer something unique for the Church to bring to public debate  
- Be the best way for the Church to fulfil that part of the remit  
- Maximise the ways in which that work is achieved in partnership with other Councils and other partners

4.5.4 These will form the benchmarks against which further steps are formulated. Those steps will be reported to the Assembly in 2012.

4.5.5 The challenge for the Council is the breadth of its agenda. No matter what is chosen as priorities, it is often under pressure to cover others areas and to respond to other agendas. The review process has identified a model of working that will help the Council live in that tension.

4.5.6 It is suggested that from 2012 the Council identifies thematic work areas on a topic and run a programme of work that is linked to the theme for three years. The choice of themes should then be reflected in the work undertaken by the Council, for instance in the reports it prepares, the policy it develops, the relationships it fosters, the projects it funds, the campaigns it supports. Projects in those themes, once chosen, should be assigned clear objectives and appropriate oversight should be put in place.

4.5.7 The Council would still have to maintain flexibility and capacity to undertake work on other issues that may arise. The Council would only agree to undertake new work if it believes that it is the only place that the work can be done, and that its work will be of the highest quality. It is hoped that be having greater focus the work undertaken by the Council will be more effective.

WORK WITH CHURCHES  
5. Local involvement and Parish Action  
5.1 Hundreds and Thousands

5.1.1 Jesus started with 12 followers who went out with a message of hope and good news. We have 46 Church and Society representatives, one in each Presbytery, who pass on news of our campaigns, promote local action on issues within their communities and encourage churches to make a difference in their towns and villages. Hundreds of people read the Council’s monthly e-news and act on information about events and campaigns. We see evidence of changing attitudes, changing lives and changing communities. Together the collective power of the membership of the church as active citizens witnessing to Christ in today’s world can influence Parliamentary Bills, help keep homeless people warm and safe over the winter and give support to families through difficult times. So imagine the difference that could be accomplished when thousands hear and act on the message of the church. Last year the General Assembly instructed every congregation to appoint a ‘Church and Society contact person’ in order that a network of committed people can help spread news and ideas about the work of the Church on social, political and economics issues.
5.1.2 Every September the Council holds a conference in September for supporters and activists. In 2010 we had the best attended conference we have ever had, with a record number of Presbyteries represented. The theme of the conference focused on improving two-way communication between the Council and congregations. The database of congregation contacts is growing quickly. If your congregation still has to appoint someone please send their details to icrosthwaite@cofscotland.org.uk.

5.1.3 This year’s conference will take place on Saturday 17 September and the main theme will be ‘Education’. However, you don’t need to wait till then – the Council is happy to support local events by providing resources and speakers on current issues.

5.1.4 Discussion material, worship resources and video clips to support discussion and action locally, continue to be produced on a variety of topics and can be downloaded from the website or ordered from the Church Offices at 121 George Street.

6. Communication
6.1 The Council’s work in informing, campaigning, influencing and contributing to public debate on social and political issues on behalf of the Church is dependent on good communication for its success. This short section details communication activities undertaken by the Church and Society Council during the past year.

6.2 Communications Framework for the Church of Scotland
6.2.1 The Council has worked closely with the Communication Department and the Communication Group of the Council of Assembly in the development of a strategic Communication Framework for the whole Church.

6.3 Developing and improving communication to and from a wide range of audiences
6.3.1 Good progress is being made in this area. The Council uses a variety of online communication media channels, including blogs, Facebook, the E-newsletter, and a YouTube channel.

6.4 Blogs
6.4.1 The Council continues to develop its online communication presence through blogs – web logs or online journals presenting ideas and comment about current issues. The Council runs three blogs, the Convener’s blog, which includes reflections from the Council Convener about political and social issues (www.churchsociety.blogspot.com), as well as blogs for Eco Congregation Scotland and End of Life Issues.

6.5 YouTube Channel
6.5.1 The Council also posts videos to a YouTube channel. There are now around 20 short clips that illustrate some of our work. Some are suitable for replaying during church meetings or services. (www.youtube.com/user/ChurchandSociety)

6.6 One and two way communication: Blogs and Facebook
6.6.1 The Council appreciates feedback and is seeking to use the opportunity for comments that new technology makes available. For example, the blogs allow readers to comment and provide feedback. This facility is not often used, but The Convener’s blog is beginning to attract comments, 17 so far since the 2010 General Assembly. None had been experienced prior to that.

6.6.2 The Council has a presence on popular networking site Facebook, where we have seen a noticeable increase in response to our postings, the Convener’s blog, and about our events.

6.7 Profile of the Convener
6.7.1 The visibility of the Convener has increased dramatically though the use of the blog. Since the opening of the blog in April 2009, there have been hundreds of direct mentions of Ian Galloway in the printed press.
7. Responding to Climate Change
7.1 Preparing for the future: Climate change and care for creation
7.1.1 In November 2010 delegates from 32 European countries met with participants from countries around the world at a conference in Budapest entitled Poverty, Wealth and Ecology, part of a broad ecumenical process initiated by the General Assembly of the World Council of Churches. The conference recognised the divisive effect of the international economy, creating wealth for some but poverty for others and the damage that uncontrolled economic activity is inflicting on the natural world. The conference concluded with an agreement to publish the Budapest Call for Climate Justice:
• criticising the primacy of economy over people and creation as a whole;
• recognising the God given responsibility of human beings in the community of creation;
• identifying that social and climate justice are now inextricably linked.¹

7.1.2 The Budapest Call represents a new development in our understanding of the relationship between the economy, poverty, wealth and environment. It challenges churches to extend their mission to act in harmony with creation and it places the struggle for climate justice at the heart of this challenge.

7.1.3 Similarly in Jamaica in May 2011 the International Ecumenical Peace Convocation included ‘peace with the earth’ as theme along side peace in the community and peace between nations. Climate change was identified as a form of violence against the earth.

7.1.4 These and other developments in Churches around the world challenge the Church of Scotland to develop its response to climate change and to consider how it forms part of our duty to care for the earth, how it relates to all the Church’s work on poverty and the economy and how it forms part of a global ecumenical movement.

7.2 A challenge for the Church as a whole
7.2.2 While responsibility for leading the Church’s response to climate change rests with the Church and Society Council, it is clear that the response must come from the Church as a whole, from its councils, committees, presbyteries and congregations. The following proposals demonstrate the breadth of this commitment and the need for cross council support and involvement.

7.3 Creation Time
7.3.1 Creation Time is an annual celebration of the beauty and importance of creation and an opportunity to reflect on our care of the earth. It runs every year from the beginning of September to the first Sunday of October. It is supported by a range of organisations, including Churches Together in Britain and Ireland (CTBI), and the European Christian Environment Network (ECEN). It is now a major annual event in many countries across Europe for churches of many denominations. In the UK a range of resources are available online, particularly on the CTBI website. Creation Time provides an opportunity for congregations to consider climate change and its implications in a broader context. It also offers the opportunity to reflect on these issues in prayer and in worship. The General Assembly is asked to support this initiative by instructing the Church and Society Council in partnership with Mission and Discipleship Council to publicise this opportunity to all congregations and presbyteries.

7.4 Practical action
7.4.1 In 2009 the General Assembly asked all presbyteries to prepare a plan to help congregations ‘measure energy consumption in their church buildings, ascertain their carbon footprint and achieve a year-on-year reduction of 5% of their carbon footprint’. As was noted in the report to the General Assembly 2010 many but not all presbyteries responded positively to the instruction.

Among the criticism received from presbyteries is that the instruction is too crude and fails to take account of the widely differing circumstances of church buildings. Presbyteries also identified a pressing need for support and guidance for congregations to help them take on the difficult challenges of energy management.

7.4.2 In response it is proposed to work with:
• the General Trustees and others to explore whether the brief to the churches energy consultants can be revised to include not only an energy supply element but also energy management advice;
• the Priority Areas Team to explore the opportunities for installing renewable energy devices such as solar panels in church buildings to help congregations reduce their carbon footprints, their energy bills and possibly generate an income from feed-in tariffs;
• Eco-Congregation Scotland to explore the development of a website where examples of good practice and other resources on energy management can be shared by congregations.

7.4.3 The General Assembly is asked to support this interdepartmental and partnership approach to encourage the development of energy management in church buildings to take advantage of new technology and the increased financial support that is becoming available.

7.5 Energy Management Group
7.5.1 As a result of the General Assembly 2009 deliverance, an energy management group has been constituted; charged with putting into effect the 5% reduction in carbon footprint in 121 and other centrally managed properties. The group is chaired by the Secretary to the Council of Assembly and brings together departments with responsibility for property management, including CrossReach. The group reports to Central Services Committee, whose report includes more details of the work undertaken in 121 to meet, and exceed, the 5% target.

7.6 Work with the external partners
7.6.1 The Scottish Government is putting into effect a Public Engagement Strategy to help implement the Climate Change (Scotland) Act 2009. The Church, in partnership with other organisations in membership of Stop Climate Chaos Scotland, is committed to help meet the targets set out in the Act. This will require structural and behavioural change across Scotland over many years; changes that will not be easy and may challenge our material way of life.

7.6.2 The Church has also responded positively to a request for partnership from the Magyarországi Református Egyház – the Reformed Church of Hungary (RCH). The RCH wishes to develop an eco-management system for congregations in Hungary and has asked the Church of Scotland to advise on how this might be done. The Convener and Secretary of the Council signed an agreement with Bishop Dr Gusztáv Bölcsei, Presiding Bishop, and Dr Huszár Pál, Lay President, for the RCH in October 2010. The programme of work will last until 2012 and is funded through the European Christian Environmental Network.

7.6.3 Eco-Congregation Scotland is now a separate charity and is developing its own resources and funding. However, as 200 of the 270 eco-congregations across Scotland are Church of Scotland congregations, we will continue to work in close partnership to help and support its growth and development.

7.7 Development in the long term
7.7.1 Climate change is a challenge that cannot be quickly resolved. Rather it is a slowly unfolding set of changes that will require us to consider how we can care for creation as a whole and how our economy and way of life should properly reflect care for creation. This will continue to involve both spiritual and practical action across the Church and it is important that the Church considers how this response should develop, particularly in the context of other changes in the organisation and resources of the Church.
7.7.2 To do this the General Assembly is asked to instruct the Church and Society Council and the Central Services Committee to consider how the work of responding to climate change is taken forward and to report to the General Assembly with proposals in 2012.

8. Young People and Decision-Making

The following report Young People and Decision-Making is a summary. The full report is available from the Church of Scotland General Assembly web pages – www.churchofscotland.org.uk/GA2011 – and can obtained in electronic format or paper copies, free of charge, by contacting the Church and Society offices on 0131 240 2275 or by e-mailing churchandsociety@cofscotland.org.uk.

8.1 ‘Do you renew your commitment, with God’s help, to live before all God’s children in a kindly and Christian way, and to share with them the knowledge and love of Christ?’

We do.

We will nurture one another in faith, uphold one another in prayer, encourage one another in service.’

From the Order for the Sacrament of Holy Baptism, Book of Common Order of the Church of Scotland.

8.2 This report has been written at the request of the 2010 General Assembly. Our task was to report on the ways in which Councils and Presbyteries are enabling the voices of children and young people to be heard in appropriate and effective ways in their decision-making processes.

8.3 The report is based on a survey of young people, Presbyteries, Councils, Committees and other organisations outwith the Church of Scotland about how young people are involved in decision-making. The report begins with a short section titled ‘learning from scripture’ which underpins the thinking behind the approach that we believe the Church should adopt.

8.4 We have found that there are some exciting projects, both longstanding and new. The National Youth Assembly has been widely recognised in our survey as a great example for the Church. We also learned about the Presbytery of Europe’s plan to hold a Youth Presbytery meeting in February 2011, which we understand is one of the first of its kind. We have also found that in some areas the voices of children and young people are not being heard. We hope that the report will provide groups in and associated with the Church of Scotland an opportunity to reflect on how they will respond to the issues raised.

8.5 There are also national charitable organisations, such as Young Scot and the Scottish Youth Parliament, that offer valuable examples and experience of how to improve how the Church involves young people in decision-making. One way is for all bodies in the Church to take seriously their responsibilities to appoint young people, whether as elders, as representatives to the General Assembly, or in other appropriate ways. We would also like the report of the Nominations Committee to the General Assembly to include statistics on the number of young people nominated and appointed by the Assembly each year.

8.6 In order to overcome barriers to participation in decision-making, the report urges Presbyteries and national Councils and Committees of the Church to appoint a named person to champion young people’s involvement and to consider how the timing and format of meetings to allow a more inclusive way for people to be involved in decision making.

8.7 In order to monitor progress and developments on this issue we will endeavour to continue working with the National Youth Assembly and the Mission and Discipleship Council. We hope to produce a report for the 2013 Assembly and every two years thereafter.
9. Ecumenical Issues

9.1 The Council is committed to working ecumenically wherever possible. As part of its strategic review it is also considering how to build on its relationships with Scottish and British church partners in sharing ideas and undertaking joint work.

9.2 The Council is represented on a range of Action of Churches Together in Scotland (ACTS) and Churches Together in Britain and Ireland (CTBI) Networks and Groups. This helps the Council to develop good working relationships, helping the Church of Scotland to be more effective at influencing decision-makers and sharing ideas with church members and the public. We are currently represented on the following ACTS bodies: Church and Society Network, Scottish Churches’ Education Group, Scottish Churches’ Racial Justice Group and the Scottish Churches’ Rural Group. We work through CTBI particularly through the Church and Public Issues Network, the Environmental Issues Network (EIN) and the Racial Justice Network. At a European level, the Council Secretary is a member of the Church and Society Commission of the Conference of European Churches (CEC), and we are also members of the European Christian Environmental Network (ECEN).

9.3 The Council also participates in more informal and bilateral conversations, for instance through Radar, (the group of UK church officers who work on Westminster legislation), meeting representatives of the Scottish Catholic Education Services, with Christian Aid Scotland, with Eco Congregation Scotland and working ad hoc with other churches on particular projects and issues where our aims coincide.

WORK IN SOCIETY

10. Science and Ethics

10.1 The Society, Religion and Technology Project (SRT)

10.1.1 The SRT continues to work hard to help the Church engage with ethical issues in science. This is has involved the project interacting with people within churches, in the scientific community and wider society. In addition to speaking at Presbytery events, Kirk Sessions and other groups, a number of pieces have been published in newspapers, Life and Work and scientific journals. The SRT has also been involved in a number of specific pieces of work, some of which are detailed below. In addition, a ‘watching brief’ of current and future issues of interest to the Church is maintained.

10.2 Economics Commission: the SRT has been involved in co-ordinating this important piece of work. Under the chairmanship of Prof Charles Munn, this group has been examining the ethics underpinning our economic activity. A number of expert witnesses have given evidence to the Commission. A more detailed report of this work is presented elsewhere.

10.3 End of life issues: The SRT was heavily involved with the opposition to the End of Life Assistance (Scotland) Bill, which was proposed by Independent MSP Margo Macdonald. Although this proposed legislation, which sought to legalise assisted dying in Scotland, was rejected by the Scottish Parliament, the debate around end of life issues continues. It is important that the Church continues to be involved in the debate on issues such as allocation of scarce health resources and the expansion of palliative care.

10.4 Suicide among young men and mental health friendly churches: detailed reports of this work are provided elsewhere. Input to these pieces of work from Ministries Council staff, Crossreach, Parish Development Fund and Mission and Discipleship Council staff, as well as from the National Youth Assembly has been invaluable in developing these pieces of work.

10.5 Brain imaging: The SRT was invited to be involved in a series of debates on the use of brain imaging, particularly in a legal context. These events were organised by the SINAPSE network, and culminated in an event in the Scottish Parliament. As a result of the SRTs involvement,
a 1000 word piece from the SRT has been submitted to the academic journal *Cortex*. This work also ties in with the piece of work on neuroethics which is currently being developed, which looks at issues such as ‘who should be able to see what you’re thinking?’, and ‘are we more than simply machines?’

**10.6 Edinburgh International Science Festival (EISF):** Each year, the SRT sponsors an event at the EISF. Dr David Pullinger, a former director of the SRT project, spoke at an event during the EISF in April. This helped to highlight the Church and Society Council report on the Internet. In addition, the SRT supported the Menagerie Theatre Company in performing a play on the life of Isaac Newton. ‘Let Newton be’ was performed in Glasgow in March.

**10.7.1 Military covenant:** The Ethics of Defence report to the General Assembly 2009 (available at www.churchofscotland.org.uk/__data/assets/pdf_file/0020/3773/ethics_of_defence_09.pdf) highlighted the issue of the military covenant, stating that the covenant: ‘describes the unwritten psychological contract between (armed services personnel) and the nation and implies that all parties have mutual obligations and responsibilities.’ The Report to the General Assembly also: ‘Commend[ed] the re-examination of the Military Covenant in the recent Government initiative and urge[d] HM Government to ensure that it is both fully implemented and appropriately resourced.’

**10.7.2** The Church and Society Council welcomes the fact that an independent task force is examining this issue. The Task Force was led by Professor Hew Strachan from Oxford University, has now published its report: www.mod.uk/NR/rdonlyres/3C6A501D-5A85-47C9-9D89-B99C5E428061/0/militarycovenanttaskforcerpt.pdf

**10.7.3** The Council would urge that all concerned take seriously their responsibility in upholding the spirit of the covenant.

**10.8 SRT@40:** A brief history of the first 40 years of the SRT project was written by Dr John Francis, the first director of the SRT. This is available to download from the SRTs new website, www.srtp.org.uk.

**10.9** A number of events to mark this anniversary also took place in 2010. A very successful conference celebrating the SRT’s 40th birthday was attended by over 80 people on November 20th 2010 in Edinburgh City Chambers. The SRT would like to acknowledge the support and encouragement which we continue to receive from the Church of Scotland, particularly through the Church and Society Council, and looks forward to many more fruitful years of engagement in vigorous debate.

**11. The Internet: in whose image? Responding to the ethical and moral challenges of the Internet**

The following report *The Internet: in whose image?* is a summary. The full report is available from the Church of Scotland General Assembly web pages – www.churchofscotland.org.uk/GA2011 – and can obtained in electronic format or paper copies, free of charge, by contacting the Church and Society offices on 0131 240 2275 or by e-mailing churchandsociety@cofscotland.org.uk

**11.1 The context**

**11.1.1** During the past ten years the Internet has become an unremarkable part of the lives of most people in the UK. It has entered our working spaces, our schools and our living rooms, subtly modifying the way we do business, find information, learn, shop and entertain ourselves. However, the Internet did not spring miraculously into our offices and homes. It has been created, shaped and developed by scientists, software engineers, hardware and software manufacturers, international standards organisations, professional bodies, governments, telecommunications multinationals, the
military, hackers, universities, industries, entrepreneurs and investors. Each of these has goals and objectives sometimes complementary but often conflicting, for design and use of digital technology.

11.2 A Vision of the Unexpected

11.2.1 Throughout human development, tools have been used by society and have often shaped society. The Internet is such a tool: indeed, it is arguably the latest in a series of technological revolutions, starting with the invention of writing, which have profoundly influenced the development of the world. The Internet is not just the World Wide Web, although that is an important element of it. It is, rather, a universe of connectedness, where systems speak to systems, people speak to people and small actions can have enormous and global consequences in a way which was not formerly possible.

11.2.2 The Internet may be used for good or ill. Tension is inevitable, since information ‘wants’ to be free and to be used to democratise and liberate; yet it is also immensely valuable and can be commoditised and monetised. To achieve the full potential of the Internet as a place of the free exchange of information and ideas, yet where the weak have protection, and also a place where economic activity may be carried on in confidence that contracts will be kept and people will not be cheated requires some level of regulation. In the early days, when the Internet was the preserve of a small number of academics, there was a brotherhood of shared values but those days are long gone, and there is increasing pressure for external constraints. However given the tensions mentioned above and the global nature of the Internet, how effective can those constraints be, who should impose them and to what extent should they be there at all?

11.3 Inherent Tensions

11.3.1 Given the international nature of the Internet, it is inherently difficult to regulate it a national level. Frequently the force of circumstance can cede control to economically powerful jurisdictions. For example, a business situated in the European Union, but doing a significant part of its business with the United States may find itself defaulting to a position where, to be safe, it conducts itself according to the US regulatory requirements. This may be significant where the regulatory regime which asserts de facto control is notably more, or less stringent than other regimes.

11.3.2 However, the ‘critical mass’ of Internet users can mean that sometimes the values of the would-be regulators are brought into conflict with those whom they would seek to regulate. Thus, how effective can draconian regulations be for the control of, for example, illegal filesharing, when most of the hundreds of millions of monthly visitors to illegal filesharing sites see nothing morally wrong in filesharing? The would-be regulators can end up seeming like Canute trying to hold back the waves – serving only to bring not only the regulatory regime into question, but even the law in general into disrepute. The mores of the regulated can often trounce the regulators and draconian enforcement often brings an equal and opposite reaction. An example of this process may be found in the rise of Swedish Pirate party which stands on a platform opposed to copyright, patents and other forms of intellectual property and in favour of legislation to allow free file sharing of music and video. It has three MEPs. Thus, the Internet can lead to a power shift in society from corporations and legislators to the wider public.

11.4 Ethical standards:

11.4.1 This power shift to the public gives huge importance to the question of what standards of morality may exist or may be asserted.

11.4.2 Google’s founders articulate the simplistic principle: ‘don’t be evil’, but this can often more easily be said than done, and, in any event it begs the question of by which standards or moral or religious code ‘good’ and ‘evil’ are to be determined, especially in a world that extends beyond the political West and the economic North.
11.4.3 There is little by way of international standard setting: UNESCO has a very limited, facilitative role, though, where the standards are an integral part of the engineering of the Internet, (for example, in the allocation of domain names) self-regulation by bodies such as ICANN (Internet Corporation for Assigned Names and Numbers) and Nominet (the Internet registry for .uk domain names) can be effective.

11.4.4 For the most part, what is happening is the emergence of shared values from within cyberspace itself, for example the Open Source movement (where dozens or even hundreds of Internet users can collaborate on a joint project) and the collective endeavour of sites such as Wikipedia.

11.5 Social Networking

11.5.1 Social networking sites highlight many of the problems discussed above. They can be engines of mass mobilisation and social change – as in President Obama’s campaign, the rise of the Tea Party and the spread of the Tunisian and Egyptian Revolutions. Yet they also profoundly affect the way in which we communicate and interact – and can change the very nature of whom we consider to be our ‘friends’. Such sites can be used for exploitation or cyberbullying, and can often mutually reinforce the values of small, marginal and often prejudiced or socially unacceptable groups.

11.5.2 They can influence and inculcate values in their users, both by persuasive technologies such as targeted advertising, and at a more subtle level can unconsciously modify the mores of their users. For example, Mark Zuckerberg, the founder of Facebook (a popular social networking website) is on record as having said that the world would be a better place without privacy, and Facebook is constantly changing its privacy settings so as to default sell minimum levels of privacy.

11.5.3 These effects can become even more pronounced in virtual worlds such as Second Life (a virtual environment where people interact with each other as ‘avatars’ and which has developed into an extensive alternative version of reality).

11.6 The Contested Self

11.6.1 The Virtual Self

11.6.1.1 The Internet has a persistent memory and individuals can create multiple virtual personalities. We may construct virtual selves by creating avatars (an online character we control) or Facebook profiles, but, everywhere we go, we leave digital traces. In a real sense, we are where we have been. The Internet can be unforgiving and unforgotten.

11.6.2 The Excluded Self

11.6.2.1 With the rise of e-Government (state activities being conducted through the internet) we are constructing a digital identity to interact with the state, and that may bring with it the concept of a digital underclass to whom government services (increasingly digitally delivered) are no longer available.

11.6.3 The Relational Self

11.6.3.1 This displacement and fracturing raises profound moral and theological issues. It may provoke alienation, for self or for society, or it may provoke moral and spiritual reflection about those who are marginalised because they do not have access to the Internet.

11.6.3.2 Christianity uses the language of the physical: the word became flesh. A virtual world which may lack the physical interaction to be found in, for example, Holy Communion raises questions which go to the root of the Christian understanding of humanity.

11.6.3.3 A critique of virtualisation asks whether the reality of an engaged and active community living by the faith which grace demands can exist in a space which is purely virtual. Can faithfulness and love empower and transform a virtual world to make it part of the reign or kingdom of God? In other words, what would the Church look like in this virtual world?
11.6.3.4 At the heart of the gospel is our relationship with other people and righteousness, which is ultimately about the relationship between humanity and God. Our understanding of Christianity has been incarnational. For some, virtualisation reduces or negates the criticality of Incarnation, while, for others, it provides a redemptive possibility – a new space pregnant with new possibilities. Through the use of our reason, the resources of our heritage and history, and with theological insight we have the opportunity to encourage this virtual world into a place of hope, value and purpose knowing that it, too, belongs under the reign of a gracious and loving God.

11.7 E-Commerce: The Globalised, Personalised World

11.7.1 Governments in most developed countries have heavily invested in the development of virtual superhighways and related infrastructure in order to obtain the efficiencies and competitive advantages available both to ordinary people and to companies operating in an e-commerce friendly environment. The Internet facilitates business to consumer and business to business transactions. The ability to transact online has not only globalised the shopping experience, it has also enabled online retailers to provide a highly personalised shopping environment.

11.7.2 Persuasive technologies may be defined as computer systems, devices, or applications intentionally designed to change a person's attitudes or behaviour in a predetermined way. Advertisements in traditional media are often targeted at particular audiences, but digital technologies allow the sharper targeting of online advertisements, seductively presenting products in such a way to appeal to a person having a particular profile, and even changing and adapting as that profile changes. The offer is dynamically modified based on the changing demands of the user and the richness of the profile. Data-mining coupled to dynamic interactivity has produced ever-more persuasive technologies.

11.8 Ethics of Personalisation

11.8.1 Personalisation by itself might not seem to be a particularly contentious concept. Many argue that it provides obvious benefits to users and consumers and to online retailers and providers. Problems however might arise when users experience price discrimination based on their profile or when users might unknowingly disclose information about themselves to others. Despite these consumer reservations, data mining is now a standard technique in most off-the-shelf software for online retailers, enabling them to increase the number of hits to their websites and tailor their offers and prices based on users' profiles.

11.8.2 Personalisation raises the important issue of ownership of search-history and other online personal data, and indeed ownership of a constructed virtual personality based on amalgamated information from different online sources. This brings about genuine concerns as to civil liberties.

11.8.3 Persuasion is also subtly used through social networking sites where friends can recommend products online. This may tend to expose vulnerable users (especially young people) to undue peer group pressure.

11.8.4 The personalisation of software is now carried out not just in retail, but also in gaming and the online sex industry. The software remembers who a user is and what the user has seen. It uses that knowledge to influence the user and may thus encourage vulnerable people into addiction.

11.8.5 The nature of persuasive technologies is to be persuasive, and people can find themselves victims of addictions, whether to shopping, to gambling or to sex websites. Furthermore, the victims of sex websites include not only the addicts but also those who are exploited in providing the material placed upon the sites.
11.9 Rising to the Challenge
11.9.1 The Internet like any other tool is morally neutral, but the uses we make of it and our choices in connection with it are not. Our uses of the Internet not only reflect, but may have the capacity to change society. Many and diverse are the currents which flow in the Internet, which is, in a real sense a conflicted space: conflicts between the impulse for freedom and the need to regulate, the human search for liberty and the urge of those wielding power to control, the struggle amongst competing mores, the intractable issues of real and virtual identity, the conflicted self, exclusion and, indeed our very understanding of the incarnational nature of our faith.

11.9.2 All of these present challenges, but also provide opportunities. So it is that the Church of Scotland should continue to engage with these issues and seek to develop policies which may help meet the challenges and take advantage of the opportunities. For example, the Church may wish to explore, with appropriate partners, the development of an ethical code for software developers, manufacturers and all Internet users to promote the creation of innovative technologies, not just for commercial gain but also for the good of society.

11.9.3 Like any other technology, digital technology has the potential to affect our lives for the good or for the bad. As Christians we are called to live our lives responsibly, following the teachings of Jesus. Although most of us are not directly responsible for the design of digital technologies, we all use these technologies and therefore we should be aware of the role which they have in shaping our culture, in order that we might engage creatively with the digital world represented by the Internet, seeking always to fulfil our calling to be leaven in the dough.

12. Mental Health
12.1 What makes a church a good one to belong to if you are struggling with your mental health? Is it the fact they have a Counsellor on staff or have an annual Depression Awareness Day? Or is it that they are aware enough to care, small enough to notice and moving slowly enough to actually deliver? How can we assist those who wish to take that first perilous step of crossing the threshold one Sunday morning to see if the Peace really is shared?

12.2 This report grew out of issues raised at the General Assembly in May 2009, and will touch on a number of topics – in particular, questions around how congregations can be more welcoming to those who struggle with mental health problems. In addition, the views and assistance of young people have specifically been sought.

12.3 In exploring issues around developing ‘mental health friendly churches’, we have been working with ‘Mind and Soul’ [www.mindandsoul.info], a national organisation looking at Christianity and Mental Health. One of their Directors is Dr Rob Waller, Consultant Psychiatrist in St John’s Hospital, Livingston, who has been very helpful. Along with his colleagues, Dr Waller has been helping to develop strategies to help churches become more mental health friendly. A draft statement, described as being ‘aspirational’ is commended to the General Assembly:

Churches are friendly to issues of mental health and disability as measured by the extent to which:
• People with difficulties feel they ‘belong’ whether or not they are able to take part in or attend meetings (although it is of course a good sign if they do feel able to attend and be part of meetings).
• A contact/team is available to consult with who ‘champion’ issues around disability and health and are able to signpost local services.
• Information is available in alternative formats appropriate for different needs [e.g. large print, audio, electronic].

• Physical adjustments are willingly made to help those with different needs and the style of individual services is relatively predictable.
• Church activities welcome, accept and are positive environments that are flexible to people’s needs.
• People give their time sacrificially to listen and respond to pastoral issues, ideally described by a Pastoral Care Policy/Strategy.
• The culture/ethos of the church is one of an on-going journey of valuing all, addressing their needs and enabling them to use their gifts and contribute.¹

12.4 One of the problems in seeking to address this topic is the very diversity of what would be covered by the term ‘mental health issues’. The term, ‘mental health problem’, covers a wide range of problems which affect a person’s ability to get on with their daily life. Mental health problems can affect anyone, of any age and background, and have an impact on the people around them such as their family, friends and carers. They take many different forms and affect people in different ways. There is no single cause of mental health problems and the reasons they develop are complex.⁴

12.5 Some forms of mental illness present as an exaggeration of the normal emotions and moods which we all experience. However, it is when this interferes with a person’s ability to cope with every-day life that they may be experiencing a mental health problem or illness. Some people experience debilitating anxiety and panic attacks, while others may have disorders of mood, either serious depression or inappropriate elation and euphoria that is often accompanied by frenzied hyperactivity. There is no universally agreed demarcation between normal behaviour and behaviour associated with mental illness.

12.6 Schizophrenia and personality disorders are also types of mental health problem. Diseases such as dementia generally develop in old age, whereas eating disorders are more common in young people. Mental health problems can develop as a result of difficult life events, such as moving house, losing a job or the death of someone close. Drinking too much alcohol over a long period of time and using illegal drugs can contribute to mental health problems, particularly in people who are already vulnerable.⁵

12.7 It is generally accepted that, on average, 1 in 4 people experience some kind of mental health problem. Of these, however, only a relatively small number experience a serious and enduring mental health problem. The label ‘mental health illness’ is highly stigmatising, encouraging people to think of ‘the mentally ill’ as different. There can therefore be few congregations which do not include parishioners and members who daily face issues such as depression, addictions, and dementia, as well as many less debilitating situations. Many of these issues are of such complexity and depth that to address them specifically would be beyond the scope of this report. Nor should we imagine that people of faith are somehow immune from these issues: however, the church should be a place where care, support and understanding are always at the forefront of our thoughts. After all, Jesus reminded his disciples that the characteristic by which they will be recognised is their love for one another.⁶

12.8 In addition to the fact that many mental health problems can be hidden from view is the fact that they carry a degree of social stigma. Many who have not experienced depression, for example, may believe that ‘we’ve all felt down at some stage’ and that the affected person need only ‘pull themselves together and stop feeling sorry for themselves’. There is also a lot of ‘spiritual

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¹ www.mindandsoul.info
⁵ National Health Service http://www.nhs.uk/Conditions/Mental-health/Pages/Introduction.aspx accessed 18/01/2011
⁶ John 13: 35
stigma’ attached to mental health: churches in general are not seen as being good at addressing mental health issues. There is a perception of Christianity among some which perpetuates a pressure to appear ‘fine’: a sense that if you reveal your mental health issue, your faith is judged, because as Christians we should be relying on God.

12.9 Among the issues which must be addressed are those of practicalities, pastoral care and prognosis. While many problems which affect our physical health can be successfully treated by medical or surgical means, many mental health problems are not amenable to ‘permanent fixes’. Thus the burden which must be carried by those affected by these issues (and those who care for them) is not only heavy, but can be life-long. How do we support people through dark times when we can’t offer prospect of effective change?

12.10 Pastoral ministry is filled with challenges, but preparation for pastoral crises can be enhanced by having good policies and pastoral care teams. There are many resources available – see, for example, Dr Marion Carson’s book on the pastoral care of people with mental health problems, and the talk by Rev Will Van Der Hart on pastoral care. This practical talk emphasises the role of prayer, personal preparedness, good local knowledge and strong policies in difficult times. In addition, the presence of the church, a recognition of our role as a community of carers and people simply ‘being there’ in times of need can be very important. Many organisations also provide training and assistance in dealing with difficult pastoral situations. Some of these are listed in the report on Suicide among Young Men, which has been produced by the Church and Society Council for the 2011 General Assembly, for example:

- See Me… (www.seemescotland.org), a national organisation working to challenge the stigma of mental ill-health
- Breathing Space (www.breathingspacescotland.co.uk), a free and confidential helpline targeted at people experiencing low mood, depression or extreme worry
- Samaritans (www.samaritans.org), a confidential emotional support service available 24 hours a day for people who are experiencing feelings of distress or despair.

12.13 In the view of many, unless it takes place at 11 o’clock on a Sunday morning in a building with pews and a minister holding forth from a pulpit, it’s ‘not really church’. While this may represent a slight stereotype, much of what goes on in a ‘normal’ church service can present huge practical problems for those who struggle to cope with mental health problems – for example, being able to sit for 10 – 15 minutes, or to participate effectively in congregational responses. Low self esteem and lack of confidence might also be barriers to a person fully engaging in worship and fellowship.

12.14 Many congregations are already responding innovatively to such needs: for example, a church in Larbert regularly welcomes 30 – 40 people to their half-hour service on a Thursday morning. For a variety of reasons, including mental health issues, many of these worshipers feel unable to attend a full Sunday morning service. Other specialised resources, such as the ‘Being with God’ series of Bible and prayer guides for people with dementia and those struggling with memory loss, are also becoming available. Other websites and resources, such as training in mental health first aid are also available.

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7 Carson, M.L.S. (2008): The Pastoral Care of People with Mental Health Problems. SPCK Publishing
9 A summary is reported below, and the full paper on Suicide Among Young Men is available at www.churchofscotland.org.uk/about_us/general_assembly
10 See http://www.scriptureunion.org.uk/Shop/BeingWithGod/114458.id
11 http://www.smhfa.com/
12.15 Many agencies of the Church of Scotland, such as CrossReach, are directly involved in working with issues around mental health. For example, the achievement by Allarton in Partick (Glasgow) in helping people of different ages and severities of mental health problem cope on their own in the community deserves recognition.

In addition, for a number of years, issues around mental health have been raised in the Church of Scotland National Youth Assembly (NYA). For example, one of deliverances arising out of the debate at NYA 2008 proposed that the NYA:

‘Urges the Church of Scotland to ensure that everyone, and in particular key figures in congregations, are aware of the issues surrounding and resources available to people with mental health difficulties, and encourage these to be used.”

12.16 As part of the process of preparing this report, in collaboration with the NYA 2010, a small survey into mental well-being of young people was undertaken. This was done using the validated WEMWBS scale, a 14-point self-administered questionnaire. Developed by the Universities of Warwick and Edinburgh on behalf of NHS Scotland, the Warwick-Edinburgh Mental Well-being Scale was funded by the Scottish Government’s National Programme for Improving Mental Health and Wellbeing.

12.17 Conclusions
12.17.1 Many issues around ensuring churches are welcoming to those with different needs will not be resolved quickly or easily. Indeed, while congregations may have been working for many years on the sort of things that make it easy for a physically disabled person to come to church, just because a church has a ramp, lift, hearing aid loop or accessible website doesn’t mean that if a physically disabled person turns up they will receive a loving welcome. Issues around making churches accessible for those with mental health problems are often more complex, and progress has often lagged behind provision for those with a physical disability.

12.17.2 Mental health impacts on all aspects of life, including our social status, our employment status, our relationships with those round about us and on our status within the church. One of the best ways of dealing with mental health issues is through healthy relationships: our churches should surely be a place where everybody can be sure of having someone to listen, somebody who cares.

12.17.3 As Paul reminds us in his letter to the church in Galatia:

“Carry each other’s burdens, and in this way you will fulfil the law of Christ.”

13. Suicide among young men: the Church as a community of carers

The following report Suicide among young men: the Church as a community of carers is a summary. The full report is available from the Church of Scotland General Assembly web pages – www.churchofscotland.org.uk/GA2011 – and can obtained in electronic format or paper copies, free of charge, by contacting the Church and Society offices on 0131 240 2275 or by e-mailing churchandsociety@cofscotland.org.uk.

13.1 Introduction: Suicide in young men
13.1.1 Suicide is a leading cause of death among young men in Scotland. A young death is always one of the most devastating events for a family, and when that death results from suicide the tragedy is all the harder to bear. In Scotland, men make up the largest proportion of young
people taking their own lives. (The peak rate among both men and women is in the 35 – 44 age group; among men the 25 – 34 age group has the second highest rate. The overall male to female ratio is about 3:1.) Many churches struggle to know how to deal with issues around suicide.

13.1.2 Life is a gift from God; it is not ours to give away. We are persons-in-relation, and have a responsibility for the lives of those around us. Suicide is a tragedy, but it is a tragedy which belongs to the whole community. The Christian community never accepts the argument that ‘others would be better off without me.’ Rather, it insists that “the community cannot be complete without you”, because we are creatures loved beyond all measure by a God who is love. While we recognise that people of faith may struggle with suicide ideation, attempt or completion, we can be assured that that love which brought us into existence will not abandon us when the storms of life make our pains unbearable.

Such a theological position enables us to see the necessary types of theological understanding and pastoral responses we will require to minister faithfully to people who are threatened by suicide or who find themselves having to deal with its aftermath.

13.2 Suicide Prevention

13.2.1 Doing all that is possible to prevent the tragedy of death by suicide is an important aspect of the work of the church, concerned as we are to share new life and new hope on our journey through life. For us, as Christians, it is our faith as well as our care and compassion which calls us to ‘be there’ for, and to help and support those who are contemplating taking their own life.

13.2.2 For the person thinking of taking their own life, someone being there with them can, literally, mean the difference between life and death. A caring presence can bring strength and hope through even the darkest of times, for example:
• The presence of God;
• The presence of others.

13.2.3 By being there, with and for a person who is struggling with painful feelings, who no longer feels able to cope with circumstances and who has lost any sense of hope, we may be able to prevent him or her from acting on suicidal thoughts or feelings.

13.2.4 It is possible to undertake training to become more able at supporting others who feel desperate or suicidal. Becoming aware of the range of organisations – national as well as local – that exist to support people through times of pain and distress, is a very useful tool in suicide prevention. In the full report there is a list of useful websites giving details of some of the organisations out there who can help, many of which offer free training in issues related to suicide.

13.3 Bereavement: Dealing with Life after a Suicide

13.3.1 A death from suicide arouses a range of responses in families and friends of the loved one who has died. Professionals involved can experience many of the same emotions, particularly if they have been involved with mental health issues prior to the event. Ministers and other pastoral workers are in the highly stressful and demanding situation of having to provide love and bereavement care while they are coping with these emotions within themselves.

13.3.2 The church often becomes involved after a suicide and it is just as important to look at how the church, in its parishes and communities, deals with suicide and with those bereaved by suicide. Bereavement by suicide does not necessarily take longer to heal than any other bereavement. However, there can be some questions in the aftermath of a suicide which make coping with that particular bereavement difficult:
• Why did this happen?
• Why could we/I not stop it?
• Why did we/I not know this tragedy was going to happen?
13.3.3 Grief may be mingled with feelings such as:
- Anger
- Helplessness
- Guilt
- Confusion
- Puzzlement
- Shame

13.3.4 Added to these emotional stressors are the involvement of police, the need for a post mortem and the involvement of the Procurator Fiscals Office, and, for those in the care of the Mental Health Services there may be a medical Critical Incident Review.

13.3.5 Survivors of traumatic events often report that positive outcomes can follow negative experiences. For those bereaved by suicide these can be as varied as the campaigning for better health services or an improvement to existing services after a suicide; the donation of body parts to transplant services or the chance to speak at a funeral or memorial service.

13.4 Conclusion

13.4.1 There are undoubtedly many factors which contribute to this tragic situation: drug or alcohol abuse, a sense of alienation, a perceived lack of self-worth or purpose in life, or adverse socio-economic circumstances. Added to these is the lack of opportunity or encouragement for young men to express their emotions.

13.4.2 Any suicide, but particularly that of a young person, has a profound effect on the community to which the church seeks to minister. To our shame, the church in Scotland, at both a local and institutional level, has not always dealt with suicide with sufficient compassion. Many clergy report that dealing with a suicide is among the most stressful pastoral situations which they face.

13.4.3 While much of the pastoral care carried out by the church or the work that a local church does among young people may not be seen as being explicitly aimed at ‘suicide prevention’, it is undoubtedly true that providing a safe and secure space for young people to interact and to express themselves can be invaluable in this regard. In addition, the church family facilitates inter-generational contact in a way that few other institutions do.

13.4.4 In his Gospel, John records the words of the Good Shepherd:

\[
I \text{ have come that they may have life, and have it to the full.}^{14}
\]

13.4.5 As shepherds of the local population in which we serve as a community of carers, suicide prevention and appropriate bereavement care must be our concern. To this end, a brief booklet aimed at Kirk Sessions has been prepared in conjunction with this report. This also contains a list of useful websites and other resources.

14. British Heart Foundation 50th Anniversary

14.1 2011 is the 50th birthday of the British Heart Foundation. BHF Scotland is the nation’s heart charity, and is involved in a wide range of activities including education and awareness raising, caring for people living with cardiovascular disease, and researching the causes of and treatment for the disease.

14.2 Cardiovascular disease, sometimes called heart and circulatory disease, is an umbrella term for all diseases of the heart and circulation, including heart disease, stroke, heart failure and congenital heart disease.

14.3 Collectively, heart and circulatory diseases cause more than one in three of all deaths in Scotland, accounting for almost 18,000 deaths each year.

14.4 Heart disease is Scotland’s biggest killer and the most common cause of premature death (death before the age of 75).

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14 John 10 v. 10
14.5 The most recent figures show that:
• rates of heart disease in Scotland are higher than in other parts of the UK.
• coronary heart disease causes almost 9,000 Scottish deaths every year; that’s more than 24 people every day.
• more than 8,000 men and 3,000 women in Scotland have a heart attack every year.
• stroke causes over 5,000 deaths in Scotland each year.

14.6 Across the UK, someone dies of a heart attack every six minutes. One in three people who have a heart attack die before reaching hospital.

14.7 There have been many advances in the treatment and care of people with heart disease in the last 50 years, many of them made by BHF researchers, including pacemakers, the use of statins to control cholesterol, and life-saving surgery for congenital heart conditions.

14.8 To find out more contact BHF Scotland on 0131 555 5891 or email scotland@bhf.org.uk. You can also visit the website www.bhf.org.uk/mbh.

14.9 We commend and congratulate the British Heart Foundation for their 50 years of commitment to helping those affected by heart disease. We hope to hold a special service of commemoration during the anniversary year as a way of sharing our appreciation and thanks for the work that BHF Scotland does.

15. Societal Issues
15.1 The 2010 General Election saw a coalition government formed between the Conservatives and the Liberal Democrats. One of the driving principles behind this alliance is a desire to reduce the budget deficit, which had reached historically high levels. A consequence of this fiscal and political reality has been the UK Government’s Comprehensive Spending Review, which implements considerable spending cuts across many areas of government expenditure. The knock-on effect for spending in Scotland will be felt as the Scottish Government and local councils adjust to this time of austerity.

15.2 On the one hand we are committed to working for economic justice and living and being alongside the poorest people in our communities. The consequences of the cuts on their lives will be dramatic, and, by some analyses, disproportionate compared to those on middle incomes. Many in the church will share the anger that we feel from our neighbours. On the other hand, however, the Church as an institution must often work with the secular authorities in order to advance our mission of service and witness.

15.3 This section of the report covers a wide range of societal issues, from domestic abuse to homelessness. There is also a consideration of Scotland’s cultural landscape, a suggestion as to what the response of the church should be to extreme racist organisations, and a reflection of the past and present attitudes of the Churches in Scotland to the Travelling Community. We also offer a report on the ethics of clothes for consideration and reflection, as well as a summary of the Council’s inter faith relationships that have been important in the past 12 months.

16. Domestic Abuse
16.1 The 2010 Assembly instructed the Church and Society Council to work together with the Ministries Council and the Guild to conduct a review of the recommendations of the Church and Nation Report to the 2003 General Assembly on domestic abuse with a view to strengthening the implementation of its recommendations.

16.2 This work is being taken forward by a small group who are developing relationships across the Church and with external agencies and are planning ways in which the 2003 recommendations can be properly addressed and taken forward. A fuller report on progress will be presented to the General Assembly in 2012.
16.3 The small group hopes to produce resources for use by congregations during the United Nations 16 Days of Activism Against Violence Against Women (16 November – 1 December), including as part of the Starters for Sunday resources. The Church and Society Council will aim to encourage congregations to host an event or mark in some appropriate way this international initiative to raise awareness and call for action. We would also like to draw attention to our report on clothing and ethics, in particular the section referring to the Thursdays in Black movement (see paragraph 20.7 below).

16.4 The Church and Society Council, with partners, will seek to host a multi-agency conference with the aim of forging better partnership working at Scottish and UK levels on the issue of domestic abuse.

16.5 The Council will also request that Amnesty International’s White Ribbon campaign is more widely promoted in the Church and in faith communities in Scotland more generally. This is a campaign of men who are against violence against women. To do this we will ask our ecumenical and inter faith partners to help to establish a group of up to 12 men from across Scotland’s faith communities who can promote and solicit support for the campaign, and to raise awareness within their own community as well as in society at large.

17. One Scotland, Many Cultures

The following report One Scotland, Many Cultures is a summary. The full report is available from the Church of Scotland General Assembly web pages – www.churchofscotland.org.uk/GA2011 – and can obtained in electronic format or paper copies, free of charge, by contacting the Church and Society offices on 0131 240 2275 or by e-mailing churchandsociety@cofscotland.org.uk

17.1 Part of the remit of the Church and Society Council has been to engage with social and political issues on behalf of the Church, often through the development of theological, ethical and spiritual perspectives on relevant issues.

17.2 It is in this context that the Council offers its full report on One Scotland, Many Cultures to the wider Church of Scotland. The full text of the report is available on the Church of Scotland website and from the office. An accompanying study guide to aid individual and small group reflection has also been produced.

17.3 The report One Scotland, Many Cultures takes its name from a Scottish Government project aimed at tackling racism and discrimination in Scottish society. We wish to emphasise our continued support for the eradication of racist views, prejudice and discrimination in Scotland, with our prayers and action for racial justice and equality.

17.4 The report’s opening section provides a theological underpinning to the understanding from which the rest of the report proceeds. We are reminded how scripture tells us to protect the alien living in our land; of Jesus’ own teaching about radical hospitality, inviting to our meals the ‘outsiders’ who may not be able to invite us back; and the Pentecost celebration embracing cultural differences and diversity.

17.5 One Scotland, Many Cultures is based on the conviction that we, as a national Kirk, still have a central role in Scottish culture. We realise that our position has changed from that of a generation ago, where people may have seen our culture as the culture for Scotland. Instead, we celebrate the richness that a plural and multi faith society brings to all aspects of our lives.

17.6 Scotland’s face is changing as a result of net in-migration, following hundreds of years of net out-migration.

17.7 The report examines how the culture of the Church itself is not homogenous, and asks how this culture now fits in with a new and dynamic Scotland. Of central importance is how as a Church with a real focus
on mission, our culture can speak to those outwith the Church, either as a counter-cultural witnesses, or as a way to reach those to whom the Church’s traditional way of being is outside their comfort zone. The report concludes that offering Jesus’ radical hospitality must remain one of our core principles.

18. Racist Organisations

18.1 At the 2010 General Assembly the Convener of the Church and Society Council was asked about whether the Church of Scotland should have a policy with regard to racist organisations, following decisions made by other denominations. The Convener replied by saying that he had some sympathy with the point of view being expressed but that he was not prepared to make up policy on the floor of the Assembly. This issue was brought to the attention of the Council, who now submit this considered report.

18.2 Context

18.2.1 There is evidence that extreme racism remains present in society and that over the past decade racist movements have become better organised and gained following, on the streets as well as at the ballot box.

18.2.2 Two British Churches – the Methodist Church and the Church of England – have responded by publicly and clearly articulating an emphatic rejection of racist politics and social movements, and have gone so far as to make statements along the lines of which it is incompatible to be a member of their Church and a member or active supporter of a racist organisation or movement.

18.2.3 The Church and Society Council recommends that the Church of Scotland adopts a similar policy.

18.3 Church Teaching on Racism

18.3.1 In 1968 the World Council of Churches meeting in Uppsala stated that:

‘Racism is a blatant denial of the Christian faith
1. It denies the effectiveness of the reconciling
work of Jesus Christ, through whose love all human diversities lose their divisive significance
2. It denies our common humanity in creation and our belief that all people\(^{15}\) are made in God’s image
3. It falsely asserts that we find our significance in terms of racial identity rather than in Jesus Christ’

18.3.2 We commend this statement, and invite the whole Church to reaffirm its wholehearted support for it.

18.4 Islamophobia and Anti-Semitism

18.4.1 We believe that some racist organisations and movements are using religion as a proxy for race in their rhetoric and action. In particular we are concerned at the violent targeting of Muslim and Jewish property and communities.

18.4.2 The Church of Scotland is committed to interfaith dialogue and relationships. We deplore the words and actions of those individuals and groups who seek to stir up religious hatred and division in our society.

18.5 The Church of Scotland

18.5.1 We hope that this report will be a clear indication that the Church of Scotland acknowledges that racism and religious hatred is fundamentally incompatible with what it teaches and believes.

18.5.2 The Church and Society Council invites all people involved in the life of the Church of Scotland to reflect on what the Bible says and Jesus taught about racism and what this means for politics and social issues in Scotland today. The Council is asked to work with others to prepare resources to help individuals and congregations reflect on these issues.

18.5.6 We urge people who are involved in the life of the Church and who are a member of or express,

\(^{15}\) We have substituted the world ‘people’ for the word ‘men’ which was included in the 1968 report.
promote or solicit support for a political party or other organisation whose constitution, objectives, activities, policies or public statements incite racism or religious hatred to consider with the utmost seriousness whether or not their religious beliefs in the truth of the Christian faith and their political beliefs are compatible.

18.5.7 The Church and Society Council, working with the Scottish Churches’ Racial Justice Group, will remain vigilant on the issue of racism in politics and wider society and will seek to continue to develop how Churches respond to this challenge. We continue to commend the annual commemoration of Racial Justice Sunday and invite congregations to re-commit to this ecumenical initiative.

19. The Scottish Travelling Community

The following report on The Churches’ attitude to the Travelling Community in Scotland is a summary. The full report is available from the Church of Scotland General Assembly web pages – www.churchofscotland.org.uk/GA2011 – and can obtained in electronic format or paper copies, free of charge, by contacting the Church and Society offices on 0131 240 2275 or by e-mailing churchandsociety@cofscotland.org.uk.

19.1 The Church and Society Council has worked with an ACTS-facilitated ecumenical working group to produce A Report on the Churches’ attitude to the Travelling Community in Scotland, available from the Church of Scotland website, ACTS website and through the office. What follows is an abridged summary of the full report.

19.2 What is the Scottish Travelling Community?
19.2.1 There have been Travelling people in Scotland for many centuries and there has been considerable movement and interchange with Travellers from the rest of the UK, Ireland and mainland Europe. The historical origins of Travelling people are uncertain and there is considerable debate about this issue both within the Travelling community itself and those who study it.

19.2.2 New-Age and Occupational travellers, such as show people, who, although being people who have a nomadic lifestyle, would not be recognised by the traditional Traveller Community as sharing a common ethnic root or being part of the culture of the historic Traveller Community. Travellers self-identify as Travellers whether or not their lifestyle is nomadic. There is a strong sense within the Traveller Community that it forms a distinct ethnic group and, while being diverse, its members have a strong sense of being interrelated. This is strengthened through use of a common language. The Traveller Community itself is not homogeneous and it is difficult even to find a single term which adequately defines it. Gypsies, Irish Travellers and Roma are all included under the general term ‘Travellers.’ However, there are strong elements of shared culture which reinforce a sense of common identity. These include, among other things: myths of origin; language, commonly known as Cant; and rules concerning food and hygiene.

19.2.3 Although the Scottish Government carries out a Twice Yearly Count of Gypsies/Travellers, it is impossible to gain an agreed figure for the number of Travellers in Scotland. The Scottish Government’s two official counts in 2008 ranged from 897 to 1,547. However, it is known that a sizeable proportion of the Travelling Community does not take part in these counts, which are limited to sites provided by local authorities. Travellers themselves estimate their community to be as large as 20,000.

19.3 Issues
19.3.1 The report details areas where Travellers may face levels of discrimination based on their ethnic group. Such discrimination is utterly contrary to the Churches’ work for racial justice.

19.3.2 These areas of discrimination include housing and access to land, employment, education, welfare and
harassment. Many of the prejudices against the Travelling Community are centuries old, but still exist in Scotland today.

19.3.3 There have been recent moves supported by the Scottish Government which have lead in a recent case to the recognition of Scottish Gypsies/Travellers as an ethnic group. This brings with it a range of legal protections and rights.

19.4 Attitudes of the Churches
19.4.1 Most Travellers would consider themselves to be Christians. While there is an element of distrust of institutional Churches among the Travelling Community, many have engaged with one or other denomination over the years and there is also a growing Traveller evangelical movement.

19.4.2 The Churches’ attitudes to Travellers have often reflected the attitudes of society at large. However, although in the research for this report strenuous efforts were made to uncover specific instances of acts of institutional discrimination by Churches against Travellers, no evidence has been found. This is not to say that individual church members have not acted in discriminatory ways and that the Churches have failed to challenge them when they have done so.

19.4.3 Illustrations of the Churches’ reflection of societal attitudes have been found. In 1838 the Church of Scotland set up a committee for the “Reformation of Gypsies.” The assumption was that Travellers to be shown how to live a ‘normal’ way of life.

19.4.4 Attitudes had changed quite considerably by 1970. In the report of the then Home Board to the General Assembly of the Church of Scotland, attention was given to the work of Rev Dennis Sutherland among Travelling people across a wide area of Scotland. It was also noted that the Home Board had was working with others to advance access to education for Traveller children.

19.4.5 With hindsight, we can regard with regret some of the attitudes which the Churches have displayed towards the Travelling Community and, when it occurred, deplore their historic failure to stand alongside a minority group facing discrimination and even persecution. However, it should be acknowledged that proposals such as those outlined above were made in the belief, at the time, that they would bring benefit both to the Travelling Community and to wider society.

19.4.6 Church of Scotland archives indicate that its constructive involvement with the Travelling Community has primarily occurred at local level and this is also true for other Churches in Scotland. Difficulties in maintaining meaningful engagement with Travellers arise because most Churches dedicate most of their energies to serving non-Travelling communities and have always had difficulty with making use of the gifts of those whose time in a particular place is short. Several initiatives have however been set up at different times by the Church of Scotland’s Home/National Mission department to provide ministry to Travellers in a way more suited to their culture and lifestyle than is possible through the parish structure.

19.5 Conclusion
19.5.1 The report concludes that society has responsibilities to all its members but for too long it has failed in its responsibilities to the Travelling Community. At the root of much of the difficulty faced by Travellers in Scotland through the centuries has been the idea that a settled lifestyle is the only acceptable model and that all people should conform to it. Travellers have long been a part of Scottish society, making a distinctive contribution to the culture and economy of Scotland. This is a contribution which is rightly being celebrated and recognised, not least in the case of the Church through the Mission and Discipleship Council’s work at the Scottish Storytelling Centre.

19.5.2 Every voice in Scotland is worth hearing. As Churches are taking steps, particularly to hear the voices...
of children and young people, they should also be asking if any other voices are being ignored. Churches need to become safe places for Travellers’ voices to be heard and Churches should work for the right of the Traveller Community to be heard in all areas of society.

20. Are we what we wear? The ethics of our clothing choices

The following report Are we what we wear? The ethics of our clothing choices is a summary. The full report is available from the Church of Scotland General Assembly web pages – www.churchofscotland.org.uk/GA2011 – and can obtained in electronic format or paper copies, free of charge, by contacting the Church and Society offices on 0131 240 2275 or by e-mailing churchandsociety@cofscotland.org.uk

20.1 What do our clothes say about ourselves? How do our decisions about what to buy and wear impact on ourselves, on others and the environment?

20.2 The Church and Society Council offers the report Are we what we wear? The ethics of our clothing choices to aid reflection on the ethics of clothes. Copies of the report are available on the Church of Scotland website and through the Church and Society Council office.

20.3 Are we what we wear points out that in Scotland, textile making is still an important industry, employing some 22,000 people and textiles account for around 3% of all Scottish manufactured exports.

20.4 The story of Adam and Eve and the letter from James remind us that clothes are merely a covering, beneath which we are all equal in the eyes of God.

20.5 For many people, the buying, wearing and showing off of clothes is important. The Church should affirm and celebrate the joy that people can take from clothing.

20.6 Many people make instant judgements about individuals and institutions by the types of clothes that are worn such as uniforms or work clothes. In the Church many members still wear their Sunday Best, an idea which came from a time when dressing smartly for Church was to ‘offer your best for God’. Are people who don’t wear ‘Sunday Best’ always made to feel welcome in churches? Or, if you are someone who doesn’t dress up for Church, do you judge those who do?

20.7 People wear particular clothes for lots of reasons – to fit in, to stand out. Our clothing choices are much more than about being warm and comfortable. Clothing choice can also be a political statement – which might have included wearing white bands during 2005 for MAKEPOVERTYHISTORY, or blue t-shirts in December 2009 for the Wave, a rally to support action against climate change. Women and men all over the world wear all-black clothes on Thursdays – ‘Thursdays in Black’ is an international awareness raising and advocacy campaign against gender-based violence.

20.8 The fashion business has developed alongside the sophistication of clothes and the creativity of human beings. This can cause significant tension for Christians: it is good to recognise and celebrate creativity, but that same creativity can become an obsession with design perfection, and which tends to be blind to injustices and abuse. John Calvin and Calvin Klein are cut from very different cloth. Poverty is a reality for many people and even simple clothes, let alone fashionable ones, are an unattainable luxury. It should also be remembered that there are many who are exploited in the manufacture of clothing.

20.9 The environmental costs of clothing production are considerable. It is estimated that 2.6% of the world’s water supply is used in the manufacture of cotton. In 2006 the UK’s clothes carbon footprint was 3.1 million tonnes of carbon dioxide. The average UK citizen throws away 30kg of clothes every year.
20.10 We believe that much more should be done to encourage people to give their old clothes to charity, and to mend rather than replace torn garments. We would like to encourage Church members with skills in darning and sewing to help pass on their skills to others in their congregation. We also ask that people think about giving their clothes to charity, perhaps to the Salvation Army who have a large network of clothes recycling facilities.

20.11 Another important factor in the ethics of clothes is the conditions under which they are produced. Sweat shops are one part of the story, which is now generally well-known. However, the conditions for most garment workers, particularly in South and South East Asia, are poor. There are routine reports of workers being harassed, working long hours and receiving little pay. We recommend supporting campaigns which are working to improve the lives of garment workers, for instance the Asia Floor Wage Alliance, supported by Labour Behind the Label, which is seeking improved pay for garment workers. We would also like to encourage church members to consider contacting the clothes retailers they shop in to ask them how they intend to produce their clothes more responsibly, considering the social and environmental issues raised in the report.

21. Homelessness in Scotland

21.1 Background

21.1.1 Next year is the year which the Scottish Government has set as the target date for providing an entitlement to settled accommodation to all unintentionally homeless people in Scotland.

21.1.2 In 2002, Iain Gray MSP, then Minister for Social Justice in the Scottish Executive, presented to the Scottish Parliament the report of the Homelessness Task Force, which recommended a 10-year action plan for tackling homelessness. This was endorsed by Parliament, and subsequent administrations have maintained the commitment, which is stated by the current Scottish Government as: ‘By 2012 every unintentionally homeless person will be entitled to permanent accommodation.’

21.1.3 Last year, some 56,600 households (i.e. families and single-person households – representing about 90,000 individuals) approached their local authority for help because of homelessness. This represents about 2.5% of households in Scotland. The current figure is down from a peak of 60,700 in 2005, but slightly higher than the 52,100 who applied in 2002. Approximately one-third of those affected by homelessness are children and young people under the age of 18.

21.1.4 The impact of homelessness is dramatic: while for some, it is a short-term crisis, for many, it becomes a long-standing difficulty, leading to sleeping rough, ill-health, inability to secure employment, and social isolation. Even for those whose homelessness problems are relatively short-lived, there can be significant problems of loss of work, dislocation of children’s schooling and education prospects, damage to physical and mental health, and loss of morale and motivation. The interaction between homelessness and a range of other social issues – including unemployment; low or uncertain earnings; access to training and education; domestic violence; racism; misuse of drugs and alcohol; imprisonment and rehabilitation – is complex and deep-seated. In some cases, homelessness arises from these issues; in others, it causes or compounds them.

21.2 Present Position

21.2.1 The Task Force report represented a sea-change in public policy towards homelessness in Scotland. It led to the Homelessness (Scotland) Act 2003, and to strategies in all 32 local authorities for tackling homelessness in their areas, supported by implementation funds from government. Since 2002, more people, particularly single people, have been given temporary housing, and there

has been a shift towards a wider range of housing to provide solutions – not just council tenancies, but housing associations and the private rented sector. At the same time, there has been a growth, particularly in the voluntary sector, of initiatives to provide the support that is so frequently needed, alongside housing, to offer routes out of homelessness and sustain success.

21.2.2 However, the financial crisis since 2008 has put recent progress under threat, and this is exacerbated by the present round of public spending cuts. The recent announcement of changes to Housing Benefit alone is expected to lead to significant increases in homelessness. Moreover, reductions in local authority budgets, restrictions in capital spending on new affordable homes and the threat to the financial viability of some voluntary organisations will all diminish the capacity of society to prevent or alleviate homelessness.

21.3 Role of the Churches
21.3.1 The Christian churches have a long and honourable history of offering hospitality to the stranger and to homeless people, and many of the key organisations on which public services depend are operated by church-based organisations, including CrossReach, Bethany Christian Trust, The Salvation Army, and so on. Many of Scotland’s housing associations, though now operated on a secular basis, have their roots in church initiatives – Trust Housing (formerly Kirk Care), Castle Rock, Glasgow West and others.

21.3.2 Scottish Churches Housing Action was established in 1994 to bring together the major Christian denominations, with an emphasis on ecumenical action, and on developing new responses that prevent homelessness or provide routes out of homelessness. It operates under the slogan, *No room for homelessness!*, with a vision that there can be a Scotland free of homelessness. Its purpose is to mobilise and support the churches of all denominations in making their contribution to this objective, alongside and complementary to the work of public and other agencies.

21.4 What is needed now?
21.4.1 The 2012 homelessness target was always ambitious: from the outset, Scottish Churches Housing Action and others pointed out that for it to succeed, there needed to be a healthier supply of affordable housing, particularly for rent, and successive governments failed to deliver this.

21.4.2 As the date draws near, it is increasingly clear that local authorities will be unable to meet the target, particularly in view of the challenges listed at 3 above. Scottish Churches Housing Action has written to the Minister for Housing & Communities, asking him to recognise this and, without abandoning a worthwhile objective, to outline how the Scottish Government will respond in the light of current circumstances. Postponement until a later date would not represent a betrayal of homeless people, but rather a recognition that the commitment continues beyond the term originally envisaged.

21.4.3 The services needed to prevent homelessness, and to respond to the needs of people becoming homeless, must be protected in the face of the current public cuts. It is not enough to say ‘We’re all in this together, and the pain must be shared.’ People often become homeless because they lack the resources and resilience to adapt to financial, emotional and other challenge. They cannot be expected to keep calm and carry on in the face of loss of benefits or services, because these are the lifeline that helps them to do their best for themselves and their children. Unlike those with savings or multiple income sources, they have nothing to fall back on when public or voluntary support is withdrawn.

21.4.4 The General Assembly is invited to instruct the Council to support further work on the issue of homelessness in Scotland, including:
- To consult with Scottish Ministers on plans for the 2012 homelessness target.
- To enquire of all 32 local authorities as to local progress towards reaching it.
• To assess the contribution of the churches and related agencies towards meeting the target, and the potential for contributing to meeting outstanding need.
• To receive a more detailed report at General Assembly 2012 to consider the result of these consultations.

22. Inter Faith
22.1 The Council contributed to the Festival of Spirituality and Peace through two events: a discussion on finance and ethics between the Convener and Azeem Ibrahim, Scottish Muslim of the Year, and War in God’s Name, a conversation between the Council Secretary and Dr Oliver McTernan. At the heart for each discussion was the Festival theme “The Golden Rule” that is found in all the major faiths; “treat others as you would like to be treated.”
22.2 The Convener spoke at several events relating to the campaigns to challenge racism where there were a number of faiths represented. The Council continues to be part of a number of other organisations that operate in an interfaith context including the Scottish Joint Committee on Religious and Moral Education. Council representatives meet with the Scottish Council of Jewish Communities on a regular basis.

22.3 Joint Faiths Advisory Board on Criminal Justice
22.3.1 Through the Scottish Churches Parliamentary Office the Council continues to support the work of the Joint Faiths Advisory Board in Criminal Justice (JFABCJ). The Board has been working with the Scottish Prison Service to support the development of relationships between faith groups working with offenders’ families and local prison officers. In April 2010 The Scottish Prison Service and JFABCJ hosted a joint seminar at the SPS College, Polmont entitled: ‘Outside In – Building Better Relationships’. The Board has met with Brigadier Hugh Monro, HM Chief Inspector of Prisons for Scotland.

23. Politics and Government
23.1 Parliamentary Office and Update
23.1.1 The Church and Society Council continues to engage actively with the UK and Scottish Parliament and Government through the Scottish Churches Parliamentary Office (SCPO). By undertaking this core activity of the Council ecumenically the Church is able to be better informed and have stronger influence on political debate. The SCPO continues to provide monthly Parliamentary Updates and briefings on areas of particular concern to Churches. Briefings produced in 2010-11 included: Manifesto Analysis for the 2010 General Election, the Queen’s Speech and the Programme for Government, the Criminal Justice and Licensing (Scotland) Bill and the UK Government Comprehensive Spending Review. In 2010-11 financial support was received from the Scottish Government for the work of the SCPO. Anyone can read the Parliamentary Update and briefing papers on the SCPO website at www.actsparl.org or subscribe to the free email distribution list by emailing info@actsparl.org.
23.1.2 The SCPO facilitated a discussion at the National Youth Assembly of the Church of Scotland about participation in politics.
23.1.3 The Scottish Government continues to work with the Faith Liaison Advisory Group as a regular channel of communication with churches and other faith groups. The SCPO is represented on that group.
23.1.4 The SCPO is the Scottish contact for Church Action on Poverty’s (CAP) ‘MP accountability network’; the SCPO supported CAP to provide a briefing event for members of Scottish congregations. More information can be obtained from: www.church-poverty.org.uk
23.1.5 An event hosted within the Festival of Spirituality and Peace and sponsored by the SCPO presented a cross-party panel of Parliamentarians discussing the role of legislation in restricting or permitting our behaviour towards each other. The event, entitled ‘Do, Don’t, or Leave
Well Alone: How the law delivers our ethical decisions’ was Chaired by Father Robert J Warren with panel members Brian Adam MSP, SNP Chief Whip; Malcolm Chisholm MSP, Labour; and Hugh O’Donnell MSP, Scottish Liberal Democrat Spokesperson on Education & Equal Opportunities.

23.1.6 The SCPO supports the Scottish Churches Social Inclusion Network (SCSIN). The SCSIN has continued to discuss issues of social inclusion with politicians by meeting Johann Lamont MSP. The SCSIN has undertaken an internal review of its working practices and will be adopting a new thematic approach to its work in 2011.

23.2 Preparing for the Scottish Elections
23.2.1 The Scottish Elections take place in May 2011. The SCPO and the ACTS Church and Society Network have developed ecumenical materials to assist members of congregations to plan a Hustings meeting as well as a briefing on topical issues. Both are available from the SCPO website: www.actsparl.org

23.2.2 The SCPO, with support from the ACTS Church and Society Network, has also worked in partnership with the Evangelical Alliance, CARE, the Roman Catholic Church and Christians-Count to develop a shared one-stop Christian election resources website called ‘Churches Vote: Scottish Elections 2011’. The website can be viewed at www.churchesvote.org

23.3 Parliamentary Visits
23.3.1 Over the winter of 2010-11 representatives from the Education Committee held a series of meetings with the party spokespeople for Education and Early Years from Labour, the Conservatives and the Liberal Democrats as well as meeting senior officials from the Scottish Government. Issues raised include the changing nature of Religious Observance in Schools, the place of Religious and Moral Education in the Curriculum of Excellence and the position taken by the Education Committee on preventative spending, endorsed by the Council and presented to the General Assembly as part of this report (see Section 24 below).

23.3.2 In January 2011 the SCPO supported the visit of the Moderator of the General Assembly to the Scottish Parliament. The visit included:
• The Moderator delivering Time for Reflection in the Chamber of the Scottish Parliament.
• Meetings with the First Minister and other party leaders.

23.3.3 In February 2011 representatives of the Church and Society Council visited Westminster to meet with representatives of MPs from all parties as well as their ecumenical counterparts in UK denominations to discuss issues of mutual concern.

23.3.4 Reports from these visits are available on the Church of Scotland website.

23.4 End of Life
23.4.1 The Church and Society Council have actively campaigned against the End of Life Assistance (Scotland) Bill, both independently and in partnership with other churches (specifically, the Methodist Church in Scotland and The Salvation Army) and the wider Care Not Killing Alliance. The Convener responded to a Scottish Parliament open call for evidence on the Bill; presented oral evidence to the Scottish Parliament Committee considering the Bill and wrote to all MSPs ahead to the Stage 1 debate about the Bill. On the 1 December 2010 the Parliament voted not to continue with the End of Life Assistance (Scotland) Bill.

23.4.2 Palliative care, including care for the spiritual and religious well-being of the person approaching the end of their life, as well as physical care, must be an important element in any discussion on end of life issues. The Church and Society Council supported aspects of the Palliative Care Bill rejected by the Scottish Parliament, and believes a higher priority needs to be given to palliative care, particularly for non-cancerous conditions.
23.5 Poverty and Welfare
23.5.1 The overarching political issue of the day is the state of the economy and the debate about how to reduce public spending. A strong strand of work with the SCPO and the Church and Society Council has been reflecting on and responding to the UK Government Comprehensive Spending Review and the proposals for Welfare Reform. The Church and Society Council continues to be a member of the Poverty Alliance, the Scottish Coalition on Welfare Reform and the Campaign to End Child Poverty in Scotland; all of these organisations share a commitment to ensure that spending cuts do not further marginalise the poorest members of our society. The following specific actions have been taken:
• Ecumenical letter to George Osborne expressing concern about the rhetoric used by the Government in relation to Welfare Reform.
• Joint work with the Campaign to End Child Poverty in Scotland to engage with the Scottish Government around the development of the Child Poverty Strategy. The purpose of the Strategy is to implement the target of ending child poverty by 2020 that was incorporated into the Child Poverty Act.
• Work with Faith in Community (Scotland) and Parish Development Fund to provide evidence on the benefits of preventative spending to the Scottish Parliament Finance Committee.

23.6 Debate on Scotland’s Constitutional Future
23.6.1 Following the report of the Calman Commission on Scottish Devolution in June 2009 the Coalition Government has taken forward recommendations from the Calman Commission in the Scotland Bill. This piece of UK legislation proposes to increase the financial accountability of the Scottish Parliament by providing new tax raising powers; changing some areas which are reserved or devolved and making some technical changes to how the Scottish Parliament operates. The Scottish Government established a Committee to consider the Scotland Bill and report ahead of a Legislative Consent Motion. A series of discussion cards which guide the reader through the proposals in the Scotland Bill, and note what is not included, are available from http://www.actsparl.org/resources/scotland-bill-discussion-cards.aspx

23.7 Index of consultation responses
• January 2011: response to call for evidence from Scottish Parliament Scotland Bill Committee on Scotland Bill (UK legislation).
• January 2011: Scottish Affairs Committee Inquiry on the Scotland Bill (UK Parliament).
• October 2010: response to draft Scottish Government guidelines for the provision of Religious and Moral Education in non-denominational schools.
• September 2010: response to call for evidence on Domestic Abuse (Scotland) Bill (stage 1). Joint response with Ministries Council and the Guild.
• September 2010: response to call for evidence on Palliative Care (Scotland) Bill (stage 1). Joint response with the Salvation Army.
• August 2010: response to Scottish Parliament Finance Committee inquiry into Preventative Spending. Joint response with Faith in Community (Scotland) and Parish Development Fund.
• June 2010: response to Scottish Government regulations on reducing class sizes for Primary 1 classes to 25.
• June 2010: response to a Department for Culture, Media and Sport (UK Government) consultation on the...
Regulatory Future of Remote Gambling in Great Britain.

- May 2010: response to call for evidence on End of Life Assistance (Scotland) Bill (stage 1). Joint response with the Methodist Church and the Salvation Army.

23.8 Other Parliamentary engagement:
- Letter to all MSPs about Hunterston (March and August 2010).
- member's debate, 450th Anniversary of the Reformation (15 April 10).
- Alcohol Stage 1 letter to all MSPs (June 10).
- Moderator lobbying on short periods of detention ahead of Stage 3 debate on Criminal Justice & Licensing Bill. (June 10).
- email to all MSPs re brain imaging motion (December 10).
- email to Scottish MPs re EDM on Asia Bibi, Pakistani Christian woman – with World Mission Council (December 10).
- meeting Minister for Community Safety re Road to Recovery drugs strategy – with Ministries, M & D and Social Care Councils (January 11).

24. Education
24.1 The Education Committee has continued to play its dual role of representing the Church in a variety of national education contexts and providing resources, support and training for practitioners.

24.2 Curriculum for Excellence
24.2.1 The Committee continues to be very involved with the development of Curriculum for Excellence (CfE). The nature of Curriculum for Excellence is about encouraging creativity and cross-disciplinary work. Curriculum for Excellence has huge potential but the reality of managing that change at a time of severe cuts in public spending has made a difficult task even more challenging. Change of this nature takes time and resources, both of which are in short supply in schools across the country and the Committee has been concerned that a great opportunity for Scottish Education may be lost because of factors outside the control of those whose task is to make the theory a reality.

24.2.3 The Committee was represented by Rev Ewan Aitken on the Curriculum for Excellence Religious and Moral Education, (RME), Ministerial Excellence group and the Curriculum for Excellence Ministerial Stakeholders’ group. In both contexts the Church was able to influence the development of Curriculum for Excellence and remind those involved of the connections between what is now proposed and the vision for education of the early reformers. In particular the understanding that education is not simply a process of imparting knowledge and skills from one generation to the next but for the nurture of the whole person including their beliefs and inner wellbeing. The point has often been made that RME in particular is the ultimate Curriculum for Excellence subject given its capacity for interdisciplinary work, creative thinking and opportunity for the encouragement of the inner life and wellbeing. Further information about these groups can be found on the Church and Society web pages at www.churchofscotland.org.uk/speak_out/education

24.2.4 The Committee, again through Rev Ewan Aitken, had several meetings with Scottish Government on new letters of guidelines for RME and Religious Observance. The Committee’s view, that there needed to be separate guidance for each rather than one letter as was first proposed, was heeded by officials, for which the Committee was very grateful.

24.2.5 The Committee expressed deep concern at the removal of RME secondary teacher training from Moray
House School of Education at Edinburgh University, a situation that has not yet been rectified.

24.3 **Meetings with Educational Bodies**

24.3.1 The Committee met with the following people and/or institutions in the course of carrying out its remit of National engagement:

- Graham Donaldson, former head of HMIe who was conducting a review of initial teacher education on behalf of the Scottish Government.
- The Scottish Qualifications Authority (SQA) on the matter of assessment and examination for Curriculum for Excellence. The Committee was concerned that in the implementation of Curriculum for Excellence, and particularly in RME, there was a lack of clarity over what would be assessed, how it would be assessed and what qualifications were to be offered as part of the assessment. The Committee was reassured that work was being done to rectify this but will continue to monitor this process.
- The Committee was particularly keen to encourage the use of journaling and other similar reflective tools in the assessment process as a way of monitoring and encouraging the development of the personal search element of RME. The Committee welcomed the SQA's positive response to these suggestions.
- The Education Spokespeople of the main political parties of the Scottish Parliament. For further information see the section above on Politics and Government, paragraph 23.3.1.
- The General Teaching Council Scotland (GTCS), in particular to discuss the proposals for reform of the GTCS. The Committee was grateful for the support of the GTCS in maintaining the Church’s place on the GTCS, especially in the context of the petition to the Scottish Parliament to remove it.
- Her Majesty's Inspectorate for Education (HMIe) and Learning and Teaching Scotland (LTS) on the issues around the place of RME and RO in Curriculum for Excellence and other matters.
- The Catholic School Education Service to discuss matters of mutual concern.
- The Committee also participated in a number of national events and conferences on the issue of education in general and RME in particular.

24.4 **Stevenson Prize**

24.4.1 This year’s winners of the Stevenson Prize will be announced at the Roll Away the Stone event on Sunday 22 May as part of the General Assembly celebrations. The Committee was once again delighted with the standard of entries and the window the prize gives onto the quality of Religious Observance in Scottish Schools.

24.5 **Religious and Moral Education**

24.5.1 The Committee is developing a partnership with the Religious Education Movement to provide an online resource of web-based resources for teaching all levels of Religious and Moral Education (RME) Christianity in Curriculum for Excellence. The Committee is grateful for the support of the Ministries Council in providing a seconded staff member to assist in this work.

24.5.2 The Committee is also developing a partnership with Edinburgh, Grayfriars Parish Church to develop web-based resources around the story of the Covenanters. This will provide a much needed resources for the RME Curriculum for Excellence section on Christianity on Scotland.

24.5.3 Members of staff have delivered a number of sessions in schools on RME issues.

24.6 **Church Representatives on Local Authority Education Committees**

24.6.1 The Committee continues to appoint and support Church Representatives on Local Authority Education Committees. Two conferences have taken place and speakers have included Mike Russell MSP, Minister for Education, Karen Whitefield MSP, Convener of the Scottish Parliament Education Committee, and Rachel Sutherland of the Scottish Government who spoke about
assisted learning. A handbook for new Local Authority Representatives is being developed.

24.7 Religious Observance
24.7.1 The Masters module in Religious Observance developed by the Committee in partnership with Glasgow University and Scripture Union Scotland has proven to be very successful. Over 60 students (clergy and school staff) have now completed the course and external examiners have praised the standards of work presented. The Course is accepted for General Teaching Council for Scotland accredited continued professional development and work is continuing to ensure that the course will count towards Chartered Teacher accreditation. The Committee appreciates the support of GTCS, HMIe and LTS in the development of this course. Details of the course and how to register can be found at www.gla.ac.uk/departments/religiouseducation/coursesanddegreeprogrammes/religiousobservancedesignandpractice/.

24.7.2 Further flexible training opportunities for training in RO for both school staff and those involved in school chaplaincy outside the work of the module are being developed. Enquiries should be made to Mrs Agnes Mullen at amullen@cofscotland.org.uk or on 0131 240 2275.

24.8 School Chaplains training
24.8.1 Two training Conferences have been held, one in Aberdeen and one in Edinburgh with over 100 in attendance in total. Further work is being developed to add to this agenda in a wider range of venues across the country.

24.9 School Chaplains
24.9.1 The Committee has also offered support for chaplains in some specific situations where there as been some conflict or challenging circumstance. This work has helped shape the chaplains remit referred to above. It has also helped develop local authority policy. For example, following the death of a pupil in one school, the local authority developed new guidance for crisis management in schools which now includes how chaplains should be involved in supporting those involved in difficult incidents.

24.10 Scottish Joint Committee on Religious and Moral Education (SJCRME)
24.10.1 The Council Secretary, Rev Ewan Aitken, is the joint Secretary of the SJCRME. The Committee supported the SJCRME conference held in October. Over 50 RME teachers attended and the theme was RME and Curriculum for Excellence.

24.11 GTCS
24.11.1 The Church of Scotland continues to be well represented on the GTCS by Mr David McTaggart, an elder from Stonelaw Church and teacher of RME and Geography.

24.12 Scottish Churches Education Group
24.12.1 The committee reached agreement with the ACTS education committee that work to support Further Education Chaplaincy would be best achieved ecumenically. To that end a conference was held in October at Reid Kerr College in Glasgow from which a new support network for FE Chaplains has been formed. Mrs Agnes Mullen, a member of Church and Society staff, played a key role in ensuring the success of that conference and is to be congratulated for her work in this area.

24.13 Religious Education Movement (REM)
24.13.1 The Committee continues to collaborate with the REM on the development of resources for RME using the REM website as a host digital space for that work.

25. Protecting School Budgets

The following report Protecting School Budgets is a summary. The full report is available from the Church of Scotland General Assembly web pages – www.churchofscotland.org.uk/GA2011 – and can obtained in electronic format or paper copies, free of charge, by contacting the Church and Society offices on 0131 240 2275 or by e-mailing churchandsociety@cofscotland.org.uk.

25.1 The issue of how the nation spends its wealth wisely and with the greatest effect will be in sharp focus
as the Scottish block grant decreases in size year on year for the next five years at least.

25.2 The tendency in such times is to think short-term and not risk investment now, even if it would change lives (and save money) in the future. This investment is known as ‘preventative spending’ (in that spending some money now will prevent more having to be spent in the future).

25.3 There is often a mismatch between an approach to preventative spending which addresses the cause of problems over a period of time and the political imperative to prove the results of a policy within a Parliamentary timescale. Politicians, both those in government and in opposition, should acknowledge that the results of preventative spending will take time to become apparent; instant results may indicate poor sustainability because it takes time to turn things around. Equally, the results of cuts to preventative spending will take time to become apparent. It is easy to pull the funding from a project but it may be impossible to go back years later and pick up where you left off.

25.4 Education, through protection of its budget, would be a form of preventative spending that might avoid the ‘lost generation’ that was the consequence of the last assault on public spending.17

25.5 This is not simply a debate about education, but about what we as a society want from the investing of our shared wealth through the tax system. The passages in Acts 2 about how the faithful brought what they had and shared it so others would have what they needed would be a good model of making choices about how to use the money we have as a nation.

25.6 The Churches in Scotland have a long and honourable involvement in education, from the foundation of three of the four ancient universities; to the reformed Church’s aim of a school in every parish; the establishment of teacher training colleges and Sunday Schools in the nineteenth century; and more recently in the work of the Church of Scotland Education Committee and in the production of ‘A Christian Vision for Education’ by the ACTS Education Group.

25.7 This is a time of difficult choices. Whilst the Church of Scotland has long recognised the profound effect a quality education system has on society, noting in 1999 that ‘poor schools + an ill-educated workforce = no investment + economic decline’ it has not made comment on education investment over others in the form of preventative spending. That being said the Church is committed to maintaining work in every parish in Scotland, with a specific commitment to continue to prioritise resources towards Scotland’s poorest neighbourhoods.

25.8 The Organisation for Economic Co-operation and Development’s (OECD) document, ‘The High Cost of Low Educational Performance’18 concluded that relatively small improvements in the skills of a nation’s labour force can have very large impacts on future well-being:

‘Moreover, the gains, put in terms of current GDP, far outstrip the value of the short-run business-cycle management. This is not to say that efforts should not be directed at issues of economic recession, but it is to say that long-run issues should not be neglected.’

25.9 That this report was commissioned in the first place, suggests that there is international concern about the impact of short-term cuts in education on long-term prosperity, not to mention national well-being.

25.10 The experience of one group among the most vulnerable, that of looked after and accommodated

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children (formerly referred to as those in care), provides a clear example of why this is not a debate just about education spending but of human nurturing. It is also a group where the need for community responsibility has been made explicit and one which the church has already commented. The underperformance of looked after and accommodated children was first identified in 1976 in a longitudinal study and the same pattern continued to be displayed in ensuing years. It is to the credit of the Scottish Executive that in 1999 it set the criterion measure of all care leavers having Level 3 qualifications in both English and maths as part of a broader set of social justice targets to be met by 2012. In 2006 – 2007 only 34% of looked after and accommodated young people attained the target level. While using such a challenging example it is important that we do not fall into the trap of reinforcing stereotypes. Positive interventions can be made, but they must be based on mutual respect.

25.11 The long term effects of inadequate education are widely known and accepted. In our society educational achievement is lowest among the poorest young people. In turn, those with poor educational achievement are those most likely to experience poor health, low economic achievement and involvement with the criminal justice system. Indeed those with responsibility in the police and prison services agree that intervention has to be as early as possible in order to prevent later involvement with these services. Most experienced teachers can identify very young children who have started to see themselves as failures.

25.12 A strong case can be made and evidence presented for the benefits accruing from supporting preventative spending and the acceptance of its application to the protection of education budgets. It is part of our Christian responsibility for the most vulnerable in our society and is consonant with the Church of Scotland report on poverty and the Church’s responses to the Scottish Parliament consultations on Preventative Spending and on Child Poverty. As the first disciples did in the book of Acts, sharing their collective wealth to meet the needs of those with least, the church at all levels can draw attention to these arguments and influence the debate and the outcomes amongst decision-makers locally and nationally.

26. Economics Commission

26.1 Since its establishment last year the Commission has met monthly and will continue to do so although, given the amount of work ahead, it is proposed to divide the members into two groups – one to deal with the social issues and the other to deal with the more economic matters. To avoid the possibility of producing two separate reports, the membership of each group will comprise people with different specialisms i.e. it will not be a matter of putting all those with social concerns as their main priority in one group and those with economic interests in the other. Moreover it will be open to all members to attend any meeting in which they have an interest. Plenary meetings will also be held.

26.2 Early meetings have addressed the future work of the Commission and wide ranging discussions were held on such matters as thrift, well-being, entrepreneurship and the nature and purpose of taxation.

26.3 The next phase of work, which began with the January meeting, is in the taking of evidence from those with a particular interest in our Commission. At the January meeting the Commission divided into two working groups, one to deal with social issues and the other with economic matters. It is intended that these groups will be joined together for the plenary meetings and that the evidence gathered will form the basis of the final report of the Commission.

26.4 In the government’s White Paper on preventative spending and the protection of education budgets, it was stated that intervention had to be as early as possible in order to prevent later involvement with the criminal justice system. The evidence gathered by the Commission will be used to make a case for a sustained programme of preventative spending for children in care, in order that the needs of those with least can be met.

26.5 The Commission will be liaising with other bodies who are also concerned with the welfare of children and young people in care, including the Scottish Government, the Scottish Executive, the Scottish Office, the Scottish Parliament, local authorities and relevant sections of voluntary organisations. It is intended that the Commission will also seek to engage with the public in order to raise awareness of the issues and to encourage others to consider the importance of preventative spending for children in care.
meeting the Commission heard from Dr Carol Craig, Centre for Confidence and Well-being. Several members of the Commission attended that Centre’s conference in October 2010 ‘Creating Good Lives’. The Commission also heard from the Church of Scotland’s Dr Martin Johnstone. A growing list of speakers is being arranged for future meetings and includes Andrew Muirhead of Inspiring Scotland, Marlene Shiels from Capital Credit Union, Professor Philip Goodchild, University of Nottingham and Jim Mather MSP. The Commission will also make use of the expertise of its members and Dr Linda de Caestecker will make a presentation on health issues together with Professor Phil Hanlon of the University of Glasgow.

26.4 An important element of the Commission’s work will be to engage the Church and, to this end, we have written to all Presbyteries but, at the time of writing (January 2011), have received no replies.

26.5 In researching the direction that future work might take the Commission has become aware of the very large number of organisations that occupy this space. It will not be possible to address all of them in writing the report. If the Commission did there would be a real danger that our report comprised a list of these organisations and little more. There will therefore be a focus on perceived problems and suggest solutions that will solve or ameliorate difficulties.

26.6 The Commission has also given some thought to the publicity that might be achieved for our report always assuming that the General Assembly accepts it in 2012. Members of the Commission are keen that efforts should be made to seek wider publicity than might be achieved by its appearance in the Blue Book alone. In the interim the BBC are aware of the work. The Chair of the Commission, Charles Munn, has already been interviewed for the Sally Magnusson programme and for another BBC radio programme to be called ‘Dirty, Filthy Money’.

27. Peacemaking & International Affairs

27.1 Comment and reflection on international issues of peace and justice has been a longstanding and important tradition of the Council. This year we offer two issues for consideration by the Assembly.

27.2 The first is a fulfilment of an undertaking made at the 2010 Assembly, to consider anew the conflict in Afghanistan and the continued presence of British Armed Forces in the country. We were happy to work with an ACTS-facilitated group which was established last summer with the intention of looking at the ‘Just War’ tradition. We therefore offer the ACTS report on Just War and Afghanistan to the Assembly, a summary of which is included below. The full report is available from the Church of Scotland website, the office, and from ACTS.

27.3 The second issue is a new report on politics in the Holy Land. This situation has been raised at seven of the last ten General Assemblies. We remain committed to working in partnership with others on this issue and we value highly the opinions of the World Mission Council.

28. Just War Criteria and the War in Afghanistan

The following report Just War Criteria and the War in Afghanistan is a summary. The full report is available from the Church of Scotland General Assembly web pages – www.churchofscotland.org.uk/GA2011 – and can obtained in electronic format or paper copies, free of charge, by contacting the Church and Society offices on 0131 240 2275 or by e-mailing churchandsociety@cofscotland.org.uk

28.1 The full report explains the background to the conflict and outlines the principles of the Just War tradition. It then asks is the war in Afghanistan just, using the following criteria:

- Is it legitimate?
• Is there a reasonable chance of success?
• Is the harm being prevented greater than the harm that would be caused if there was no use of force?
• Are non-combatants’ rights being respected?

28.2 The report explains that the twin operations in Afghanistan, the UN-sanctioned International Security Assistance Force (ISAF) and the anti-Taliban intervention and action under Operation Enduring Freedom (OEF) should be distinguished. The report finds that OEF activities are outwith legitimate authority and cannot be construed as self-defence.

28.3 The report finds that there is no real chance of success with the present strategy in Afghanistan and that, in some ways, UK security is more at risk as a result of continuing military involvement by British forces in Afghanistan.

28.4 The report does not find evidence to suggest that the harm prevented is greater than the harm being caused. It points out issues such as new Afghan legislation to legalise rape within marriage, or the destabilising influence of US-supported warlords acting in brutal and thuggish ways. Philip Alston, recently retired UN rapporteur on extrajudicial, summary or arbitrary executions, called for a UN Human Rights Council enquiry into the conduct of the war in Afghanistan along the lines of the enquiry into Gaza. The report says that the majority of the Afghan population see foreign troops, the aid programme, the Afghan police and the Afghan army as tools of a corrupt and incompetent Kabul government.

28.5 The report also finds that the treatment of non-combatants and the considerable loss of life of civilians, regardless of whether they were directly or indirectly targeted, undermines any justification for the war.

28.6.1 Last year the General Assembly instructed the Church and Society Council to report on the conflict in Afghanistan, using four questions posed following a reassessment of the Council’s report on the country in 2002:

1. What are the benchmarks now being used to define success given that the war in Afghanistan is now 8 years old?
2. What are the indications that the present elected structures have brought any sense of stability to Afghanistan?
3. Is this yet another sign that any commitment by nations to the UN does not include relinquishing the right to attack another country without reference to the collective international view?
4. What role has the Church in encouraging and even facilitating alternative approaches like the traditional Afghan method of bringing as many leaders as possible from the ranks of opposing forces into a general assembly or Loya Jirga in order to actively take part in conflict resolution and the negotiation of a cease-fire?

28.6.2 What are the benchmarks now being used to define success given that the war in Afghanistan is now 8 years old?

28.6.3 The report comes unequivocally to the conclusion that the war in Afghanistan, given the course of events and the scale of suffering involved, can no longer (if it ever could) be justified by the traditional (or any reduced list of) ‘just war’ criteria. Continuing with military engagement in Afghanistan is questionable even if the transfer of power to a democratically elected government (and the containment or defeat accordingly of the Taliban) is regarded as the benchmark that the war has been successful. There is still no UN mandate to support the legitimacy of the OEF offensive action against the Taliban, the ISAF force is having very limited success in stabilising Afghanistan and unacceptable levels of civilian casualties are continuing. Overall, as long as foreign troops remain, it seems that the situation is being inflamed.

28.6.4 What are the indications that the present elected structures have brought any sense of stability to Afghanistan?
28.6.5 There is little indication at present of any prospect of lasting stability. Claims of defeat for the Taliban have been numerous but seldom sustainable. Both the UK and US governments have now set time-limits on their military involvement. Despite the recent elections and the efforts, through the UN mission and a range of supporting aid organisations, to strengthen the civic infrastructure within Afghanistan, recent reports refer consistently to ‘continued instability’ and hardening of support for the Taliban.

28.6.6 Is this yet another sign that any commitment by nations to the UN does not include relinquishing the right to attack another country without reference to the collective international view?

28.6.7 The role of the United Nations in Afghanistan is a highly complex issue; but what has happened here (as in some other cases also) does not induce much confidence in the level of regard and respect within the international community for the authority of the UN. There seems little prospect of overall success while the UN ISAF work to peacekeeping, stabilising and restructuring in Afghanistan is being undermined by the continued offensive nature and lack of UN mandate for OEF actions.

28.6.8 What role has the Church in encouraging and even facilitating alternative approaches like the traditional Afghan method of bringing as many leaders as possible from the ranks of opposing forces into a general assembly or Loya Jirga in order to actively take part in conflict resolution and the negotiation of a cease-fire?

28.6.9 In the light of the conclusions reached in this paper, there is no doubt that the Churches have a responsibility to make clear, to HM Government and in the public arena, that they are resolutely opposed to the continuation of the war and to press for the early withdrawal of British troops, especially those focused on the OEF operations and that ‘alternative approaches’ of negotiation, peace-making and conflict resolution should be urgently pursued (as have proved worthwhile in Northern Ireland, South Africa and elsewhere).

28.6.10 The present situation clearly challenges in particular those Churches who adopt a just war approach to conflicts. If the war in Afghanistan is no longer regarded as ‘just’, as this paper contends (or if some of the British troops are under orders to participate in unjust operations), then those Churches should publicly distance themselves from the war.

28.7 The Continuing Challenge for Christians

28.7.1 Christians, especially those who are members in the armed forces and their families, have a particular problem and witness in this situation, especially if a specific conflict is no longer considered to be a ‘just war’. The issues explored above are some of those with which Christians have to grapple in terms of forming their consciences on this matter. In this context questions are frequently raised concerning the Churches’ support for, and pastoral responsibility towards, serving soldiers. The view of the Church is that the provision of pastoral care is neutral on the discussion of ‘just war’ but very necessary in a theatre of war.

28.7.2 Even if a conflict is deemed as being no longer a ‘just war’, that does not mean the sacrifices made by soldiers in that war are diminished. John Baron MP made a comment in a Commons debate in September 2010 which is helpful and instructive on this matter: ‘As an ex-soldier, I do not buy the line that by withdrawing in an orderly fashion we are somehow letting down our troops and wasting their sacrifice. Our troops have done everything we have asked of them and we can all be proud of their achievements. It is incumbent on the leadership to assess realistically a situation. We cannot win the war as it is currently constituted and a leadership that acknowledges that will save lives.’

28.7.3 Finally, while there may have been morally supportable reasons for earlier military intervention in
Afghanistan most of these do not apply now. This is a classic case of ‘mission creep’, or more colloquially, of ‘shifting the goal-posts’. What is going on now in Afghanistan amounts to forced regime change and support to one side of a civil war, in the kind of counter insurgency conflict in which civilians and non-combatants will inevitably continue to be harmed, and which cannot be morally justified by reference to just war criteria. The UK Government’s argument for continuing engagement ultimately rests on removing, or at least reducing, the threat of terrorism and thus increasing security on the streets of Britain. But the Christian perspective tells us that, despite all the best human, technological and military efforts, we can never be completely secure in a physical sense while we perpetuate injustice as we claim to strive for peace: security lies with God alone, and in our closer relationship with God and one another.

29. Israel and the occupied Palestinian Territories

29.1 In 2006, the Council reported on the issue of investment in Palestine and Israel. One of its deliverances then related to the sale of produce from illegal settlements in the West Bank:

*Call on the European Institutions to ensure the clear labelling of products which come from the illegal settlements in the West Bank, so that consumers can make an informed decision on whether or not to purchase them.*

29.2 Brief background on settlements

29.2.1 Presently there are more than 100 Israeli settlements in the occupied Palestinian territory (OPT) alone and dozens of additional ‘illegal outposts’ – settlements not yet officially recognized by the Israeli government. These house approximately 530,000 Jewish Israeli residents: 280,000 in the West Bank (excluding Jerusalem), 260,000 in settlements built in East Jerusalem which was unilaterally annexed by Israel and 20,000 in the Golan Heights. Israel ‘disengaged’ or relocated from settlements in Gaza in 2005. The UN still considers this as occupied territory.

29.2.2 On-going settlement expansion includes housing as well as infrastructure such as road and water systems for the exclusive use of Israeli settlers on lands confiscated from Palestinians or from declared ‘state lands’.

29.2.3 The route of the separation barrier being constructed by Israel, much of which is inside the OPT and was thus considered illegal by the International Court of Justice’s advisory opinion, incorporates many of these settlements within its route. The roads and settlements have thus become a separate Israeli system imposed on top of Palestinian communities, whose movement and access to land are restricted and controlled by a system of fences, walls, gates, roadblocks, checkpoints and permits.

29.2.4 The Council’s view is that the longer the settlements remain in place and the bigger they get, the harder it will appear for them to be removed as part of a negotiated settlement and therefore the harder it will be to reach a peace settlement between Israel and the Palestinians. Without peace there can be no security for either Israelis or Palestinians.

29.2.5 In 2008 the World Bank agreed that addressing the inherent problems within the Palestinian economy ‘will entail increasing the economic space available for Palestinian urban and rural development in the West Bank, including addressing the increasingly entrenched and expanding impact of Israeli settlement activity…’

29.2.6 The settlements are illegal under international law, as is Israel’s annexation of East Jerusalem. The Fourth Geneva Convention stipulates that an occupying power cannot move citizens into an occupied area. In addition, any permanent changes made in occupied land for such settlers are in violation of The Hague Regulations. All governments, except Israel, agree with this view.

29.2.7 The current round of high profile US sponsored peace talks between Palestinians and Israelis are fragile and vulnerable to many outside interventions. The Council
supports any peace negotiations that strive to achieve a viable solution for both Israelis and Palestinians. As part of this solution, the international community has rightly identified the need for the occupation of Palestinian territories to end. Legislating against settlement produce is, therefore, an important signal of intent that the law will be upheld and impunity will not be tolerated.

29.2.8 In December 2009 DEFRA produced an advisory to labelling that, in the interest of consumer choice, retailers should label West Bank products distinctly as either from an Israeli settlement or from a Palestinian farmer. However, despite this move being a welcome first step, it does not remove the growing belief that any economic links with settlements simply perpetuates the illegal situation created by them.

29.2.9 More importantly, labelling on its own does not address the root of the problem. Even if all settlement goods are labelled correctly and consumers in the UK can make an informed choice, it will not ensure Palestinian farmers access to their land. The settlements will continue to be subsidised by the Israeli government and exploit occupied land at the expense of the Palestinian population as long as the goods are accepted on external markets.

29.3 Other church developments
29.3.1 In 2009, the World Council of Churches Central Committee called on the Israeli government to freeze and begin to dismantle settlements in occupied Palestinian territories. It also encouraged a commitment to non-violence and peace negotiations, and reiterated the need for an international boycott of products and services from settlements.

29.3.2 The Methodist Conference (2010) noted this call and the support given for such a boycott by Palestinian Christian leaders in the Kairos Palestine document, Palestinian civil society and a growing number of Jewish organisations both inside Israel and worldwide. It called on Methodists to support and engage with the boycott of Israeli goods from illegal settlements.

29.3.3 The Society of Friends believes that since the UK government maintains the position that settlements are illegal and an obstacle to peace, then it should not allow trade with them at all. A ban on trade with Israeli settlements is not a ban on trade with Israel. This position and subsequent suggested actions became public in 2009.

29.3.4 Christian Aid together with Aprodev partners in Brussels lobbies on third state responsibility, which questions EU complicity with Israeli human rights violations as a result of accepting settlement produce into European markets. The Ecuemical Council for Corporate Responsibility (ECCR) is engaged with retailers to encourage them to source products from elsewhere.

29.3.5 Israel’s policy of constructing illegal settlements in the occupied Palestinian territory since 1967 is a major cause of poverty and a significant obstacle to peace. The Council believes that settlements will continue to expand and develop unless actions are taken to back the rhetoric of the international community that routinely condemns them as illegal. It therefore supports a ban on settlement produce in UK markets.

29.4 The Gaza Strip
29.4.1 Since the 2006 Report, the situation in the Gaza Strip has deteriorated markedly. In November 2010, a report by a coalition of international NGOs including Christian Aid and many other church agencies, entitled *Dashed Hopes: Continuation of the Gaza Blockade*, drew attention to the critical humanitarian situation there. It describes an economy paralysed, homes and schools denied and a population locked in, 80% dependent on international aid. The Council intends to report on Gaza at greater length in 2012, but commends the situation there for prayer and humanitarian action.

29.5 World Week for Peace in Palestine and Israel
29.5.1 The council commends the World Council of Churches initiative *World Week for Peace in Palestine and Israel* and encourages congregations and presbyteries to observe the week using resources produced by the WCC.
30. Staffing
30.1 There has been some turnover of staff in the past year; we said farewell to Shona Fisher from the Scottish Churches Parliamentary Office and Sheena Cowan from the Society, Religion and Technology Project. We welcomed Hilary Lagha to the Parliamentary Office and Karen Hunter to the SRT Project. We have also been joined by Fiona Brown who is supporting the work of the Commission on the Purposes of Economic Activity.

31. Thanks
31.1 The Council would like to express its thanks and appreciation to each and every person who has helped in the writing of this report, especially those from outwith the Council who have offered their time and advice:
• Norman Shanks who served as a Church of Scotland member of an ecumenical group that produced the report on Just War and Afghanistan.
• Alexander Horsburgh and Russell McLarty who served as Church of Scotland members of an ecumenical group that produced the report on attitudes to Travellers.
• Louise Macdonald and Martin Dewar of Young Scot, young people and decision-making.
• Basil Cousins, Isobel Owen, the Internet.
• Barbara Osborne and Marjory Wood of the British Heart Foundation.
• Andrew Davey of Mission and Public Affairs, the Church of England, racism and church membership.

In the name and by the authority of the Council,

IAN GALLOWAY, Convener
DOROTHY FERGUSON, Vice Convener
EWAN AITKEN, Secretary
Deliverance

1. Receive the Report.
2. Affirm the outline for mission given in the Council’s 20:20 Vision: Refocusing the Ministries of the Church for Mission report, and instruct the Council to report regularly on the ways in which this vision is being implemented in the life of the Church. *(Sections 0 and 1.1)*
3. Note the key spiritual factors outlined in Section 1.2 and instruct the Council to ensure that these inform the outcomes of the current review of training for ministries. *(Section 1.2)*
4. Instruct Presbyteries to continue the process of Planning, applying the principles outlined in sections 1.3 and 1.4 of this report and using the numbers of ministries indicated in Appendix 1 – Table 1, and to complete the process of developing and approving revised Presbytery Plans by December 2012. *(Sections 1.3 – 1.4 and Appendix 1 – Table 1)*
5. Affirm the concept of Guardianship as outlined and pass an Act amending Act VII 2003 (as previously amended) as set out in Appendix 2. *(Section 1.4 and Appendix 2)*
6. Affirm the key levers applied by the Council towards the establishing of a balanced budget by 2014 and instruct the Council to continue working together with the Council of Assembly Finance Group to ensure that outcome. *(Section 1.5)*
7. Reaffirm the commitment of the Church of Scotland to a variety of ministries within which the Parish Ministry is the pivotal expression of the ministry of Word and Sacrament in the fulfilment of the Church’s role as a national Church charged with the responsibility of a territorial ministry to every part of Scotland. *(Section 1.8.1)*
8. Approve the introduction of an Ordained Local Ministry as outlined in the Report and instruct the Council to bring forward further details of the training process and appropriate legislation to the General Assembly 2012. *(Section 1.8.2 – 1.8.5)*
9. Instruct the Council to work together with the Mission and Discipleship Council in bringing forward to the General Assembly 2012 detailed plans for resourcing ministries personnel and congregations for effective team ministry. *(Section 1.10)*
10. Appoint by its Selection Committee nine members to an independent Special Commission anent Ministerial Tenure and the Leadership of the Local Congregation with the remit as detailed in Section 1.13.7 of this Report, and report to the General Assembly 2013. *(Section 1.13)*
11. Instruct the Council to explore the issue of a default retirement age for office holders and report to the General Assembly 2012. *(Section 1.14)*
12. Confirm the appointment of Rev Dr Doug Gay as Principal of Trinity College, Glasgow for an initial 3-year period commencing June 2011. *(Section 1.16)*
13. Confirm: (a) the recommendation of the Ministries Council and the Legal Questions Committee that no good purpose is to be served by the annual publication of a list of male-only Kirk Sessions; (b) the commitment of the whole Church of Scotland to the equality of women and men in the ministries and courts of the Church; (c) the need for Presbyteries to ensure that congregations and Kirk Sessions within their bounds are acting within the provisions of Church Law with respect to gender equality. *(Section 1.19)*
14. Instruct the Council to implement and monitor a policy of offering an incentive to Probationer ministers responding to a call to ministry in remote rural and island Presbyteries as outlined in section 1.23. *(Section 1.23)*
15. Approve and enact the Act Anent Scheme Membership for Ministers, Deacons and Readers in terms of the Protection of Vulnerable Groups (Scotland) Act 2007 contained in Appendix 4 to the Report. *(Section 1.26 and Appendix 4)*

**Priority Areas**

16. Note with thanks the achievement of the *Poverty Truth Commission* in placing the contribution of those who live in poverty at the heart of seeking solutions to the problems which it poses, and instruct the Council, through its Priority Areas Committee, to ensure an appropriate legacy from this work. *(Section 2.4)*

**Vocation and Training**

17. Pass an Act amending Act X 2004 (as previously amended) as set out in Appendix 5. *(Section 3.2 and Appendix 5)*

**Support and Development**

18. Note the pioneering work of *A Place for Hope* and instruct the Council to establish a firm basis for adequately resourcing this work beyond its initial phase of support from the Guild. *(Section 4.2)*

19. Welcome the establishing of Work Place Chaplaincy Scotland and the appointment of its National Director and instruct the Ministries Council to ensure that appropriate financial support is forthcoming from the Church of Scotland. *(Section 4.5)*

20. Note the plans for the delivery of primary support for ministries and instruct the Council to monitor the effectiveness of this support, reporting regularly to the General Assembly. *(Section 4.11)*

21. Remind Presbyteries of the instruction to provide appropriate support for those in the first 5 years of ministry and for those recently appointed as Presbytery and Parish Workers (PPWs), and instruct the Council to liaise with Presbyteries to advise on best practice. *(Section 4.12)*

**Finance**

22. Affirm the key principles for budgeting and use of resources outlined and instruct the Council to monitor carefully the implementation of these principles. *(Section 6.2)*

23. Instruct the Council to bring a report to the General Assembly 2012 reviewing the shape of the scales for stipends and salaries. *(Section 6.4)*

**Parish Development Fund**

24. Note the work done to this point in integrating the work of the Parish Development Committee into the wider work of the Ministries Council and instruct the Council to complete this work and report on it by May 2012. *(Section 7.1)*

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0 **Introduction**

0.1 **20:20 Vision: Refocusing the Ministries of the Church on Mission.**

0.1.1 **20:20 Vision: Refocusing the Ministries of the Church on Mission** is the over-arching concept that holds the work of the Council together. The 2010 Assembly affirmed *20:20 Vision* and it will continue to shape the Council’s work in the coming years. Since the last Assembly, the Council has had valuable engagement with a variety of groups across the church. Through this engagement the Council’s understanding of *20:20 Vision is: Refocusing the Ministries of the Church on Mission* has developed and deepened. With that development has come an increased conviction that mission is the key issue facing the Church...
Ministries of Scotland. *Refocusing the Ministries of the Church on Mission* the means by which 20:20 Vision intersects with the responsibilities the Ministries Council carries.

0.1.2 As the Council has engaged with groups in the church it has been asked on the one hand to make more explicit the theological foundation upon which 20:20 Vision rests, and on the other hand to indicate how the many initiatives the Council is taking relate to one another. The first part of the report will endeavour to do both these things.

### 0.2 Theological Foundation

#### 0.2.1 20:20 Vision: Refocusing the Ministries of the Church on Mission

emerges from an understanding of God and the church that is expressed in the Latin phrase, missio dei, the sending of God. *Missio dei* understands mission to be the activity of God rather than the work of the church. Mission is at the very core of who God is. Mission is what God does.

#### 0.2.2 Historians trace the roots of missio dei to a paper read by Karl Barth at the Brandenburg Missionary Conference in 1932. It was an idea which slowly gained ground through the second half of the twentieth century. In 1975, for example, Jürgen Moltmann wrote: “It is not the church that has a mission of salvation to fulfil to the world; it is the mission of the Son and the Spirit through the Father that includes the church, creating a church as it goes on its way.” The idea found fullest expression in the work of the South African missiologist, David Bosch. Many regard his *Transforming Mission* as the definitive text on mission. In it he says: “Mission is thereby seen as a movement from God to the world; the church is viewed as an instrument for that mission. There is church because there is mission, not vice versa. To participate in mission is to participate in the movement of God’s love towards people, since God is a fountain of sending love.”

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0.3 Church Without Walls
0.3.1 As well as being grounded in this wider rediscovery of mission, 20:20 Vision: Refocusing the Ministries of the Church on Mission flows out of Church Without Walls, the 2001 report to the General Assembly that has been influencing the life of the Church of Scotland for a decade.

0.3.2 Church Without Walls began by exploring the core calling of the church. To some asking what the fundamental purpose of the church is, was strange. Many had assumed that simply by being present the Church fulfilled its role. Church Without Walls declared there was more to it than this. It said the core purpose of the church is to follow Jesus: “Follow me.” These two words of Jesus Christ offer us the purpose, shape and process of continuous reform of the Church at the beginning of a new Millennium and at any other time.4

0.3.3 What does it mean to follow Jesus? Church Without Walls urged the church to read the gospels in order to discover what it means to follow Jesus. As we do this we discover that Jesus’ ministry was mission. Mission was not part of Jesus’ ministry, it was the entirety of this ministry. The Father sent the Son to proclaim the kingdom of God, to die and rise again. The Father sent the Son to preach and teach, to heal and comfort, to welcome and be hospitable, to agitate for peace and justice, to embrace the poor and marginalised. This is the mission of God. Towards the end of the fourth gospel, it comes together in one phrase. Jesus on Easter Day in the upper room says to his disciples, ‘As the Father has sent me, I am sending you.’ (John 20:21)

0.3.4 Jesus sends his disciples in the name of the Father and in the power of the Spirit to continue the mission he began. Mission is not an activity the church originates, rather it participates in God’s mission. Mission is not something that happens at the periphery of the church, rather mission is the life of the church. Mission is not something to which a few specialists are called, rather it is the core calling of every follower of Jesus.

0.4 Can you define mission?
0.4.1 On a number of occasions this last year the Council has been asked to define mission. To some mission is a word with unhelpful connotations having been associated with events or approaches with which they are uncomfortable. For others mission is a word that is used indiscriminately so it lacks any real meaning. The Council suggests the definition of mission is, at one and the same time, simple and complex.

0.4.2 Mission is following Jesus. Mission is doing what Jesus did. Mission is treating people, reaching out to people, caring for people in the way Jesus did. Mission is relating to institutions and structures as Jesus did. To say that mission is to follow Jesus is simple, but the full breadth and significance of this is complex. The Council believes it would be foolish to try and define in any more detail what mission means. Instead it would repeat the challenge of Church Without Walls to the church to read the gospels, to live in the stories they tell and encourage each in their own context to ask: “What does it mean for us to follow Jesus where we are today? How is the Spirit prompting us to follow the example of Jesus? How are we being prompted to engage with and relate to the community and people around us?”

0.5 The role of the ministries of the Church
0.5.1 Mission is what God is doing. The church is called to participate in God’s mission. What then is the role of those called to the various ministries of the church? The Council’s conviction is that it is to equip, enable and lead the church in mission.

0.5.2 The church sets aside people for certain roles – to be Ministers of Word and Sacrament, Deacons and Readers. It also pays salaries to a variety of people who work as youth workers, community workers and Parish

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4 Church Without Walls Report GA Reports 2001, section 1.1
assistants. The Ministries Council carries some of the responsibility for all of them, and believes that the time has come for the church to refocus its ministries on mission. The diagram used earlier can be developed as follows:

**0.5.3** All of God’s people are called to follow Jesus. All Christians are called to share in God’s mission to the world. The particular calling of those who are called to designated and paid ministerial roles is to equip, enable and encourage all God’s people to follow Jesus and share in his mission.

**0.6  A change in culture**

**0.6.1** The Council believes that Church Without Walls in 2001 will turn out to have been a defining moment in the life of the church. The report is like a slow burning fire that is gradually changing our church culture. As Presbyteries and congregations have digested it an increasing awareness is growing that the church is about mission and discipleship. 20:20 Vision: Refocusing the Ministries of the Church on Mission arises out of a conviction that changes in our practice of ministry are needed in order for this continuing evolution of the church’s culture to take place.

**0.7 20:20 Vision: Refocusing the Ministries of the Church on Mission – a Framework.**

**0.7.1** 20:20 Vision: Refocusing the Ministries of the Church on Mission is what holds all the work of the Council together.

- The work of the three main areas – Priority Areas, Partnership Development, Education and Support – is concerned with making ministry the servant of mission.
- The various working groups looking at, for example, Tenure; Ordained Local Ministry; Strategic Funding, are trying to find ways to create patterns and change structures so that they serve the mission of Jesus Christ.
- The aims of the project A Place for Hope seek to enable us to follow Jesus by fulfilling his call to be peacemakers.
- The recent review of the Council had as its goal making the Council better able to support the ministries of the church as they play their part in God’s mission.
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<td>1.1</td>
<td>Note with concern the issue of sustainability in relation to the future funding of the ministries of the Church and instruct Presbyteries to work closely together with the Ministries Council to achieve a balanced budget for ministries by 2014.</td>
<td>20:20 Vision: Refocusing the Ministries of the Church on Mission. (Section 0.1 on page 2) Financial Sustainability (See further in Section 6.1 on page 90)</td>
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In presenting its report on 20:20 Vision to the General Assembly in 2010, the Council was careful to place the concern about the financial sustainability in the wider context of encouraging the placing of mission at the heart of sustainable ministries. Throughout the past year, the Council has been asked on a number of occasions to offer some outline of what it means by this. The Council invites the Church to respond to the short statement on refocusing the ministries of the Church on mission presented in this report.

The Council is grateful for the input given by a number of Presbyteries to the ongoing efforts to achieve a sustainable future for the ministries of the Church. 6 Regional Meetings were held between Nov 2010 and Jan 2011 in Glasgow, Dumfries, Aberdeen, Edinburgh, Inverness and Perth. Around 600 people attended these events at which there was opportunity for the Council to share the full scope of the 20:20 Vision approved by the General Assembly in 2010. It was possible to respond to many questions from participants in the meetings and a number of very helpful contributions to the ongoing task of developing and implementing 20:20 Vision were made. The Council intends to offer further opportunities of this kind for communication of progress towards the aims of 20:20 Vision and response to participants.
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<td>1.2</td>
<td>In 2010, the Council willingly accepted from the floor of the Assembly the challenge expressed in this deliverance. In response, the Council offers below an outline which it hopes will be helpful in enabling a better understanding of the essence of the ministry towards which 20:20 Vision is directed.</td>
<td>Key Spiritual Factors (Section 1.2 on page 25)</td>
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<td>1.3</td>
<td>A thorough review was undertaken of the geographical weightings, the result of which was discussed with Presbyteries at a consultation held in early February 2011. The Council has sought to respond to individual invitations from Presbyteries to discuss their particular planning figures and will continue to do so as requested in the coming year. The full report of the review of weightings is published below. In addition, the Council sought to anticipate the potential outcome of the 2011 national Census, which will undoubtedly affect the numbers of ministries allocated to Presbyteries. The results of both the population statistical analysis and the weightings review were shared with all Presbyteries in December 2010 and discussed with Presbytery representatives in early February 2011, following further minor revision. The results of this are detailed below.</td>
<td>Population Statistics, Geographic Weightings and Ministries Allocations (Section 1.3 on page 26 and Appendix 1 – Tables 1-4 on pages 33-38)</td>
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<td>1.4</td>
<td>Instruct Presbyteries to begin an immediate review of Presbytery Plans using the principles and numbers outlined in the report</td>
<td>Principles for Planning (Section 1.4 on page 39 and Table 5 – Flowchart on page 43)</td>
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The Council has provided regular updates to Presbyteries to enable them to make initial progress on the review of Plans. This has been a two-stage process, with the draft figures provided in the 2010 report being refined and revised in the light of changes anticipated in population figures as an outcome of the 2011 national census. The revised table is included at Appendix 1 – Table 1, and the Council asks the General Assembly to confirm the numbers contained therein as those to which Presbyteries should now be planning.

As an aid to the planning process, the Council provides an outline here of the principles which underlie it and should inform the work of implementation in Presbyteries. This also includes a Flowchart which provides an overview of responsibilities in relation to planning.

The Council recognises that good Presbytery Plans emerge through a process of careful consideration and proper consultation. It considers that this process, which began in May 2010, can and should be completed by December 2012.

In order to provide for Presbyteries further flexibility in planning, the Council proposes alteration to the existing use of Continued Vacancy within Presbytery Plans. This would see Continued Vacancy removed as an instrument of adjustment (by deleting it from Act VII 2003 Section 12) and then inserted as a form of adjustment entitled Guardianship (by creating a new number 4 into Section 10 in the same Act). This would allow a charge to continue indefinitely under the guardianship of Presbytery, with leadership other than an inducted minister.
### Task: 1.5

**Progress/Update:**

The Council has engaged regularly with the Finance Group throughout the past year. Although the deficit increased in 2010, there is clear evidence that the measures put in place as part of the wider *20:20 Vision* presented to the Assembly in 2010, are taking effect. As a result, the Council anticipates that the budget deficit in 2011 will fall to £5.4M, with significant reductions in the subsequent two years. This will be achieved through the following key levers:

- A reduction in the overall numbers of paid ministries to a ceiling of 1,000 Full-Time Equivalent (FTE). This will be managed through:
  1. Restriction on the number of Presbytery Parish Worker appointments to 120 FTE until such time as Presbytery Plans are completed and a precise number of such essential posts is established. The Council anticipates that the final number may considerably exceed 120, but holding to that figure in the interim offers some measure of control;
  2. Exercising a cap on the number of admissions and readmission to the ministries of the Church (a maximum in 2011 of 2 (two)).
- A review of the Council’s overall administrative budget, which has led to a reduction of 5% across the board in 2011.

The Council regrets the necessity for the cap on PPW numbers. The key to lifting the moratorium on new appointments will be the efforts by Presbyteries to formulate their new Plans. These Plans will identify 1000 FTE ministries, the number which the Church is committed to supporting. The interim figure of 120 PPWs is a *temporary* measure to enable the stabilising of the Council’s budget. It is anticipated that Presbyteries will identify a significantly greater number than 120 PPWs in their new Plans. At the point at which a Plan is completed and it is clear that the PPW posts within it are permanent ones, the Council will recommence recruitment of new PPWs.

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<td>1.5</td>
<td>Instruct the Council to work together with the Council of Assembly’s Finance Group in seeking to address the financial issues arising out of the Council’s commitment to establishing a balanced budget and to bring the results of this discussion to the General Assembly of 2011 in as concise, clear and understandable a way as is possible.</td>
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<td>1.6</td>
<td>Instruct the Council to adopt a policy for future recommendation for stipends and salaries whereby these will not rise by a figure greater than any increase in income coming to the Ministries Council from congregational contributions.</td>
<td>In the light of the policy adopted herewith, the Council found itself unable to recommend to the Council of Assembly any increase in stipends and salaries for 2011. The Council fully recognises and regrets the hardship which this causes many involved in the Church’s ministries. As a result, the Council has requested additional resources for 2012 in order to create the conditions under which a small rise in stipends and salaries may be considered.</td>
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<td>1.7</td>
<td>Note the continuing work of the Council in reviewing its patterns of training for ministries and approve in principle the key pointers towards the future shape of ministries training outlined.</td>
<td>The Council has continued in its consideration of the future of training patterns across its entire remit. In particular, consideration has been given to patterns of training for the national ordained ministry which would integrate the study of theology with the practice of ministry through the inclusion of validated placements within the degree structure. The Council is currently engaging in conversations with academic providers to determine ways in which such a course could be delivered in as flexible a manner as possible. The University of Glasgow has begun piloting a theology degree which may enable integration of this kind and the Council is following closely the progress of this approach. Following a helpful joint consultation with academic providers in Dec 2010, visits are being made to individual centres to explore options in more detail. The final report of the Training Review Group will include plans for the integration of pre-ordination training with ongoing learning and development for those engaged in the ministries of the Church. The Council believes that this should ultimately link to a system of appraisal through which Ministers of Word and Sacrament, Deacon and Readers can identify learning needs and opportunities. Current proposals for the introduction of OLM (see below section 1.8.2) would provide a test bed for the benefits of this approach through the introduction of a mandatory appraisal process from the outset.</td>
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<td><strong>1.8</strong> Note the outline of <em>Strands for Ministries</em> presented and instruct the Council to bring to the General Assembly 2011 plans for the implementation of an Ordained Local Ministry.</td>
<td>The Council has given careful consideration to the role of the Ministry of Word and Sacrament in the Church of Scotland. In particular, it has worked together with representatives of the Mission and Discipleship Council to bring forward a full report on Ordained Local Ministry. Consultation has taken place over the year with Readers and Auxiliary Ministers who have expressed broad support for the proposals as outlined. In addition, a number of Presbyteries have engaged in discussion with the Council and offered helpful suggestions which have been included in the report from page 44 onwards.</td>
<td>The Ministry of Word and Sacrament (Section 1.8 on page 44 and Appendix 3 on page 53)</td>
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<td><strong>1.9</strong> Affirm the long term objective of the Council to ensure that all training for ministries in Scotland be conducted intentionally in ecumenical partnership and instruct the Council to work together with the Ecumenical Relations Committee in encouraging all denominations in Scotland to consider ways in which ecumenical partnership in training can be strengthened.</td>
<td>The Council continues to hold ecumenical partnership in training as a key goal in its review of training. Conversations took place with the Ecumenical Relations Committee regarding this issue and invitations have been issued to other denominations in Scotland to engage with the Council in its ongoing review of ministries training. The matter will also be raised at a day conference planned for late March 2011 as part of discussions towards a joint report to the General Assembly of 2012 on shared ministries and the common use of buildings.</td>
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<td>1.10</td>
<td>Instruct the Council to work together with the Mission and Discipleship Council in preparing plans for the delivery of such training as is necessary to ensure the provision of well-equipped local ministries to work alongside Parish Ministers in the fulfilment of the remit of the Church of Scotland as a National Church.</td>
<td>Both Councils have been involved in reviews of structure and staffing over the past year which will lead to more efficient and effective ways of working together in the future. As a result, less work has been possible than was anticipated on this area, though some key discussions are planned in advance of the General Assembly 2011, particularly in relation to the delivery of training for the Ordained Local Ministry. As a first stage of enabling closer working, a regular informal forum for staff involved in training has been established.</td>
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<td>1.11</td>
<td>Instruct the Ministries Council in consultation with the Worship and Doctrine Task Group of the Mission and Discipleship Council to consider authorising identified and appropriately trained individuals to celebrate the sacraments in the absence of an ordained minister and to report to the General Assembly of 2011.</td>
<td>The Council engaged in extensive conversations in 2010 with the Worship and Doctrine Task Group (prior to the restructuring of the Mission and Discipleship Council) about the potential for authorising individuals other than ordained ministers to celebrate the sacraments. Following careful consideration, it was agreed that no satisfactory theological argument could be developed to justify such authorisation. In addition, it was agreed that the plans being brought forward for an Ordained Local Ministry, if accepted by the General Assembly, would provide in time a sufficient number of ordained ministers to fulfil the need identified in the report of the Special Commission for wider access to a sacramental ministry. See further the report on the Ministry of Word and Sacrament (Section 1.8.2 – 1.8.4 from page 46)</td>
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<td>1.12</td>
<td>Note the collaborative work undertaken with others in the production of the <em>Priority Areas Action Plan</em>, approve its content and instruct the Council to continue to work together with the many partners who have agreed to commit to joint working.</td>
<td>Throughout the year, the Council has been encouraged by the way in which partners have lived up to the commitment made to the aims outlined in the Priority Areas Action Plan. Details of the way in which this has worked out are given below.</td>
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*See further Sections 2.1 – 2.6 from page 59*
1.13 Note the ongoing work of the Council in relation to the review of tenure, affirm the ongoing commitment of the General Assembly to an urgent overhaul of the system of tenure and, notwithstanding the support shown by Presbyteries for the continuation of unrestricted tenure as the norm, instruct the Council to bring forward to the General Assembly 2011 full and detailed plans for the implementation of the range of issues documented in the Council’s consultation with Presbyteries in the autumn of 2009 that would see the reversal of the present presumption that unrestricted tenure would be the norm.

After several years of work in attempting to bring forward amendments to the current system of tenure, the Council has concluded that the time has come for a different approach to the issue. By placing it in the context of the relationship between ministerial tenure and the right of the congregation to call its minister, with all that implies for mission, ministry and leadership of the local church, the Council believes a more comprehensive picture can be gained of the type of reform needed.

The Council further believes that to continue grappling with tenure can only lead to a distraction from the key task given to it by the General Assembly of implementing the work of 20:20 Vision in all areas of its remit.

Consequently, the Council seeks the setting up of a Special Commission in terms of the remit offered below and respectfully requests that the General Assembly discharge the Council from the responsibility of reporting further on the issue of revision of tenure.

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<td>1.13</td>
<td>Note the ongoing work of the Council in relation to the review of tenure, affirm the ongoing commitment of the General Assembly to an urgent overhaul of the system of tenure and, notwithstanding the support shown by Presbyteries for the continuation of unrestricted tenure as the norm, instruct the Council to bring forward to the General Assembly 2011 full and detailed plans for the implementation of the range of issues documented in the Council’s consultation with Presbyteries in the autumn of 2009 that would see the reversal of the present presumption that unrestricted tenure would be the norm.</td>
<td>Ministerial Tenure and the Leadership of the Local Congregation (see further Section 1.13 on page 55)</td>
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<td>1.14</td>
<td>One area of work which related tangentially to tenure is that of the default retirement age for office holders. New government legislation was due to be enacted in April 2011 to remove the default retirement age for employees, but this does not apply to office holders. The Council intends to explore the implications of adopting a position of retaining or alternatively not retaining this restriction for office holders.</td>
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<td>1.15</td>
<td>The Council is pleased to report that <em>A Place for Hope</em> has grown in its impact over the past year and was significantly enhanced in its work through the profile offered to the work throughout his Moderatorial year by Rt Rev Dr John Christie. In addition, the key appointment of Mr Hugh Donald OBE as consultant to <em>A Place for Hope</em>, has brought a credibility to the project beyond the boundaries of the Church. A full report of the major work undertaken in the past year can be found below. The Council is immensely grateful to both men for their commitment to the aims of <em>A Place for Hope</em> and to the Guild for the funds raised to enable its promotion.</td>
<td>Full report on the work of <em>A Place for Hope</em> (Section 4.2 on page 79)</td>
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<td>1.16</td>
<td>Instruct the Ministries Council, in consultation with the officers of Trinity College, to (a) appoint an Acting Principal to May 2011; and (b) bring forward a nomination of a new Principal to the General Assembly 2011.</td>
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<td>The Council consulted the Senate of Trinity College in September 2010 and was pleased to appoint Rev Dr Doug Gay as Acting Principal to May 2011. At the same time, the College began a review of its Constitution and a first draft of a new document was under consideration by relevant parties at the time of the preparation of this report. A number of issues about future governance arrangements remain to be finalised and as a result, the Council has agreed with the Senate to recommend that the appointment of a new Principal should, in the first instance, be for a period of 3 years (renewable). In anticipation of the approval of the General Assembly, the Council is pleased to commend Rev Dr Doug Gay (Acting Principal) for appointment in the first instance for a period of 3 years as Principal of Trinity College.</td>
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<td>1.17</td>
<td>Instruct the Council, in consultation with the General Trustees, the Legal Questions Committee and the Housing and Loan Fund, to prepare a report for the General Assembly 2012 on the future of manse provision.</td>
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<td>Work has begun among the named bodies on the preparation of a report on the future of manse provision.</td>
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<td>1.18</td>
<td>The Council has been fully involved with the General Trustees and <em>Faith in Community Scotland</em> in the creation of the project <em>A Chance to Thrive</em>, which seeks to address the issue of sustainable buildings. It is anticipated that the appointment of a Project Worker will assist the effective implementation of this important piece of work.</td>
<td>See further under section 2.6 on page 61</td>
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| 1.19 | The Council consulted with the Legal Questions Committee and both bodies concluded that there was no good purpose to be served in publishing such a list. The only obvious purpose in making a list public would be to identify and so to stigmatise ('shame') such Kirk Sessions. There is no evidence that this kind of exposure is likely to persuade Sessions to adopt a more inclusive approach. Indeed, the Committee and Council believe it is more likely to harden attitudes than to enable change to take place.  

In making the recommendation not to publish an annual list, however, both the Council and the Committee wish to reaffirm the unequivocal commitment of the Church of Scotland, expressed again as recently as the General Assembly 2008, to the equality of women and men in the ministries of the Church. That Assembly instructed the Council to work together with those Presbyteries and congregations where the equality of women and men in service was not yet being implemented. It is the responsibility of Presbyteries to ensure that congregations and Kirk Sessions within their bounds are acting within the provisions of the law of the Church. Both the Council and the Committee are willing to offer advice and support to Presbyteries in fulfilling that important function. | 13 |
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<td>1.20</td>
<td>Instruct the Council, as part of its training review for ministries, to explore further the relationship between the Accompanied Review process and the variety of opportunities that are available for personal development and further study.</td>
<td>Over the past year, the Council has begun a process of reviewing the relationship between the Accompanied Review Process (a form of self-appraisal) for ministries and the Study Leave Scheme. This is likely to result in a proposal that the objects of the Study Leave Scheme be linked directly to the completion of Accompanied Review, thereby seeking to ensure that ongoing learning and development processes for ministries are well-focused and well-resourced. A further report will be brought in 2012.</td>
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<td>1.21</td>
<td>Instruct the Council to work together with the Legal Questions Committee to prepare a report for the General Assembly on the way in which the tension arising out of the need to process a grievance raised by an employee against an office holder under two separate legal jurisdictions can be resolved.</td>
<td>The Council has met representatives of the Legal Questions Committee to consider ways to resolve the tension arising out of cases in which employees and office holders are involved. Discussions are ongoing and a further report will be brought in 2012.</td>
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<td>1.22</td>
<td>Instruct the Ministries Council to give consideration to the establishing of arrangements similar to the Shetland arrangements for other remote areas and to report to the General Assembly of 2011.</td>
<td>Over the past few years the Council has been in conversation with a number of more remote Presbyteries with regard to special arrangements. Although the Council did invite such Presbyteries to indicate if they would like to explore arrangements of this type, none had done so. In 2010, the deliverance of the Special Commission anent the Third Article Declaratory instructed the Council in the terms indicated here. Due to other pressures, the Council was unable to progress this as much as it had hoped in 2010. The Council has now, however, invited such Presbyteries to respond to a questionnaire and will continue conversation, bringing a report to the General Assembly 2012.</td>
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<td>1.23</td>
<td>Urge ministers of word and sacrament to give prayerful consideration to serving in urban Priority Area and remote rural Parishes and invite the Ministries Council to keep these options before ministerial candidates and ministers.</td>
<td>The Council continues to encourage Candidates in training and Probationer ministers to consider prayerfully a sense of call to Parishes in these areas. During the Candidates Conference programme (5 events, each of five days duration during training), ministers serving in Priority Areas and remote rural charges present the opportunities and challenges of service in these areas.</td>
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The Council asks the General Assembly to consider the possibility of offering some financial incentive to Probationer ministers to consider responding to a call in *remote rural* areas. This reflects the practice in other professions, such as teaching, where incentives take account of the difficulties which the spouse of an applicant for posts may experience, for example, in initially finding appropriate work. The Council would recommend that Probationer ministers entering their *first* charge would be offered a stipend starting at point 5 (five) on the Stipend Scale if taking up a charge designated as qualifying for such an incentive. A minister appointed on this basis would be expected to fulfil a minimum of five years in the charge and would revert to the appropriate point in terms of years of service if leaving before such a period was completed in office.

Remote rural and island Presbyteries (Caithness, Sutherland, Lochaber, Lochcarron and Skye; Lewis; Uist; Orkney; Shetland and remote/island charges in Argyll) would be entitled, in consultation with the Ministries Council, to designate charges which would qualify in this way. Charges so designated would be advertised indicating this and an updated list would be circulated regularly to Probationers.

In bringing forward this proposal, the Council reminds Presbyteries of the instruction of the General Assembly concerning their responsibility to ensure that appropriate support is in place for ministers in their first five years of ministry. *(see further under Section 4.12)*
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<td>1.24</td>
<td>Instruct the Ministries Council, as it takes forward the Presbytery Planning process, to engage with the General Trustees and Presbyteries on the development of a strategic plan for church buildings and to report to the General Assembly of 2012.</td>
<td>Work has begun in conversation with the General Trustees in the past year and the Council intends to broaden this out to Presbyteries over the coming months with a view to reporting in 2012.</td>
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<td>1.25</td>
<td>Review the structure and staffing complement of the Council to ensure that the remit is effectively covered and its implementation efficiently managed.</td>
<td>Over the past year, the Council agreed to review the way in which it goes about fulfilling its remit. It was assisted in this work by Eglinton Services, under the leadership of Mr Willie Maltman. Over a three month period, Mr Maltman conducted interviews with all staff, with all Council members on the Strategic Planning Group, with the majority of other Council members, and with numerous key personnel from other Councils and agencies of the Church. A comprehensive report was provided for the Council and presented to members without staff present in late October 2010. The Council agreed to take forward a preferred option for overall structure from that meeting and a period of consultation with staff (including the scrutiny of Union representatives) was initiated. Feedback from the consultation was incorporated into a final draft of the preferred option and job descriptions for new senior posts, replacing the existing ones, were drawn up. The Council approved these and adopted the revised preferred option as its proposed structure in Dec 2010. The Council of Assembly scrutinised the whole process and gave its assent to the new proposals in Dec 2010.</td>
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<td>1.25 cont.</td>
<td>The restructured Council now comprises three main areas of work: Priority Areas (continuing its existing remit of resourcing Scotland’s poorest communities and raising awareness in the wider Church of issues of poverty); Education and Support (bringing together recruitment, vocational guidance, assessment, training, life-long learning in ministries, primary support); Partnership Development (comprising Presbytery Planning; Emerging Ministries; regional networking and resourcing; Interim Ministries and Chaplaincies). In addition to the senior staff who will oversee implementation of the work in these areas, a Strategic Projects Manager will be appointed to help the Council adjust its way of working by taking a more project-based approach to many of its key pieces of work. The Council believes the new structure will provide a more effective platform for policy making and implementation. Staff appointments are taking place as this report goes to the printers and it is hoped that this will be complete by the time of the General Assembly 2011.</td>
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The Protection of Vulnerable Groups (PVG) Scheme comes into operation at the end of February 2011. This covers working with children (as per the previous scheme) and also working with vulnerable adults. The normal cost of joining the scheme for the first time is £59. Once someone is a member of the scheme, their record stays with them throughout their working life and eliminates the need for a fresh application having to be made whenever someone takes on a different role (eg moves Parish; changes employment; or takes on a different role outwith work).

When someone does change his or her role, an employer requests a *scheme update*. This will tell the employer if there is *new* information on an individual’s scheme record. This costs the employer £18. To see the new information, the employer requests a *full scheme record check*, which costs an additional £41 (£59 if not requested within 30 days). The only information which is supplied from Disclosure Scotland to the employer *automatically* is if an individual has been barred or is being considered for barring.

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<tr>
<td>1.26</td>
<td>Protection of Vulnerable Groups (PVG) Scheme</td>
<td>Act Against Scheme Membership (Section 1.26 on page 56 and Appendix 4 on page 57)</td>
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1.2 Key Spiritual Factors

1.2.1 The Council recognises that if all that is achieved as a result of 20:20 Vision is a reduction in numbers, the church will simply have taken a managed step towards further decline. If we are serious in our intention to prune in order to grow, then a process of careful and rigorous audit is a necessary part of refocusing the church for mission.

1.2.2 There is a number of tools that could help us to do that. The Mission and Discipleship Council has produced Future Focus, which many congregations have already found helpful. Edinburgh Presbytery is using an initiative entitled Unless the Lord Build the House with all the congregations within its bounds. Rick Warren’s Purpose-Driven Church material has been widely used. Mission-Shaped Church has proved useful in the Church of England and Methodist Churches and a number of Church of Scotland congregations are now also using it. Local Church Review, if accepted under the Barrier Act, will provide a further tool to enable analysis.

1.2.3 In seeking to identify the key spiritual factors, the Council would point to two statements which predate all of the above materials but which, it believes, are basic to them and to every other tool which enables an effective audit of congregations.

1.2.4 The first comes from the Nicene Creed – We believe in one holy catholic and apostolic church. Although this statement refers to the universal church, its elements can easily be used to assess congregational life. Indeed the Ministries Council has already done so in its Building for the Future report to the 2008 General Assembly which included the following:

- **Holy** is the mark of worship. God is other than us. We find our identity and fulfilment in worshipping and following God. Therefore any group that wants to be called church will be a group that is seeking to encounter God and respond in worship and discipleship.

- **Catholic** is the mark of universality. The Church of Jesus Christ is found across the world, transcending all human divisions and barriers. Every group that wants to be called church will recognise that it is but one small part of something much bigger. Instead of seeking an isolated existence, it will, in some way, seek to relate to other parts of the universal church.

- **Apostolic** is the mark of mission. As Christ sent his disciples out into a needy world, we are sent out to love and serve a hurting world. Every group that aspires to be church will not simply be content to meet the needs of its own members, but will be striving to share in God’s mission to the world around.

1.2.5 The second statement is older still. With a brevity that shames the writers of Assembly reports, Luke describes the early church in Acts 2.42 in these words: They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers.

- **They devoted themselves** – These words indicate the commitment that those early Christians brought to their engagement with the life of the church. The Good News Bible regrettably translates this ‘They spent their time.’ almost suggesting that they didn’t have anything better to do! Devotion indicates the priority that they gave to growing in their faith and serving their Lord.

- **To the apostles’ teaching** – They shared the story. The story of God’s saving history towards the people of Israel; in the stories of the Old Testament heroes of faith; in the story of all that Jesus had done and said; in the emerging story of the growing church and of all the ways that these stories connected with the story that they were part of in their own place and their own time.
And to fellowship – They were together. They were committed to supporting each other and caring for each other. They were involved in a partnership, in a community. The fellowship involved both the things that they gave and the things that they received. The word could also be translated ‘communion’ or ‘sharing,’ a sharing in spiritual blessing and in practical helping.

To the breaking of bread – It has been argued that we should understand this simply as meaning that they shared meals together. While this was undoubtedly the case, it is hard to exclude from our thinking that part of these meals would have included a sacramental element, an obedience to Jesus’ command ‘Do this in memory of me.’

And to the prayers – Some read this as referring to the daily pattern of Jewish prayer in which the first Christians continued to participate, others to the gathering of the church together for prayer. It emphasises the basic understanding that this was not a human enterprise but one which had depended on the Spirit of God in its beginnings and which would continue to depend on the Spirit of God as it grew.

1.2.6 It could be objected that this description of church life says nothing explicit about stewardship or mission. The verse which precedes it, however, speaks of 3000 people being added to the church, the verses which follow describe sacrificial giving and continuing expansion. The apostles teaching, the fellowship, the breaking of bread and the prayers did not lead to a community that was individualist, self-seeking and inward looking. The results were exactly the opposite.

1.2.7 Some years ago, schools in Scotland began to use an audit process which came to be known as HGIOS – How Good is Our School. The Council would be pleased if last year’s deliverance led to a kind of How Good is our Church process! Some Presbyteries are already heavily involved in encouraging this, many congregations have seriously examined their own spiritual health and how effectively they respond to the needs of their Parishes. The Council recognises that this is not part of its remit but commends the work of the Mission and Discipleship Council and those Presbyteries and congregations which are already involved in such activity and would be eager to see it happening more widely; it recognises also that there are important implications here for the training of all who are engaged in ministry.

1.3 Population Statistics, Geographical Weightings and Ministries Allocations

1.3.0 Under the guidance of the Holy Spirit we make the best plans we can, while acknowledging that our God is one who calls people to follow, by faith, into an uncharted future.

1.3.1 Revised Population Statistics

1.3.1.1 2009 Population Estimates

1.3.1.1.1 Population is the primary factor in determining the number of ministries to which each Presbytery is entitled. When the National Guidelines for the Deployment of Ministries were agreed in 2005 they were based on the 2001 Census. This raw data was analysed to discover the number of people the Church of Scotland was responsible for in each Presbytery. This enabled a calculation to be done, which gave each Presbytery a percentage of the total ministries available to the church. In 2005 this was based on 1125 ministries being available. In 2010 the General Assembly approved a revision, based this time on 1000 ministries. This revision however still relied on the 2001 Census information.

1.3.1.1.2 It was known in 2005, and especially in 2010, that the 2001 census information was out of date. The GROS (General Register Office for Scotland) publishes regular mid-year population estimates, but until now it has not been possible to relate this to Church of Scotland Presbyteries. The readily available information relates to Local Authorities and few Presbytery boundaries match Local Authority ones.
1.3.1.1.3 During the autumn of 2010, Dr Fiona Tweedie, a statistician, offered her services to the Council. The Council wants to record its thanks for her time and expertise willingly given. She has examined GROS data and been able to relate it to Presbytery boundaries. The most up to date information available is population estimates for 2009. Using this information the Council is now able to revise the 1000 Ministries table to take into account estimated population changes since 2001.

1.3.1.1.4 It is important to acknowledge the limitations of the GROS data:
- The population has not been counted but is an estimate of the number of people living in a particular area.
- For these estimates the country is divided into 6506 Data Zones. Typically 500-1000 people live in a Data Zone. In contrast, for the 2001 Census the country was divided into 42,604 output areas, each containing 50 households. Inevitably a number of Data Zones cross Presbytery Boundaries.
- Population estimates do not offer the level of detail that a Census does. So, for example, the church has to assume that religious affiliation has remained constant in each Presbytery since 2001.

1.3.1.1.5 Despite these limitations, however, the Church is invited to use this data. It is the best information available at the moment. It is the information used by the government for the planning and delivery of services. It is now more accurate, and therefore helpful, than the 2001 Census information.

1.3.1.2 Revising the 1000 Ministries Table.
1.3.1.2.1 The Ministries Table allocates all the ministries available to the church. There are no additional ministries. Therefore the revision is a redistribution exercise. If one Presbytery gains an additional ministry, another Presbytery will lose a ministry, what is often referred to as a zero-sum. The Church therefore will want to balance the need for fairness with the scale and pace of change any alterations create.

1.3.1.2.2 The same methodology used in 2005 and 2010 has been used in this table:
- Rather than the entire population of the Presbytery, it is the proportion of the population for which the Church of Scotland is responsible. In 2001 this amounted to 71.9% of the total population. This excludes those people who, in the Census, indicated an allegiance to another faith or denomination. Until the next Census is conducted it is not possible to determine whether this figure has altered. Therefore the proportion of the total used for each Presbytery in 2005 has been used in 2011.
- A Priority Area Weighting has been applied to the 58 Parishes the General Assembly of 2008 designated as Priority Area Parishes. This involves some evolution from the 54 original Priority Area Parishes. Part of this change is the result of adjustment. The policy adopted is:
  - When a union takes place between two or more Parishes which are on either the main Priority Area list, or the Supplementary list, the whole of the new Parish is classed as Priority Area.
  - When a union takes place between two or more Parishes, one or more of which are not on either the main Priority Area list or the Supplementary list, the population that would have belonged to the non Priority-Area Parish(es) is not included in the Priority Area population.

The weighting that was and still is used is, 2. The effect is to double the ministry these Parishes, or parts of Parishes, receive.
- A geographic weighting of 1.5, 2, 3 and 3 has been given to Presbyteries categorised as urban/rural, rural/urban, scattered rural and island respectively. No new categories or weightings have been created, and there are no proposed changes to the classification of any Presbytery. The reasons for this are set out in a later section.

1.3.1.2.3 The fact that Presbytery boundaries run through some Data Zones is problematic. The entire population of that Data Zone is allocated to one or
other Presbytery on a ‘best-fit’ basis. There may be Presbyteries that believe the degree of error created by this is significant. For example, if a predominantly Urban Presbytery ‘lost’ 7,000 people, that would equate to about 1.0 FTE ministry. In turn neighbouring Presbyteries would between them have ‘gained’ 1.0 FTE ministry.

1.3.1.2.4 The Council is happy to discuss such cases with individual Presbyteries, and where evidence is shown agree a temporary increase in ministry allocation, in the knowledge that the 2011 census will provide much more accurate information. It is anticipated that the results of this will be available to the Church in 2013. At that point the temporary increase will either be confirmed or will lapse.

1.3.1.2.5 The projected population of Scotland in 2009 was 5,194,000, an increase of 131,989 or 2.61% from the 2001 population, which was 5,062,011. Since there has not been an increase in the number of FTE ministries available, this would indicate that a Presbytery would need to show an increase in population of more than 2.61% before receiving an increase in ministries. By the same token, any Presbytery showing anything less than a population increase of 2.61% would have a decrease in ministry numbers.

1.3.1.3 Under reporting in 2005

1.3.1.3.1 The situation, however, is more complicated. The 2005 National Guidelines Table was based on a total population for Scotland of 4,879,519 people. It was known at the time that this figure was inaccurate. Two main reasons identified for this were:
- Not every Parish and/or Presbytery submitted complete postcodes for their area.
- The blocks of Census data often crossed Parish boundaries. In order to avoid double counting (ie allocating the same person to more than one Parish) it appears some people may not have been allocated to any Parish.

1.3.1.3.2 In 2005 it was acknowledged that the population information was not entirely accurate, but was the most accurate available to the Church at the time, and was many times more accurate than any information the church had had before.

1.3.1.3.3 The 2005 table was missing 182,492 people, 3.6% of the total population. Since it was not possible to know which Presbytery these people belonged to it was decided to assume that they were spread evenly across the country. That is, each Presbytery was assumed to have 3.6% more people.

1.3.1.3.4 In reality this under reporting was not uniform and the new table reflects this. For example:
- Perth (increase of 24.73%) and Dunkeld and Meigle (increase of 22.64%) probably reflect a significant under reporting in the 2005 table.
- Lothian (increase of 5.28%) and Dunfermline (increase of 6.91%) probably reflect actual population growth and indicates that the population figure used in 2005 was accurate. This means that since 2005 these Presbyteries have had a 3.6% over allocation in ministry numbers which has now been corrected.

1.3.1.3.5 In the 2011 table the missing 3.6% have been included. The Church is working with exactly the same population as the Scottish Government. This means that, in effect, there has been an increase of 314,481 people for the Church since 2005, an increase of 6.44%. This base line figure is affected by the weightings the church applies for reasons of geography and poverty. The consequence is that for Presbyteries the ‘no change’ figure is an increase of 7.29%.

1.3.1.4 Outcome

1.3.1.4.1 Presbyteries showing an increase in population of more than 7.29% will have an increase in ministry numbers. Presbyteries showing anything less than an increase in population of 7.29% will have a decrease in ministry numbers.
1.3.1.4.2 Taking into account the change in population since 2001 a revised percentage (of the total ministries available to the whole church) allocated to each Presbytery has been calculated. Table 1 (Appendix 1) shows what it means for each Presbytery on the basis that the church can afford 1000 FTE ministries. Table 2 offers further detail for Presbyteries that have Priority Area Parishes, showing the proportion of the population that live in Priority Area Parishes and indicating the number of ministries that should be deployed in them.

1.3.1.5 Constant change
1.3.1.5.1 Population is always changing and so the church will need, periodically, to revise the percentage of total ministries allocated to each Presbytery. The Church does not find it easy to cope with this. Our culture and structures are intended to respond to gradual evolution. The prevailing mindset is that Plans once formed are fixed. While understandable this is at odds with the rapidly changing society the Church lives in and to which it is called to minister.

1.3.1.5.2 Therefore the Council wants to say clearly and unambiguously that the allocation of ministries to each Presbytery in Table 1 will change. It anticipates that the next change will occur in 2013 as a result of the Census taken on March 27 2011, which will record changes since 2009 and provide a more accurate snapshot. However, unanticipated changes might occur at any stage, which will require a revision of the table. It is important, therefore, that in all discussions whether with Presbyteries or congregations, care is taken not to create the impression that the allocation of ministries is set. There will always be an element of provisionality in Plans, which will have to evolve and adapt as circumstances change.

1.3.2 Geographic Weighting
1.3.2.1 The need for revision
1.3.2.1.1 The General Assembly 2010 instructed the Council ‘to review the allocation of geographical weightings used in the 2005 Guidelines and report to the 2011 General Assembly.’

1.3.2.1.2 Geography, after population, is the most significant factor in determining what percentage (of the ministries available to the church) each Presbytery should be allocated. The General Assembly has recognised that both the density of population and the remoteness of Parishes has an impact on the time needed to provide ministry. In 2004 it approved six categories and allocated Presbyteries to these (see Appendix 1 – Table 3). In practice this means that an Island Presbytery receives three times as many ministries as a City Presbytery per head of population.

1.3.2.1.3 Following the 2004 Assembly, Presbyteries had the opportunity to comment on the categories and/or appeal against their classification. Nine Presbyteries did appeal and offered reasons, none of which was found to be persuasive. The 2005 Assembly adopted the categories and the weightings. While it was acknowledged that there was a degree of subjectivity in the weightings there was a sense within the Church that it was about right. The categories reflected the reality of Scotland’s geography and Presbyteries which were similar to each other had the same weighting.

1.3.2.1.4 Since 2005 there has been, in some quarters, a murmur of unease about the way geographical weightings have been calculated. The Council has wondered whether it is possible to find a more objective measure to use, and, if one is found, whether the church will want to adopt it.

1.3.2.2 Possible indicators
1.3.2.2.1 Before the Assembly instructed the Council to review geographical weightings it had already begun to explore two indicators with a view to seeing if this would offer a more objective basis for geographic weightings. The first indicator, How Rural is that Parish, is an indicator of remoteness; it measures small settlements’ proximity to large settlements. The second indicator, Population Density, is an indicator of the spread of people across a Presbytery. While both are useful, for National Guidelines Purposes the second, Population Density, is more significant.
Weightings are intended to address the differences in providing ministry in different Presbyteries. Since Parish ministers (87% of the Church’s ministries) are resident in communities (whether large or small) proximity creates less of a challenge than population density does.

1.3.2.2.2 Indicator 1: How Rural is that Parish?
In 2010 the Mission and Discipleship Council presented a table to the General Assembly that listed every Parish that was either rural, or remote rural according to the Scottish Government definition. Using this information, the Council conducted an experiment in which every Parish was given a weighting of 1, every accessible rural Parish was given an additional weighting of 0.23 and every remote rural Parish was given an additional weighting of 2. This produced a weighting for each Presbytery which was used to determine the number of ministries that should be allocated. This experiment indicated there would be huge changes for many Presbyteries, ranging from Jedburgh experiencing a 33% reduction to Lothian experiencing a 39% increase in ministry numbers. For those interested in discovering more, the full table is published on the website at: www.churchofscotland.org.uk/GA2011

1.3.2.2.3 The Council reached the conclusion that this indicator did not offer a better way of calculating geographic weightings.
• It penalised what would be generally accepted as more rural Presbyteries like Jedburgh, Lochaber, Duns and Lewis at the expense of what would be generally accepted as less rural ones, like Lothian, Dumfries, Kirkcudbright and Ayr. This reflects, as mentioned earlier, the fact that for the provision of ministry, population density is more significant than proximity to large settlements
• It necessitated a level of change (both increase and decrease) that the church could neither cope with nor accept, even if it was persuaded that the change was justified.

1.3.2.2.4 Indicator 2: Population Density.
Table 4 (Appendix 1) lists the population density for every Presbytery. Sutherland has the lowest density, Glasgow the highest. An attempt was made to create a geographic weighting scale that correlated to population density. It proved impossible to create one that the Council believed was either workable or acceptable.

1.3.2.2.5 The Council did consider, however, that Table 4 was useful. Once Island Presbyteries are excluded – their weighting has more to do with accessibility than population density, a justifiable exception to the point made earlier – it would be expected that Presbytery weightings would fall in a straight line from Sutherland at 3 to Glasgow at 1. If any Presbytery fell outside this pattern this might indicate that its weighting warranted examination.

1.3.2.3 Consultation
1.3.2.3.1 The Council consulted Presbyteries with a view to discovering the degree of disquiet with the method currently being used to calculate geographic weightings. Whilst making it clear that comments of any kind were welcome, it invited Presbyteries to answer three questions, which elicited the following response:

- Do you think the geographical weightings are broadly speaking fair?
  - Yes 17 responses
  - No 1 response
  - Half/half 1 response

- Do you think Presbyteries that are similar to yours are in the same group?
  - Yes 14 responses
  - Mostly 3 responses
  - No 1 response

5 One Presbytery later sent a second response some two months after the consultation period ended. This was entirely different from its initial one. The initial response is included in the numbers above as broadly supportive of the current system. The second response argued for significant change at a stage where it was too late reasonably to include it.
• Do you think the system should:
  • Not be altered at all 3 responses
  • Have minor adjustments 12 responses
  • Be radically overhauled 3 responses

1.3.2.3.2 The Council is grateful to the twenty Presbyteries who responded, many of whom also submitted comments. It is the Council’s conclusion that the Presbyteries have delivered a clear message: namely, that the current geographic weighting system, whatever its imperfections, is fair and workable. The opinion of Presbyteries in this matter is crucial. Any change in weightings will involve a transfer of ministries from one to another. In other words, one Presbytery’s weighting can only be increased (resulting in an increase in ministry numbers) if another Presbytery has its weighting reduced (resulting in a reduction in its ministry numbers.)

1.3.2.3.3 Three Presbyteries, Ayr, Lothian and Moray, did not respond to this consultation but communicated their unhappiness with the present system. Their responses might be classed as an appeal against their weighting. The Council also considered that the comments submitted by two other Presbyteries, Uist and Irvine and Kilmarnock, were in effect an appeal against their weighting. It is perhaps significant that all five Presbyteries, Ayr, Irvine and Kilmarnock, Lothian, Moray and Uist, also were among those who lodged an appeal, or expressed grave disquiet in 2005 against their weighting.

1.3.2.4 Minor adjustments
1.3.2.4.1 The Council concluded that, since there was no obvious new measure to calculate geographic weightings and that the majority of Presbyteries did not want radical change, it should explore minor adjustments to address anomalies. It also concluded that those Presbyteries that had aired their grievances in both 2005 and 2010 were the cases that should be considered. It decided that the two indicators, How Rural is Your Church? and Population Density should be used to establish whether any of these Presbyteries should be given an increase in ministry numbers.

1.3.2.4.2 The result of this exercise fell into three groups:

• Ayr and Lothian:
  • Population density similar to Urban/Rural (weighting 1.5) rather than Predominantly Urban (weighting: 1)
  • How Rural: this indicator suggests Lothian is the most and Ayr the third most under-weighted Presbytery
  • Therefore additional ministries should be allocated.

• Irvine and Kilmarnock and Moray
  • Population density: placed in the right group.
  • How Rural: this indicator suggests that both are slightly under weighted, but in comparison to other Presbyteries the case is not pressing.
  • Therefore additional ministries should not be allocated.

• Uist:
  • Uist as an Island, has the highest weighting of 3. The Council is not persuaded that in terms of geography it is different from Lewis, Orkney and Shetland.
  • The Council recognises that Uist faces particular issues that arise from its size and its denominational composition.
  • The Council has stated its willingness to assist the Presbytery in finding solutions to these issues but believes that to change the geographic weighting simply confuses matters.

1.3.2.5 Additional Ministries for Ayr and Lothian.
1.3.2.5.1 The Council considered two ways by which additional ministries might be allocated to Ayr and Lothian:

a. Intermediate weighting of 1.25
   It would be possible to create an intermediate weighting of 1.25. However for this to work, as well as Ayr and Lothian rising from 1.0 to 1.25 other Presbyteries would have to fall from 1.5 to 1.25. The list in Table 5 reveals that Stirling and St Andrews are possible candidates. (The island of Arran makes Ardrossan a justifiable break in the pattern).
Ultimately the Council decided not to do this, because:

- The degree of change (increase of 25% and decrease of 16%) is not thought to be desirable
- Presbyteries want a system that is simple and clear, and have indicated that they do not want significant change.

b. Using the contingency.

In the proposed 2011 table (Appendix 1 – Table 1) there will be a contingency of 29.2 ministries. The Council believes addressing Ayr and Lothian’s claim would be a legitimate use. It believes that, despite the other demands that will be made on the contingency, it is possible to use up to 25% for this purpose.

1.3.2.5.2 The Council, therefore, subject to the Assembly agreeing to continue the current method of allocating geographic weightings, has decided to allocate 4.0 additional ministries to Ayr and 3.5 additional ministries to Lothian. The effect of this, once the population changes outlined in the previous section are implemented, will result in both Ayr and Lothian having a net increase of 3 FTE ministries.

1.3.2.5.3 In its 2010 Report (1.4.10) the Council indicated that population change and problems with geographic weightings were two of the uses to which the contingency budget could be put. Now that current population figures have been used and geographical weightings have been examined (with adjustments made for Ayr and Lothian) it is unlikely that the Council would agree to any further allocations from the contingency fund on these two grounds.
### APPENDIX 1
**PRESBYTERY PLANNING TABLES (1 – 4)**

**Table 1: Proposed New FTE Ministries based on current population figures**

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<td>--------------------------</td>
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<td>------------------------------------------------</td>
<td>--------------------------------</td>
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</tr>
<tr>
<td>Ross</td>
<td>67596</td>
<td>78205</td>
<td>15.70%</td>
<td>1.37%</td>
<td>1.48%</td>
<td>14.7</td>
<td>15.9</td>
<td>1.2</td>
</tr>
<tr>
<td>Shetland – see note</td>
<td>47538</td>
<td>54939</td>
<td>15.57%</td>
<td>0.96%</td>
<td>1.04%</td>
<td>8.0</td>
<td>8.0</td>
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</tr>
<tr>
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<td>90530</td>
<td>96264</td>
<td>6.33%</td>
<td>1.83%</td>
<td>1.82%</td>
<td>19.7</td>
<td>19.6</td>
<td>-0.1</td>
</tr>
<tr>
<td>Stirling</td>
<td>160754</td>
<td>173227</td>
<td>7.76%</td>
<td>3.25%</td>
<td>3.27%</td>
<td>34.9</td>
<td>35.2</td>
<td>0.3</td>
</tr>
<tr>
<td>Sutherland</td>
<td>31122</td>
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<td>-3.68%</td>
<td>0.63%</td>
<td>0.57%</td>
<td>6.8</td>
<td>6.1</td>
<td>-0.7</td>
</tr>
<tr>
<td>Uist</td>
<td>11328</td>
<td>10777</td>
<td>-4.87%</td>
<td>0.23%</td>
<td>0.20%</td>
<td>2.5</td>
<td>2.2</td>
<td>-0.3</td>
</tr>
<tr>
<td>West Lothian</td>
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<td>138760</td>
<td>8.88%</td>
<td>2.58%</td>
<td>2.62%</td>
<td>27.7</td>
<td>28.2</td>
<td>0.5</td>
</tr>
<tr>
<td>Wigtown and Stranraer</td>
<td>50950</td>
<td>50196</td>
<td>-1.48%</td>
<td>1.03%</td>
<td>0.95%</td>
<td>11.1</td>
<td>10.2</td>
<td>-0.9</td>
</tr>
<tr>
<td>England</td>
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<td></td>
<td>0.47%</td>
<td>0.47%</td>
<td>5.1</td>
<td>5.1</td>
<td>0.0</td>
<td>0.0</td>
</tr>
<tr>
<td>Contingency</td>
<td></td>
<td></td>
<td>2.43%</td>
<td>2.43%</td>
<td>28.4</td>
<td>29.2</td>
<td>0.8</td>
<td></td>
</tr>
</tbody>
</table>

**Shetland Note**

GA 2010 report (1.4.9) allocated Shetland 8 ministries rather than the 10.3 ministries allocated by the formula. Based on the 2009 population, the formula allocates 11.1 ministries to Shetland. For the reasons indicated in 2010 (Shetland Arrangements), the 2011 figure will continue at 8 ministries. This additional 0.8 ministry has been added to the contingency, raising it in 2010 to 28.4 and in 2011 to 29.2.
# Table 2: Ministries for Priority Area Parishes

<table>
<thead>
<tr>
<th>Presbytery</th>
<th>Total CofS Population (Weighted)</th>
<th>Priority Area CofS Population (Unweighted)</th>
<th>Priority Area CofS Population (Weighted)</th>
<th>Priority Area CofS Population as % of whole</th>
<th>Total FTE Ministries</th>
<th>No of FTE Ministries Priority Area</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ardrossan</td>
<td>113571</td>
<td>1203</td>
<td>2406</td>
<td>2.12%</td>
<td>23.1</td>
<td>0.5</td>
</tr>
<tr>
<td>Ayr</td>
<td>130906</td>
<td>4088</td>
<td>8176</td>
<td>6.25%</td>
<td>26.6</td>
<td>1.7</td>
</tr>
<tr>
<td>Dundee</td>
<td>137072</td>
<td>17906</td>
<td>35812</td>
<td>26.13%</td>
<td>27.9</td>
<td>7.3</td>
</tr>
<tr>
<td>Edinburgh</td>
<td>384959</td>
<td>14943</td>
<td>29886</td>
<td>7.76%</td>
<td>78.2</td>
<td>6.1</td>
</tr>
<tr>
<td>Glasgow</td>
<td>658178</td>
<td>147900</td>
<td>295800</td>
<td>44.94%</td>
<td>133.7</td>
<td>60.1</td>
</tr>
<tr>
<td>Greenock and Paisley</td>
<td>188516</td>
<td>4591</td>
<td>9182</td>
<td>4.87%</td>
<td>38.3</td>
<td>1.9</td>
</tr>
<tr>
<td>Hamilton</td>
<td>282862</td>
<td>10573</td>
<td>21146</td>
<td>7.48%</td>
<td>57.5</td>
<td>4.3</td>
</tr>
<tr>
<td>Inverness</td>
<td>109580</td>
<td>4034</td>
<td>8068</td>
<td>7.36%</td>
<td>22.3</td>
<td>1.6</td>
</tr>
<tr>
<td>Irvine and Kilmarnock</td>
<td>102347</td>
<td>3085</td>
<td>6170</td>
<td>6.03%</td>
<td>20.8</td>
<td>1.3</td>
</tr>
<tr>
<td>Stirling</td>
<td>173227</td>
<td>3393</td>
<td>6786</td>
<td>3.92%</td>
<td>35.2</td>
<td>1.4</td>
</tr>
<tr>
<td>Total</td>
<td>211716</td>
<td>423432</td>
<td></td>
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### Table 3: Geographical Weightings Categories

<table>
<thead>
<tr>
<th>Group A: City</th>
<th>Weighting 1.0</th>
<th></th>
<th>Group B: Predominantly Urban</th>
<th>Weighting 1.0</th>
<th></th>
<th>Group C: Urban/Rural</th>
<th>Weighting 1.5</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Aberdeen</td>
<td></td>
<td>Ayr</td>
<td></td>
<td></td>
<td>Angus</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Dundee</td>
<td></td>
<td>Dumbarton</td>
<td></td>
<td></td>
<td>Ardrossan</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Edinburgh</td>
<td></td>
<td>Dunfermline</td>
<td></td>
<td></td>
<td>Buchan</td>
<td></td>
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<tr>
<td></td>
<td>Glasgow</td>
<td></td>
<td>Falkirk</td>
<td></td>
<td></td>
<td>Dumfries and Kirkcudbright</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Greenock and Paisley</td>
<td></td>
<td></td>
<td>Inverness</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Hamilton</td>
<td></td>
<td></td>
<td>Kincardine and Deesside</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Irvine and Kilmarnock</td>
<td></td>
<td></td>
<td>Lanark</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Kirkcaldy</td>
<td></td>
<td></td>
<td>Melrose and Peebles</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Lothian</td>
<td></td>
<td></td>
<td>Moray</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>West Lothian</td>
<td></td>
<td></td>
<td>Perth</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>St Andrews</td>
<td></td>
<td></td>
<td>Stirling</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Group D: Rural/Urban</td>
<td>Weighting 2.0</td>
<td></td>
<td>Group E: Scattered Rural</td>
<td>Weighting 3.0</td>
<td></td>
<td>Group F: Island</td>
<td>Weighting 3.0</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Annandale and Eskdale</td>
<td></td>
<td>Abernethy</td>
<td></td>
<td></td>
<td>Argyll</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Caithness</td>
<td></td>
<td>Lochaber</td>
<td></td>
<td></td>
<td>Lewis</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Dunkeld and Meigle</td>
<td></td>
<td>Lochcarron – Skye</td>
<td></td>
<td></td>
<td>Orkney</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Duns</td>
<td></td>
<td>Sutherland</td>
<td></td>
<td></td>
<td>Shetland</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gordon</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Uist</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Jedburgh</td>
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<td></td>
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</tr>
<tr>
<td></td>
<td>Ross</td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Wigtown and Stranraer</td>
<td></td>
<td></td>
<td></td>
<td></td>
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</table>
### Table 4: Presbytery Population Density

<table>
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<tr>
<th>Presbytery</th>
<th>Population density</th>
<th>2005 Weighting</th>
</tr>
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<tbody>
<tr>
<td>Sutherland</td>
<td>0.003</td>
<td>3</td>
</tr>
<tr>
<td>Lochcarron – Skye</td>
<td>0.006</td>
<td>3</td>
</tr>
<tr>
<td>Abernethy</td>
<td>0.007</td>
<td>3</td>
</tr>
<tr>
<td>Lochaber</td>
<td>0.009</td>
<td>3</td>
</tr>
<tr>
<td>Uist (Island)</td>
<td>0.011</td>
<td>3</td>
</tr>
<tr>
<td>Wigtown and Stranraer</td>
<td>0.012</td>
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</tr>
<tr>
<td>Dunkeld and Meigle</td>
<td>0.014</td>
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<tr>
<td>Argyll (Semi Island)</td>
<td>0.020</td>
<td>3</td>
</tr>
<tr>
<td>Ross</td>
<td>0.022</td>
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</tr>
<tr>
<td>Lewis (Island)</td>
<td>0.023</td>
<td>3</td>
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<td>Annandale and Eskdale</td>
<td>0.024</td>
<td>2</td>
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<tr>
<td>Jedburgh</td>
<td>0.025</td>
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<td>Kincardine and Deeside</td>
<td>0.026</td>
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<td>Caithness</td>
<td>0.028</td>
<td>2</td>
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<td>Dumfries and Kirkcudbright</td>
<td>0.028</td>
<td>1.5</td>
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<tr>
<td>Duns</td>
<td>0.039</td>
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<td>Gordon</td>
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<td>Melrose and Peebles</td>
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<tr>
<td>Buchan</td>
<td>0.044</td>
<td>1.5</td>
</tr>
<tr>
<td>Shetland (Island)</td>
<td>0.055</td>
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<tr>
<td>Moray</td>
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<td>Orkney (Island)</td>
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<td>3</td>
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</table>

<table>
<thead>
<tr>
<th>Presbytery</th>
<th>Population density</th>
<th>2005 Weighting</th>
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</thead>
<tbody>
<tr>
<td>Inverness</td>
<td>0.065</td>
<td>1.5</td>
</tr>
<tr>
<td>Angus</td>
<td>0.066</td>
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<td>Lanark</td>
<td>0.070</td>
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<td>Perth</td>
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<td>1.5</td>
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<td>1</td>
</tr>
<tr>
<td>Stirling</td>
<td>0.092</td>
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<td>St Andrews</td>
<td>0.141</td>
<td>1.5</td>
</tr>
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<td>Lothian</td>
<td>0.150</td>
<td>1</td>
</tr>
<tr>
<td>Ardrossan (Partial island)</td>
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<td>1.5</td>
</tr>
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<td>Irvine and Kilmarnock</td>
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<td>Dunfermline</td>
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<td>West Lothian</td>
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<tr>
<td>Glasgow</td>
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</table>
1.4 National Guidelines and Principles for the Deployment of Ministries, 2011

1.4.1 Introduction

1.4.1.1 In these Guidelines the Council offers a summary of the Presbytery Planning Process adopted by General Assemblies over the years, and invites the Assembly to approve a set of principles to guide Presbyteries as they develop Presbytery Plans. This material

- describes the existing process of Presbytery Planning, indicating the respective responsibilities of Assembly, Presbyteries and Ministries Council, and in Table 5, summarises this in a flowchart;
- summarises the key policy decisions behind the concept of sustainable ministries agreed by the General Assembly in 2010;
- establishes principles to be used in Presbytery Planning

1.4.1.2 This material was circulated to Presbyteries in draft document form in July 2010 for comment. Eight Presbyteries responded and the material has been amended to take account of some of the issues raised.

1.4.2 The General Assembly

1.4.2.1 The General Assembly is responsible for allocating to each Presbytery a proportion of the total ministries available to the church. These proportions are not set in stone. From time to time the Assembly may vary them. The most likely reasons for this will be changes in population (usually indicated by the ten yearly Census) and changes in the weighting which the church gives. At present there are weightings that recognise geographical factors and levels of poverty.

1.4.2.2 The National Guidelines for the Deployment of Ministries that were introduced in 2005 are a formula for distributing a finite resource between Presbyteries. An increased proportion for one Presbytery can only come through a decreased proportion for another Presbytery. Therefore the General Assembly is the only body that can approve a change in proportions.

1.4.3 Presbyteries

1.4.3.1 Act VII 2003 clearly gives each Presbytery the primary responsibility for deciding how and where the ministries available to it should be used. It is therefore Presbyteries that are charged with creating, implementing and revising Presbytery Plans. Ultimately Presbytery Plans are a document that fulfils the requirements of Act VII 2003. But they may also be understood as a process through which a Presbytery engages with Kirk Sessions, congregations and communities to discern what the most effective use of ministries is likely to be. This will involve continuing current patterns, imagining initiatives and resourcing emerging ministries. It will deploy the number of full-time equivalent ministries in both full-time and part-time posts to respond to the mission opportunities facing the church.

1.4.4 Ministries Council

1.4.4.1 The Ministries Council works on behalf of the Assembly to assist Presbyteries in developing their Plans and in concurring with the Plans when they are completed.

1.4.4.2 Part of that role involves bringing to the Assembly policies that will create sustainable patterns of ministries and principles that will give shape to the Planning process. These principles will offer guidance to Presbyteries in their Planning and ensure that the priorities articulated by the Assembly are expressed in the Plans.

1.4.4.3 In addition, Act VII 2003 gives the Ministries Council the responsibility for concurring with Presbytery Plans. (Concur is the word used in Act VII 2003. It means to agree with). Essentially this role means ensuring that in developing its Plan the Presbytery has followed the principles for Planning approved by the Assembly as best it can, given the particular local issues it faces.

1.4.5 Sustainable Ministries

1.4.5.0 The 2010 Ministries Council report included three important policies in relation to Presbytery Planning:
Planning with Purpose  
1.4.5.1.1 Before beginning the detailed work of Presbytery Planning, Presbyteries are urged to articulate the purpose they hope to realise through their Plan. This will involve:
- Affirming the Vision of the Church of Scotland: to be a church which seeks to inspire the people of Scotland and beyond with the Good News of Jesus Christ through enthusiastic, worshipping, witnessing, nurturing and serving communities.
- Affirming the consistently reiterated agreement of the General Assembly, that the gospel imperative facing the Church is giving priority to the poor.
- Conducting an audit of the communities served by the Presbytery and the congregations in it to establish where ministries are effective and where mission is needed.
- Setting objectives.

1.4.5.2 Planning for Variety  
1.4.5.2.1 Presbytery Planning tends to focus on how to make best use of ministries financed by the Parish Ministries Fund. However there is more to Planning than this.
- Plans should begin with the calling, energy and gifts of all God’s people who exercise their ministry in every congregation and community.
- Plans will also include ministries which are financed locally and ministries which have been developed in partnership with others.
- Plans will comprise of a mix of funding arrangements.
- Plans will not automatically assume that the norm should be one ministry working full-time in a Parish,
or that the right course in every case is to create units which are large enough to justify one full-time person.
- Plans will imagine the possibilities that a mix of full- and part-time, stipendiary and non-stipendiary, Ordained Local and National ministries might create.

1.4.5.3 Planning and Finance  
1.4.5.3.1 Discussions are taking place with the Council of Assembly with a view to finding ways of creating greater incentives for Presbyteries and congregations to raise additional funds. (see section 6.5 below)

1.4.6 Principles  
1.4.6.0.1 The National Guidelines approved by the Assembly 2005 were the Church’s first attempt to use national Census data in a consistent way across the country. Taking seriously the implications of the Third Article Declaratory, they encouraged the church to apply a uniform numerical model to developing Presbytery Plans. Since the number of posts available to each Presbytery was directly related to the population it served, Presbyteries were encouraged to try and allocate ministries to equally sized population units.

1.4.6.0.2 The Church has learnt from this first round of Presbytery Planning. While population will remain a key element in Planning, it is evident that there are other factors that need to be taken into account. Furthermore, the experience gained means that the church has the capacity to cope with a more sophisticated set of principles that will inform its Planning.
1.4.6.0.3 In 2010 the Assembly approved the report of the Special Commission on the Third Article Declaratory and reaffirmed its commitment to a territorial ministry by passing a declaratory Act. In large part, the principles which follow are drawn from the report of the Special Commission and sections of its report are quoted.

1.4.6.1 Mission: The primary principle
1.4.6.1.1 Mission is the primary principle for deploying ministry. The template for our ministry is the ministry of Jesus. The Church’s ministry is a participation in the ministry of Jesus Christ. Jesus’ ministry was a ministry rooted in and focused on mission. It is captured in the phrase, ‘As the Father has sent me, I am sending you.’ (John 20:21)

1.4.6.1.2 The first and most important consideration for Presbyteries in shaping their Plans, therefore, is this mission imperative given by Jesus. The Special Commission recognised this when it stated that the phrase ordinances of religion “must be interpreted dynamically in missional terms not statically in reactive terms. Our calling is nothing other than the challenging of the people of Scotland with a vision of God’s kingdom and asking them to respond to it in faith and love.” (8.7.1). It is not sufficient, therefore, for a Presbytery to ensure that every house in Scotland is in a Parish. It must endeavour to use the resources it has available to engage in the mission imperative given to us by Jesus. This will involve both existing patterns of ministry and emerging ones.

1.4.6.2 Secondary Principles
1.4.6.2.0 The church has affirmed a number of important principles that help to explain what is meant by being a church focused on mission. Presbyteries in their Plans will therefore take account of the following.

1.4.6.2.1 Communities: Every community of every size in every location within Scotland is part of a Church of Scotland Parish. While population should no longer be the only principle in shaping Presbytery Plans, it still remains the starting point. Our calling as a church is not primarily to resource congregations: it is mission to everyone in the land.

1.4.6.2.2 Ecumenism: “The Commission readily acknowledges that reaching the people of Scotland is an ecumenical task and one to which the Church of Scotland contributes along with other denominations as partners in the gospel.” (8.8.1) If a particular community is well served by another denomination, there may be no need for the Presbytery to duplicate that. Where a community is equally well served by the Church of Scotland and another denomination the Presbytery should explore what local possibilities there might be for recognising each other’s ministry so that resources can be used elsewhere.

1.4.6.2.3 The poor: The General Assembly has repeatedly affirmed that the gospel imperative is priority to the poor. At a time when resources are scarce, it is tempting to take away from the most marginal communities where churches are often very fragile and small. However pressing the reasons may be locally, this must be resisted because it makes a mockery of the gospel and the repeated commitments of the General Assembly.

1.4.6.2.4 Whole people of God: This material’s primary aim is to assist the church in making the most effective use of paid ministries. However this takes place in the context of the ministry of the whole people of God. The Commission noted that “the living out of the commitment of Article III may well involve an increasing number of communities where the ministry is exercised largely by the eldership and membership of the Church, albeit under the oversight of an ordained minister.” (8.5.6) Therefore a further principle to guide Presbyteries in their deployment of ministries is how they might be used to encourage and enhance the ministry of the whole people of God.

1.4.6.2.5 Congregations: The church has “a commitment to maintain worshipping, witnessing and serving Christian congregations throughout Scotland.” (9.3.5) One of the ways in which the gospel finds visible
1.4.6.2.6 Mixed economy: Whilst affirming the importance of the Parish system and recognising the importance of a sense of ‘place’ the Special Commission stated that this needs to be expressed in a variety of ways. It quotes Martyn Percy, “For the Church to find its place in the modern world, it will have to create new spaces for new communities and different opportunities for differentiated niche groups.” While in many communities the sense of place is best expressed in something physical and tangible, that is not universally true. The church will need, for example, to discover how to relate to those whose belonging is primarily through networks or the virtual world.

1.4.6.2.7 Financial responsibility: Presbytery Planning does not mean ensuring that congregations which make a net contribution to central funds take priority. Nonetheless a degree of financial realism is required and it is appropriate that some consideration is given to congregational financial responsibility. Some congregations are more generous than comparable ones and all congregations are expected to make a financial contribution appropriate to their means. At present one third of congregations are net contributors and two thirds are net receivers. However, per capita giving can be much higher amongst some of the poorest congregations than it is in some of the wealthiest. It makes sense for Presbyteries to consider the complex financial picture and allocate ministerial resources to congregations that take their financial stewardship seriously.

1.4.6.2.8 Buildings: There is a connection between ministry and church buildings, although that connection is neither uniform nor universal. At a national level there is a consensus that the Church of Scotland has too many buildings, numerous buildings that are under utilised, buildings that are too large for present day needs and buildings that are in the wrong place. At a local level however, almost every church building is deemed essential. There is no simple solution to this problem. The starting point however should be mission. Presbyteries will want to consider which buildings are essential and useful for the mission they envisage.

1.4.6.2.9 These principles do not offer a simple template for Planning. It is acknowledged that no two Presbyteries will apply them in precisely the same way. What is critical, however, is that all Presbyteries begin by taking seriously the primary commitment to mission. In doing that, each Presbytery will want to consider how the secondary principles affect the way they Plan for mission. Wisdom, judgement and balance will be needed in deciding how much importance should be attached to each one.

1.4.7 Communication with Congregations
1.4.7.1 The more congregations are involved in the developing of Presbytery Plans the greater their sense of ownership. Congregations have already been encouraged to use Future Focus to enable them to understand and engage with the community they serve. Local Church Review (if approved by the Assembly) is a complementary process. Presbyteries, as they develop their Plans, are likely to find it beneficial if they can draw on the insights and vision congregations have gained through Future Focus and Local Church Review.

1.4.7.2 Presbyteries are also encouraged to find ways of enabling Kirk Sessions and congregations to engage with the principles in the previous section. The more congregations understand these and have thought about their implications the greater the likelihood of them embracing not simply the final Presbytery Plan, but also the underlying purpose behind that Plan.
1.4.8  Concurring with Plans

1.4.8.1  When the Ministries Council (normally through the Presbytery Planning Task Group – PPTG) meets with a Presbytery with a view to agreeing with its Plan, it is likely that the kinds of questions it will ask are:
- What is the purpose the Presbytery hopes to realise through its Plan?
- Has a variety of ministries been considered?
- How has the Presbytery understood the primary commitment to mission and used that to shape its Plan?
- How have the eight secondary principles been used to inform the Planning process?
- Does there appear to be a wise balance between them?
- Where in the proposed Plan is the demonstration of the Presbytery’s commitment to its poorest neighbourhoods?
- Have local factors been given appropriate consideration?

1.4.8.2  In all this it is assumed that the Presbytery has developed its Plan using the number of FTE ministries to which it is entitled.

1.4.8.3  It is not only when concurrence is sought that the Council will engage with Presbyteries. Through the PPTG, the Planning and Deployment Committee, the Priority Areas Committee and the staff in the office, the Council is keen to offer advice and assistance to Presbyteries. Deputations from the Council are ready to visit and would welcome the opportunity to discuss either with the whole Presbytery or any of its committees how it might develop a sustainable pattern of ministries.

1.4.8.4  The Council is also aware that it does not have all the answers. It works in partnership with Presbyteries. It is keen therefore to hear ideas and suggestions that will assist the whole church as it develops patterns of sustainable ministries in order to obey the mission imperative given by Jesus Christ.

Table 5: The Presbytery Planning Flowchart.
Who is responsible for which bit, and how does it fit together?

| Ministries Council consults with Presbyteries and brings recommendations to General Assembly: |
| Policies for Planning |
| Percentage of total ministries to which each Presbytery is entitled |
| Principles to shape Presbytery Plans |

General Assembly approves policies, percentages and principles

Presbyteries develop Plans according to the policies and principles, using the percentage of ministries to which they are entitled

Ministries Council
- Assists Presbyteries in developing their Plans
- Concurs with the completed Plans

Presbyteries implement their Plans and review them annually

Ministries Council monitors the implementation
APPENDIX 2
ACT AMENDING ACT VII 2003 ANENT APPRAISAL AND ADJUSTMENT (AS AMENDED)

The General Assembly hereby enact and ordain that Act VII 2003 as amended shall be further amended as follows:

Delete Section 12 (b)(i-iii) and

Insert in Section 10 a new Form (4) as follows, and renumber:

(4) Guardianship
(a) A charge may continue indefinitely without the right to call a minister under the Guardianship of the Presbytery. In such a case, the Presbytery will appoint an Interim Moderator who will ensure that appropriate arrangements are put in place to enable the ongoing ministry and mission of the congregation(s).
(b) At the request of the Kirk Session, or on the initiative of the Presbytery, the Presbytery may recommence vacancy procedure in terms of Act VIII 2003, subject to the right of appeal or dissent-and-complaint.

Edinburgh, XX May 2011, Sess. YY

1.8 The Ministry of Word and Sacrament
1.8.1 Parish Ministry
1.8.1.1 The Parish Ministry has traditionally been the main building block of the Ministry of Word and Sacrament in the Church of Scotland. Not only is this still the case, the Council firmly believes that it is vital that it remain so for the future. As the Special Commission anent the Third Article Declaratory reminded us at the General Assembly 2010, the Church of Scotland has the unique privilege and responsibility of taking the gospel (the ‘ordinances of religion’) to every Parish in every part of Scotland. That national, territorial ministry is best served through a pattern in which ordained ministers of Word and Sacrament, who have responded to God’s call, have had that call tested by the Church and who have trained to both a high academic and practical standard, are resourced and set free for ministry through the payment of a stipend and the provision of housing.

1.8.1.2 Parish ministers serve a geographically defined area and until fairly recently have been asked, for the most part, to look after the Parish without further formally recognised ministerial assistance. That is not to ignore the role of Elders, who form the local court of the Church, the Kirk Session: they provide invaluable support for the Parish minister and leadership for the congregation. The provision of a ministry of Word and Sacrament, however, remains the responsibility of the ordained minister – a ministry for which the Parish minister has been called, equipped and set apart.

1.8.1.3 The last decade in particular has seen significant changes taking place both to the Parish ministry itself and around it in terms of the emergence of other forms of ministry. Some of this has been for the good, enabling the gifts of a wider group of God’s people to be discerned and released in ministry. Some of the changes, however, have led to a growing sense of pressure on Parish ministers and even to a feeling of some demoralisation. Three things in particular are of note here: (a) the policy and practice around the adjustment of charges; (b) ongoing discussion about changes to traditional ‘rights’ of office holders; (c) the perception that others who have not undergone the same testing of call and / or preparation for ministry are now being both invited to undertake the traditional tasks of ministry and given a special focus in doing so.

1.8.1.4 As the total number of both stipendiary ministers and congregational membership has fallen, the general policy of adjustment has been to bring together larger geographical areas (both in urban and rural Presbyteries) to make up a ‘viable unit’ (based largely on numbers – people and finance). Although in some cases Presbytery Planning has led to the allocation of more than one ministry to a Parish, for the most part this policy has
resulted in stretching the single Parish minister further and further. This is neither good for the physical health of the minister nor for the missional health of the Parish. For this reason, the Council’s 20:20 Vision has laid the ground for future Planning based on sustainable ministries rather than viable units. By this is meant that Presbyteries should consider, in determining the ministry needs of a Parish, what missional resources can be brought together in a supportive team to serve an area under the leadership of a Parish minister.

1.8.1.5 Parish ministers are holders of an office – they are not employees of the Church. This carries with it a significant degree of freedom in terms of the exercise of ministry, the Parish minister being accountable to Presbytery for life and doctrine, not to a local Session or Board. The history of this right to hold office shows it to have been hard won and crucial for the spiritual integrity of the minister as a servant of the gospel. Recently, however, with the very best of intentions to protect ministers and under pressure from successive governments to extend rights equivalent to employees to those who hold office, the General Assembly has introduced significant changes on the recommendation of the Ministries Council. This has included, for example, the adoption of a Code of Professional Conduct and Standards; consideration of the future of manse provision; compulsory annual inspection of travel log-books; etc. While the Council remains sure that these changes are aimed at the support and even protection of ministers and under pressure from successive governments to extend rights equivalent to employees to those who hold office, the General Assembly has introduced significant changes on the recommendation of the Ministries Council. This has included, for example, the adoption of a Code of Professional Conduct and Standards; consideration of the future of manse provision; compulsory annual inspection of travel log-books; etc. While the Council remains sure that these changes are aimed at the support and even protection of ministers, it is equally clear that it has not always communicated well the reasons for change or consulted as best it might on the benefits and perceived losses which such changes may bring.

1.8.1.6 There has been an increasing sense for some Parish ministers that the changes which have taken place have led to a devaluing of the role of Parish ministry. In particular, the way in which the Ministries Council has, since its inception in 2005, responded to the request of the Church for new forms of ministry has led to a sense that the distinctiveness and pivotal role of the Parish ministry has been downplayed. Recognising that the name Ministries Council was a deliberate choice of the Church through the General Assembly, the Council focussed attention in its first five years on the variety of ministries. Diaconal ministry, Auxiliary ministry and the Readership had often until that time been treated, at least in terms and conditions of service, as second-class. A Ministries Council needed to set about ensuring that they gained their proper place in the variety of expressions of the one ministry of Jesus Christ. In seeking to ensure this, however, the Council recognises that it did not sufficiently and formally acknowledge the value and pivotal nature of the Parish ministry. It wishes to do so clearly in this report.

1.8.1.7 Although the essential elements of Parish ministry – leading worship; preaching; mission; pastoral oversight of the congregation and Parish; engaging with the wider community; offering spiritual leadership; moderating the Kirk Session; participating in Presbytery and where requested in the national life of the Church – have remained largely unaltered since the Reformation, the ways in which the role of Parish minister has been exercised have been continually evolving. This is no less the case as we enter the second decade of the 21st century than it has been at any other time – perhaps even more so.

1.8.1.8 Ministry is never static – the Parish ministry no less than any other form. In the context of a rapidly changing world, the changes in our own society itself, and in the prevailing culture, mean that the Church and its ministries cannot be immune to evolving in new ways. In line with the Board of Ministry’s Ministers of the Gospel report, affirmed by the General Assembly over a decade ago, today’s ministers need to be reflective practitioners and collaborative workers, engaging with the rapidly changing social context which is 21st century Scotland.

1.8.1.9 One significant change which has occurred in recent years within the Church has been the growth of
various forms of team ministry. Presbyteries have very clearly affirmed this as a key to meeting the future needs of ministry for the Parishes within their bounds. In this context, the Parish ministry has more and more been seen as a ministry of leadership – in many places, specifically leadership of a ministries team. Some ministers have reflected on the fact that the ministry in which they are now engaged is not the ministry for which they trained. The Council recognises that this is true and that not enough has been done to develop effective continuing ministerial education and support to help ministers comprehend and adjust to the changes which have taken place and will continue to take place in both society and the Church. The Council is currently looking at how best to address this through its review of training, which it will report to the General Assembly 2012.

1.8.1.10 The Council continues to affirm the variety of ministries which the Church has chosen to recognise over the years. Although those ministries other than the Parish ministry are able to offer support and leadership alongside the role of the Parish minister, there remains a unique quality of calling in the range and variety of work and way of life which belongs to parochial ministry. The Council affirms again the great value and uniqueness of this role. The presence of other forms of ministry alongside the Parish ministry serves not to denigrate that pivotal role, but rather to release the Parish minister to be just that – the minister of the Parish with all its theological and historic significance.

1.8.2 Ordained Local Ministry
1.8.2.1 It is in the context of affirmation of the role of the Parish ministry, therefore, that the Council presents proposals for a creative and supportive extension to the work of the ministry of Word and Sacrament in the Church of Scotland – Ordained Local Ministry (OLM).

1.8.2.2 In its report to the General Assembly 2007, the Ministries Council flagged up the notion of introducing to the Church of Scotland an Ordained Local Ministry (then provisionally entitled Local Ordained Ministry). This led to an instruction to the Council to conduct a consultation with Presbyteries, Auxiliary Ministers and Readers on the concept, in partnership with the Mission and Discipleship Council. In its Supplementary Report in 2008, the Council duly fed back the outcomes of the consultation. One result was the initiation of a comprehensive review of training which is still ongoing.

1.8.2.3 Detailed planning for OLM has remained under discussion since then, not least through the work of the Future Ministries Working Group and the broad affirmation of Strands for Ministry by the General Assembly 2010. The Council has held consultations with Auxiliary Ministers, with Readers and with representatives of Presbyteries over the past year and now brings proposals for the introduction of an OLM.

1.8.2.4 Concept of OLM: OLM is conceived as a non-stipendiary form of the ministry of Word and Sacrament, aimed at engaging those with an appropriately tested sense of call towards ordination, but who wish to serve primarily in a localised ministry. This would often, though not exclusively, be in support of those working in leadership roles as Parish Ministers (whether full-time or part-time). The normal expectation would be that OLMs would offer around 10 hours per week in an unpaid role, though it is recognised that some may find themselves in situations where they are able and willing to offer more time. It is also likely that in some circumstances OLMs will be appointed to work in other roles specifically designated by Presbyteries, for some of which they may receive payment (eg as a Locum).

1.8.2.5 Ministry of all God’s People: these proposals build firmly upon the foundations laid in the Ministers of the Gospel report (GA 2000 – Board of Ministry) and its subsequent interpretation in the Ministries Council reports of GA 2007 and GA 2008. In those documents, the biblical affirmation of the Reformers that ministry is the work of all God’s people is reiterated: only through the
totality of the gifts of God’s people, rooted in the work of Jesus Christ, can the Church fulfil its true calling to minister (ie to serve those beyond its gathered number).

1.8.2.6 Varieties of Ministry: Within the wider ministry of all God’s people, the Church has always recognised specific forms of ministry to which its members have been set apart. To the Parish Ministry and the Eldership in the past century has been added: (a) the Diaconate, originally an order of women in ministry before ordination of women to Word and Sacrament was permitted. This has always been a ministry with a strong emphasis on looking outward from the Church to the community in terms of service; (b) the Readership, which serves the Church primarily through a ministry of Word (leading worship and preaching), though more recently also by being attached to a particular congregation, sometime offering pastoral support; (c) the Auxiliary Ministry, a non-stipendiary form of the ministry of Word and Sacrament; (d) Chaplaincy, both ordained and not ordained; (e) a significant range of ministries both ordained (Associate Ministers) and not ordained (Parish assistants; Youth workers; etc) has also been created alongside the role of the Parish Minister, these being gathered for administrative purposes only under the catch-all title of Presbytery/Parish Workers (PPWs).

1.8.2.7 It might be asked why any further variety is necessary to serve the Church in these days, but both the consultation with Presbyteries in 2007-08 and the report of the Special Commission in 2010 indicated clearly that many Presbyteries think that a more flexible form of non-stipendiary ordained ministry would be of great value to the mission of the Church as it seeks to serve the people of Scotland in every part.

1.8.2.8 In line with the outcome of the 2008 consultation, it is envisaged that recruitment of Readers will continue into the future. The Auxiliary Ministry would, however, cease to exist on the creation of an OLM. The intention of OLM is to enhance the role already exercised by Auxiliaries. Those currently exercising this role would have the opportunity to transfer directly into OLM (without any further assessment or training), or to consider being assessed for leadership potential and transfer (subject to successful completion of appropriate additional training) to the ordained national ministry. Those currently undergoing training would transfer immediately to OLM training and any who may wish instead to consider ordained national ministry would require to undergo a review comparable to current regulations for transfer from Auxiliary to full-time ministry. This review would consider leadership potential and aptitude for ordained national ministry alongside a training needs assessment. A review of an Auxiliary Candidate’s call to ordained ministry of Word and Sacrament will not be required.

1.8.2.9 Ordination and Function: the Special Commission anent the Third Article Declaratory recognised the need for a change in the patterns of ministry which the Church adopts in fulfilling its responsibility. This includes adopting a more ecumenical approach and engaging a wider range of people in appropriately prepared roles in ministry. Specifically, this includes an OLM which would work in team ministries across the country.

1.8.2.10 To fulfil the needs identified in the Special Commission’s report for easier access in many places to a sacramental ministry, such a localised ministry must of necessity be an ordained ministry. Theologically speaking, ordination contains both a divine aspect (God calls) and a human one (the Church recognises and affirms). It should not be confused with any notion of rank or status being attributed to an individual. The act of ordination is a once-off and unrepeatable event in relation to the individual, claiming both the foundational and incarnational aspects of the ministry of Jesus Christ. The ministry of the ordained person is built upon the foundation of Christ’s once-for-all ministry, and along with the ministry of all God’s people is also modelled upon that ministry.

1.8.2.11 There would remain, therefore, only one ordination to ministry of Word and Sacrament within the
Church of Scotland. If a person having been ordained as an OLM feels called at some point to candidate for national ordained ministry and is accepted for further training towards that goal, there would be no further ordination. What is altering at the point of completion of further training is the function of that person within the ministries structure of the Church, not the nature of the ordination to Word and Sacrament.

1.8.2.12 The function of the OLM would be a localised one. Appointments to OLM posts would be the prerogative of Presbytery, in a manner analogous to that of the existing Auxiliary ministry, to a particular locality or a specific role. If an OLM should move Presbytery for one reason or another, he or she would be eligible to take up an appointment in that Presbytery, but only able to do so as directed by Presbytery (and obviously where an appointment exists!). It is clear that existing Auxiliaries work in a wide variety of roles and there is no proposal to diminish the spheres of activity. On the contrary, it is anticipated that OLMs will gradually come to be deployed in creative and innovative ways by Presbyteries.

1.8.2.13 Importance of Vocation: OLM stands in continuity with other recognised ministries of the Church. Only those who discern a sense of calling to serve in this way and whose calling has been duly tested by the wider Church would be ordained. This means that an appropriately designed process needs to be put in place by the Church, through the work of the Ministries Council in partnership with Presbyteries, to examine the vocation of those who present for consideration. A proposed outline for such vocational testing is presented below.

1.8.2.14 Assessment for OLM
1.8.2.14.1 The Council is experienced in testing vocation and proposes a variation on existing patterns of assessment as the best way forward in the first instance. No age restrictions are envisaged in terms of applications for training, but candidates will require to be sufficiently fit to offer service. The Council reserves the right to seek a medical opinion in relation to applications.

1.8.2.14.2 The Strands for Ministries affirmed by the General Assembly in 2010 indicated that assessment should be conducted locally to national standards. Given, however, that there is only one ordination to the Ministry of Word and Sacrament, it follows that there needs to be some parallel to assessment processes for national ministry already in the initial testing of call to OLM. If that were not the case, it would be possible for someone eventually to enter (by transfer) the Ordained National Ministry without having had their call assessed through the national assessment process.

1.8.2.14.3 Accordingly, the Council proposes a national assessment process for OLM. This would take the best elements of both the current local assessment process (Coordinated Field Assessment) together with an element of national assessment, namely using a Panel of national assessors. This panel would consist of two national Church Assessors and a Psychologist Assessor, who would conduct a diet of assessment in the locality where applicants were located. The Assessment Panel would receive reports from the Coordinated Field Assessment period from each of:
  • a Local Assessor \(\text{appointed by the Council}\) and a Presbytery Representative \(\text{appointed by the Presbytery}\) who have accompanied and assessed the candidate over a six month period;
  • a Personal Development interviewer \(\text{appointed by the Council}\);
  • the Applicant, who submits a reflective report on the local period of field assessment

1.8.2.14.4 The Review Panel would bring a recommendation to the Council, which would confirm this and pass the name of any accepted applicant to Presbytery for nomination as a Candidate in training for OLM.

1.8.2.15 Training for OLM
1.8.2.15.1 If OLM is to be a non-stipendiary form of ministry, it is clear that the training of candidates will need to be on a part-time basis, sufficiently flexible in form to be possible for people to undertake alongside existing work
commitments. In last year’s report, the initial thinking of the Council indicated that OLMs should be trained to diploma standard, largely to distinguish the training from that offered to Readers. After further consideration, however, the recommendation is that certificate training should be retained as the initial academic qualification level for OLM, combined with a course on the theology, history and spirituality of the sacraments. This has proved an appropriate level for the training of Auxiliary Ministers over the years, backed up by a regular, compulsory in-service training process. Given that OLM is intended to replace the Auxiliary ministry, there seems no telling reason why requiring a higher initial academic training level should be deemed as necessary.

1.8.2.15.2 There will, however, be an ongoing requirement for participation in lifelong learning, allied to a regular Personal Review (appraisal) process for all OLMs. This will include the expectation that most OLMs will continue theological study by extension following ordination. This will lead in all but exceptional cases to diploma level qualification and to degree level for many. The Council believes this will help to maintain the reputation of the Church’s ministry as one which expects high academic standards.

1.8.2.15.3 The academic component of the course of training needs to be fully integrated with the placement requirement, with the placements part of the validated qualification. The initial course will normally be conducted over two years, with ordination following upon a Candidate Review process, part of an ongoing process of setting and reviewing goals for ministry throughout the course. The Review process is part of the responsibility of the Presbytery, but a representative of the Council will also participate and the Staff of the Council will provide support. OLM Candidates will also participate in events designed to encourage a collegial approach to ministry, an important feature of training for a ministry which will always be conducted in the context of some form of team membership at either Presbytery or Parish level.

1.8.2.16 Enabling Collegiality
1.8.2.16.1 It was a very clear response of Presbyteries to the 2008 consultation that the future of Parish ministry lay increasingly in the context of building well-resourced teams. Training for OLM will concentrate considerable resource on ensuring that this aspect of engaging in ministry is given appropriately high profile. Two factors in particular should be noted.

- OLM candidates will participate in the Ministries Training Network (MTN), wherein all those training for different recognised ministries are brought together for regular reflection, spiritual exercises, prayer and guided reading. This provides opportunity for learning to respect the variety and complementarity of different ministries, as well as developing strong peer relationships. It is hoped that the MTN will also develop ecumenically, as efforts are made to enable candidates of different denominations to share in a common reflective experience.

- The current Candidate Conference Programme will develop in the light of new patterns of integrated training for national ordained ministry and this will take account of the need for OLM candidates to participate as fully as possible in the context of a part-time training pattern. This will build on the existing opportunities offered to Auxiliary Candidates to participate in the conference programme.

1.8.2.17 Support for Candidates
1.8.2.17.1 Ongoing support for Candidates of all ministries is a very important factor in training. This is largely provided through Council Staff at the moment, along with the learning support given by those involved in supervision. Given the part-time nature of OLM training, it is vital to ensure that candidates do not experience isolation in the process – not least where they are training in remote areas of the country (though this could equally be true even in more populous areas).

1.8.2.17.2 Two further developments would be recommended in relation to OLM training (and these
could also, in time, be extended to other forms of ministry in appropriate ways):
• A local Support Group should be put in place, appropriately trained and resourced by the Council, to engage with the Candidate throughout the training process. The Support Group will be a sounding board for the Candidate, listening to and filtering feedback, offering encouragement and challenge in a context of ongoing commitment to best practice in learning. There may also be the possibility for those on the Support Group to audit and benefit from some of the academic training which the Candidate is undertaking. This parallels best practice in some other denominations.
• If Presbyteries are reshaped and become of a size which can better be resourced, full-time Training Officers may well become available on a regional basis. These staff would also be involved in the support of Candidates.

1.8.2.18 Appraisal and Development
OLMs will be expected to engage in a biennial cycle of appraisal designed to enable good patterns of personal reflection. It will also identify ongoing study needs and opportunities. Appraisal will include the setting of agreed personal development goals. The successful completion of the appraisal process will be one indicator to Presbytery that the OLM is maintaining an appropriate level of development to merit continued appointment. It may also indicate further and different ways in which the OLM might be engaged in ministry in future.

1.8.2.19 Movement between Ministries
As indicated in the Strands for Ministries table (Appendix 3 below), it is envisaged that in future there will be standard procedures in place to allow for more flexible movement between the recognised strands. The Council recognises that an OLM may at some point in his or her life wish to consider being assessed for leadership potential in order to engage in further training towards full-time Ordained National Ministry. Equally, a Reader may sense a call towards OLM (or Ordained National Ministry). Crucial to this is the principle that no one should have to repeat any process of assessment or training as part of a movement between different strands. The key issues around movement from OLM to Ordained National Ministry are:
• Readership to OLM: the applicant will be required to articulate a sense of call to sacramental ministry. Prior to ordination, a module in sacramental theology will be successfully completed, and the candidate may be asked to complete a placement, depending on experience.
• OLM to Ordained National Ministry: This will parallel the current process for transfer from Auxiliary Ministry to full-time ministry. The applicant is required to demonstrate significant leadership potential. In order to receive a Certificate of Eligibility (which allows the holder to apply for a charge), the candidate will first successfully complete academic training to degree level through an integrated course of training (if this has not already been done as part of in-service training as an OLM), and such other placement as the Council may indicate is necessary according to the background and experience of the candidate. Normally, transfer will not be considered until the OLM has at least five years of experience in that office.

1.8.3 Deployment of OLM
1.8.3.0 It is anticipated that OLMs will be deployed in a significant variety of roles, many of which have already been pioneered by Auxiliary Ministers. Their primary function will undoubtedly be to engage in the support of the Parish ministry.

1.8.3.1 Appointment and Relationship to Presbytery
1.8.3.1.1 OLMs will be appointed by Presbytery to serve in a role and a situation designated by the Presbytery. Appointment will be in line with opportunities for service identified through the regular Presbytery Planning process and listed on the Plan as OLM appointments.
While the Presbytery will take the initiative and have the power to deploy each OLM according to the needs of the Presbytery Plan, in the case of appointment to a Parish team, the Parish minister and Kirk Session will have the opportunity to meet the OLM and to indicate to Presbytery their approval of the OLMs appointment.

1.8.3.1.2 Under current legislation, Auxiliary Ministers are members of Presbytery. It is anticipated that in excess of 300 OLMs will come into the service of the Church over the next few years. Despite the consequent increase in the number of members of Presbytery this implies, the Council recommends that this should continue to be the case for Ordained Local Ministers.

1.8.3.2 Opportunities for Service

1.8.3.2.1 It is up to Presbyteries to determine the boundaries of OLM according to defined need in planning for mission. There is no definitive list of ways in which OLMs will be used, the following offering only a pointer to ways which have already come to the attention of the Council in its wide-ranging conversations:

- **Urban Contexts**
  - Attached to a particular congregation or grouping to offer support within a ministries team (led by a Parish minister);
  - Working across boundaries to enable the mission aims of the Parishes (in a Grouping or not);
  - Offering key support in Priority Areas to help build capacity for leadership locally;
  - Enabling ecumenical connection and commitment.

- **Rural Contexts**
  - Being attached to one or more centres of worship to support the Parish ministry in dispersed geographical areas;
  - Leading worship, preaching, offering local pastoral support;
  - Living in and being known by the local community where the Parish minister is not regularly around;
  - Working in a team to enable effective mission and efficient use of resources.

- **Presbytery-Wide**
  - Rather than being attached to one Parish, available across a region to offer special support as required (eg vacancies; illness)
  - Using specific skills in support of other paid staff (eg training; pastoral needs)
  - Offering flexibility across Presbytery lines to enable more effective mission
  - Acting as an ecumenical resource to help the Church work effectively with its neighbours

- **Pioneer Ministries**
  - Offering specific skills in relation to the emerging ministries of the church
  - Being able to engage ecumenically with other groups (*denominational and non-denominational*)
  - Helping to forge new communities of faith where a paid post is not sustainable initially
  - Maintaining good relationships with the Parish ministry during the ‘emerging’ phase of new developments

- **Chaplaincies**
  - Offering support in chaplaincies of a wide variety: Workplace; Hospital; University; Schools, as time allows
  - Helping to connect local chaplaincy to the Parishes in which it is taking place
  - Building ecumenical links with chaplains of other denominations (and faiths)
  - Acting as a bridge in mission for those who are seeking, but have no relationship with a local congregation

1.8.4 Movement and Performance of Duties

1.8.4.1 On moving from one Presbytery to another, an OLM will receive a letter of commendation from the Clerk and will be eligible for appointment to a role within the new Presbytery. It is for that body, however, to determine
what appointment, if any, may be possible. The OLM will have the right to corresponding membership of the Presbytery.

1.8.4.2 In line with Auxiliary Ministry at present, OLMs will be able to conduct weddings (at the discretion of the Registrar) beyond the bounds, always ensuring the courtesy of consulting the Parish minister.

1.8.4.3 An OLM may, at the invitation of a Parish Minister, Interim Moderator or Presbytery, conduct worship in another Presbytery.

1.8.5 Legislation for OLM

1.8.5.1 An Act enabling the adoption of OLM as a recognised ministry of the Church is currently in preparation and will be presented in a Supplementary Report. There will be three Acts which require revision as follows:

(a) *Act XIII 2003 anent the Auxiliary Ministry*: since OLM will replace and enhance the opportunities for that ministry, this will in very large measure parallel the existing provisions.

(b) *Act X 2004 anent Selection and Training for the full-time Ministry and eligibility for Ordination*: amendments will be brought to allow for assessment of OLM applicants to get under way over the coming year.

(c) *Act XVII 1992 anent the Readership*: amendments will be brought to the to allow for transfer of Readers into the Ordained Local Ministry.

1.8.5 Anticipated Timeline for OLM

1.8.6.1 The following projected timeline offers an overview of what the Council believes is achievable in relation to the introduction of OLM.

| May 2011 | General Assembly approves OLM as indicated in Ministries Council report |
| June 2011 | • Recruitment for OLM begins – Enquirers’ Conference  
• Auxiliary Ministers transfer to OLM  
• First applications are received from Readers wishing to be assessed for transfer to OLM and training. |
| July 2011 onwards | • First round of Enquiry and Assessment for new applicants for OLM begins. |
| Oct 2011 onwards | • First round of assessment of Readers wishing to train for OLM  
• Module on sacramental theology begins, open to Readers considering transfer. |
| May 2012 | General Assembly receives Ministries Council report containing Review of Training. Approves the course for new start OLMs. |
| June 2012 | • First group of Readers who have completed assessment and training successfully ready for ordination by Presbyteries.  
• First group of applicants for OLM complete assessment and are ready for nomination as Candidates in Training. |
| Sept 2012 | First group of new OLM Candidates begin course |
| Oct 2014 | First group of new OLMs finish training and are ready for ordination by Presbyteries |
## APPENDIX 3
### STRANDS FOR MINISTRIES

<table>
<thead>
<tr>
<th>Ministry of Word</th>
<th>Ministries of Word and Sacrament</th>
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<td></td>
<td>Local Ministries</td>
</tr>
<tr>
<td><strong>Strand One</strong></td>
<td><strong>Strand Two</strong></td>
</tr>
<tr>
<td><strong>Readership</strong></td>
<td><strong>Ordained Local Ministry</strong></td>
</tr>
<tr>
<td>• Certificate training</td>
<td>• Certificate training.</td>
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<tr>
<td>• Local selection to national standards</td>
<td>• National Selection (via Diet of Assessment)</td>
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<tr>
<td>• Locally deployed with remit in worship and preaching</td>
<td>• Locally deployed with primary remit in worship, preaching and sacramental ministry</td>
</tr>
<tr>
<td>• Can be ‘Attached’ with a wider remit, including pastoral care</td>
<td>• Can also have a wide range of other roles as defined by Presbytery</td>
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<tr>
<td>• Always acting under the authority of a Strand 3 ministry.</td>
<td>• Part-time (normally⁶); non-stipendiary, may receive a pulpit supply fee as appropriate. Can also act as a paid Locum if required by Presbytery</td>
</tr>
<tr>
<td>• Non-stipendiary, may receive a pulpit supply fee as appropriate. Can also act as a paid Locum if required by Presbytery</td>
<td>•</td>
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</table>

⁶ It is conceivable that an OLM who has, for example, retired early and does not need a regular income might offer to engage in a full-time non-stipendiary ministry.
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<tr>
<th>Ministry of Word</th>
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<td><strong>Strand One</strong></td>
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<tr>
<td><strong>Readership</strong></td>
<td><strong>Ordained Local Ministry</strong></td>
</tr>
<tr>
<td><em>Continuing Education, including Personal and Professional Development</em></td>
<td><em>Continuing Education, including Personal and Professional Development</em></td>
</tr>
<tr>
<td>• Attendance at training event within a 2-year cycle</td>
<td>• Participation in a regular cycle of Appraisal</td>
</tr>
<tr>
<td>• Move to Strand Three: assessment of leadership potential, call to sacramental ministry, training needs via Assessment Conference: training to Degree level and relevant placements</td>
<td>• Move to Strand Three: national assessment of leadership potential + training needs: training to Degree level and placements</td>
</tr>
<tr>
<td>• Move to Strand Two: assessment of call to sacramental ministry via Diet of Assessment; training in sacramental theology</td>
<td>• Normally 5 years of experience in Strand 2 would be required before an application can be made to Strand 3</td>
</tr>
</tbody>
</table>
1.13 Ministerial Tenure and the Leadership of the Local Congregation

1.13.1 The issues of ministerial tenure and a congregation’s right to call have exercised the mind of the church for many years. They have proved to be a source of argument and even conflict. A great deal of the present system was forged in other days and was designed to offer independence and rights which would otherwise have been denied.

1.13.2 There is no doubt that these traditional practices served the church well for many years. However, in these times of unprecedented change and challenge the Church has once more turned its mind to mission. This outward focus on the world around us asks new questions about how we worship and witness which in turn challenges our patterns of resourcing and leadership.

1.13.3 The Ministries Council has committed considerable time and thought to questions of tenure. It has found this work, though well intentioned, to have been frustrated at every turn by contradictory responses. On the one hand, many Presbyteries express dissatisfaction with the way that unrestricted tenure hinders effective planning for mission, preventing necessary movement of ministers and Parish boundaries alike. On the other hand, many ministers feel that any suggestion of removing unrestricted tenure as the norm represents both a diminishing of the role of the Parish ministry and a threat to its pivotal role in the mission of the Church.

1.13.4 The Council believes that the questions raised by the tenure debate go beyond its own remit and beyond the remit of any of the standing councils or committees of the Church. It is also evident that we have now exhausted the process of trying to ‘tweak’ the existing provisions: no amount of small change to current legislation will bring a coherent answer to the big questions which tenure poses to a 21st century Church. The Council also believes that the amount of time it has spent struggling with issues of tenure is a distraction from its proper focus on the 20:20 Vision, covering all aspects of its remit, approved by the General Assembly 2010.

1.13.5 The Ministries Council, therefore, submits that the time is right for the Church of Scotland as a whole, having re-committed itself so recently to mission and to territorial ministry, to ask basic questions about how ordained ministry will play a part in helping the Church respond effectively to the challenges of the day. This is inextricably linked to the question of how the local congregation, which exercises its right to call a minister, understands both the ministry of all God’s people within which the ordained ministry is encompassed and the nature of leadership.

1.13.6 To this end the Council recommends that a Special Commission be established anent Ministerial Tenure and the Leadership of the Local Congregation. Such a Commission, representative of the breadth of the church and not constrained by departmental remits and enthusiasms, could help the whole kirk to discern how congregations should be led and resourced as they discern ways to reach out to their neighbours in Christ’s name.

1.13.7 Proposed Remit for Special Commission anent Ministerial Tenure and Leadership of the Local Congregation:
• explore the theological, historical and legal issues surrounding current patterns of ministerial tenure, how these patterns underpin the mission of the local church and what changes to them might render that mission more effective;
• explore the corresponding issues concerning congregations’ right of call, how this serves the mission of the local church and what aspects of that right may best be emphasised to render that mission more effective;
• examine the work in other denominations in these areas, including the Church of England’s “Common Tenure”;
• explore the broader questions of leadership for the local church including that offered by Kirk Sessions, financial courts and the Presbytery.
• bring forward to the General Assembly of 2013 initial recommendations regarding future patterns of leadership for local congregations which would facilitate mission including
  • forms of ministerial tenure which would best serve the mission of the local church and which would reflect:
    – the balancing of ministers’ rights and responsibilities, including the provision of a capability policy for office holders;
    – the balance between freedom to exercise an individual approach to ministry and the need within a Presbyterian ecclesiology to be accountable for that ministry.
• the basis on which a congregation is given the right to call and retain a minister
• the role and nature of the kirk session in terms of shared leadership
• such other matters relating to the broad task which the Commission may deem to be appropriate

1.13.8 The Council had intended to bring to the General Assembly 2012 a Capability Policy for ministries. In the light of the proposed exploration of tenure and related issues outlined above, the Council believes that consideration of capability procedures should be included in the outcome of the Special Commission. Should such a measure be seen as necessary, it should then either be brought forward as an integral part of whatever other recommendations the Commission may choose to make, or delegated to an appropriate body for completion and enactment.

1.26 The Protection of Vulnerable Groups (PVG) Scheme
1.26.1 In the light of the introduction of the PVG Scheme, the Council has considered a number of matters relating to ongoing implementation of the scheme for Ministers, Deacons and Readers. A new Act has been prepared to cover the operation of the PVG Scheme in relation to these ministries (Appendix 4) and this is presented for enactment.

1.26.2 For all those entering for the first time into the ministries of the Church, membership will be applied for at the point of entering a period of Enquiry in terms of Act X 2004. It is anticipated that Applicants will be processed as volunteers under the terms of the PVG Scheme. In this way, the Church can be assured that children and vulnerable adults are appropriately protected, while ensuring also that costs are kept to a minimum.

1.26.3 For existing Ministers, Deacons and Readers, membership of the scheme will be applied for as part of a rolling programme over a three year period from May 2012 to May 2015. The current cost of membership is £59 per person, resulting in an overall bill of around £90,000. The Ministries Council will seek a special grant from the Council of Assembly Finance Group to cover this one-off extraordinary item of expenditure.

1.26.4 Section 3 of the new Act indicates that regular updates will be sought on a 5-year cycle. The current cost of such updates is £18 per person, which will be borne by the Ministries Council as part of its regular budget. In those cases where the Council finds it necessary to request a full scheme record check because new information has been added to the record, an additional cost (currently £41) will be incurred.

1.26.5 As part of the implementation of the new scheme, the Ministries Council will put in place a service-level agreement with the Safeguarding Office to ensure that all necessary procedures are intimated and implemented effectively.

1.26.6 For the avoidance of doubt, PPWs are not included in this provision. PVG Scheme membership for PPWs will be managed through the normal processes of the Human Resources Department, which acts for the Council in relation to appointments. Costs for Disclosure will remain the responsibility of the Ministries Council.
APPENDIX 4
ACT ANENT SCHEME MEMBERSHIP FOR MINISTERS,
DEACONS AND READERS IN TERMS OF THE
PROTECTION OF VULNERABLE GROUPS
(SCOTLAND) ACT 2007

Edinburgh, XX May 2011 Session Y

The General Assembly enact and ordain as follows:

Definitions
1. (a) The Act, is the Protection of Vulnerable Groups
(Scotland) Act 2007 as amended from time to
time.
(b) Scheme Record, is a disclosure record prepared
in terms of the Act and containing a scheme
membership statement in connection with the
undertaking of regulated work (as defined in
the Act) with children and young people and/or
protected adults and any vetting information
which is held about the scheme member.
(c) Minister, for the purposes of this Act only, refers
to all Ministers (including Auxiliary Ministers
however termed) undertaking regulated
work with children and young people and/or
protected adults and specifically includes retired
Ministers who are actively involved in ministerial
functions in a congregation or congregations,
locus Ministers, and Ministers holding Practising
Certificates who are similarly involved.
(d) Deacon, for the purposes of this Act only, refers
to all Deacons who are members of Presbyteries
or holders of Practising Certificates. For the
avoidance of doubt, this Act does not apply to
members of Deacons’ Courts.
(e) Reader, for the purposes of this Act only, refers to
all Readers (including attached Readers) whose
names appear on the Roll of Readers of any
(f) The Council Secretary, is the Secretary of the
Ministries Council or any member of his/her departmental
staff to whom he or she may from time to time delegate
duties for the purposes of this Act only.

Scheme Membership Procedure
2. All Ministers, Deacons and Readers are required to
complete the required forms in connection with (1)
an application to Disclosure Scotland for Scheme
membership for the purposes of regulated work
with children and young people and protected
adults and (2) subsequent applications for and in
connection with Scheme Record Updates. The time
at which individual applications shall be made, and
the procedures which shall be followed, shall be
determined by the Ministries Council in consultation
with the Church's Safeguarding Service.

3. Applications for Scheme Record Updates shall be
made on a five-yearly basis, the time running from
the date of the previous Scheme Record or Record
Update, as appropriate.

4. In the event that:
(a) Scheme membership is refused;
(b) notification is received subsequently that the
Minister, Deacon or Reader concerned has been
barred by Disclosure Scotland from undertaking
regulated work with children and young people
and/or protected adults; or
(c) the Minister, Deacon or Reader concerned
refuses, or delays unreasonably, to complete
the necessary forms in connection with the five
yearly Scheme updating process;

the Clerk of the Presbytery of which the Minister
or Deacon concerned is a member or to whose
supervision the Minister, Deacon or Reader is subject
shall be notified of the position. The Presbytery shall
then institute investigatory proceedings in terms of
5. In the event of the Scheme Record containing conviction and/or non-conviction material which might affect the practice of ministry, the information disclosed shall be considered in the first instance by the Council Secretary of the Ministries Council. In the event that he or she determines that it might affect the practice of ministry, the matter shall be referred to the Church’s Safeguarding Advisory Panel and the Minister, Deacon or Reader concerned shall be notified and given the opportunity to submit written representations for the Panel’s consideration. The Panel shall thereafter determine whether or not the information does affect the practice on ministry and such determination, together with the Panel’s reasons for its decision, shall be intimated in writing to the Minister, Deacon or Reader concerned. If the said Minister, Deacon or Reader is dissatisfied with the determination, he or she has the right of appeal to an Appeal Group drawn from the General Assembly’s Safeguarding Appeals Panel whose decision shall be final. Such an appeal shall require to be intimated in writing to the Safeguarding Service within seven days of receipt of the written determination of the Advisory Panel. An appeal can be brought only on one or more of the following grounds:
(a) that there were irregularities in the process;
(b) that the Panel’s determination was influenced by incorrect material fact (excepting the contents or accuracy of the Scheme Record any challenge to which will require to be taken up by the applicant direct with Disclosure Scotland through the procedures established by that body);
(c) that the Panel in reaching its decision acted contrary to the principles of natural justice.

In the event of no appeal being taken or, if there is an appeal, that the Appeal Group upholds the determination that the information disclosed is likely to affect the practice of ministry, that finding and the content of the Scheme Record shall with any further relevant information be sent by the Council Secretary to the Clerk of the Presbytery of which the Minister or Deacon concerned is a member or to whose supervision the Minister, Deacon or Reader is subject. The Presbytery shall then institute investigatory proceedings in terms of Act III 2001.

6. Applicants for consideration as candidates for the full-time Ministry in terms of Act X 2004 or the Auxiliary Ministry in terms of Act XIII 2003 or for the Diaconate in terms of Act IX 2001, will be required in connection with their completed application to complete the application form for Scheme membership. In addition an applicant who has not been habitually resident in Scotland for at least three years immediately prior to the date on which the Scheme membership application is being completed shall further produce such other information as the Ministries Council may require to satisfy it as to his or her suitability to undertake regulated work with children and young people and protected adults.

7. Applicants for admission or re-admission as ministers in terms of Act IX 2002 will be required in connection with their completed application to complete the application form for Scheme membership. In addition an applicant who has not been habitually resident in Scotland for at least three years immediately prior to the date on which the Scheme membership application is being completed shall further produce such other information as the Ministries Council may require to satisfy it as to his or her suitability to undertake regulated work with children and young people and protected adults.

8. Costs in relation to Scheme membership applications and Scheme record updates shall be met by the Ministries Council.
Discipline
9. Nothing in this Act shall be construed as disciplinary proceedings. In the event of a Presbytery deciding to instigate disciplinary proceedings following intimation to it in terms of Section 4 hereof, such proceedings shall be in terms of Act III 2001. In the event of a *prima facie* case being established, the Presbyterial Commission shall in connection with any other relevant information have before it the relevant information from the Scheme Record.

10. For the avoidance of doubt it is hereby declared that failure to comply with this Act shall constitute a disciplinary offence.

Repeal
11. Act XV 2003 (as amended) is hereby repealed.

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<tr>
<td>2.1 Overall coordination, development and support of the Church’s work in <em>priority areas</em>.</td>
<td>The Council continues to maintain, develop and evaluate its work to support congregations within Scotland’s poorest communities. It reports annually on this work at the <em>Priority Areas Consultation</em> and through an <em>Annual Report</em> circulated to all <em>priority area congregations</em>. In the last year the Council has begun the process of implementing the <em>Priority Areas Action Plan</em> and can report good progress and effective cooperation between the Assembly’s Councils and Committees in this task.</td>
<td><em>Annual Report 2010</em> which can be found on the Priority Areas pages of the Church’s website at: <a href="http://www.churchofscotland.org.uk/serve/priority_areas">www.churchofscotland.org.uk/serve/priority_areas</a></td>
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<tr>
<td>2.2 Effective delivery of 2010 <em>Priority Areas Consultation</em></td>
<td>This year’s consultation took as its theme <em>What Really Matters?</em> with an attempt to encourage congregations in Scotland’s poorest neighbourhoods to identify what are the core elements which will be essential for the Church in 2030. Seven elements were identified: Effective Leadership and Nurture; Inclusion; Living and Speaking Prophetically; Prayer; Radical Relationships; Service and Hospitality; Sharing and Living the Word; and Worship. Over the coming year the Council will be looking at how these can be more fully integrated into the life of local <em>priority area congregations</em>.</td>
<td><em>2010 Priority Areas Consultation Action Points</em> which can be found on the Church’s website at: <a href="http://www.churchofscotland.org.uk/GA2011">www.churchofscotland.org.uk/GA2011</a></td>
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### Task 2.3
**Development of a sustainable buildings strategy in designated priority area Parishes.**

The Council has continued to work closely with the General Trustees and others in the establishment of *The Chance to Thrive*. This project will offer in-depth support initially to eight congregations from priority areas seeking to undertake extensive redevelopment of their buildings (or possible new-builds).

Whilst concerned with the development of sustainable buildings, *The Chance to Thrive* is primarily concerned to enable churches to play a more effective role in the regeneration of the local communities with a strong focus on people as opposed to buildings.

For more details, see the update on the Church’s website at: [www.churchofscotland.org.uk/GA2011](http://www.churchofscotland.org.uk/GA2011).

### Task 2.4
**Continuation of the work of the Poverty Truth Commission, including a clear legacy strategy.**

At the time of writing the final event of the *Poverty Truth Commission* was still to take place (16th April 2011). Over the last two years, the *Poverty Truth Commission* has been one of the highest profile pieces of work that the Council has been involved in through its work in priority areas. It has attracted wide scale interest from across the UK, Europe and other parts of the world. At its heart is the very simple message: poverty will never be adequately addressed until people who live in poverty are seen as an integral part of the solution.

The Commission worked extensively on the issues of *Kinship Care*, *Positive Alternatives to Violence* and *Media Perceptions of People in Poverty* and this work will continue. The Commission has also identified a wide range of organisations and agencies to take forward its work over the coming years. It will also continue to work closely with individual members of the Commission.

For up to date information about the Commission’s work see: [www.povertytruthcommission.org](http://www.povertytruthcommission.org).
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<tr>
<td>2.5</td>
<td>In autumn 2010 new church buildings were completed (on time and on budget) in Easterhouse (St George’s and St Peter’s) and Garthamlock (Garthamlock and Craigend East). Both of these congregations are currently Church Extension Charges and will be moving to full status during 2011.</td>
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<td>2.6</td>
<td>In January 2011, thirteen women from priority area Parishes spent 10 days in India learning from the experiences of Self Help Groups. Since their return, the women are planning to develop six new micro-social enterprises during 2011. The Council is also working closely with a range of other partners to support micro-enterprise in priority areas.</td>
<td>You can find out about the trip to India at <a href="http://www.passagetoindia-pa.blogspot.com">www.passagetoindia-pa.blogspot.com</a></td>
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### 3.1 Enquiry and Assessment

The Enquiry and Assessment process, now in its tenth year, continues to attract significant numbers of people seeking to discern the call of God in their lives. In February 2011, around 90 people were exploring a call to one of the recognised ministries of the Church (Readership, the Diaconate, and Ministry of Word and Sacrament, full-time and Auxiliary).

The work in this area depends, as ever, upon those who serve the Church in a variety of assessment roles. This includes: Church Assessors, Church Psychologist Assessors, Local Assessors and Presbytery Representatives. The Ministries Council remains indebted to them. Presbyteries are every year invited to consider who may have gifts and abilities relating to these roles, and are encouraged to put forward names.

Four new trainee Church Assessors have been appointed: Rev Anne Brennan, Rev Alistair Donald, Rev Lynn McChlery and Rev Dr Joan Ross. Two new trainee Psychologist Assessors have been appointed: Mr David Craigie and Mr Keith Bowden. They now move forward into their initial training and probationary periods.

Comparative Enquiry and Assessment Statistics for the years 2006 – 2010 can be found in Table 3.1
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<td><strong>3.2</strong> Reintroduction of requirement for 3-year Membership of the Church of Scotland</td>
<td>The Council recommends the reintroduction of a requirement for anyone entering the Enquiry and Assessment process to have been a member or adherent of the Church of Scotland, or member of a WCRC denomination, for 3 years prior to the point of assessment. The intention here is to ensure adequate experience and understanding of the church, a depth of faith and a level of commitment to the Church of Scotland. It is hoped that this change will enable those entering the process to have a rich experience to draw from as they explore their call to service. The Council would retain the power to waive this requirement where exceptional circumstances can be demonstrated.</td>
<td>Act Amending Act X 2004 (Appendix 5 on page 71)</td>
<td>17</td>
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</table>
| **3.3** Candidates’ Support and Training | The Ministries Training Network (MTN), a series of regional meetings designed to enable the integration of the various aspects of ministerial formation and develop good habits of reflective practice, has proved to be a valuable addition to training. It continues to go from strength to strength and feedback from both Candidates and Facilitators has been very positive.  
In recognition of the financial hardship suffered by many Candidates, work is ongoing to ensure that various funds available are utilised as effectively as possible. These include a Local Bursary payment once per year, and Hardship funds which can be granted for unexpected financial difficulties.  
It is noted with regret that financial pressures from its usual funding stream resulted in the cessation of the Summer Work Experience Programme for Candidates. This offered Candidates the opportunity to experience ministry in a real-life, full-time, context outwith the prescribed training programme. However, a new funding stream has been identified and will enable a similar programme to continue in 2011. | Table: Statistics on Candidates in Training 2008 – 2011 (Section 3.3 on page 67) |
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<td><strong>3.4</strong> Admissions and Re-Admissions</td>
<td><strong>Certificates of Eligibility</strong> have been issued to the following ministers:</td>
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<td>Rev Dr Abraham S Erasmus Dutch Reformed Church in South Africa</td>
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<td></td>
<td>Rev Kristina Herbold-Ross Regional Church of Hanover</td>
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<td></td>
<td>Mr Christopher N Kellock Re-admission</td>
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<td></td>
<td>Rev Abi Tomba Ngunga Communaute Evangelique de l'Alliance au Congo</td>
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<td></td>
<td>Rev John Nugent Baptist Union of Scotland</td>
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<td>Rev Alexandra M Rosener Evangelical Church of Rhineland</td>
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<td></td>
<td>Rev Dr Jacobus H Smit Dutch Reformed Church in South Africa</td>
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<td></td>
<td>Mrs Veronica M Walker Former Licentiate</td>
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<td>Rev Julia C Wiley Presbyterian Church USA</td>
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<td></td>
<td><strong>Restricted Certificate for appointment made in terms of s.19 (4) of Act VIII 2003 (as amended)</strong></td>
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<td></td>
<td>Rev Catherine Knott Presbyterian Church USA</td>
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For financial reasons, it was decided that no assessments would be made of applicants for Admission or Re-admission during 2011, and that no new applications would be accepted. The Council has made provision for up to two cases to be assessed where significant adverse consequences might result for an individual who was not assessed.
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<th>Progress/Update</th>
<th>Additional Material</th>
<th>Del</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.5</td>
<td>The Council continues to offer ongoing support and training for all those involved in the Enquiry and Assessment Scheme. Refresher training for Local Assessors and Presbytery Representatives has taken place throughout the year in a number of locations around Scotland. This will continue in the year to come, and has proved to be an informative exercise for all concerned. Supervisors’ training, while remaining similar in structure, has altered in content, becoming more focused on identifying gifts for supervision. The training itself has largely been resourced by experienced supervisors. Presbyteries will be invited to provide names of those who may be suitable, where there is a need for additional Supervisors, and there is an element of assessment within the initial training. Those Supervisors who will be working with a Probationer are now required to attend an additional training event tailored for this particular supervisory role.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.6</td>
<td>To foster wider understanding of assessment and training processes, a description of the various roles and responsibilities of personnel involved in both the Enquiry and Assessment Scheme and Candidate formation can be found in Table 3.4 below.</td>
<td>Table: Explanation of Roles <em>(Section 3.4 on page 69)</em></td>
<td></td>
</tr>
</tbody>
</table>
### 3.1 Enquiry and Assessment Scheme Statistics: 2006 – 2010

<table>
<thead>
<tr>
<th>Category</th>
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<td>M</td>
<td>F</td>
<td>Total</td>
<td>M</td>
<td>F</td>
<td>Total</td>
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<tr>
<td>Applicants for Ministry (all types)</td>
<td>40</td>
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<td>31</td>
<td>81</td>
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<td>Completed Local Assessment</td>
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<td>16</td>
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<tr>
<td>Readership Accepted</td>
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<td>7</td>
<td>14</td>
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<td>53</td>
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<td>18</td>
<td>36</td>
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<tr>
<td>Full-time Ministry (Applicants)</td>
<td>27</td>
<td>8</td>
<td>35</td>
<td>26</td>
<td>15</td>
<td>41</td>
<td>13</td>
<td>13</td>
<td>26</td>
<td>18</td>
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<tr>
<td>Full-time Ministry Accepted</td>
<td>15</td>
<td>6</td>
<td>21</td>
<td>17</td>
<td>6</td>
<td>23</td>
<td>9</td>
<td>7</td>
<td>16</td>
<td>7</td>
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<tr>
<td>Auxiliary Ministry (Applicants)</td>
<td>3</td>
<td>7</td>
<td>10</td>
<td>5</td>
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<td>5</td>
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<td>10</td>
<td>2</td>
<td>2</td>
<td>4</td>
<td>3</td>
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<td>Deacons (Applicants)</td>
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<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
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<tr>
<td>Deacons Accepted</td>
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<td>0</td>
<td>0</td>
<td>0</td>
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<td>0</td>
<td>0</td>
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<tr>
<td>First Time Applicants</td>
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<td>18</td>
<td>44</td>
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<tr>
<td>Accepted</td>
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<td>27</td>
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<td>Returning Applicants</td>
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<td>9</td>
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<td>3</td>
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M = male    F = female
### 3.3 Statistics on Candidates in Training

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Full-time Candidates studying theology at University</strong> (across all years of study):</td>
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</tr>
<tr>
<td>Glasgow</td>
<td>14</td>
<td>8</td>
<td>12</td>
</tr>
<tr>
<td>Edinburgh</td>
<td>32</td>
<td>21</td>
<td>16</td>
</tr>
<tr>
<td>Aberdeen</td>
<td>7</td>
<td>5</td>
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<tr>
<td>St Andrews</td>
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<td>4</td>
</tr>
<tr>
<td>HTC, Dingwall</td>
<td>6</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td><strong>Number of Auxiliary Candidates in Training</strong></td>
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<td>16</td>
<td>13</td>
</tr>
<tr>
<td><strong>Number of Readers in Training</strong></td>
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<td>41</td>
<td>36</td>
</tr>
<tr>
<td><strong>Number of Readers set apart</strong></td>
<td>17</td>
<td>8</td>
<td>11</td>
</tr>
<tr>
<td><strong>Candidates beginning their formation process</strong></td>
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<tr>
<td>Full-time</td>
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<tr>
<td>Auxiliary</td>
<td>4</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Diaconate</td>
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<td>0</td>
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<tr>
<td><strong>Courses being followed by new full-time Candidates</strong></td>
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<tr>
<td>Studying for undergraduate theology degree</td>
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<tr>
<td>Tailored academic requirements</td>
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### Number of Probationers completing training

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</tr>
</thead>
<tbody>
<tr>
<td>Full-time</td>
<td>30</td>
<td>23</td>
<td>23</td>
</tr>
<tr>
<td>Auxiliary</td>
<td>1</td>
<td>5</td>
<td>7</td>
</tr>
<tr>
<td>Diaconate</td>
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<td>0</td>
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</table>

### Gender of Candidates in Training

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<th>F</th>
<th>Aux</th>
<th>M</th>
<th>F</th>
<th>Aux</th>
<th>M</th>
<th>F</th>
<th>Aux</th>
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</thead>
<tbody>
<tr>
<td>First Year</td>
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<td>2</td>
<td>4</td>
<td>2</td>
<td>3</td>
<td>1</td>
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<tr>
<td>Second Year</td>
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<td>6</td>
<td>5</td>
<td>6</td>
<td>10</td>
<td>2</td>
<td>2</td>
<td>4</td>
<td>2</td>
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<td>Third Year</td>
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<td>4</td>
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<td>5</td>
<td>3</td>
<td>5</td>
<td>7</td>
</tr>
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### 3.4 Enquiry and Assessment Scheme / Candidate Training – Explanation of Processes and Roles

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<th>ENQUIRY AND ASSESSMENT</th>
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<tr>
<td><strong>Enquirers’ Conference</strong></td>
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<tr>
<td><strong>Extended Enquiry</strong></td>
</tr>
<tr>
<td><strong>Enquirer</strong></td>
</tr>
<tr>
<td><strong>Local Assessor</strong></td>
</tr>
<tr>
<td><strong>Co-ordinated Field Assessment (CFA)</strong></td>
</tr>
<tr>
<td><strong>Applicant</strong></td>
</tr>
<tr>
<td><strong>Local Assessor</strong></td>
</tr>
<tr>
<td><strong>Presbytery Rep</strong></td>
</tr>
<tr>
<td><strong>Personal Development Interviewer (PDI)</strong></td>
</tr>
<tr>
<td>Local Review</td>
</tr>
<tr>
<td>Local Assessor</td>
</tr>
<tr>
<td>Presbytery Rep</td>
</tr>
<tr>
<td>National Church Assessor</td>
</tr>
<tr>
<td>National Assessment Conference (NAC)</td>
</tr>
<tr>
<td>National Assessors</td>
</tr>
<tr>
<td>Church Assessor</td>
</tr>
<tr>
<td>Psychologist Assessor</td>
</tr>
<tr>
<td>Director</td>
</tr>
<tr>
<td><strong>TRAINING</strong></td>
</tr>
<tr>
<td>-------------</td>
</tr>
<tr>
<td><strong>Candidates</strong></td>
</tr>
<tr>
<td><strong>Supervisors</strong></td>
</tr>
<tr>
<td><strong>Candidate Task Group</strong></td>
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<tr>
<td><strong>Presbytery Assessors</strong></td>
</tr>
<tr>
<td><strong>Candidate Review</strong></td>
</tr>
</tbody>
</table>

**APPENDIX 5**

**ACT AMENDING ACT X 2004 ANENT SELECTION AND TRAINING**

The General Assembly hereby enact and ordain that Act X 2004 as amended shall be further amended as follows:

An application cannot normally be accepted from any person who has not been either a member or adherent of the Church of Scotland, or who has not been a member of a denomination belonging to the World Communion of Reformed Churches (WCRC), for a period of 3 years.

Add a new section 3. (2), and renumber, to read:

Edinburgh, XX May 2011, Sess. YY
<table>
<thead>
<tr>
<th>Task</th>
<th>Progress/Update</th>
<th>Additional Material</th>
<th>Del</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>SUPPORT AND DEVELOPMENT</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.1</td>
<td>Deaf Ministry and Awareness: Appointment of a Development Officer</td>
<td>The Council is currently advertising for a National Development Worker. Ministry amongst Deaf people is facing particular challenges, with limited resources being very thinly spread across the whole of Scotland. The impending retirement of one member of the small team of full-time Deaf ministers highlights this. Steps have been taken to establish a database of others serving the Church who are already fluent in Sign Language and knowledgeable in Deaf culture. The provision of Deaf awareness training has also been identified as a key development area for ministry amongst the wider Deaf community who are not part of the Deaf Churches. Co-ordination at a national level of all the existing resources is vital and this will be a key responsibility for the new post holder.</td>
<td></td>
</tr>
<tr>
<td>4.2</td>
<td>Continuing development of Place for Hope project</td>
<td>This has been a year of considerable progress for A Place For Hope project. A full report of key developments is given below.</td>
<td>A Place for Hope (Section 4.2 on page 79)</td>
</tr>
<tr>
<td>4.3</td>
<td>Accompanied Review for all recognised ministries</td>
<td>While the numbers engaged in the Accompanied Review Process to date have been disappointing, the Council continues to encourage those engaged in the ministries of the church to consider using the process to reflect upon their ministry and to identify particular development needs. The Council also encourages Accompanied Review as a suitable focus preparing applications for Study Leave. Through the process, appropriate training opportunities and specific interests can be identified. In some cases, this may lead to study for a higher degree.</td>
<td></td>
</tr>
<tr>
<td>Task</td>
<td>Progress/Update</td>
<td>Additional Material</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
<td>---------------------</td>
<td></td>
</tr>
<tr>
<td>4.4</td>
<td>The Chaplaincies Forum met on two occasions during 2010. Both were attended by a wide spectrum of Chaplains who were able to raise important issues in their respective areas of responsibility. Speakers included the Assistant Chaplain General (Royal Army Chaplains’ Department), the Head of the Scottish Government Alcohol Policy Team and the Director of Work Place Chaplaincy Scotland. The Council continues to be represented on the Scottish Churches Committee on Healthcare Chaplaincy, the (National) Spiritual Care Development Committee, the Scottish Prison Service Chaplaincy Steering Group, the Industrial Mission Trust and the board of the newly formed Work Place Chaplaincy Scotland. Additionally, the Council gave some organisational support and financial assistance to the Prisoners’ Week Question Time event held in November 2010 at the Scottish Storytelling Centre – for more details see – <a href="http://www.prisonersweekscotland.co.uk">www.prisonersweekscotland.co.uk</a>. The Council also hosted the annual overnight residential conference for full-time university chaplains in January 2011. The Council is now working more closely with the Committee on Chaplains to HM Forces with a member of staff acting as secretary. The Council looks forward to continuing to develop a mutually supportive relationship with the Committee in the years ahead. For fuller details of all chaplains’ work see – <a href="http://www.churchofscotland.org.uk/serve/ministries_in_the_church/chaplains">http://www.churchofscotland.org.uk/serve/ministries_in_the_church/chaplains</a></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Task</td>
<td>Progress/Update</td>
<td>Additional Material</td>
<td>Del</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
<td>-------------------------------------------------------------------------------------</td>
<td>-----</td>
</tr>
<tr>
<td>4.5 Work Place Chaplaincy Scotland</td>
<td>The past year has seen significant developments in the field of chaplaincy in the workplace. The work of the former Scottish Churches Industrial Mission (SCIM) has now been replaced by the creation of a new charitable body, Work Place Chaplaincy, Scotland (WPCS). The appointment of Rev Iain McFadzean as the first National Director of WPCS has enabled a great deal of progress to be made in the establishing of new patterns of operation. A full report of the move towards WPCS and its first months of operation is given below.</td>
<td>Work Place Chaplaincy Scotland (Section 4.5 on page 81)</td>
<td>19</td>
</tr>
<tr>
<td>4.6 Study Leave Scheme</td>
<td>The Council is currently undertaking a review of the Study Leave Scheme with a particular focus on exploring the potential for adapting the Accompanied Review process to inform a process of Continued Professional Development (see Section 4.3). It is hoped that proposals will be brought to the General Assembly 2012.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.7 Organise and deliver training days for Elders as Interim Moderators</td>
<td>In conjunction with Principal Clerk’s office, two days were organised to offer training for Elders. These events were held in Perth and Stirling with some 22 Elders receiving training.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
4.8 Interim Ministries

The last year has seen the team of Interim Ministers engage with the work of *A Place for Hope* project *(see Section 4.2)*. This has greatly informed work with congregations, as well as other interventions where Interim Ministers have been involved. The Rev Alan Ward and the Rev Eleanor McMahon have joined the team, and Rev Ian Mackenzie has retired. The Council records its thanks to Mr Mackenzie for his involvement over almost six years in some testing situations.

The team of eight Interim Ministers is involved in a variety of different settings, as listed below:

*Interim Ministry Deployment as at January 2011*

<table>
<thead>
<tr>
<th>Location</th>
<th>Minister</th>
</tr>
</thead>
<tbody>
<tr>
<td>St Andrews and St George’s</td>
<td>Rev Russell McLarty</td>
</tr>
<tr>
<td>West Shetland Presbytery</td>
<td>Rev Dr Gordon McCracken</td>
</tr>
<tr>
<td>Dumfries St Mary’s Greyfriars</td>
<td></td>
</tr>
<tr>
<td>l/w Caerlaverock</td>
<td>Rev Ian Mackenzie</td>
</tr>
<tr>
<td>Carnwath</td>
<td></td>
</tr>
<tr>
<td>Castlemilk East and West</td>
<td>Rev Iain Goring</td>
</tr>
<tr>
<td>Dumbarton Riverside</td>
<td>Rev Eleanor McMahon</td>
</tr>
<tr>
<td>Dollar, Glendevon and Muckhart</td>
<td>Rev Alan Ward</td>
</tr>
<tr>
<td>Stewartry of Strathearn</td>
<td>Rev Dr John Oswald</td>
</tr>
<tr>
<td>Dunnichen, Letham and Kirkden</td>
<td>Rev Jim Davies</td>
</tr>
<tr>
<td>Task</td>
<td>Progress/Update</td>
</tr>
<tr>
<td>------</td>
<td>--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>4.9</td>
<td><strong>Health and Healing</strong> Two events were held in Perth and Edinburgh to introduce, explore and experience the ministry of healing. These were led by Rev Jenny Williams from the Christian Fellowship of Healing and feedback was positive from those who attended. It is clear that there is a strong lay interest in this area of work and the Council hopes to consult further with the Mission and Discipleship Council about how development of this area of work may be taken forward.</td>
</tr>
<tr>
<td>4.10</td>
<td><strong>Regional Occupational Health</strong> The Council continues to provide occupational health checks for those engaged in ministries as and when required. A high standard of service is offered by various health professionals and the Council is pleased to note the appointment of Dr David Haldane, who provides occupational health services in the Glasgow area. Dr Haldane’s appointment follows the retirement of Dr Jean Henderson who has given many years of service in this capacity to the church. The Council takes this opportunity to record its gratitude to her.</td>
</tr>
<tr>
<td>Task</td>
<td>Progress/Update</td>
</tr>
<tr>
<td>------</td>
<td>-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
</tbody>
</table>
| 4.11 | A review of the Council’s structure and the way it manages the remit given to it by the General Assembly has resulted in a new approach to the delivery of primary support to the ministries of the Church. This is outlined below.  

The Council expresses its thanks to the Pastoral Support Team which has been undertaking work in support and mentoring over nearly two years. The Very Rev Dr David Lunan, Mrs Maggie Lunan, the Very Rev Dr Andrew McLellan, the Rev John McLean and Mrs Iris McLean have engaged in this work, though Mr McLean and Dr McLellan have now stepped back from the Team.  

The Pastoral Support Team will continue to seek to develop a close working relationship with the network of Presbytery Pastoral Advisers and Chaplains and to offer training for those newly appointed to this important area of work. | Primary Support (Section 4.11 on page 83)                                                                                                           | 20  |
<table>
<thead>
<tr>
<th><strong>Task</strong></th>
<th><strong>Progress/Update</strong></th>
<th><strong>Additional Material</strong></th>
<th><strong>Del</strong></th>
</tr>
</thead>
</table>
| 4.12     | To monitor the support given to the Recently Ordained | The Council continues to offer a conference programme for those in the first five years following ordination. This comprises a residential conference in years 1, 3 and 5 and a day conference in years 2 and 4. This programme is currently being reviewed as part of the Council’s Training Review process.  

The Council remains concerned that, in some Presbyteries, the support of those in the first years of ministry is less than adequate. In order to help address this situation, the Council would respectfully draw attention to the instruction of the General Assembly (*Report of the Assembly Council, 1990, p.84 and Deliverance 9, p.74*) to Presbyteries to support those in their early years of ministry. This includes seeking also to support those who are entering into the employment of the Church as Presbytery / Parish Workers (PPWs). The Council is willing and ready to advise and support Presbyteries in any ways it can in carrying out this vital work.  

The Council also offers to probationers the opportunity to engage in spiritual accompaniment sessions, the costs of which are met by the Council through till the end of the second year following ordination. | | 21 |
4.2  A Place for Hope
4.2.1  Context
4.2.1.1  A Place for Hope started life as a project in response to the Report on Church Conflicts submitted to the General Assembly in 2008. There was an increasing recognition of how churches, of all denominations, are encountering conflict and its unhealthy effects upon people and the systems. It was recognised that some of the existing structures to address our differences are legalistic and by their nature adversarial. They are time consuming, costly and rarely unearth the root causes. Ironically, given our Christian values, such structures can be perceived to be resonant of blame not love.

4.2.1.2  The Church of Scotland, along with many other churches worldwide, is having to face up to some contemporary challenges including those prompted by the same-sex relationship debate. Such issues provoke widely different expressions of theological opinion and within the church there exists a natural anxiety how this is capable of resolution. At the same time, this can be seen as a distraction from the real ministry of the church, to grow and develop disciples and to spread God’s kingdom. The potential for distraction is heightened by the church facing a declining and ageing membership, an over supply of church buildings and an ageing profile of those in ministry.

4.2.1.3  Likewise, amongst church organisations of differing denominations, we tend to emphasise our differences rather than reinforcing our common and shared purposes. These differences fuel the sectarian divisions within our society in Scotland which can sadly lead to overt conflict in the form of violence.

4.2.1.4  In the 21st century our churches are surrounded by an increasingly fragile society. Underneath the surface of prosperity and apparent well being, there exists continuing poverty, anxiety about making ends meet, an uncertainty created by the forces of terrorism, climate change and economic instability. This is a society into which we as Christians are called to serve in offering care and hospitality and demonstrating through our lives what it means to place our trust in God and to seek to follow Christ.

4.2.1.5  It is in this context that this initiative is evolving, as it seeks to promote and encourage loving dialogue, transforming conflict and offers to our communities a safe place for hope through peace making and reconciliation.

4.2.2  Resourcing
4.2.2.1  Aviemore 2009 was a very important step in bringing together 240 folks to hear and learn from one another on the place of mediation in addressing conflict. In March and May 2010 an intensive seven days of training was provided by Core Solutions, the leading training provider of mediation in Scotland. Following upon a rigorous assessment process, ten mediators were accredited.

4.2.2.2  Further training took place in November 2010 when we were privileged to be joined by Professor David Brubaker, Associate Professor of Organisational Studies at the Centre for Justice and Peace Building, Eastern Mennonite University, USA. This built upon the mediation skills developed, looking at a consulting model of addressing systemic conflict within churches.

4.2.2.3  We now have a highly skilled and trained group who are able to offer a range of interventions depending upon the nature and context of the conflict. Already it is clear that when the mediators are engaged, they are able to bring a non-anxious presence into the situation, reduce tension and anxieties and enable people to listen and understand one another better. Looking ahead we would anticipate training a further group who can fulfil this vital role of ministry.

4.2.3  Equipping
4.2.3.1  Through A Place for Hope we have identified a need to equip ourselves as churches in how to work through our differences in a spirit of love for one another. There is a need to explore what it means and how to
have open and honest conversations with one another, to demonstrate active listening and the ability to seek to understand the other person’s perspective. This applies to smaller, apparently trivial issues, as well as to the major issues which may cause more overt conflict.

4.2.3.2 Going forward, we intend to roll out a training programme which can be offered to Presbyteries and in turn Kirk Sessions. Developing the key skills will form part of the ongoing training for Ministers and those exercising leadership responsibilities throughout the church.

4.2.3.3 This does not resolve our differences overnight but it is a means to demonstrate our ability as churches to manage our differences healthily and in genuine love for one another.

4.2.4 Catalyst

4.2.4.1 *A Place for Hope* has been recognised as a catalyst for enabling dialogue to take place across the church in a range of challenges that we face. As part of David Brubaker’s visit in November 2010, a group of approximately 30 ministers accepted an invitation to participate in conversations on the human sexuality issue. This was about offering a safe place for a different form of conversation which was honest and respectful to one another. It was seen as a starting point in the context of a church wrestling with what it means to be that church in the midst of deep disagreement on a particular issue. The intention is to build upon this initial dialogue, looking to develop the question of what it means to be the church in a highly diverse cultural context.

4.2.4.2 Another example of *A Place for Hope*’s role as a catalyst is in creating dialogue around the relationships between the local church, Presbytery and ‘121’. It is evident that there are tensions in the organisational structure of the church, tensions arising in response to changes taking place both as a result of internal and external influences. Notwithstanding the well motivated intentions of everyone, there is a common tendency to stereotype groups, question their role or purpose or perceive them as an obstacle to change. Through *A Place for Hope*, a process is being designed with the intention of enhancing our understandings, giving a voice to the tensions and beginning to explore ways of effective collaboration.

4.2.4.3 In the context of David Brubaker’s visit, we met up with folks working in Priority Areas and experienced some of their enthusiasm and energy for ministry in some of the poorest communities in our country. Through ongoing discussion it is possible that *A Place for Hope* could offer a bridge between the needs and resources of Priority Areas and the needs and resources of the wider church, as well as a vehicle for specific programming possibilities.

4.2.4.4 These are but a few examples of ways in which *A Place for Hope* can act as a catalyst to encouraging dialogue in and across the church.

4.2.5 Vision

4.2.5.1 Through *A Place for Hope* the vision goes well beyond looking internally upon ourselves in meeting our own needs. It is a vision of engaging with the communities we serve in developing and promoting peace building initiatives. This would extend from identifying and encouraging local initiatives through to seeking funding to develop a national presence in Scotland for peace building and reconciliation.

4.2.5.2 Recognising that this is a vision to be shared amongst all our denominations within Scotland, various opportunities have been taken to meet key Scottish church leaders to look at ways in which this vision can be developed.

4.2.6 Thanks

4.2.6.1 Particular thanks are expressed to the Guild who have embraced this initiative as one of their projects to support between 2009 and 2012. In addition to financial support, this has provided a vital opportunity to promote
the initiative to Guilds and through them to churches across Scotland.

4.2.6.2 A Place for Hope has greatly benefited from the support and wisdom offered by a number of people in particular, John Sturrock of Core Solutions and David Brubaker. Similarly we have been greatly encouraged by the profile provided throughout his Moderatorial year by Rt Rev John Christie, and by his personal commitment to the work. Particular thanks also are expressed to Rev John Chalmers, who sparked the vision and set the project on its way. Since autumn 2010, Hugh Donald has taken on a coordinating and consultancy role, for which the Council is very grateful.

4.2.7 The Journey
4.2.7.1 The Council sees A Place for Hope as neither simply a project nor an initiative, but as a journey. As such, we do not know where the journey will take us, but through God’s leading we believe in its potential to transform people’s lives in providing to our communities A Place for Hope.

4.5 Work Place Chaplaincy, Scotland
4.5.0 Work Place Chaplaincy Scotland (WPCS) is the direct successor to Scottish Churches Industrial Mission (SCIM). Its functions and structure are, however, quite different.

4.5.1 Vision
4.5.1.1 In 2008 the SCIM council took the decision to restructure into Work Place Chaplaincy Scotland, a body which it hoped, would be more able to address and manage the challenges of providing relevant pastoral and spiritual support to those in the varied workplaces of contemporary Scotland. Such a body would require a robust and professional management structure, which would allow chaplaincy to be offered to all regardless of their religious affiliation or lack of it, by chaplains of any Christian denomination.

4.5.1.2 The vision to provide high quality trained chaplains of any denomination, providing long term consistent and sustainable chaplaincy presents considerable challenges not least in terms of line management and supervision, training, local church and inter-church relations and funding.

4.5.2 Organisation And Implementation
4.5.2.1 In December 2009, the SCIM council agreed a final version of the proposed constitution of the new organisation. Realising that the process of transition to the new body would require substantial leadership, organisation and negotiation the council proposed to employ a National Director for WPCS as soon as possible. In late April 2010, Rev Iain McFadzean took up this post and immediately began a process of reorganisation to create a structure capable of fulfilling the vision.

4.5.2.2 A draft of the new structure and 10 year plan was accepted by the SCIM Council in June 2010 and three new Regional Organisers (covering North, West and Central Scotland) were recruited during the latter part of 2010 to add to the existing Tayside Regional Organiser (renamed Eastern Area Organiser). This structure offers good geographic coverage of the majority of the working population of Scotland. The Regional Organisers will help to implement and run a system of volunteer recruitment, training and appraisal as well as seeking out new possibilities for chaplaincy provision and finance. They will also undertake a proportionate practical chaplaincy role.

4.5.2.3 An appraisal system was introduced and all current employees have set clear objectives for the coming year. Contracts of employment, job descriptions and allowances have been standardised and agreed.

4.5.2.4 The issue of line management of chaplains of different denominations has been addressed and a protocol similar to that used in the Armed Services has been prepared and distributed. This has been received enthusiastically and it is hoped will shortly be signed by
most representative leaders of denominations. This will allow for the support of denominational integrity and doctrinal requirements while allowing individual chaplains to be fully committed to the vision and work of WPCS and be line managed and supported therein. During this process a number of denominational representatives reaffirmed their support for the new organisation both in principle and in more tangible commitments.

4.5.3 Governance
4.5.3.1 In order to provide an organisational structure for WPCS acceptable to the wider Church, commerce and industry and the charity regulators, which does not expose trustees to excessive liability, WPCS has been formed as a Charitable Incorporated Company. The board of trustees will be made up of representatives of the churches and other bodies previously agreed in the draft constitution proposed by the SCIM council. However during the meetings with representative denominational leaders, discussions on the desired levels of commitment to the future development of WPCS may lead to some variation of representation. This has been taken into account and the constitution and articles of WPCS are robust enough to deal with this eventuality.

4.5.4 Funding
4.5.4.1 WPCS will operate as a fully independent ecumenical body. Its funding comes from numerous sources including most of the main Christian denominations, individual churches and charities, grant-making bodies, local authorities, professional bodies, commerce and industry.

4.5.4.2 Future expansion of WPCS will be reliant not only on donations from churches and other Christian bodies, but also on further development of partnerships and support from commerce and industry.

4.5.5 Purpose
4.5.5.1 WPCS is a Christian organisation which seeks to share the love and compassion of the gospel in a way that is accessible and understandable to all. It is not a proselytising organisation. Its function is not to make converts for any particular denomination, but working with all local churches, secular organisations and employers, to offer Christian service to all in the workplace regardless of denominational affiliation (or none). It will also respect and work with representatives of other faiths to ensure all spiritual needs and requests are fulfilled.

4.5.5.2 The purpose of creating this new organisation is not in any way to compete with Parish ministry or indeed any other pastoral or missionary organisation. WPCS will, at all times, seek to support, complement and partner those working in existing workplace ministries.

4.5.5.3 Already within the first few months of operation, WPCS has forged partnerships with local churches and the business community which have resulted in the funding of new chaplaincy posts. Over the forthcoming year WPCS will continue to work with all interested parties to provide advice, support, training and finance to further develop this vital and growing area of ministry. In terms of the church of Scotland, WPCS works closely with the Ministries Council, which provides a substantial funding grant as part of its Partnership Development budget.

4.5.5.4 WPCS would encourage anyone interested in being involved in this the development of the work to make contact through the website: www.wpcscotland.co.uk

4.5.6 The Challenge
4.5.6.1 The opportunities for chaplaincy are immense and in the present climate of uncertainty there has never been greater need for the churches to be fully engaged with all people wherever they are living or working. There is a growing understanding amongst many in business, local government and major employers, of the need to provide good quality welfare support for all in the workplace: this includes pastoral and spiritual care. Consequently there is neither a problem finding placements for chaplains, nor in finding volunteer chaplains. The challenge is to
provide good quality training, supervision and support of chaplains lay and ordained, voluntary or employed in order to provide long-term, consistent, sustainable workplace chaplaincy. Where this has been achieved in the past it has been appreciated and supported financially by the organisations involved.

4.5.6.2 Work place chaplaincy is the commitment of the Churches in Scotland to showing the love of God in action in the lives and work of all; real people in real places with real hopes, joys, worries and burdens. It is arguably one of today’s most important mission fields and as such will require vision, commitment, finance and faith from all involved.

4.11 Primary Support for Ministries
4.11.1 What is Primary Support? The Council is responsible for ensuring that those engaged in the ministries of the Church are able to access support as and when they need it. In addition to providing such support in times of crisis, there is a duty to develop patterns of regular ongoing support which will, as far as possible, prevent people getting to the point of crisis. In order to carry out this work, the Council identifies a member of staff who is the first point of contact both for those who may be experiencing a crisis situation and for those who seek more locally to offer regular support.

4.11.2 While the traditional designation of this work as ‘Pastoral Care’ covers some of the support undertaken, it by no means extends to the variety of work which arises under the heading primary support. The kind of support sought ranges from providing a listening ear in times of trouble, through engaging in conflict resolution and mediation, to debt counselling, more specialist counselling (eg relationship breakdown) or vocational guidance. These are only broad examples of what is a very varied support function which staff of the Council seek to enable.

4.11.3 Until April 2010, this work was coordinated by a part-time Pastoral Adviser, in the person of Rev John Chalmers, who was also the Support and Development Secretary of the Council. With his departure to take up the office of Principal Clerk, the Council undertook a review of the role along with the wider structure of the Council’s work, the outcome of which has been the decision to discontinue the title ‘Pastoral Adviser’ and to approach the task undertaken under this title since 2001 with a new way of working.

4.11.4 The Education and Support Secretary will from now on be the person identified as the first point of contact for Primary Support of all kinds provided by the Council. As this report goes to print, the Council is recruiting for this post, but the person appointed will be someone with significant experience of pastoral ministry and of the life of the Church. That person will be responsible for developing and broadening the existing Pastoral Care Team (which includes both Council staff members and some experienced recently retired ministers) and for enabling a national network of support to develop, building on the good work already being done in a number of Presbyteries.

4.11.5 The Council recognises that many ministers have valued and benefited from the support of the Pastoral Adviser over the past decade. The ‘listening ear’ is not being removed, but the range of issues for which people seek support and the number of people seeking it has increased during this period and it is no longer possible to deliver in the same way. The Council also believes that it should be helping to develop a more proactive approach to support – one which is more prevention orientated than crisis management driven. It should also be more local in its delivery.

4.11.6 In placing emphasis on primary support being accessed more locally, the Council is aware of the need for confidentiality. At a time when 14 of our Presbyteries have 10 or less charges in them, this issue becomes more acute. The Council believes that this is one pointer towards the need for Presbytery reform through which larger
Presbyteries emerge. Until such time as reform is agreed, the Council intends to put in place a regional network of response, which will seek to connect with those engaged in support and care work within Presbyteries.

4.11.7 The availability of primary support has been stretched in recent months because of changes in the staffing structure. The Council believes that by adopting an approach where more support work is undertaken at a regional level, the availability of support at the point of need will be enhanced. The Council will monitor the effectiveness of this approach to primary support over the next couple of years.

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<th>Task</th>
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<tr>
<td>5.1</td>
<td>Continue to monitor Presbytery Plans and maintain records of congregational adjustments, movement of ministers, appointments of Presbytery/Parish Workers (PPWs), buildings determinations, etc</td>
<td>In the midst of the major revision of Plans being undertaken by Presbyteries, the Council continues to approve changes to existing Presbytery Plans and monitors their implementation. Tables of adjustments undertaken in 2010 are available on the Church’s website at <a href="http://www.churchofscotland.org.uk/GA2011">www.churchofscotland.org.uk/GA2011</a>.</td>
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<td>5.2</td>
<td>Engage with developments in the 20:20 Vision process as they are brought forward by the Implementation Management Group, ensuring adequate liaison with presbyteries over their revision of Plans</td>
<td>Progress with the 20:20 Vision process has been steady during the year and the Council is encouraged by the way in which Presbyteries have engaged with the process. Two major overnight consultations have been held, and individual conversations have taken place with a number of Presbyteries. The Council anticipates that this pattern will intensify in 2011-12 and welcomes invitations from Presbyteries to visit and talk through implementation of 20:20 Vision.</td>
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<td><strong>5.3</strong> Develop the use of mediation within the Arbitration process, and also more widely with Presbytery Planning issues</td>
<td>The formal Arbitration Process for determination of the use of buildings in a congregational Union has not been required during the past year. However, mediation has taken place in two situations involving the detail of Presbytery Plans. In one case the mediation ultimately proved unsuccessful, but the other is ongoing at the time of writing. The Council intends to continue the development of this approach, learning from the experience of <em>A Place for Hope</em> project.</td>
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<td><strong>5.4</strong> Develop policy and budget for the use of consultancy within the Presbytery Planning process</td>
<td>Consultancies in Falkirk Presbytery and in Annandale and Eskdale Presbytery have been supported by the Council during the past year.</td>
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<td><strong>5.5</strong> Continue to provide pastoral and other support for PPWs, including the annual conference</td>
<td>The annual conference took place in St Andrews in June 2010 and was well attended. During the year the Council has experienced a number of serious pastoral issues involving PPWs. This has resulted in considerable stress for all parties involved. The Council seeks to offer a high level of pastoral support in such circumstance, but this has been under severe strain during the year. Protocols for dealing with cases of serious breakdown of relationships and for good communication during work being undertaken to resolve such difficulties are currently being reviewed in the light of experience gained. A new Code of Conduct for employees has been developed and new material has been produced giving advice about Team formation and operation.</td>
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<tr>
<td>5.6</td>
<td><strong>Continue to develop training and appraisal systems for PPWs and their line managers</strong></td>
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<td>With the refocusing of the remits of two Ministries Support Officer posts in the department, and continuing co-operation with the HR department, appraisal systems and training have both been much enhanced this year. The Council has been encouraged by a greater acceptance for the need of both appraisal and training within the Church.</td>
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<td>Five appraisal training days have been held around the country, run by the Council with the support of HR. A Leadership Programme for line managers has been introduced comprising 4 separate training days. These cover such areas as: discussion of leadership models; change management; coaching; more effective conversations. The Programme utilises some materials from <em>A Place for Hope</em>.</td>
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<td>Induction to the life and structure of the Church of Scotland is an important part of ensuring that PPWs understand and can relate to the context and culture in which they are working. 25 PPWs have attended the Induction Programme run by the Central Services Committee in the Church Offices.</td>
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<td>5.7</td>
<td><strong>Continue to maintain NCD processes – regular reviews of all NCD charges, appointments to Commissions, etc</strong></td>
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<td>The Council continues to provide a wide range of support for New Charge Development ministers and congregations. A full list of NCD charges can be viewed on the Church website at <a href="http://www.churchofscotland.org.uk/GA2011">www.churchofscotland.org.uk/GA2011</a></td>
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<td>In the past year, a 5-year review was carried out at Glasgow: Robroyston and a 10-year review at Aberdeen: Stockethill.</td>
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<td>5.8</td>
<td>Maintain and develop focused support for Emerging Ministries personnel and NCD ministers, including an annual conference and an improved learning network</td>
<td>An annual conference for NCD and Emerging Ministries personnel took place in Renfield St Stephen’s Church in Glasgow from the 16th – 18th September 2010. The main speaker was Alan Roxburgh from Canada. Practitioners indicated that the fellowship made possible through this was much appreciated, but there is a recognition that the development of better supportive networks is still necessary.</td>
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<td>5.9</td>
<td>Continue to operate the Emerging Ministries Fund – receiving and approving applications, and monitoring progress with the projects</td>
<td>The fund continues to operate successfully. 8 new projects were supported during the year and 21 projects continue to receive support. The Council is encouraged at a time of financial constraint that this part of its work, on a relatively modest budget, continues to inspire thinking about the future of the Church in Scotland and models co-operation with other Councils of the Church and with other denominations.</td>
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<td>5.10</td>
<td>Integrate the practical operation of the Emerging Ministries Fund with the Priority Areas Staffing Fund and the Parish Development Fund</td>
<td>The administration of the Parish Development Fund has now moved into the remit of the Ministries Council and work has begun in bringing three funds into a more integrated way of working. In particular, responsibility for scrutinising the award of grants from the Emerging Ministries Fund will now fall into the care of a Strategic Funding Group located within the Priority Areas section of the Council.</td>
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<td>5.11</td>
<td>In consultation and cooperation with the Mission and Discipleship Council, clarify the role of their New Frontiers Worker, and ensure that the full, appropriate agenda of Emerging Ministries work is adequately covered.</td>
<td>The loss of a post previously shared between the two Councils has made the ongoing sense of co-operation more difficult to sustain. Meetings have, however, happened on a semi-regular basis at staff level and also at Vice-Convener level. The Ministries Council is keen to ensure that good communication and joint vision between the two Councils continues to be developed in future. The Council believes that the publication of John and Olive Drane’s report on Emerging Church in Scotland (under the title: <em>Reformed, Reforming, Emerging and Experimental</em>) has great significance for the future of the Church in Scotland and the Council is pleased that this has been the product of the co-operation between the two Councils through the Joint Working Party on Emerging Church.</td>
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<td>5.12</td>
<td>Continue to develop the application of the Mission Shaped Ministry Course and the Invest Course to Scotland in cooperation with ecumenical partners</td>
<td>The Council continues to affirm the significance of the development of the <em>Mission Shaped Ministry</em> course across Scotland. The future of the Council’s involvement with the course is still being evaluated, though the Council has provided administrative support over the last year. The Council has also continued to support the Invest Course through the sponsoring of 3 students in 2010.</td>
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<td>5.13</td>
<td>Continue to develop and monitor new forms of experimental ministry – Peripatetic Diaconal appointments, Transition Ministry, and Secondment</td>
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<td>Two Peripatetic Diaconal appointments in Caithness Presbytery and Lochaber Presbytery are nearing the end of their two-year periods. The two Deacons concerned have made significant contributions in both situations and the Council is grateful to them both for their willingness to explore new ground in this way and contribute to the understanding of how this role might develop in the future. One of these Deacons will retire at the end of her service and it is anticipated that the other will continue in a new posting.</td>
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<td>Progress with Transition Ministry and Secondment has been slower, but at the time of writing consideration is being given to a possible first Transition Ministry appointment.</td>
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<td>5.14</td>
<td>Offer input and resources to the Statistics for Mission process in co-operation with the Mission and Discipleship Council</td>
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<td>The Statistics for Mission group within the Mission and Discipleship Council has developed its expertise during the year in preparation for the Church’s engagement with the next census in 2011. The Ministries Council is represented on this group by Dr Fiona Tweedie.</td>
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6 FINANCE

6.1 Financial Sustainability

The General Assembly 2010 agreed the path the Ministries Council proposed for achieving a balanced budget by 2014. Whilst accepting that the Council must be accountable for its expenditure, once the General Assembly has approved the budget, the amount available for the Parish Ministries Fund is fixed for the following year. In this context, the Council has little control over the largest part of its income stream – namely the givings from congregations. The Council emphasises the importance and urgency of striving to increase income and indicates its full support for plans to implement a national stewardship programme at the earliest possible date.

Reducing expenditure is always painful and it is important to acknowledge the impact that difficult decisions have had on individuals and congregations during the past year. The Council is aware of the difficulties being faced and, while it regrets them, believes the course adopted is the right way, in the current circumstances, to ensure the ongoing sustainability of ministry.

At the beginning of 2011 the Council is on track to achieve a balanced budget by 2014. Expenditure is being reduced, but the challenge facing the church is that congregational offerings are not sufficient to pay the cost of ministry in Parishes. In 2011 the cost of Ministries Staffing will be £44.4 million pounds. Congregations will pay £38.2 million pounds towards this, a shortfall of £6.2 million. This will be partly offset by the givings of previous generations, in the form of Endowment and Glebe income. Yet even when this is taken into account, there is a deficit of £3.2 million on Ministries Staffing.
### 6.1 cont.

**Task**: Financial Sustainability continued

**Progress / Update**: Stipends and salaries (that is, Ministries Staffing) constitute around 90% of the Council’s annual budget. Of the remaining 10%, the bulk is spent on (a) preparing ministries for the future (*vocation and training*); (b) priority areas work (*in line with the Church’s commitment to the poorest*); (c) developmental support for ministries (*pastoral care; study leave; etc*). In relation to the overall budget, around 3% is spent on administration – and most of this is the cost of staff to implement (a – c) above.

The Ministries Council is funding the current deficit from reserves. The General Assembly has approved this as a short term measure to allow the budget to be balanced. The Council has indicated that unless action is taken, reserves will reduce to a critical level before the end of the decade. It is therefore pointing (6.2) to a clear policy with regard to the way in which reserves are to be used.

### 6.2

**Note the principles by which Council operates a policy on the use of reserves**

**Progress / Update**: In this time when the Council has been urging upon the Church the need to work towards a sustainable budget for ministries, it is important to comment on the way in which the Council goes about budgeting and the relationship between the reserves which the Council holds and its revenue streams. Three key principles govern this:

- An essential gospel value which underpins Presbyterian Church government is that the strong support the weak joyfully and thankfully. This is true in all areas of our common life and the Church of Scotland affirms this fundamental principle, applying it also in the way it sets about budgeting.
6.2 cont. Note the principles by which Council operates a policy on the use of reserves continued

- Reserves are there primarily for two purposes: (i) the generation of income and capital growth to add to the regular revenue streams which support all of the Council’s work (including stipends and salaries); (ii) to provide a buffer against volatility in income and expenditure and allow for some measure of flexibility, for example, where appropriate, through initiating new and experimental pieces of work which may be for the long-term benefit of the mission and ministry of the Church, supporting such work until it can properly be evaluated and either moved into mainstream (revenue) funding or brought to a conclusion.

- Because of the long-term nature of the Council’s liability in respect of stipends (due to current tenure arrangements), the Council is of the opinion that the minimum level of reserves it would be prudent to retain is £30M.

From time to time it is remarked cuts are being made while reserves appear to be rising. The rise and fall of the value of investments is not within the control of the Council. It should be noted that, even after unrealised gains of £3.7M in the value of the Council’s investments in 2010, this was insufficient to cover and operating deficit of over £5.5M. *(see further 6.3 for the use of reserves in relation to Pensions deficits)*

6.3 Pensions deficit liability

Also related to the issue of the use of reserves is the funding of the past-service pensions deficits. As part of its statutory duty in relation to the funding of pensions, the Council is continuing to pay around £2.6M per year into the Funds in order to address a deficit. This is projected to continue until 2017. In order to avoid passing this cost directly on to congregations, this cost is being met out of reserves.
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<td>6.4</td>
<td>Stipend and Salary Scales</td>
<td>The Council notes that its current policy of retaining 10-year scales for stipend and salary increments may need to be reviewed in the light of age discrimination law. A full report and future policy proposal on this matter will be brought to the General Assembly 2012.</td>
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<td>6.5</td>
<td>Presbytery Staffing Fund (Pilot)</td>
<td>The Council has received numerous representations in recent years, both from congregations and Presbyteries, about what is seen as the ‘punitive’ cost of seeking to include in the Presbytery Plan posts that will be funded from sources other than the Parish Ministries Fund. While maintaining a very clear stance that the first priority of every congregation and Presbytery is to ensure that contributions to Ministries and Mission are made in full, the Council has consulted with the Council of Assembly in bringing forward plans for a pilot Presbytery Staffing Fund. At a time when Presbyteries are being asked to plan using the concept of Full-time Equivalent posts (FTEs), the presence of such a Staffing Fund may well prove helpful in allowing for creative planning. It is anticipated that a significant number of part-time posts will be included in plans, to be funded out of the Parish Ministries Fund – the establishment of a Presbytery Staffing Fund may allow some of these part-time posts, funded from the Parish Ministries Fund, to be supplemented from local funds, operated by the Presbytery in this way. It is clear that this type of fund will only be practical to operate in Presbyteries which are big enough to make the operation of such a fund sustainable. The Council will bring forward Regulations for a pilot project in a Supplementary Report. This will also propose what size of Presbytery might be eligible to participate in the pilot.</td>
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6.1 Allowances and Expenses Rates for 2011
(All unaltered from 2010 levels)

Stipend Scale 2011

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<thead>
<tr>
<th>Year</th>
<th>Stipend Scale</th>
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<tbody>
<tr>
<td>1</td>
<td>£23,139</td>
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<tr>
<td>2</td>
<td>£23,948</td>
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<td>3</td>
<td>£24,758</td>
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<td>4</td>
<td>£25,567</td>
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<td>£28,807</td>
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<td>9</td>
<td>£29,617</td>
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<td>10</td>
<td>£30,426</td>
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PPW Scale 2011

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<tr>
<th>Year</th>
<th>PPW Scale</th>
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<tr>
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<td>9</td>
<td>£26,119</td>
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<td>10</td>
<td>£26,605</td>
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Island Allowance
The inner and outer island allowances are held at 2010 levels:

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

Travel Expenses 2011
Rates are held at 2010 levels for those providing their own car:

a) reimbursement to ministers and PPWs providing their own car for pastoral duties
   40p per mile for the first 10,000 miles
   25p per mile for all additional mileage
   Ministers and PPWs also receive capital reimbursement of £80 per month

b) reimbursement of travel expenses for students, probationers, auxiliary ministers and locums:
   40p per mile for the first 10,000 miles
   25p per mile for all additional mileage

c) reimbursement to ministers and PPWs providing their own motor bike for pastoral duties
   24p per mile travelled per annum

d) reimbursement to ministers and PPWs providing their own pedal bike for pastoral duties
   20p per mile travelled per annum

Recommended Pulpit Supply Fee and Expenses
The Council agreed the continuance of 2010 rates from 1st April 2011

One diet of worship on a Sunday at £50 and for any additional diets of worship on a Sunday £10. Travel expenses at 25p per mile.

Disturbance Allowance 2011
The Council agreed that the level of disturbance allowance should be held at the 2010 level of £1,740.

Removal and Disturbance Allowance
The Council agreed that the removal and disturbance costs of all charges which have an average income base below £30,000 will be met from Council finances, and to give assistance depending on assessment to charges which have an income base between £30,000 and £60,000, by way of a loan in the first instance. A grant may be available to such charges on application to the Finance Committee of the Ministries Council.

Vacancy Allowance 2011
The Council agreed the continuance of the 2010 rates. The vacancy allowance should be £580 per month during the vacancy, £630 for linked charges. Vacancy Allowance is deducted directly from each charge’s Ministries and Mission Allocation.
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<td>7.1</td>
<td>Integrate the work of the PDF into the structure of the Ministries Council</td>
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<td>Over the past year, the PDF Committee has continued its work in distributing funds to innovative projects across the Church. The staff have been fully integrated into the overall structure of the Ministries Council and the Convener has played a significant role in the life and work of the Council.</td>
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<td>Discussions are ongoing as to the way in which the PDF will come together with the Priority Areas Staffing Fund and the Emerging Ministries Fund to form a single strategic funding body with identifiable streams. There is agreement that such an arrangement will be both cost-effective and of benefit, but a conclusion as to the final shape of this has not yet been reached.</td>
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<td>For the meantime, the PDF Committee will continue to operate under the umbrella of the Council, but both parties anticipate that the General Assembly will be asked to discharge the Committee in 2012, by which time the new strategic funding body will be in place.</td>
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<td><strong>7.2</strong> Promote the Fund and support project development. Provide information and support to applicants</td>
<td>In the past year Development Workers have attended presbytery resourcing days and conferences. The newsletter is produced twice a year providing information on funded projects. The website provides information on the different grants available, as well information to assist those applying for funds. Monthly updates are put on the website to share good news stories. Development workers have maintained their support for enquiries through work with individual congregations and support. This has been achieved against a background of significant staff shortage and the Council commends the Development Workers for their contribution over the year in difficult circumstances.</td>
<td>Newsletters and articles are available on the Church’s website and can be accessed at: <a href="http://www.churchofscotland.org.uk/serve/parish_development_fund">www.churchofscotland.org.uk/serve/parish_development_fund</a></td>
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<td><strong>7.3</strong> Affirm the Fund’s work with all the Councils and Departments of the Church and seek ways to deepen this and engage with external agencies</td>
<td>Development Workers engage with other departments to access specialist information for projects: Safeguarding for the introduction of PVG legislation; Mission and Discipleship to make use of <em>Future Focus</em> and the Trainers’ Network; General Trustees on building matters; Church of Scotland Insurance Company (COSIC) and Emerging Ministries Fund. PDF is a member of <em>Scotland Funders’ Forum</em> and uses expertise from local <em>Councils for Voluntary Service</em> throughout Scotland, <em>Volunteer Development Scotland</em> and <em>Community Enterprise</em>.</td>
<td>For further details please see the Church’s website <a href="http://www.churchofscotland.org.uk/serve/parish_development_fund">www.churchofscotland.org.uk/serve/parish_development_fund</a></td>
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<td><strong>7.4</strong> Review grant-making criteria and priorities for applicants in accordance with the General Assembly 2003 Deliverance</td>
<td>The Committee undertook a full review of the grants and criteria and set priorities to reflect the range of applications received from different types of projects. Consideration was given to the type and level of grants awarded and an annual budget allocation set for Pilot grants to reflect the rising level of interest in this type of grant.</td>
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<td>7.5</td>
<td>Operate the Parish Development Fund through two grant-making rounds for Main Grants, Continuation grants and Priority Areas Staffing Fund. Operate the two small grants for Training and Research and Pilot Grants. Pre-application support is critical to ensure that there is a good standard of applications, well thought out and with a sound base, coming before the Committee. Capacity building by Development Workers is especially important for new applicants and those applying for the Pilot grant. The Transformation Team has successfully undertaken this work with the Priority Area Parishes in the Glasgow area, reflecting a need for a greater level of support and a longer lead-in time for applications. In 2010 PDF grants were awarded to 13 new projects (£288,000), 8 continuation grants (£130,000) with 6 grants being made from the PASF budget (£235,000). 6 Training and Research grants (£8375) and 8 Pilot grants (£35,000) were made. A full list of projects funded in 2010 can be found on the Church’s website at the address given.</td>
<td>Full details at <a href="http://www.churchofscotland.org.uk/serve/parish_development_fund">www.churchofscotland.org.uk/serve/parish_development_fund</a></td>
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<td>7.6</td>
<td>Monitor and audit projects against their objectives through reports and annual visits. 110 projects received grants in 2010. By setting annual visits to projects as a priority these have been maintained. The Committee has noted a trend towards rationalising work to core project objectives in the current economic climate and, for some, a greater challenge to find match funding, especially the larger projects from fewer available funders. The Transformation Team is now providing support to the PASF projects in Glasgow area.</td>
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<td><strong>7.7</strong> Support for funded projects: Project Support Pack, annual project workers’ conference and project support events</td>
<td>The Support Pack provides information on a range of issues: employment, pensions, insurance, safeguarding and reporting to PDF. This information is well received by the projects and is annually reviewed and updated before being circulated to all projects. A successful conference was held in March 2010 in Dunfermline with 36 workers attending. Topics covered included evaluation techniques, social enterprise and roles and responsibilities for the management committee. No project support events were held in 2010 due to staff shortages.</td>
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<td><strong>7.8</strong> Record-keeping, monitoring of finance and grant payments</td>
<td>A new database has been introduced which will greatly improve this area and provide an improved reporting process, as well as easier evaluation of the work of PDF.</td>
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<td><strong>7.9</strong> Deliver PDF’s commitment to the Priority Areas Action Plan priorities</td>
<td>PDF committee and staff work with Priority Area Parishes throughout Scotland and this year the emphasis is on community and social enterprise as a tool for delivery as well as church partnership development.</td>
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In the name of the Ministries Council:

Graham Finch (Convener)
J H A Dick (Vice-Convener)
Neil Dougall (Vice-Convener)
Lezley Stewart (Vice-Convener)
Muriel Pearson (Vice-Convener)
Rolf Billes (Convener, PDF Committee)
Martin Scott (Secretary)

ADDENDUM

Rev Graham Finch
Rev Graham Finch has offered tireless service and outstanding leadership to the Council in over four years as Convener of the Ministries Council. Graham took over in difficult circumstances, but from the very first he established a deceptively relaxed approach to enabling the Council to get to grips with the many challenging facets of its work. That relaxed exterior masked enormous hard work and a comprehensive grasp of the remit and of the detail of every part of the Council’s work. Graham’s pastorally sensitive support of staff and Council members alike has been hugely appreciated, as have his gently persuasive leadership of worship and his spiritual guidance. The Council expresses its enormous gratitude to Graham and wishes him well as he returns fully to his first priority – the Parish ministry.

Rev Lezley Stewart
Rev Lezley Kennedy became a Vice-Convener of the Ministries Council in 2008, having previously served as a member of both the Board of Ministry and the Council. She married and became Lezley Stewart during her time in this role, to the delight of her colleagues on the Council! Lezley has brought considerable wisdom and a wealth of experience in assessment and training to her role convening the Vocation and Training Committee. She has overseen new developments in the Ministries Training Network and Supervisory Training in particular. The Council is grateful for her contribution in leadership and wishes her well in her continuing ministry at Currie Kirk.
Statement of Purpose:
Resourcing Christ’s Mission:
to enable and empower people to engage in Christ’s mission
through resourcing worship, witness and discipleship
in the context of the changing contemporary culture of Scotland and beyond

CONTENTS

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Introduction
Looking back and looking forward
Congregational Learning
Faith Expression
Church Without Walls
Resources
Conclusion
Appendix I: Recommended Salary Scales for Organists
Appendix II: Committee on Church Art and Architecture Meeting Dates
Appendix III: Co-opted members on Groups

PROPOSED DELIVERANCE

The General Assembly
1. Receive the Report.
2. Instruct Presbyteries and Kirk Sessions to provide parish and presbytery boundary information as requested by the Statistics for Mission Group (section 5.7).

REPORT

1. INTRODUCTION
1.1 In the movie ‘A Good Year’ a British investment broker inherits his uncle’s chateau and vineyard in Provence. As a child he had spent long warm summers with his uncle. The refreshing summer pool in the garden, the local visitors, and the scent of his uncle, filled his childhood memory with good things. The dreams of his childhood and the imaginative engagement with all that was colourful, and life giving, made his childhood experience magical. Inheriting his uncle’s chateau, the investment broker prepares to sell it. However as he moves through the garden, passes through the rooms, and glimpses objects of his childhood, he reawakens the dreams that show life to be truly full and rewarding. Through the reawakened dreams he exposes
the shortcomings of his current life and rediscovers a new lifestyle. It is in the ‘active pause’ of reflection the reawakening takes place and the new life is embraced.

1.2 Dave Barker, a Canadian writer, says, ‘On Friday I did something I haven’t done in a while: I went to church. I’m a lapsed church-goer but I was reminded that Church is one of the few institutions with any memory. In addition, it’s one of the few spaces left where a community can exercise a collective pause. It is a place whose (often unacknowledged) purpose is to nurture wisdom. The long pause, the slow draw of breath, these are deep acts of resistance in a world that has speeded up, perhaps beyond our control.’

1.3 As a Council, we pause, allowing the dreams to be reawakened. In the Old Testament there was a use of the ‘Torah story’ to reignite the tired Hebrew people. How do the dreams of yesterday inform the journey we take today? The landscape of Scotland has changed. The church spire or steeple no longer dominates the skyline. It may be the communications mast or the wind-farm. Social networking and online computer games stimulate old relationships and offer the potential for new ones. The mobile network provides the opportunity to text or twitter, creating a means of communication that takes folks to the street in revolution or to the shop in protest. The physical, digital and personal landscape is ever changing. It is as fluid as our online identity, which may be reinforced by our profile picture or our on screen name. We dream dreams in the context of a three-dimensional, multi sensory, information giving, digital platform. Even if we never go online the world around us is networked, its web creates and shapes our context. We find our humanity located within the economic uncertainties and unanswered questions about happiness, security and the ‘Big-society’. Can the church take the ‘long pause, the slow draw of breath’ to reawaken the dream?

1.4 In this context the dream that is reawakened is timeless. It is a dream that all lives have worth, are empowered, transformed, enhanced and given meaning through an authentic encounter with Jesus. This becomes a longed for ‘new-reality’.

1.5 The place of the individual and their uniqueness is celebrated. We strive to meet in the places of contemporary encounter, the festival, the market place, points of spiritual enquiry and exploration. In developing a confidence to engage people where they are, we hope to stimulate within the church a growing belief in the power of the message we share and the transformation it can bring to our villages, towns and cities. Through affirming the individual and seeing Christ in them, we find the assurance we are not alone but in God’s world.

1.6 The deep necessity to love one another and acknowledge the longings of our neighbour is core to the work we engage with. Developing a mission mindset that looks beyond the known horizon provides the opportunity to engage the 90% of the population who have nothing or little to do with the church, as we know it.

1.7 Last year we reported on the Council’s review process and the outcomes that gave a renewed focus on Worship, Witness and Discipleship. We shared the remit of the three groups within the Council: Faith Expression, Church Without Walls and Congregational Learning. We stressed the belief that ‘…this was not a time for introspection, fearfulness or retreat. It was not a time for despair, or endless conversations about decline. It was not a time to stand behind battle lines and tear each other apart…..it was not a time to play it safe…. this was a time for imagination, for hope and for resourcefulness…..’ This year, we bring to the General Assembly a ‘big idea’ that we hope will inform the work of the Assembly and the work of the Mission and Discipleship Council. The big idea is to ‘Reach out to those beyond’. This is not new but needs to be renewed.

1.8 As a Council, we are grappling with the need to ‘Reach out to those beyond’. This means reaching out to those beyond the church, the estimated 90% who have little contact with the Christian faith lived out by our
congregations. ‘Reaching’ presents an image of one hand stretching out to another. As we stretch there is growth and exploration. It can also be painful. Through stretching, new movement is given to that which has become a reflex reaction. We are changed and transformed in the act of relating to others.

1.9 We want to resource the church in this relational model of faith and mission. It is a model of encounter that respects others and is rooted in trust, the trust the disciples had in Jesus, and trust that produces endurance. Stephen Covey says ‘Without trust we lack the credibility for open, mutual learning and communication and real creativity…’ We must work at relationships. We cannot build a relationship with another on our own. Our humanity must allow us to connect. As Susan Jeffers says we must ‘end the struggle and dance with life’. We must not see the ‘other’ as so different we cannot connect and so we struggle – the Gospel is relevant and life giving to all.

1.10 We are aware of Jesus meeting the woman at the well, we know he welcomed those others would marginalize, we are caught up in his call to see the ‘neighbour’ and how true discipleship will be seen in the love we have for one another. In Jesus’ life and teaching the channel for relating is cut like a new path, or highway, in the valley. Are we willing to travel his way? Do we have the energy, courage, creativity and boldness? If Jesus has laid the trail, are we able to walk his way?

1.11 In the movie “Under the Tuscan Sun”, Martini tells Frances: “Between Austria and Italy, there is a section of the Alps called the Semmering. It is an impossibly steep, very high part of the mountains. They built a train track over these Alps to connect Vienna and Venice. They built these tracks even before there was a train in existence that could make the trip. They built it because they knew some day, the train would come.”

1.12 ‘Reaching out to those beyond’ points to the future, rather than scrambling to keep up, or worse, consolidating losses.

1.13 ‘Reaching out to those beyond’ is not a model of mission that should frighten people. Most folks are able to connect with their neighbour at the school gate, the supermarket, the sports field or the Doctor’s surgery. It is allowing the presence of Jesus to be real and relevant for folks who are just like us. It is recognising that with Jesus there can be ‘life in all its fullness’.

1.14 This is a call to authentic human encounter with others. This is the heart of mission. It is ‘faith in action, love in action and hope in action’. (Leslie Newbiggin). The Word of God becomes flesh in the person of Jesus Christ, and this holy Word propels us into action.

1.15 We call on the General Assembly to allow this introduction to model a new call to work at relationships beyond the known. It is a call to stretch and reach the new place of encounter. We are challenged to break out of the reflex reaction and the comfortable poise.

2. LOOKING BACK AND LOOKING FORWARD

2.1 In 2010 the Council undertook a thorough review of its priorities. It had been overspending for many years, it was running out of reserves, but more important was the fact that there was no sense of strategic coherence between the different areas of the Council’s work. In undertaking the review, the Council sought to decide on what its key purpose should be and then to assess all aspects of the work it does in the light of that identified purpose. This has involved making painful decisions which have affected members of staff and projects with which the Council has worked over many years.

2.2 Saint Andrew Press is now managed for the Church of Scotland by Hymns Ancient and Modern. Following the General Assembly of 2010, the Council sought bids from organisations that would consider being in partnership with us. We received three very different offers and chose Hymns Ancient and Modern because it is a large organisation, it is run on very commercial lines and because it understands the religious book publishing
world very well and has experience in Scotland through the publication of CH4. The agreement with Hymns Ancient and Modern came into effect on 17 January 2011 and is now well underway. The Church continues to own the publishing house, but the day to day work is carried out on our behalf by Hymns Ancient and Modern. The immediate effect of this is that the previous deficit incurred by Saint Andrew Press is now a thing of the past and we look forward to a future where the Press is able to prosper and grow and continue to be a key voice in the public square as well as providing useful resources for the congregations in the Church of Scotland.

2.3 The Scottish Storytelling Centre’s work continues to thrive and its programme of events and the wider team of storytellers continues to reach out to those beyond the doors of the church in many significant ways. The Council has considered how best to allow the Centre to continue to flourish but to also make clear why the Church is involved in the work in the first place. At the time of writing the Council is working with the Scottish Storytelling Forum to determine the best way forward for the Centre and its work. In the meantime the Council would wish to commend the staff team at the Centre for continuing to work so well in the midst of much uncertainty.

2.4 The Well in Glasgow is another longstanding project associated with the Council. Over the last year we have tried to be faithful to the original vision of those who established the centre, based on the south-side of Glasgow, while holding true to the need to be clear about what is core to our work as a national Council of the Church of Scotland. The Council has therefore decided, in consultation with the local committee that oversees the work of The Well and with the Presbytery of Glasgow, that the project should be re-established as an independent charity. It became clear to us that the administrative and governance arrangements that had applied to The Well in the past were not enabling it to grow and develop and so this new position should allow it to prosper. At last year’s General Assembly we gave the assurance that we would take reasonable measures to secure a sustainable future for the project.

2.4.1 The Council wishes to acknowledge the work of the local committee in moving the project into its new context and in particular the work of the Project Leader, Mrs Rhoda Gilfillan and the team of volunteers, who have continued to keep the vision alive in spite of many challenges. The staff and volunteers of The Well can tell many stories of the ways in which they encounter people in the local community but one particular story relates to a young Asian man whose wife died in the early part of the year and whose parents-in-law immediately took charge of things and left him out. They took his wife’s remains to their country of origin and then kidnapped his son and took him there too. The young man turned to The Well for support and with the assistance of Strathclyde Police and the Scottish Office the young boy was returned to his father. He and his son continue to be supported by The Well. This is just one of many such stories that those involved with The Well could share and it is hoped that the work will grow and develop in its new locally-managed context.

2.5 Our projects for 2011

2.5.1 Once the team was established the Council set a policy for how new projects would be identified and funded. At the end of this process the following projects were given approval for 2010:

- The Why Believe? apologetics group that seeks to resource congregations to allow them to provide a reasoned case for Christian belief in the context of the challenges and opportunities facing the Gospel in our contemporary culture. (www.godsearchscotland.org.uk)
- Reaching Out in Mind, Body and Spirit – an engagement with those who attend Mind, Body and Spirit Fairs around the country in an attempt to share something of the story of Jesus with them in a way that will get
their attention and give them the opportunity to learn more.

- Statistics for Mission – this project will aid local congregations and presbyteries to access vital information about the reality of their parishes. This project is being undertaken in partnership with the Ministries Council.

- Roll Away the Stone – the Council has given its support to the Roll Away the Stone event by funding the post of project manager.

- Mission Shaped Ministry – the Council has made resources available to support the development of courses around Scotland that aim to help local leaders become more intentionally missional in their thinking and practice.

- Impact – the Council seeks to build on the work of Impact and its predecessor, Summer Mission, by undertaking research into what congregations want and need to help them get involved in projects with a clear outreach goal.

- Festivals – the Council seeks to find ways to connect with people who in growing numbers attend large festivals and other such events. We feel this is in keeping with the challenge of D P Thomson to the church in years gone by: ‘Where are the people and how can we make contact with them?’

- World Youth Day – the Council is supporting a group of younger adults who will attend the World Youth Day event in Madrid in August 2011 at the invitation of Cardinal Keith O’Brien.

- National Youth Assembly – the Council continues its support for the National Youth Assembly that draws together young adults aged between 16 and 25 years each September.

- Pray Now – the Council wants to expand its resourcing in the area of prayer beyond the current publication to encourage more people to get actively involved in praying as a regular part of their discipleship

- Different Voices – the Council is seeking ways to make this publication, which aims to support people who lead worship in our congregations, more accessible so it can gain a wider audience and be a more effective resource.

- The Well – we are supporting the new charity with a grant of £56,000 in 2011. We have made a commitment to continue to support the project in 2012 and 2013.

- The Scottish Storytelling Centre – we are supporting the work of the Centre in 2011 to the tune of £85,000.

- The Council continues to support the Future Focus programme and the development and support of the Emerging Church processes in Scotland.

2.5.2 The common thread of these projects is that they all relate to the idea of ‘reaching out to those beyond’. In every case the Council is working collaboratively with local congregations, presbyteries and other Councils and Committees. As we said in the General Assembly Report of 2010, we do not seek to be the resource, but to stimulate resourcefulness and confidence in others. Together we aim to find innovative ways to say ‘hello’ to those who do not cross our doors.

2.6 The place of doctrinal reflection in the Church

2.6.1 In 2005, the Panels on Doctrine and Worship were combined and given a home in the Mission and Discipleship Council. The two areas are closely related and the clear justification for bringing them together is well expressed in the report on ‘Holy Communion and the Renewal of the Church’ presented to the General Assembly of 2009: ‘…theology has regularly seen its task to be reflection on the worshipping life of the church; and, with reciprocity, insofar as liturgical resources and practices have been developed, it has been thought utterly important to align how we pray with what we think and believe.’ (2009 report Appendix 1 section 1.1)

2.6.2 Reflection on doctrinal and worship issues and the creation of resources in these areas is of relevance and importance for the whole church. This the Council has always recognized and Faith Expression is the area that is responsible for developing ideas about worship and
doctrine. The work done on these issues is offered by the Council to the whole church and the Council welcomes and encourages approaches from other Councils and Committees for help in matters relating to worship and doctrine. For the past two years, for example, the Faith Expression group of the Council has worked closely with the Ministries Council, providing material on the nature and meaning of ordination as that Council has considered ordained local ministry.

2.6.3 While the Vice Convener of Faith Expression will not always be a Commissioner to the General Assembly, the Council Convener and the Team Leader for this area of the Council’s work will be present and will be able to offer advice and guidance on doctrinal matters as may be required by the Assembly.

3. CONGREGATIONAL LEARNING
3.1 Encounter with Jesus lies at the heart of what it means to be a disciple. Like the first followers of Jesus, we need communities that help us learn, grow and flourish. The Congregational Learning team supplies the tools, skills and resources for congregations to develop their Christian education for witness and discipleship. Through seminars, workshops, conferences and events, the staff and volunteers encourage congregations in learning, discovering and moving deeper into their knowledge and experience of God so that they can reach out to those beyond our walls. In this section of our report we share some stories of how conversation, exchange, community and engagement bear witness to the present and life-changing encounter people continue to have with Jesus.

3.2 National Children’s Assembly – Digging Deeper!
3.2.1 An event on Iona in October 2010 where children of the Kirk gathered for the National Children’s Assembly:

“We arrived on Iona on the Saturday afternoon. We got to meet our roommates and got settled in our rooms. Everyone was very friendly. I have made two really good friends, and have already sent them messages since I got home. Every day of our trip we went to the Abbey for worship. In the evenings we would enjoy our own worship time there. We used Fischy music, which we liked. The Abbey was very beautiful and the communion table was made of marble. We were allocated to work groups and had activities in these groups. We were also given the opportunity to prepare the Abbey for worship.” Matthew

“I was very excited when I saw the programme and couldn’t wait to tell my mum. It said we were going to “Dig Deeper” into our Bibles. I wasn’t disappointed though, because the digging deeper was fun and we both learned so much. When we were away we both learned a lot; lots about the Island of Iona and the Abbey, but also about God. Our faith has been strengthened and we have enjoyed worshipping more.” Cameron

The National Children’s Assembly is clearly an event which touches the lives of those who attend. Some of the Junior Leaders and adults from the National Children’s Assembly are currently meeting with a small group of staff and Council members to re-imagine the future of the event.

3.3 The Royal Highland Show
3.3.1 An incredible, record-breaking 187,000 people attended this year’s Royal Highland Show and the Scottish Churches’ Tent was, understandably, very busy throughout the four days of the event. A constant flow of visitors came through the tent, many of whom were taking up the offer of free tea, coffee or hot chocolate (all fair trade produce) and the warm hospitality that came with it. People came to the tent for many reasons: some out of curiosity, some to bring Christian greetings, some to look for specific resources and others to ask for prayer. They were from many different places and backgrounds, as well as different age groups. At the weekend, face painting, balloon modelling and regular puppet shows proved popular for families and children.
3.3.2 Those involved felt strongly that seeds had been sown in spreading the Gospel message, as well as demonstrating Christ’s love through freely-given hospitality, care, the provision of resource materials and of fun entertainment. Throughout the four days, it was also felt that the churches in Scotland ably demonstrated their care and concern for rural communities and rural issues.

3.3.3 The support of the rural church continues to be an important priority for the Council and for more information about our work in this area contact Fiona Fidgin: ffidgin@cofscotland.org.uk.

3.4 Interfaith

3.4.1 Congregations are exploring practical ways of encountering people from other faiths, viewing them as unique opportunities for mutual learning and sharing, of witness, love and service. Our Interfaith Development Worker is regularly called upon to support local congregations and wider events as people try to find authentic ways to reach out to their neighbours. Here are two examples of the kind of work we are supporting which gives an insight into what local people are trying to do.

3.4.1.1 Dundee – Sharing of Faith Charity Concert

To herald Scottish Interfaith Week 2010, the Dundee Inter Faith Association (DIFA), in conjunction with the University of Abertay Chaplaincy, arranged an interfaith concert. There were contributions from the Muslim community who presented two Nasheeds; a performance on the Chinese Zither, the Zheng; a Sitar; Tabla duet, Dundee’s own Cecilian Choir; Nigerian Gospel Singers and items from local performers featuring fiddles and bagpipes. The evening brought together representatives of religious and cultural communities for a wonderful evening of music and song.

3.4.1.2 Eskdale Church, Dumfries

In Eskdalemuir the local congregation has been meeting regularly with local members from the Buddhist community and have exchanged visits to each others’ places of worship and held events where they have come together to better understand one another.

3.5 A pilgrimage to Israel and Palestine

3.5.1 A group of young and older adults spent ten days together based in Jerusalem encountering the people and projects trying to make a difference to that troubled land. Conversations took place at the United Nations, Ecumenical Accompaniment Programme in Palestine and Israel, Rabbis for Human Rights, Aida Refugee Camp and Tabeetha School, as well as some time to worship at the Holy Sites of Bethlehem and Jerusalem.

‘The amount of people we had the opportunity to meet was outstanding and the people we met made the trip worth while! It was great to immerse myself in Biblical stories and imagine what it would have been like all those years ago. Seeing the Garden Tomb and being able to imagine what it would have been like when the women went to the tomb and saw the stone had been rolled away was a very moving experience. Another place that had a real impact was Bethlehem where, even though they face persecution on a daily basis, the people just go about their business and get on with their lives. It was very moving to see how much spirit they have. The Stations of the Cross were excellent. I loved the fact that we got time to spend at each one with bible readings and singing and prayers and just time to reflect on what Jesus must have been going through at the time. The one that got me was the points that show Jesus was very human, like when he met his mother. The pilgrimage is one of those things that keep the Gospel very very real.’ Andrew

3.5.2 As Andrew’s experience shows, being a pilgrim is not just about having an experience for oneself, but is a moment for the long pause and the deep drawing of breath that enables a re-entry to ‘normal life’ with more
energy and vision to be a disciple and build the kingdom of God.

3.6 Youth Strategy
3.6.1 The Youth Strategy Working Group has been developing a resource and training pack for children and youth workers. It explores ways to build strategic youth work in the local church and has resources for Sunday and mid week groups, working in partnership with uniformed organisations and external agencies. The pack enables children and youth workers an opportunity to develop their own learning and discipleship with a section on applied theology and reflective practice.

3.7 Developing Leaders
3.7.1 We continue to offer a busy and varied programme, while at the same time trying to glimpse what the future developments in this area of our life together might be. The Council receives regular requests for advice, resources and input for Kirk Session retreats, Presbytery Conferences and National events for our spiritual and pastoral leaders. The booklet for Session Clerks and the ‘Why Me?’ material for those considering ordination to the eldership are presently being updated. A growing number of elders are now trained or are seeking training to moderate Kirk Sessions and serve as Interim Moderators.

3.7.2 At a residential conference for Session Clerks in October 2010, one office bearer said: ‘I have never had training to be an elder. This experience has made me feel more confident, supported and equipped for my role. I feel less alone. It’s enlightening to meet some Session Clerks who are sharing the tasks as a team of two or three people.’ This may be evidence of a growing need for adult learning amongst our elders and non-ordained leaders throughout the Presbyteries, to meet the challenges congregations face today.

3.7.3 The ‘Encounters’ DVD has been well received, proving effective in equipping elders and non-ordained leaders in their pastoral roles and enabling congregations to form pastoral care teams, sharing where appropriate the pastoral load of parish ministers throughout the Presbyteries and it is interesting to note that our 29 Presbytery Adult Trainers report that pastoral care workshops are the ones that are best-attended locally.

3.7.4 Requests for training to provide members of congregations who can conduct funerals are increasing and in Annandale and Eskdale Presbytery ten funeral leaders were commissioned in 2011. One mum of three and child minder in her Borders village, began as a pastoral visitor to the bereaved and went on to complete funeral care training. After leading her first funeral and graveside committal in her village, she said: ‘Conversations at Parent and Toddler Group the next day were incredible as I was asked searching questions about God, life after death and my own faith.’

3.7.5 Where the gifts of disciples are identified and nurtured, leaders emerge and the ministry and mission of the whole people of God multiplies. Mission and Discipleship Council and Ministries Council staff have joined up in a number of events to promote, nurture and support the collaborative ministries between volunteers and employees at a grassroots level. As we look to 2012, networking between Councils, work with the Transformation Team, The Guild, Emerging Church leaders, World Church Study Leave visitors, Youth Assembly delegates, Church Pastoral Aid Society (CPAS), Lead Academy, Christian Aid, colleagues in the Presbyterian Church of Ireland, Scottish Episcopal Church and Church of England will all enable new learning and inspiration for the future Leadership Development Programme.

3.8 People with Learning Disabilities
3.8.1 Many Scottish Councils have stated their need to cut learning disability services. At a time when there is much talk about the need to cut budgets and be fiscally prudent, it is important not to lose sight of the impact of such cuts on some of the most needy in our midst. Some people with a learning disability will not receive services
at all, others no day services, others reduced support in
t heir home and others will have to pay more for the care
they do receive. The Council urges the church to stand
alongside disempowered people and use our prophetic
voice and calling to challenge injustice and call for
change.

3.8.2 The Council has been encouraged by news from
various parts of the church of the growth and development
of a variety of initiatives that congregations have initiated
in partnership with Prospects (www.prospects.org.uk) in
order to provide opportunities for worship and learning
for people with learning disabilities. Such examples
include ‘Tom’s Club’ which meets on a monthly basis at
Maxwell Mearns Castle Church, drawing people from
the south side of Glasgow, and the fortnightly ‘Friends of
Jesus Club’ in Brightons Church in Falkirk.

4. **FAITH EXPRESSION**

4.1 **Interim Report on Marriage**

4.1.1 Following earlier work on same-sex relationships
(2007) and on singleness (2009), the Working Group on
Issues in Human Sexuality was asked to undertake a
study on marriage. The hope is to offer a report to the
General Assembly of 2012, theological in substance, but
with consideration also of pastoral and practical concerns
relating to marriage and weddings.

4.1.2 Theological issues include understandings of
marriage in scripture and how the church has shaped
and reflected on its institution within changing social
contexts. In our contemporary situation there is the
question of what Christian teaching on marriage looks like
– its character, blessings and responsibilities, including the
bearing and rearing of children. The pastoral encounter in
marriage needs attention, with reference to marriage
preparation, wedding liturgy and practice, and follow-
up. Christian approaches to separation, divorce and
re-marriage will also be taken up within the report.

4.1.3 The membership of the Group, comprising
dergent views, has aimed from the outset to benefit
from consultation with many others. With its focus on the
one hand on substantial issues of worship and doctrine,
and on the other hand on issues of pastoral practice,
the study promises to be most helpful for the church’s
engagement with people in relationships before, during
and beyond marriage.

4.2 **Other Work**

4.2.1 The online resource ‘Starters for Sunday’ continues
to have a wide audience throughout the world and is the
most popular part of the website of the Church of Scotland.
In its efforts to offer means of enabling congregations to
be resourceful in worship, a day conference on various
aspects of worship leadership, entitled ‘Weaving Worship’
was held in March in Paisley Abbey. We are pleased to
report that over 100 people attended this event.

4.2.2 **The Use of Scots Language**

4.2.2.1 The Mission and Discipleship Council supports
the use of the Scots language and various dialects in its
work through the strategic development and maintenance
of the website devoted to the Scots language in worship.
It seeks material through its working group to develop
this resource, and is encouraged by the use that is being
made of the website by interested parties from around
the world.

4.2.2.2 The work of the Council touches on many areas
of the lives of congregations and the Council is happy
to learn about the use of Scots language when this is
appropriate and available, and welcomes any offer of
resources in this work. Due to the fact that there are so
many dialects and differences in various forms of Scots
language a variety of materials may be developing for the
use of congregations.

4.3 **The Netherbow: Scottish Storytelling Centre**

4.3.1 On the first day of 2010, in association with
Edinburgh’s Hogmanay, the Centre attracted over six
thousand people to a Reformation Day, launching
commemoration of the Scottish Reformation in its 450th anniversary year. Following excellent press coverage this theme was continued in the Centre’s programme throughout the year with talks, dramas and guided tours of John Knox House.

4.3.2 The Storytelling Centre was also honoured to contribute John Knox and George Mackay Brown to the historical pageant on the occasion of Pope Benedict’s State Visit to Scotland on St Ninian’s Day, 16th September, and to host the Reformation Conference of the Joint Roman Catholic and Church of Scotland Commission on 3rd November, which was addressed by the First Minister Alex Salmond, MSP.

4.3.3 On 2nd June the Storytelling Centre was delighted to receive HRH the Duchess of Rothesay on an official visit. Meeting with both storytellers and the local community, Her Royal Highness expressed her enthusiastic support of live storytelling and shared a story with children from St Joseph’s Primary School, Edinburgh. Among the other highlights of 2010 was the national tour, in association with Theatre Objektiv, of ‘A Promised Land’, the moving play about Jane Haining by Raymond Raszkowski Ross.

4.3.4 The 2010 Edinburgh Festival programme featured ‘John Knox: Turn Again’, ‘The Last Letter’ (of Mary Queen of Scots) and ‘Burns: Video Diaries’ in addition to a full programme of family events which included a second appearance by the UK Poet Laureate Carol Ann Duffy who made a moving tribute to Scotland’s National Makar Edwin Morgan, who sadly passed away at that time.

4.3.5 The 2010 Scottish International Storytelling Festival ‘Eastern Routes; Authentic Voices’ again received support from the Scottish Government Festival Expo Fund enabling storytellers to come from India (North and South), Thailand, Korea, Malaysia, Singapore, Southern China and Japan. It was encouraging to hear how in all of these cultures storytelling is a vital aspect of religious and moral education and transmission between the generations. A record 17,900 people attended Festival events.

4.3.6 In 2010 the Scottish Storytelling Centre was pleased to share with Scotland’s Churches Scheme in the winning of a Scottish Enterprise Tourism Innovation Award. This will enable the project ‘Scotland’s Pilgrim Ways’ to be developed and launched in 2011, with the long term objective of linking all parts of Scotland through Faith Tourism themes and routes, while raising the overall profile of Scotland’s unique legacy worldwide.

4.3.7 The Centre’s Christmas programme was led by the UK Storyteller Laureate, Taffy Thomas, and was exceptionally successful through its emphasis on the Nativity and traditional Christmas storytelling. This programme was widely taken up in the media, proving once more that there is a desire in our society to reconnect with religion if the offer is culturally appropriate and welcoming.

4.3.8 ‘Connecting with Stories’, the Centre’s programme of workshops and short courses, continues to flourish and additional sessions can be booked locally.

4.3.9 A continuing review of the Scottish Storytelling Centre is reflected elsewhere in this report (section 2.3). Despite uncertainties and challenges, the Centre’s committed staff delivered an outstanding programme of work for the Church and the wider national community in 2010.

5. CHURCH WITHOUT WALLS
5.1 As reported at last year’s General Assembly, it was our hope, given the integration of the Church Without Walls Planning Group into the work of the Council, that the work inspired by the Church Without Walls vision ‘would be evident within the new work of the Council’.

5.1.1 This driving vision, to be a Church shaped by the Gospel, the needs of each locality, the Gifts of God’s People and Friendship has, we believe, found expression
in many of the initiatives that the Council is addressing and indeed pioneering. Included within this influence is the development of ‘Roll Away the Stone’, a celebration for all the church.

5.1.2 The Church Without Walls team helps congregations prepare to meet the challenge of meaningful, effective witness in a number of areas.

5.2 Meeting the Challenge

5.2.1 Regionally based Mission Development Workers have helped congregations assess and respond to the missional needs and opportunities in their communities, often in response to situations such as:
- a desire to clarify directions and priorities
- changes in the community causing congregations to rethink their approach
- the beginning of a new ministry – or entering into a new grouping
- the retirement of the minister
- concern about age groups that are missing from church today

5.2.2 Their approach is facilitative rather than prescriptive and Future Focus has been a key resource in this area. It is an extremely adaptable tool kit of resources which
- is designed to help discern God’s calling today
- delivers clear goals and plans of action for the future
- allows honesty about strengths and challenges
- gives a clear profile of the local community
- encourages teamwork around key tasks
- stimulates theological reflection
- asks searching questions about spiritual life together

5.2.3 Originally devised as a facilitated resource, the material is now available for use by congregations without a facilitator. In addition to assisting congregations, some of the principles of Future Focus can also assist in Presbytery planning, and several presbyteries have invited Church Without Walls staff to journey with them in this process.

5.3 Supporting Mission

5.3.1 The Council is committed to helping congregations become resourceful, missional communities. In addition to Future Focus and the work of the Mission Development Workers, one of the ways that the Council is meeting this need is through the work of Impact. A large number of our churches have benefited from the input of a team from Impact (or its predecessor Summer Mission). 2011 will be a year of research and re-evaluation for Impact, to determine how we can best meet the needs of the churches in planning and running mission projects. Churches have been invited to participate in the research and we need to hear from as many as possible. It is our intention to have teams available in 2012, which are prepared to respond to the needs of the churches.

5.4 New Ventures

5.4.1 In the last year several new initiatives have been prioritised by the Council. One of our aims is to help raise confidence and effectiveness in engaging with those parts of the community that are currently beyond the reach of the church. In doing this we have been intentional about the Great Commission command to ‘go’, and so we have focused on outreach which goes out from the church, rather than methods which invite others to come to us. One such initiative has been to venture into the arena of the Mind, Body and Spirit Fairs, which are forums for spiritual exploration and conversation, where the opportunity to encounter specifically Christian spirituality is welcomed by a group of people who otherwise have no desire to go to church.

5.4.2 Another area of work, in conjunction with the Congregational Learning Team, has been to identify those places where people gather in large numbers and so we intend to have a presence at three large events in 2010. As usual we will be part of the ecumenical presence at the Royal Highland Show, but we also wish to explore the opportunities at other events, in particular Rockness and the Cowal Highland Gathering.
5.5 Why Believe?
5.5.1 ‘Why Believe?’ is a resource for Scottish churches to provide a reasoned case for Christian belief (apologetics) in the context of the challenges and opportunities facing the Gospel in our contemporary culture. The group brings together representatives from different denominations, supported by the Action of Churches Together in Scotland.

5.5.2 Its resource leaflets ‘What can I say?’, giving basic answers to many questions about Christian faith, and ‘Has science buried God?’ have been greatly in demand in the churches. ‘What can I say?’ has been redesigned and is now available as a download from the Church of Scotland website, and a new leaflet on science is being produced, especially to address recent challenges.

5.5.3 The Group undertook a project to put a package of suitable titles commending Christian faith into selected public libraries in different parts of Scotland. This has now been completed.

5.5.4 The www.godsearchscotland.org.uk website is being adapted and expanded to provide a wider resource, including useful links.

5.5.5 The Group are considering contemporary ways of presenting the classic questions like suffering and science, but also how to address popular misunderstandings of Christian belief, for example, the illusion of celebrity, the illusion that market economics will bring happiness and the illusion about private religion.

5.5.6 The Group has asked a number of people to write short articles and supporting material on the big apologetic questions which would be available for sermons and services through the ‘Starters for Sundays’ section of the Church of Scotland website.

5.5.7 The Group has been asked to work with the Church and Society Council on providing resources for school chaplains.

5.6 New Frontiers
5.6.1 Not only are we committed to helping churches meet the current challenges, we want to anticipate the challenges ahead and consider how best to help the church meet them. How is society changing, and what are the implications for faith and church? How do we communicate faith in a culture which is increasingly estranged from our traditional models of church? How do we respond to the strange new world around us, while cherishing our traditions and heritage? These and other questions are being explored by churches within our own tradition, and across the denominations, and we want to prepare for the future, and help churches.

5.6.2 One of the key ways that churches can begin grappling with some of these issues is through the Mission Shaped Ministry programme. Successful pilots of this year-long course from Fresh Expressions, the agency that supports developments in the emerging church movement, have already taken place in Glasgow and Inverness, and a further course is currently running in Edinburgh. We would commend this to the Church and encourage local churches, or presbyteries, to run the one day Mission Shaped Vision event, or six-week Mission Shaped Intro course (details on http://www.missionshapedministry.org/home).

5.7 Statistics for Mission
5.7.1 The need for accurate, accessible information to aid in meaningful planning has been articulated at parish and presbytery level, and within Ministries Council, Priority Areas, as well as enabling Mission and Discipleship staff in mission accompaniment. The most recent Scottish Census was held in March 2011 and, in the two years following this, information from the census will be rolled out and made available to interested parties. The Council plans to utilise this information and other data available from other national and local authority sources with the intention of providing the following:
(a) a comprehensive platform for using and understanding census and other relevant data about communities in Scotland

(b) relevant information on the needs and characteristics of parishes

(c) a base for further development incorporating other community data from local authorities, health boards, etc.

(d) a database of priority areas – urban and rural

In order to:
• develop a central database of Parish Boundaries
• create a platform for handling census data at parish and presbytery level
• characterise parishes
  – community profiling / audit
  – rural parishes project
  – informing mission planning for parishes and presbyteries
  – supporting church promotion and tourism

5.7.2 In terms of the key drivers of the Council’s work, the Statistics for Mission project has the potential to particularly assist our work in the following areas:

5.7.2.1 Outreach
• Gives a factual base for mission and ministry planning
• Identifies areas of greatest need and/or opportunity for mission, allowing for planned deployment of resources
• Through church promotion and tourism it is hoped to increase visitor footfall in our church buildings
• It will enable local congregations to engage missionally and effectively with their local community

5.7.2.2 Re-imagining
In the local church, mission planning is often done on the basis of anecdotal evidence. Guiding a congregation through community information almost always leads to creative discussion about effective community engagement as patterns emerge, as well as highlighting what is currently missing from the local community – this often becomes a point of engagement. It is not the statistics themselves which generate creativity and change, but the discussions and conversations which they generate.

5.7.3 Activities
5.7.3.1 The Group is progressing in two broad areas:-

i) Collating and presenting Census data
The Group is developing a GIS (Geographical Information Systems) approach to handling the data from the 2011 Census. This approach allows information to be directly linked and accessed via areas on maps. It is the methodology used in satellite navigation systems and in the internet mapping websites such as Google and Bing maps. One of the problems with handling the 2001 Census data was that of relating postcodes to parishes and a number of postcodes were missed in that exercise. Postcodes can be linked directly to areas on maps and this should provide a more reliable method.

The approach requires digital parish and presbytery boundary maps to be prepared. Digital maps have been produced for three presbyteries and suitable software with the capability to link parishes to postcodes and census data zones has been identified and trialled. There is a need for accurate parish maps and Presbyteries and Kirk Sessions are being approached to provide these where they have not already been supplied as part of the ‘How Rural is that Parish?’ project reported to the 2009 General Assembly.

In addition to providing population related data for planning purposes, the software can also be used to provide information about church buildings and local church activities in an easy to access form.
ii) **Identifying and calculating key missional data concerning parishes**

This aspect of the project involves deciding which characteristics of a population are important in determining how best the Church can reach out into local neighbourhoods – local age profiles, employment levels, availability of local services and health levels are the kind of factors that can help congregations tailor their mission strategy. Such approaches are used nationally to determine priority areas for additional ministries and are used by Mission and Discipleship staff in assisting individual congregations.

5.7.3.2 In addition to the use of maps to produce numerical data about parishes, it is also possible to use GIS techniques to incorporate symbols to identify particular characteristics of a church building or congregation. This approach would be helpful for people wanting to find a local congregation that suits their needs or for tourists wanting to plan visits to churches with particular historical or architectural interests. The potential of these is being explored alongside the other GIS techniques.

6. **RESOURCES**

6.1 **Life and Work**

6.1.1 The magazine of the Church of Scotland continues to operate in a difficult commercial climate, but once again delivered a six figure surplus. The magazine and staff faced a challenging year in many respects, but have come through with renewed faith and vigour.

6.1.2 The magazine sold more than 27,000 copies each month in 2010 and the title remains the second biggest selling monthly magazine published in Scotland. The Council believes there is scope for growth and reaching out to many more people through appropriate investment and a marketing strategy for the magazine.

6.1.3 The last quarter of the year involved developing a new look and editorial overhaul for *Life and Work* which was launched in January of this year with an eye to the future. Initial responses to the new look and content have proved to be positive. There has been an overhaul of the design of the Gaelic Supplement, which has also enjoyed a new look.

6.1.4 Plans are already underway for the development of the magazine, as agreed by the General Assembly of 2010, and the changes will be implemented in due course.

6.1.5 A presence on the social networking site, Facebook, has proved helpful in experimenting with the power of this communication tool and the results of this pilot project will be useful in paving the way into the future.

6.1.6 **Awards**

6.1.6.1 *Life and Work* was shortlisted again in three categories at the Scottish Magazine Awards 2010 and was highly commended in the categories of Member Magazine of the Year, Columnist of the Year (Ron Ferguson) and Feature Writer of the Year (Jackie Macadam).

6.1.7 **Life and Work Advisory Committee**

6.1.7.1 The new *Life and Work* Advisory Committee, which was formed at the General Assembly of 2010, met once during the final half of the year, but was utilised on many more occasions to assist the Editor. The Editor is grateful and gives thanks for the Committee's valued advice, opinion and support on the issues which arise.

6.2 **Saint Andrew Press**

6.2.1 The schedule of publications for 2011 is shown opposite:
<table>
<thead>
<tr>
<th>Date</th>
<th>Title</th>
<th>Author</th>
<th>Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>January 2011</td>
<td><em>Mary Queen of Scots: Truth or Lies</em></td>
<td>Rosalind K Marshal</td>
<td>Admire her or pity her, the truth will out in her mesmerising new book.</td>
</tr>
<tr>
<td>April 2011</td>
<td><em>New Daily Study Bible: The Letters of James and Peter</em></td>
<td>William Barclay</td>
<td>New format that continues the re-launch of the series.</td>
</tr>
<tr>
<td>May 2011</td>
<td><em>New Daily Study Bible: The Revelation of John Vol 1</em></td>
<td>William Barclay</td>
<td>New format that continues the re-launch of the series.</td>
</tr>
<tr>
<td>July 2011</td>
<td><em>Sacred Argyll and Clyde</em></td>
<td>Scotland’s Churches Scheme</td>
<td>The seventh book in the series.</td>
</tr>
<tr>
<td>August 2011</td>
<td><em>Sacred Perthshire and the Tay Valley</em></td>
<td>Scotland’s Churches Scheme</td>
<td>The eighth book in the series.</td>
</tr>
<tr>
<td>September 2011</td>
<td><em>Sacred Highlands and Islands</em></td>
<td>Scotland’s Churches Scheme</td>
<td>The ninth book in the series.</td>
</tr>
<tr>
<td>September 2011</td>
<td><em>New Daily Study Bible: The Revelation of John Vol 2</em></td>
<td>William Barclay</td>
<td>New format that continues the re-launch of the series.</td>
</tr>
<tr>
<td>October 2011</td>
<td><em>The Church of Scotland Yearbook</em></td>
<td>Ed Ronald S Blakey</td>
<td></td>
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<tr>
<td>October 2011</td>
<td><em>Pray Now 2011-12</em></td>
<td>The Church of Scotland</td>
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<tr>
<td>October 2011</td>
<td><em>Sacred Places</em></td>
<td>Scotland’s Churches Scheme</td>
<td>The complete set of nine Sacred Places guides as a single product.</td>
</tr>
</tbody>
</table>

For more information please go to: [www.standrewpress.com](http://www.standrewpress.com).
7. CONCLUSION
7.1 Within the report we have attempted to illustrate how the work we engage with wrestles to reach beyond. As we reach out from where we are we recognise one size will not fit all. For some they will reach out to their community in service, others will connect intentionally with the young, others may develop their worship opportunities, their sanctuary, their training and their focus on the future. What we reach out to do will be different across the country. It will be catalysed by the person of Jesus and His Great Commission. We can be inspired to confidently share the Good News today. Believing the message is relevant and life transforming, our commitment to resource congregations for their local encounter with their neighbours is at the heart of what we seek to offer the church.

7.2 Working to a national remit we benefit from the energy of the local congregational networks that exist across the church. The local congregation is the very ‘salt’ and ‘light’ of the Gospel in their unique locations.

7.3 As we move into the coming year we believe the Council is well placed to help the Church focus on Mission and Discipleship in this generation and beyond. As we anticipate the future we seek to be fleet of foot in our response to local needs.

7.4 But this is a collective responsibility. It is not just about us and it is not just about you. With an eye on the past and a respect for the journey we have made thus far, we can all turn to face the future in confidence, determined to build something new, and to be ready for the move of the spirit of God as we are all led to fulfill the words of Jesus when he said, ‘follow me.’

In the name of the Council

MARK E JOHNSTONE, Convener
ALAN D BIRSS, Vice-Convener
LINDA DUNNETT, Vice-Convener

DAVID CAMERON, Vice-Convener
STEVEN MALLON, Council Secretary
NIGEL J ROBB, Team Leader: Faith Expression
FIONA FIDGIN, Team Leader: Congregational Learning
LESLEY HAMILTON-MESSER, Team Leader: Church Without Walls

In the name of the Committee on Church Art and Architecture

ELEANOR MACALISTER, Convener
IAN PATERSON, Vice-Convener
NIGEL J ROBB, Team Leader: Faith Expression

ADDENDUM

Rev Alan Birss
At the 2011 General Assembly Rev Alan Birss completes a six year term on the Council, initially as a member and since 2008 as a Vice-Convener with specific responsibility for the Faith Expression Team. Council members and staff are united in expressing warm appreciation to him for these years of outstanding service. As his term comes to a close, the whole Church joins the Council in offering thanks to Alan.

Mrs Linda Dunnett
At the 2011 General Assembly Mrs Linda Dunnett completes a four year term on the Council as Vice-Convener with specific responsibility for the Mission and Evangelism Task Group and latterly for the Congregational Learning Team. Council members and staff are united in expressing warm appreciation to her for these years of outstanding service. As her term comes to a close, the whole Church joins the Council offering thanks to Linda.

In the name of the Council

MARK E JOHNSTONE, Convener
DAVID CAMERON, Vice-Convener
STEVEN MALLON, Council Secretary
NIGEL J ROBB, Team Leader: Faith Expression
APPENDIX I
RECOMMENDED SALARY SCALES FOR ORGANISTS
forwarded from the Scottish Federation of Organists

The following salary scales have been compiled by the Salaries Committee of the Scottish Federation of Organists and have been endorsed by the General Assembly of the Church of Scotland. These scales came into effect on 1 January 2009 and will remain current until 1 January 2012, when a review and revision will have taken place. The revised form of contract for the employment of an Organist, now available from the Church of Scotland Law Department at 121 George Street, Edinburgh, leaves the figures for the salary scale blank.

It is recognised that it is not possible to lay down a figure that will be right for every church which employs an organist. It is also recognised that many posts will not fit exactly into any one of the under-noted categories, but it is hoped that those whose responsibility it is to determine a church musician’s remuneration will be guided by these figures. Further information can be found on the Scottish Federation of Organists’ website (www.scotsorgan.org.uk).

**Section A – Organists, Organists and Choirmasters, Directors of Music**

<table>
<thead>
<tr>
<th>Type</th>
<th>Salary Scale</th>
<th>Deputy Fee</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches without choirs</td>
<td>£1,450 – £2,240</td>
<td>£50</td>
</tr>
</tbody>
</table>

**Section B – Additional Services**

It is recommended that additional services such as weddings and funerals should have a fee in the range £50–£100, commensurate with the appropriate Deputy Fee. In cases where such a service is being recorded, the fee should be increased by 50% in respect of a sound recording, and 100% in respect of a video recording.
Section C – Deputies
The minimum rate for a deputy should be £50 per service. Where the incumbent organist receives remuneration above the minimum recommended level, the deputy’s fee will normally be increased proportionately.

APPENDIX II
COMMITTEE ON CHURCH ART AND ARCHITECTURE
MEETING DATES FOR 2011/2012

2011: 30 June 1 September 1 December
2012: 12 January 1 March 3 May 28 June

APPENDIX III
CO-OPTED MEMBERS ON GROUPS AND COMMITTEES

People with Learning Disabilities Working Group
Rev Elizabeth Fisk
Mr John Spence
Mr David Clark
Mrs Ivy Blair
Rev Gayle Taylor
Rev Mark Davidson

Youth Strategy Group
Miss Susie Farrant
Mr Chris Hoskins

‘Why Believe?’ Group
Church of Scotland: Alison Carter, Prof Joe Houston, Rev Jock Stein
Salvation Army: John Coutts
Scottish Episcopal: Prof Wilson Poon, Dr Donald Bruce
Free Church: Rev David Robertson
Baptist: Rev Andy Scarcliffe
Methodist: Dr Gerald Bostock
Roman Catholic: Dr Victoria Harrison

Scottish Storytelling Centre Executive
Jean Findlater
Nansie Blackie
Rev Dorothy Purnell
Margaret Grant
D Colin Mackay
Rachel Smillie
Rev Linda Bandelier
David Campbell
Senga Munro
Rev Russell McLarty

Committee on Church Art and Architecture
Mr Neil Taverner
Mr Campbell Duff

Statistics for Mission
Mr Andy Whittet
Mr David Stewart
Mr Douglas Vallance
Mr Norman Jamieson
Dr Fiona Tweedie

Human Sexuality Working Group
Dr Paul Nimmo
Rev Karen Watson
Rev Prof Andrew T B McGowan
Rev Dr Peter Donald
Rev Dr Donald McEwan
Mrs Ann Allen
Rev Dr Alistair May
Dr Moyna McGlynne
Rev Scott Rennie
Rev Isabel Whyte
Rev Alastair Hunter
Rev Lynn McChlery

Scots Language Group
Rev Dr Robert K MacKenzie
Mr Jamie Stewart
Rev James Campbell
Rev James Merilees
PROPOSED DELIVERANCES

The General Assembly

1. Receive the report of the Social Care Council [CrossReach].
2. Recognise the commitment of staff to provide services 24 hours a day, 7 days a week during the severe weather conditions over the recent winter.
3. Endorse the new CrossReach Strategic Plan, values, goals and objectives and commend its implementation to all stakeholders.
4. Encourage the involvement of CrossReach in the alliance of Scottish Christian organisations.
5. Whilst appreciating the tight financial constraints, urge the Convention of Scottish Local Authorities, Central Government and Health Boards to maintain their investment in the services provided by CrossReach, i.e. services to older people, to people with learning disabilities, epilepsy, mental health problems, those who are homeless and in criminal justice, substance misuse, counselling and support and children’s services.
6. Urge policy makers and funders of social care services to embrace the importance of early intervention programmes and fund them appropriately.
7. Thank the Guild for their significant financial support of the “On the Other Side” project at Perth Prison Visitors Centre.
8. Note the comments of the Moderator, the Cabinet Secretary for Justice and the Chief Inspector of Prisons, and urge the Scottish Prison Service to resource the Perth Prison Visitors Centre and ensure the development of such productive facilities in all Scottish Prisons.

1. **Remit of the Council**

As the Social Care Council (operating under the name ‘CrossReach’) we are charged with the following remit:

- as part of the Church’s mission, to offer services in Christ’s name to people in need;
- to provide specialist resources to further the caring work of the Church;
- to identify existing and emerging areas of need, to guide the Church in pioneering new approaches to relevant problems and to make responses on issues arising within the area of the Council’s concern through appropriate channels such as the Church’s Church and Society Council, the Scottish Government and the like;
- to conduct an annual review of progress made in discharging the remit and provide an annual written report to the General Assembly;
- to oversee an appropriate corporate management and support service to deliver the above and be responsible for funding all salaries and related costs;
- to set and review terms and conditions of staff and establish appropriate internal governance systems.

2. **Foreword**

Last year we based our report on the blowing of gale force “winds of change”. Safely navigating the storm, we present this report still within a climate of change and constraint but with a “Heads up” call to the Church.

We commend the action prayer of Saint Patrick’s Breast Plate “Christ in Calm and Christ in Danger” (CH4 639), particularly the adaptation by James Quinn (CH4 577) and apply it corporately with personal commitment.

1. Christ be beside me, Christ be before me, Christ be behind me, King of my heart. Christ be within me, Christ be below me, Christ be above me, never to part.

2. Christ on my right hand, Christ on my left hand, Christ all around me, shield in the strife. Christ in my sleeping, Christ in my sitting, Christ in my rising, light of my life.

Our Strategic Plan hopes for our users and stakeholders that:

Christ be in all hearts, thinking about me, Christ be in all tongues telling of meus. Christ be the vision in eyes that see me, in ears that hear me, Christ ever be [from St Patrick’s Breastplate, 8th century adapted James Quinn (b. 1919)]

There is no doubt, that despite the majority of funding coming from elsewhere, with 1% from central funds, we are proud to be unashamedly a major witness in the mission of the Church.

The Social Care arm of the Church is a tangible limb of measurable action in your name and Christ’s name, enveloped in worship and prayer. We are thankful and confident in the knowledge that we are enveloped by the prayers of the Church in Scotland.

Christ indeed behind us, we acknowledge our heritage. Evidenced by the legacy of faith in action over many years, facilitated by visionaries of previous boards and staff, we are consciously aware that we are cheered on
by a great cloud of witnesses. This brings an additional requirement to both stewardship and innovation and a desire to constantly improve.

*Christ be beside us,* we rejoice in the development of the alliance of Christian organisations who share a common aim to deliver and facilitate the delivery of social action projects in local communities that lead to social transformation.

*Christ is before us,* so with heads up we move forward to a renewed vision to a new Strategic Plan, a new governance structure and new management team. As we face a new decade for public funding we do so as an organisation “fit for purpose” and with Christ going before us.

Deeply committed to faith in action we are aware that it is best enabled by a commitment to quality, sound budgetary control and wise stewardship of our resources but above all to our staff who are our greatest resource.

*Christ above us, Christ beneath us.* As we look up we are reminded of the Angel at Ascensiontide: “*Why are you standing looking up into the skies! This same Jesus will return. Go out into the world and make disciples!*” A great commission in the context of the great judgement when the Son of Man comes in glory (Matthew 25).

*In so much as you did or didn’t do it to the least of my folk you did or didn’t do it to me.* Please bear this in mind, as you consider this report, we may do it in his name but to him also! The Good Shepherd who knows each user by name. Who knows the hirpling ones is also the Lamb who died for each service user.

*When Lord did we see you in these situations. We did-nae ken?* As we look up we know He came down that we might have love. Why did he come? *He came down that we might have love!* (CH4). *When Lord did we see you in these situations:* at the prison visitors centre, at the probation hostel, the homelessness unit, the children’s services

service, services to older people, the substance misuse unit, the mental health project, at the counselling unit and the service for people with learning disabilities.

Read the report and ken NOW! So heads up.

We commend the report. Lift up your heads and your hearts and praise God for our staff caring for, with, and to Christ in your name

### 3. Looking Back, Looking Up, Looking Forward

#### 3.1 Introduction

In last year’s report to the General Assembly, we highlighted the impact of the global financial crisis, rising costs and reduced funding from our funders. As a result of this we reported on initiatives to address a “fit for purpose” agenda in order to position the organisation to face these and other challenges in the social care environment. As part of these initiatives we highlighted a number of closures resulting in the loss of some services and many valued colleagues. The need to address this “prune to grow” agenda has continued throughout the past year and resulted in a reduction in our operating deficit of £2.9m. All of this has been with the overriding aim of achieving long-term sustainability to continue to deliver much needed services for vulnerable people in Christ’s name.

#### 3.2 Staff

Alongside implementing major changes and achieving significant reductions in expenditure, our valued staff, who themselves did not receive any increase to their remuneration over the past year, have continued to provide quality and continuity of service. Of particular note is the fact that in the recent severe weather conditions all services were maintained as a result of the commitment and dedication of staff. We also express sincere appreciation and thanks to those staff who, as a result of financial savings, have been made redundant over the past year.
### 3.2.1 Staff Employed by CrossReach As at 1 February 2011

| 1-Feb-2011 | Full-time | | Part-time | | Total | | Full-time Equivalent | |
|-------------|-----------|--------|-----------|--------|--------|-----------------------|--------|
| Operations Staff | 563 | 606 | 844 | 877 | 1407 | 1483 | 1121.31 | 1185.96 | 1176.88 |
| Relief Staff | 587 | 636 | 587 | 636 | 91.26 | 130.00 | 91.26 | 130.00 | 125.00 |
| Executive, Office and Support Staff | 61 | 62 | 14 | 11 | 75 | 73 | 70.11 | 68.37 | 95.95 |
| Total | 624 | 668 | 1445 | 1524 | 2069 | 2192 | 1282.68 | 1384.33 | 1397.83 |

### 3.3 Services

We provide services, through three main Sections: Services to Older People; Adult Care; and Children’s Services.

<table>
<thead>
<tr>
<th>Services to Older People</th>
<th>No of Homes/Projects</th>
</tr>
</thead>
<tbody>
<tr>
<td>Residential Homes</td>
<td>17</td>
</tr>
<tr>
<td>Housing Support Services</td>
<td>4</td>
</tr>
<tr>
<td>Day Care Services</td>
<td>7</td>
</tr>
<tr>
<td>Dementia Homes</td>
<td>6</td>
</tr>
<tr>
<td>Care at Home</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Adult Care Services</th>
<th>No of Homes/Projects</th>
</tr>
</thead>
<tbody>
<tr>
<td>Learning Disabilities</td>
<td></td>
</tr>
<tr>
<td>Community Day Services</td>
<td>4</td>
</tr>
<tr>
<td>Supported Living Services</td>
<td>4</td>
</tr>
<tr>
<td>Residential Services</td>
<td>3</td>
</tr>
<tr>
<td>Short Breaks Services</td>
<td>2</td>
</tr>
<tr>
<td>Supported Living</td>
<td>1</td>
</tr>
<tr>
<td>Epilepsy</td>
<td></td>
</tr>
<tr>
<td>Criminal Justice</td>
<td>2</td>
</tr>
<tr>
<td>Substance Misuse</td>
<td>7</td>
</tr>
<tr>
<td>Counselling &amp; Support</td>
<td>5</td>
</tr>
<tr>
<td>Mental Health</td>
<td>4</td>
</tr>
<tr>
<td>Homelessness</td>
<td></td>
</tr>
<tr>
<td>Residential Units</td>
<td>3</td>
</tr>
<tr>
<td>Supported Accommodation</td>
<td>2</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Children’s Services</th>
<th>No of Homes/Projects</th>
</tr>
</thead>
<tbody>
<tr>
<td>Schools</td>
<td>2</td>
</tr>
<tr>
<td>Residential Unit for Children with Disabilities</td>
<td>1</td>
</tr>
</tbody>
</table>

| Total | 75 |
3.4 Income
1% of our funding comes from the Ministries & Mission Fund (1.28% in 2011). The remaining 99% comes from our service delivery, from individuals, local authorities, health boards and other funding bodies, fundraising, legacies and investment income. An analysis of all income is provided in the following chart:

The mission of our two schools is to deliver inclusive and integrated services in partnership with young people, their families and communities through:
- Effective intervention programmes
- Enhanced learning experiences
- Enriched relationships
- Nurturing of life skills
- Opportunities for personal development
- Fun!

Last year’s report drew attention to the review of the Residential Schools Service which was a painful, but necessary exercise. From those days, however, new shoots have grown and both school campuses, Ballikinrain, Stirlingshire, and Geilsland, Ayrshire, have gradually grown. Throughout 2011 occupancy has increased, putting both schools in a promising and favourable position going forward.

Pupils at our schools continue to achieve significant numbers of qualifications thereby increasing their life chances. They also continue to show their development as citizens and almost all have contributed in some way to helping others. Their help has been demonstrated in many formal events such as the Great Scottish Run and Red Nose Day. Some Geilsland pupils who have attained Scottish Football Association coaching status help improve the football skills of children attending local primary schools.

Two pupils and staff from Ballikinrain and Geilsland had a life changing experience this year when they were offered the opportunity to join with children and staff from similar establishments on a three week exchange visit to Udayan, a children’s village in Jaipur, India. CrossReach will host the return part of the exchange in August 2011.

4. Looking Back
Over the past year CrossReach has maintained the witness of the Church in many services offered in Christ’s name. Looking back to 2010 we highlight some examples of the work in Children's Services, Adult Services and Services to Older People.

4.1 Children’s Services

“If I didn’t have this service, I would not have a good education and a good social life and more skills”
– Service User from Geilsland School
At a recent Holyrood conference on Understanding and Implementing the New Child Protection Guidelines Chris McNaught, our Director of Children’s Services, presented a joint session on recognising the value of the third sector with Richard Crosse, Head of Safeguarding for the Church. The conference was attended by senior representatives from a range of organisations including government and local government, health, voluntary, and faith based organisations.

The Mallard in Glasgow provides care and support to children with disabilities and their families. As well as providing long-term care and support it also provides short breaks. Many of the children who use the service also have sensory impairments, communication difficulties and social and emotional difficulties. Service Users at the Mallard are enjoying the results of a recent team development day by the staff of Deloitte. Around twenty employees enjoyed building raised beds and a greenhouse out of plastic drinks bottles and decorating some living areas.

4.2 Adult Care

“A very valuable service which has enabled me to deal with big issues which would have otherwise stopped me functioning properly” – Service User, CrossReach Counselling – Lothians

Adult Care Services which covers the areas of Learning Disabilities, Criminal Justice, Counselling, Mental Health, Substance Misuse and Homelessness, has faced a most challenging year in order to address the issue of long-term sustainability and financial viability. Whilst this has been a painful exercise, Managers and staff within Adult Services have reduced costs over the financial year January-December 2010. It is to their credit that whilst addressing such challenges they have continued to provide quality and innovative services across the range of client groups.

4.2.1 Learning Disabilities

The opening of Sparkle Leisure, an innovative service linked to Eskmills Project in Musselburgh, will provide supported holidays for people with learning disabilities in the East of Scotland. This complements a similar service in the West of Scotland and drives to the heart of personalisation and needs-led services both for people with learning disabilities and their families. Over the past year learning disabilities services have built on the strong initiatives for service user involvement and personalisation. Staff have participated in research into the spirituality of people with a learning disability who have no language capacity. They have campaigned for social and church inclusion of people with a learning disability in partnership with the Mission & Discipleship Council, Learning Disability Alliance (Scotland) and Scottish Churches Disabilities Agenda Group. Service users are an integral part of the strategic planning process and part of the team that evaluates quality assurance. Care planning seeks to address the aspirations and needs of service users in their social, physical, intellectual, cultural, emotional and spiritual well being. Accordingly, training over the past year has been focused on staff acquiring skills in person-centred care planning.

4.2.2 Criminal Justice

As reported last year, the Perth Prison Visitors Centre provides support to families visiting their relatives in prison. The service continues to be highly successful and highly acclaimed. This was reinforced by the Moderator on a recent visit to the centre who praised the staff’s “commitment to supporting prisoners’ partners and families experiencing practical and emotional difficulties”.

“It’s the best” – Service User from Ballikinrain School
In addition, Scotland’s Chief Inspector of Prisons, Brigadier Hugh Munro, said “When we inspected Perth Prison I was delighted to make that contact with the Visitors Centre and I think it’s a fantastic place”. In commending the work of CrossReach he emphasised that prison visitors’ centres are the right way forward for supporting prisoners’ families. The centre staff were pleased to host a visit of Mr Kenny MacAskill MSP, Cabinet Secretary for Justice. He later commented that it was an “outstanding project”. The future success of many social care initiatives will be through partnership working and the Perth Prison Visitors Centre boasts active partnerships with at least nine organisations. Having adopted the centre as one of its current projects entitled “On the Other Side”, the Guild has already raised over £96,500 to enable the project to continue its vital work.

‘Make It Happen’ is a new project based at Simpson House in Edinburgh. The project identifies and works with young people (8–19) that become at risk/vulnerable to becoming more involved in anti-social behaviour and criminal activity. Referrals are identified by the police and staff conduct an assessment, match the young person with a local community resource(s) and support them to attend and get involved. In the first 12 months staff worked with 23 young people and the police reported a 65% and 75% reduction in anti-social behaviour and offending respectively.

4.2.3 Counselling and Support
Although it was necessary as part of the financial initiatives reported to the last Assembly to reduce the funding to Counselling and Support, these services have continued to provide a wide range of vital services to individuals who are depressed, grieving, are suicidal, experiencing financial problems, relationship difficulties and people who have a range of other mental health needs. Over the year the combined Counselling Services have provided approximately 15,500 counselling sessions to individuals. Following a successful grant application to the LEADER programme, a European fund administered by East Lothian Council, the ABBA Project has commenced based in CrossReach Counselling Dunbar. This project dealing with abuse, bullying, bereavement and anger (ABBA) will provide counselling, support, play therapy and family therapy together with training for professionals and volunteers working in this highly demanding and specialised field.

The Post Natal Depression Services in Glasgow and Lothians continue to focus on early intervention, supporting young mothers and children/babies in improving their well being.

4.2.4 Substance Misuse
Attention was drawn in the report to last year’s Assembly that the focus of substance misuse work is changing with commissioning authorities moving away from residential rehabilitation to more community based models of working with drug and alcohol addictions. As a result, concern was expressed in relation to the highly regarded service at Ronachan in Argyll which received a grading of ‘Excellent’ from the Care Commission. Despite all attempts to maintain the service, the Council sadly concluded that it was no longer financially viable in view of the reduction in referrals from Argyll and Bute and other local authorities and the centre was officially closed in December 2010. We salute the devoted staff who over the years have made a positive difference to many people.

4.2.5 Mental Health
Our four innovative mental health services, Morven Day Services in Kilmarnock, Tynepark in Haddington, Gaberston in Alloa and Allarton in Glasgow, provide a mixture of residential accommodation, supported flats and outreach support to individuals in their own homes as well as some day support. Central to our philosophy of work in mental health is a recovery-based approach which promotes service user involvement and social inclusion. A measure of the success of this approach is reflected in the Morven Day Services Creative Writing Group being awarded £5,000 by “See Me”, Scotland’s
national campaign to end stigma and discrimination around mental ill health, to provide a creative writing anti-stigma booklet. The completed booklet will aim to challenge public misconceptions of mental health and will be distributed with the Kilmarnock Standard. Service users from Tynepark Mental Health Resource Centre appeared at the Edinburgh Fringe with a play also about the stigma surrounding mental health. Their performances of “See you Jimmy” in August received excellent reviews. The Group members wrote scripts based on their own life experiences using humour to highlight the many facets of mental health.

4.2.6 Homelessness
Services at Cunningham House in Edinburgh, Kirkhaven in Glasgow, Lewis Street in Stornoway and Cale House in Inverness continue to provide services for homeless people. In Cunningham House and Kirkhaven service users receive expert emotional and practical support as they take first steps from the streets into more permanent accommodation. Both Lewis Street and Cale House provide support for people who are ready to take on more permanent tenancies. The people who use these services are helped to develop independent living skills from budgeting to cooking and housekeeping. A comment in a recent service user satisfaction survey sums up the homeless services when a service user said simply, “If it was not for this service I would have been dead”.

4.3 Services to Older People

“The service that my mum gets is fantastic. She gets to have some company other than mine – I get to have some time to myself. Without the service I would not be able to get out and my mum would have to go into care” – Family member of service user, Glasgow Day Opportunities

In 35 care homes and projects throughout Scotland we continue to provide needs-led care and support to older people in a person centred manner reflecting our Christian values and ethos. The range of services offered include: dementia care; palliative care; day care; day opportunities; respite care; care at home; residential care. Examples of this include Wellhall, the new purpose built care home in Hamilton, which highlights CrossReach as an organisation listening to local need. The new home influenced by the needs of service users and commissioners of service accommodates older people, including those with dementia and mental health issues. Included in the staffing complement will be a post of Activity Co-ordinator whose remit will be to improve both the emotional and physical well being of the residents through meaningful activity.

Throughout Services to Older People the “You Said – We Did” initiative enables service users or family members to submit comments or requests which the local staff seek to address. As a result of this the Hospitality Room at Eastwoodhill in Glasgow was established. It allows service users to entertain guests in a private room with coffee machine and provisions donated by the Friends Group (who support the home) and has been a huge success. Another example is the garden project at Invereck in Dunoon where the service users said they wanted to go into the grounds and feel safe. The auxiliary committee (a local voluntary support group) provided the funds to create a walled garden, with raised beds which the service users have been able to enjoy safely. As a result staff have noticed an increase in service users self worth.

Many of our services are an integral part of the local community and are supported by them. This has been particularly evident over the past year in Budhmor, our home for older people in Portree, Skye, where the local community has supported many fundraising events to address the replacement or refurbishment of the building. Along with staff throughout CrossReach, over £80,000 has been raised.
The 2nd CrossReach International Dementia Conference was held in Glasgow, ‘Remember Me, My Life, My Choice.’ The speakers included Irene Oldfather MSP, Cunninghame South. She highlighted CrossReach’s contribution (through Marlene Smith, Director of Services to Older People) to the Government’s Alzheimer Cross Party Working Group and to the Charter of Rights for People with Dementia. She subsequently raised a motion in Parliament encouraging the organisation to continue its work with people diagnosed with dementia. Other contributors to the Conference were Jacquie Roberts CEO, Care Commission, Henry Simmons CEO, Alzheimer Scotland, and members of the Scottish Parliament Dementia Working Group. The main speakers were from the Edcon Group, a mother and daughter partnership from America, who specialise in the care of those with dementia, offering programmes to health care professionals and family care givers around the world. Following the Conference they visited CrossReach units to provide training for staff and facilitate interactive sessions with service users on how to connect in a meaningful way with those diagnosed with dementia.

Much consideration has been given to Scotland’s National Dementia Strategy which sets out the Scottish Government’s vision and key actions to transform dementia care and treatment in Scotland. As part of our commitment to continuous improvement and given the growing numbers of people with dementia in residential homes for older people, we have approved plans to establish a Dementia Champion in each service in keeping with the terms of the Strategy. In addition, plans have also been agreed to establish an Activities Co-ordinator in each of the residential services to older people in order to improve the physical and emotional well being of residents.

5. Looking Up
As the Social Care Council and staff looked up to Christ, in whose name we serve, we highlight in this section how things are “looking up” for CrossReach.

5.1 Quality
A reliable independent and objective indicator of the quality of services delivered is the Care Commission gradings awarded as a result of Care Commission Inspections. Care Commission inspect on four key areas on a grading structure of 1 (unsatisfactory) to 6 (excellent). Gradings as at 1 January 2011 are as follows:

1. Quality of Care and Support
94% of our registered services inspected on this theme achieved a grading of at least 4 (good), with 55% achieving very good or excellent.

The following services received a grade 6 (excellent):
- Threshold Edinburgh (Care at Home Support Service)
- Threshold Edinburgh (Housing Support Service)
- Postnatal Depression Services – East Edinburgh Counselling and Support Centre – Crèche
- The Mallard (Children’s Service)
- The Oasis Garelochhead Day Care Service (Older People)
- Whinnieknowe (Care Home)
- Oversteps (Care Home)

2. Quality of Environment
84% of our registered services inspected on this theme achieved a grading of at least 4 (good), with 51% achieving very good or excellent.

The following services received a grade 6 (excellent):
- The Oasis Garelochhead Day Care Service (Older People)
- Oversteps (Care Home)

3. Quality of Staffing
94% of our registered services inspected on this theme achieved a grading of at least 4 (good), with 51% achieving very good or excellent.

The following services received a grade 6 (excellent):
- The Mallard (Children’s Service)
• The Oasis Garelochhead Day Care Service (Older People)
• Adams House (Specialist Dementia Care Home)
• Oversteps (Care Home)

4. Quality of Management and Leadership
92% of our registered services inspected on this theme achieved a grading of at least 4 (good), with 48% achieving very good or excellent.

The following services received a grade 6 (excellent):
• The Oasis Garelochhead Day Care Service (Older People)
• Adams House (Specialist Dementia Care Home)
• Oversteps (Care Home)

5.2 Qualifications
A highlight of the CrossReach year is the Annual Awards Ceremony which recognises and celebrates the success of staff who have gained qualifications over the previous year. The 2010 ceremony at which the Chief Executive of the Scottish Social Services Council, Anna Fowlie, was the guest speaker, recognised the achievement of the following qualifications.

<table>
<thead>
<tr>
<th>Award</th>
<th>No. of Staff</th>
</tr>
</thead>
<tbody>
<tr>
<td>Health &amp; Social Care Level II</td>
<td>9</td>
</tr>
<tr>
<td>Health &amp; Social Care Level III</td>
<td>93</td>
</tr>
<tr>
<td>Health &amp; Social Care Level IV</td>
<td>16</td>
</tr>
<tr>
<td>Management Award</td>
<td>3</td>
</tr>
<tr>
<td>AI SVQ Assessor Award</td>
<td>3</td>
</tr>
<tr>
<td>V1 SVQ Internal Verifier Award</td>
<td>1</td>
</tr>
<tr>
<td>HNC in Social Care</td>
<td>13</td>
</tr>
<tr>
<td>NVQ Learning &amp; Development IV</td>
<td>4</td>
</tr>
<tr>
<td>Instructors Awards – various</td>
<td>12</td>
</tr>
<tr>
<td>Other</td>
<td>25</td>
</tr>
<tr>
<td><strong>Total Awards</strong></td>
<td><strong>179</strong></td>
</tr>
</tbody>
</table>

There is an undeniable correlation between the extent to which a workforce is qualified and the quality of service delivered. 67% of full time equivalent staff are now qualified.

5.3 Awards
5.3.1 Scottish Social Services Council – Care Accolades
At the prestigious Care Accolades Awards in Aviemore, the staff at Oversteps Care Home in Dornoch were presented with the Team of the Year Award.

Oasis Day Care Centre in Garelochhead received a finalist award for Best Partnership Working at the same ceremony in Aviemore.

5.3.2 Scottish Care Awards
Head of Service (Services to Older People), Annie MacDonald, was awarded the Scottish Care Achiever at the Scottish Care Awards in Glasgow. Brenda Fraser and David Reid accepted the Care Home Design Award on behalf of CrossReach for Rubislaw Park, the £6 million care home in Aberdeen. Hollie Thomson and Catherine Kane from Allarton in Glasgow were finalists in the Care Newcomer of the Year category.

5.3.3 National Care Awards
Annie MacDonald achieved a unique double by also winning the Lifetime Achievement Award at the National Care Awards in London. Annie has worked in the care sector for over 30 years, is a registered nurse with an MA in Education and International Development (Health Promotion). She previously worked in Bangladesh for Tear Fund and also as a midwife in London.

5.3.4 Customer Service Excellence Award
CrossReach now have 29 services which have achieved independent quality accreditation in the form of the Government Standards for Customer Service Excellence. This award is based on a standard designed to offer public services a practical tool for driving customer-focused change. During 2010, the following 11 CrossReach services attained this prestigious award:
Children’s Services: The Mallard
Services to Older People: Adams House
Oasis Garelochhead
Wellhall
Cumnor Hall
Whinnieknowe
Adult Services: Morven Day Service
Threshold Edinburgh
Threshold West of Scotland
Threshold Glasgow
The Bungalow

5.4 Service Anniversaries
We have been pleased to celebrate the following anniversaries over the past year:
• Morlich House in Edinburgh: 40 years on 6th April
• Rainbow House in Glasgow: 25 years on 19th April
• Clashfarquhar House in Stonehaven: 40 years on 14th May
• Allarton in Glasgow: 20 years on 13th June
• Simpson House in Edinburgh: 25 years in June

5.5 Service User Satisfaction Survey
The results from service users following the annual Service User Survey were extremely encouraging. Service users are asked a range of questions and the results of four of the key questions are as follows:

1. Feeling Safe in the Service
   • 77.08% responded under the category ‘Great’
   • 14.31% responded under the category ‘Good’

2. The Managers of the Service
   • 65.22% responded under the category ‘Great’
   • 21.58% responded under the category ‘Good’

3. The Staff of the Service
   • 73.75% responded under the category ‘Great’
   • 17.71% responded under the category ‘Good’

4. Happy with the Service
   • 72.57% responded under the category ‘Great’
   • 18.34% responded under the category ‘Good’

5.6 Financial Performance
The initiatives taken over the past two years have been designed to achieve a reduction in the operating deficit (financial position prior to receipt of fundraising, legacies, Ministries & Mission allocation and investment income) in order to look forward to a sustainable future. The Council is pleased to report that it reduced the operating deficit by some £2.7m between December 2009 and December 2010. This could not have been achieved without the enthusiastic support of Council members the hard work and commitment of Directors, all Managers and staff and the ongoing support and guidance of the Council of Assembly Finance Group.

6. Looking Forward
As well as looking back and looking up, it is important to look forward. All that we have done over recent years has been in pursuance of a sustainable future to continue to care in Christ’s name and in the name of the Church of Scotland. The Council has, therefore, approved its Strategic Plan for 2011-2013 providing a clear vision and strategy for future development. The Strategic Plan provides a framework within which all operational sections, Services to Older People, Adult Care and Children’s Services, have developed operational plans. Building on our Mission Statement, Ethos and Values it sets out our Vision and six Goals each of which has a number of objectives. Progress against these objectives will be monitored and measured by the Council against agreed outcomes.

6.1 Strategic Plan 2011–2013
Mission Statement
‘In Christ’s name we seek to retain and regain the highest quality of life which each individual is capable of experiencing at any given time.’
Vision
To provide Christ-centred social care, of the highest quality, to those in most need throughout Scotland for:
- Older People
- People with Dementia
- Children and Families
- People with Learning Disabilities
- People who are Homeless
- People with Substance Misuse problems
- People who require Counselling and Support
- People linked to Criminal Justice
- People with Mental Health problems

Operational Ethos
Our motivation is rooted in our relationship with and faith in Jesus Christ. As recipients of His unconditional love and grace we desire to serve others in His name. His example is our model for all that we are and do. We strive to reflect Him as an organisation, in the services we offer, and in our relationships with each other.

Values
1. We will accept and respect everyone for their own individual worth.
2. We will consult with and involve individuals and/or their representatives in issues that affect them.
3. We will ensure that the reasons for our actions are transparent and that we act with integrity.
4. We will treat everyone with fairness and consistency and be accountable for our actions.
5. We will seek to serve and support everyone in a spirit of grace, humility and compassion.

Goal 1: To deliver needs led services to improve emotional and physical health and well being for people in Scotland.

Objectives
We will provide services through a flexible range of delivery depending on need and demand.
- Residential Care
- Day Care
- Early Intervention
- Outreach
- Supported Living
- Throughcare
- Respite Care
- Step up, Step down
- Home Care
- Counselling and Support
- Therapeutic Intervention

Goal 2: To be known for innovation and as a social care organisation of choice

Objectives
- We will engage with decision makers at local, national and international level to influence outcomes.
- We will develop pioneering work where resources permit.
- We will commission and participate in relevant research projects.
- We will engage with the wider social care sector in Scotland.
- We will forge strong links and partnerships where appropriate with statutory agencies.
- We will proactively market our quality as an employer and social care provider.

Goal 3: To promote the diversity of our organisation and range of client services as our strength

Objectives
- We will build on the strength of being a Scotland wide organisation.
- We will maximise the benefits of being part of the national church and work with other Councils and local presbyteries to offer integrated services.
- We will build on the strength of being based in local parishes and exploit the opportunities it provides to encourage volunteer involvement in our services.
- We will develop service ‘Hubs’ from which we can
provide a variety of stand alone or integrated services.

- We will build on our strengths and develop services from our existing areas of operation providing single client or integrated multi client services.
- We will work in partnership with like minded organisations.

**Goal 4: To achieve excellence**

**Objectives**

- Our Christian Ethos and Values will underpin all that we do.
- Our staff will be developed, qualified, appraised and supported to carry out their duties.
- We will define quality standards and proactively pursue and seek to exceed expectations.
- We will have meaningful stakeholder involvement.
- We will measure performance and ensure continuous improvement.

**Goal 5: To be sustainable**

**Objectives**

- We will keep abreast of ever changing and emerging needs and develop our services accordingly.
- We will continuously monitor our financial situation and take action to ensure long term sustainability.
- We will ensure that we have a range of funding sources and not be solely dependant on one source.
- We will strive for continuous improvement.
- We will be an eco friendly organisation in as many ways as possible.
- We will be known for our excellence.

**6.3 Financial Plans**

The Council has budgeted to achieve a balanced budget in 2011. This is a challenging and ambitious target in the current financial climate but will build on the significant progress in the financial performance of 2010. Achievement of a balanced budget will require further savings of £1,146,000 in 2011. Significantly, we will no longer be reliant on the sale of assets to achieve a balanced budget as has been the case over a number of years. Whilst it might be seen that a heavy emphasis is being placed on the financial management of the organisation, it is only as we become good stewards of the resources available to us that we can do more to achieve our calling as Christians to live out the Gospel in the joyful care of the poorest and most marginalised.

**6.4 Alliance of Scottish Christian Organisations**

Following an initiative by CrossReach a number of Scottish Christian organisations (with a track record of delivering and/or facilitating the delivery of social action projects in local communities that lead to social transformation) have agreed to set up an alliance. Its aim will be to meet the needs of vulnerable people by supporting the delivery of local and national Christian social action projects, practically demonstrating God’s love for the people of Scotland, exploring areas to work in partnership and be a voice as appropriate for members of the alliance.

**6.5 Early Intervention**

A major emphasis in the Strategic Plan is that of early intervention in a range of key service areas. Much current research supports the fact that early intervention in areas such as Children’s services, substance misuse and in areas of mental health, not only significantly improves the reach the poorest and most vulnerable. Over the next year, whilst acknowledging the overall financial crisis, we need to have a clear voice on behalf of those whom we serve that cuts in our funding will have a further damaging impact on many who are already marginalised and caught in the poverty trap.
long-term outcomes for service users but does in fact achieve savings in the long term. Whilst the Council is committed to the principle of early intervention this will only materialise as funders and policy makers embrace it in terms of service delivery and funding for services.

6.6 Appreciation
The Council again warmly appreciates the support received from the whole Church through prayer, volunteering, from the Guild and donations from local churches. As in the previous year we continue to face challenges and look forward to a continuation of this support as we care in Christ’s name and in the name of the Church of Scotland.

In the name of the Council

SYDNEY S GRAHAM, Convener
SALLY BONNAR, Vice Convener
RAMSAY SHIELDS, Vice Convener
PETER BAILEY, Chief Executive Officer and Secretary to the Social Care Council

ADDENDUM
Retiring Convener
In 2011 Dr Sally Bonnar concludes her term of office as Vice Convener having served on the Social Care Council continuously since 2003. The Council wishes to record its sincere thanks for Sally’s dedicated service and leadership during this time. Not only has she brought a wealth of professional experience and knowledge to the Council she has also demonstrated a high level of commitment to our ethos and values. Having served on a number of Committees she recently enabled and developed the newly formed Quality and Standards Committee as its chair. We thank God for Sally’s expertise, for her Christian example and her significant influence during a recent time of major change for the Council and its staff. We wish her well as she stands down.
ASSEMBLY ARRANGEMENTS COMMITTEE
May 2011

PROPOSED DELIVERANCE

The General Assembly:
1. Receive the Report.
2. Approve the Order of Business for the first two days (Order of Proceedings).
3. Appoint Mr Roy Pinkerton to edit the verbatim record.
4. Encourage commissioners intending to move amendments and counter-motions to arrange to have these printed in the Assembly papers.

SCOTTISH BIBLE SOCIETY
5. Urge the Scottish Bible Society to pursue its current efforts highlighting the Bible's key role in Church and community.
6. Welcome new developments in Gaelic translation and Bible study for young adults.
7. Commend the Society's global outreach to the generosity of congregations and members.
8. Appoint the Rev Andrew Anderson, the Rev Sandy Gunn and the Rev Dr Norman Maciver to the Scottish Bible Society's Council of Church Representatives.

REPORT

1. The Very Rev John C Christie
John Christie's previous career in teaching as well as his parish ministry and work in interim ministry have equipped him admirably for the office of Moderator. His personal warmth and approachable manner have been evident in his many encounters since the General Assembly and many people have fond memories of his visits and of significant conversations with him.

John's support of the Place for Hope initiative has been very valuable as the place for mediation is increasingly recognised throughout the Church and beyond.

As soon as the General Assembly ended, John and his wife Annette undertook a busy schedule which has included visits to the Presbyteries of Shetland, West Lothian, Perth and Abernethy. Although political upheaval prevented planned trips to Burma and Nigeria, the World Mission Council arranged for John and Annette to visit Bangladesh, India, Taiwan and Zimbabwe where relationships with partner churches and others were strengthened.

The Church is grateful to John and Annette Christie for all that they have done on its behalf over the past year.

2. Presbytery Representation
The Presbytery returns show that there are in all the Presbyteries 1,147 Charges, whether vacant or not, and that there are 165 other ministers (excluding retired ministers) who are members of Presbyteries. Representation is calculated for each Presbytery in accordance with Act III, 2000, and the total number of Commissions is made up as follows: 359 Ministers, 359 Elders and 33 Deacons.
3. Business Committee

In terms of Standing Order 15 it is proposed that the Convener and Vice-Convener of the Assembly Arrangements Committee, respectively the Rev Janet Mathieson and the Rev Lorna Hood, act as Convener and Vice-Convener of the Business Committee. The names of others nominated to serve on this Committee will be found in the Order of Proceedings.

4. Roll Away the Stone

The Committee encourages commissioners and many others to attend a major public gathering in Princes Street Gardens on Sunday afternoon 22 May. Taking over a large section of the Gardens, from St Cuthbert’s Church to the Ross Bandstand and beyond, it will include stalls and displays representing the full breadth of the Church’s work under the themes of Celebration, Inspiration and Discovery. The aim is to celebrate the life of the Church of Scotland, to encourage the people who come to it and also the wider community to learn something about the Church, to discover who we are and what we are like.

Roll Away the Stone will have a strong worship element and will include contributions from the New Scottish Arts Chamber Orchestra, Fischy Music, Scotland African Massed Choir and Steph Macleod. The day will conclude with worship starting at 5pm at the Ross Bandstand.

5. Assembly Services

The Assembly Service has been arranged in St Giles’ Cathedral on Sunday 22 May at 10.00 am with the Gaelic Service that day at 12.30 pm in Greyfriars Tolbooth and Highland Church. The Assembly Communion Service will be on Monday 23 May at 9.30 am in the Assembly Hall. In view of the Sunday afternoon event in Princes Street Gardens, Roll Away the Stone, there will be no evening worship in the Assembly Hall.

6. Notices of Motion and Assembly Papers

The Committee again draws attention to the fact that commissioners wishing to move amendments or counter-motions to deliverances can have these printed in Assembly papers. As a courtesy to other commissioners, and for the convenience of the Assembly, the Committee asks that this be done wherever possible. Clearly situations can arise in the course of a debate where someone wishes to make a motion and such spontaneity is part of the life of the Assembly. However, where people have considered and prepared texts, particularly if these are substantial, it is extremely helpful to have them in the order paper. Certainly, the availability of the screens means that motions can fairly quickly appear in writing and the “behind scenes team” work hard to provide this service. However, when something complex (and clearly considered) suddenly appears it can take time to get it up on the screen and further time for reading and assimilation. There will again be five sets of papers – covering (1) Saturday and Monday, (2) Tuesday, (3) Wednesday (4) Thursday and (5) Friday. For the first set of papers notices of motion should be sent to the Principal Clerk’s Office at “121” by Friday 13 May. For the second and subsequent sets they should be handed in to the Clerks’ table by 12 noon on the Monday, Tuesday, Wednesday and Thursday of the Assembly.

7. The Blue Book

The relative size and cost of the Blue Book continues to be a matter of concern. The Committee believes commissioners are best served when reports are offered in as brief and accessible a format as possible. Considerable savings in both paper and cost can be achieved by producing the reports in a smaller format, for this reason we have returned this year to producing the daily papers in A5 size. Even greater savings could be achieved if the Blue Book was produced in a similar format; this however, is only possible if the reports of Councils and Committees are reduced by an average of 30% in volume. With the removal of background material from the Blue Book to the Church of Scotland website this should now be possible and it is the Committee’s hope that such a change can be introduced next year.
8. **ePUB Files**

In a further attempt to save paper and to make the reports of Councils and Committees accessible, these have been converted into ePUB files which can be downloaded onto a variety of electronic reader systems. These will be posted on the Church of Scotland website and on the DVD supplied to commissioners.

9. **Commissioners’ Subsistence and Travelling Expenses**

The Board recommends the following rates for payment of expenses:

- **Overnight subsistence**
  - Not exceeding £50.00 per each night

- **Daily out-of-pocket Expenses:**
  - Not exceeding £15.00 per day

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

10. **Assembly Hall**

The Assembly Hall Sub-Committee was established in May 2008 to give detailed consideration to and advise the Assembly Arrangements Committee on matters relating to its remits to be responsible for (a) the care and maintenance of the Assembly Hall and (b) all arrangements in connection with the letting of the Hall.

Throughout the year the Sub-Committee has worked hard with our architects Tod & Taylor to maintain the Hall in good condition and to introduce as many improvements as possible within the constraints of the current financial climate. The most obvious improvements involve the replacement of the broken tiles in the Black & White Corridor and the restoration of all the external doors together with the lights at the foot of the steps leading up from the Quadrangle.

During the year the paintings were professionally re-valued. In consequence our insurance cover had to be substantially increased to reflect the revised figures. Although no one picture is of particularly high value there are a large number of them, so the cumulative figure is high.

The Sub-Committee continues to work closely with Edinburgh First who organise the letting of the Hall when it is not being used for the General Assembly. However, as previously reported, past experience has highlighted that the limited staging, designed specifically for use during the General Assembly, was far too small for events other than those involving graduations, lectures and small conferences. The only exception to this position has been during the Edinburgh Festival when Assembly Theatre imports its own staging and lighting. This single event has historically provided almost two-thirds of our annual rental income; thus illustrating the low occupancy of the Hall by other users during the rest of the year.

As a result, and in close consultation with Edinburgh First and Assembly Theatre, an enlarged stage has been constructed. In parallel, proper stage lighting has also been introduced. The purpose of this exercise is to enhance the attractiveness of the Hall to a much wider range of event organisers in order to produce higher levels of revenue to offset a greater proportion of the costs of maintaining the Hall. The proposals, to improve the staging and lighting, were approved by the Council of Assembly and to date have been very well received by all involved.

The Committee has negotiated a new contract with Edinburgh First for a further five year period. One of the conditions of the new contract ensures that the Church will receive a greater percentage of the letting revenue.

*In the name of the Committee*

JANET S MATHIESON, Convener

ELORNA HOOD, Vice-Convener

JOHN P CHALMERS, Secretary
APPENDIX A
REPORT OF THE SCOTTISH BIBLE SOCIETY

‘... Ezra the priest brought the scroll of the law before the assembly ... and read aloud to everyone who could understand. All the people paid attention to the Book of the Law.

... the Levites ... clearly explained the meaning of what was being read, helping the people understand each passage.’

Nehemiah 8: 2-8, NLT

This has been a key motivation for Christian communicators across the centuries. In 1530, recalling his pioneering translation of the New Testament, William Tyndale wrote: “... I had perceived by experience, how that it was impossible to stablish the lay people in any truth, except the scripture were plainly laid before their eyes in their mother tongue...”

We have been constantly reminded in recent months of the significance of the 1611 King James Bible, which crystallised so much that had developed during the preceding decades but was also the platform for so much to come.

Just two weeks ago leading Christians travelled from Korea to pay tribute at the Edinburgh grave of Rev Dr John Ross, who first translated the New Testament into their language (1887). Some of his countless spiritual descendants now study in our Divinity faculties.

At last October’s Gaelic Mòd in Caithness the Scottish Bible Society launched a new translation of John’s Gospel; already it has spoken to people struggling with the traditional version or with no knowledge of Scripture at all, so work continues.

Our desire to confront people with the Bible message as clearly as possible and in their living situation has involved us with specific outreach in

– Pakistan, following the devastating floods;
– Jamaica, helping schoolchildren cope with endemic urban violence;
– the Middle East (resources for students in the West Bank and migrant workers in Gulf States as well as a peace-inspiring devotional guide in Hebrew & Arabic);
– Uruguay, providing a new vehicle to carry Scriptures throughout the nation. As always, we are indebted to congregations, volunteers and individual donors for their generous support.

At the same time we have invested in an old vehicle for use in Scotland – in fact, a refurbished 1967 VW camper van to enable small groups of young adults to discover the Lectio Divina method of Bible study amid the wonders of our scenery.

Life and Work has been carrying articles about Biblefresh, an initiative from a partnership of organisations (including SBS) encouraging people to engage with the Scriptures in new ways. We are delighted to help Presbyteries or congregations by presenting a range of study options.

Our focal celebration of this anniversary year is The People’s Bible project, in conjunction with our colleagues in England and Wales, which will offer people of all faiths and none the opportunity to handwrite two verses of Scripture and then view the result on the Internet. This is a perfect opportunity to promote the Bible to the whole community across Britain. We think William Tyndale would approve, along with King James and so many others who shaped the progress of God’s Word in English and beyond.
1. Introduction
1.1 The Central Services Committee’s remit relates primarily to managing the Church Offices in George Street, overseeing the delivery of central services to departments within these Offices and operating as one of the employing agencies of the Church.

1.2 Meetings are held twice per annum between the Executive of the Committee and Heads of Department. These meetings provide a welcome opportunity to discuss matters of joint interest and concern.

2. Human Resources (HR)
2.1 Pay
The Committee received a pay claim of 2.5% from Unite, the recognised trade union for staff employed by the CSC. After careful consideration, and whilst recognising it would be disappointing for staff, the Committee concluded that a pay award was unaffordable for 2011; it was noted that this decision was consistent with that reached by Ministries Council and the Social Care Council for other groups. Unite then asked if a small lump sum payment could be considered for staff in lower grades; the Committee decided, with regret, that even this was inappropriate in 2011.

2.2 Policy
Policy development continues to be a priority for the HR Department, with a number of policies under active review including Special Leave; Absence Management; Data Protection; Home Working; and aspects of recruitment. Additionally, a complete review of the CSC Staff Handbook is in hand. All policies, procedures and practices are being reviewed to ensure compliance with the Equality Act 2010.

2.3 HR Provision for Ministries Council
The HR Department continues to provide professional HR support to the Ministries Council in its role as an employing agency, with involvement in a number of complex employee relations and redundancy cases. The Ministries Council has adopted amended Code of Conduct and Capability policies. Presbytery and Parish Workers were included for the first time in induction training provided by the Central Services Committee.

2.4 HR Provision for World Mission Council
The HR Department has worked closely with the World Mission Council in reviewing its recruitment strategy, resulting in successful Open Days and a new selection centre process for mission partner candidates. HR will also be involved in the new pilot volunteer programme. HR has worked with World Mission to draft a new style of employment contract and an updated staff handbook for all mission partners.

2.5 Staffing Levels
As in previous years, the central administration is
constantly reviewing its level of service and staffing numbers and challenging itself to introduce more efficient ways of working. Staffing levels have consistently remained below 200 (full time equivalents) over the course of the last twelve months. The HR Department provides vital support during such reviews and, in particular, has been very much involved in the reviews of Ministries Council and the Scottish Storytelling Centre.

2.6 Learning and Development
The 2011 Learning and Development programme will deliver close to 100 sessions; it includes a strong emphasis on management and leadership skills. Lunchtime learning events continue to be well supported and will remain in the programme. Ministries Council employees will continue to be included as appropriate.

The annual Learning at Work event was expanded and delivered over a week in September 2010. It included ten lunchtime learning events and a Create a Catchphrase competition to find a new slogan. ‘Love Learning’ was voted as the favourite, and is now used in all Learning and Development communication. Learning at Work Week will take place again in September 2011.

A further three staff members have completed mediation training, bringing the total number of trained employees to nine. The mediation skills will be applied in a new approach to communication, facilitation and dispute resolution and we anticipate this having significant benefits for the wider church.

The learning programme will be evaluated in the course of 2011 to measure its impact on the Church and to aid in priority-setting for future years.

3. Information Technology
3.1 Server Virtualisation Project
The main project undertaken by the IT Department in the past year has been the installation and testing of a virtual server environment; this work has now been completed. It allows three physical servers to provide all of the services currently available on ten separate servers and also introduces resilience to the server environment, resulting in improved service reliability. Work has begun on migrating the services from the ten current servers to the virtual server environment, with the email service already migrated. The new environment requires significantly less power consumption and therefore contributes to the reduction of the Church’s carbon footprint.

3.2 Managed Print Service
A managed print service has been configured within the Church Offices. There are now only 18 managed and shared printers, replacing approximately 160 separate printers. The reduction in print devices will also contribute to a reduction of the Church’s carbon footprint.

3.3 Switchboard
The installation of a new telephone system in the Church Offices has been agreed. The new telephone system is scheduled to be installed in March 2011.

3.4 Wifi in the Church Offices
Wireless Internet access for visitors in the Church Offices has been available for the last year. The arrangements are being reviewed in the light of feedback about the reliability of the service; we are assured that an enhanced wireless Internet connection can be provided using the new telephone switch, and that this will improve both quality and reliability.

3.5 2011
The main project for the IT Department in 2011 will be the installation of Microsoft Windows 7 and Office 2010 and any consequent upgrading of equipment, to be accommodated within the rolling replacement budget for desktop computers.
develop its wide ranging brief to provide a proactive and professional property service.

4.2 Arbitrations
The department has the responsibility for managing the administration of the arbitration process in cases of readjustment. Since the last report, one arbitration has been managed by the department. Two others were instigated but resolved locally without the need for formal arbitration.

4.3 Property
The Central Properties Department has responsibility for the following:
- management of properties owned by certain of the Councils and departments of the central administration
- delivery of new build projects for the Ministries Council
- delivery of major refurbishment programmes for managed properties
- management of facilities and procurement of work equipment in managed properties
- health and safety for the Central Services Committee and other Councils of the Church

4.3.1 Major Works
In the last year two major building projects have been completed:
- construction of new church building for the congregation at Glasgow: Garthamlock and Craigend East
- construction of new church building for the congregation at Glasgow: Easterhouse St George’s & St Peter’s

At the time of writing work is progressing on a number of projects. These include:
- construction of a new church for Dunfermline East St Pauls
- identification of a site for a new charge on the west side of Inverness and developing a suitable design for the new church building, with a view to construction in due course.

4.3.2 Furlough Housing
The stock of Furlough Housing is managed on behalf of the World Mission Council.

4.4 Health and Safety
The Central Services Committee has a duty, as an employer, to comply with the Health & Safety at Work Act 1974. The CSC has the services of suitably qualified personnel through the Central Properties Department. The development of the health and safety strategy continues, with advances in a number of key areas including policy, training, communications and implementation.

There are many strands to the health and safety process but it may be worth noting the following.

4.4.1 Training
The programme of health and safety training was further developed through 2010 and delivered as required.

4.4.2 Accidents
In the period covered by this report, no accidents required to be reported to the Health and Safety Executive. A number of non-reportable accidents occurred but were of a minor nature. These are dealt with as they arise, and where necessary, in conjunction with the appropriate Council/Department.

4.4.3 Safety Committee
The Safety Committee meets on a regular basis and, since its inception, has developed an important role in the promotion of health and safety.

4.4.4 Commitment
The CSC is encouraging a positive and inclusive approach to health and safety and significant advances have been made. The Committee is committed to working in partnership with staff, the trade union, Councils and departments in developing the policy further, to deliver a healthy and safe environment for all staff, volunteers, visitors, contractors and others.
5. Facilities Management

5.1 Health and Safety
All statutory tests and inspections, in line with current legislation, have been undertaken in respect of the various facilities within the offices.

5.2 Environmental and Waste Management
Staff continue to support the recycling regime within the Church Offices. A new waste paper recycling contract has been introduced, which includes confidential waste uplift. Already, we have been awarded a certificate of Environmental Accomplishment, certifying that we have saved 52 trees from destruction in 2010. Staff in the Offices continue to recycle cardboard, fluorescent tubes, aluminium cans and batteries. Savings have been made in trade waste collections by reducing the need for daily collections.

5.3 Energy Management
A considerable amount of work has been done to reduce energy consumption within the Church Offices. This has resulted in reductions in usage of 13% for electricity and 3% for gas. The extreme weather conditions at the end of the year caused the gas figure to be slightly lower than the trend up to November.

The Facilities Manager will continue to represent the Church Offices on the newly formed Energy Management Team. This group is considering setting up a staff 'Green Team', to encourage staff involvement in further energy saving initiatives.

5.4 Maintenance Works
We continue to carry out essential maintenance on the Church Offices and thereby to meet the requirements of our insurance policy. Work was carried out to renew the lead on the lower west roof, and essential safety work on the lifts in the 123 George Street building has been completed. Minor decorating works have been carried out throughout the office.

5.5 Church Offices Reception
To comply with disability access legislation and to improve security in the Church Offices, minor alterations have been carried out in the reception area. A new reception desk has been fitted, CCTV has been installed and restrictions on access points have been introduced. Improvements to the lighting and minor decoration works have also been carried out. Conscious of the relatively neutral impact of this space, we are consulting with Mission and Discipleship on introducing artwork or other features which would help convey appropriate messages about the Church and its mission.

5.6 117-119 George Street
Living Oasis signed a one year lease in June 2010 for the premises previously occupied by the Wesley Owen book shop. Their business is the sale of Christian books and cards.

5.7 Future of Church Offices
The premises at 119-123 George Street are not ideal for the Church’s purposes. The buildings are not easily accessible by people with mobility problems and the accommodation is not flexible enough to accommodate new ways of working. A conditions survey concludes that the fabric is generally sound but that elements are deteriorating. There is a need for greater investment in repair and maintenance and the electrical installations need a significant amount of work. On the other hand, the building is located at the centre of a transport hub and most Council and Committee members, and visitors, find it easy to reach. The Committee is aware that there is some criticism in the wider church of the nature and location of the Church Offices and has asked the Senior Management Team to prepare an options report. That report will include consideration of a sharing of office accommodation with other Councils not presently located within the Church Offices. The matter is complicated by a lack of clarity at this stage of the implications of presbytery reform on staff numbers but work will continue nonetheless. An update will be provided to the General Assembly.
6. Communications
A new Communications Framework for the Church of Scotland is being presented to the General Assembly by the General Assembly. This represents a sea change in the way strategic communication is handled across the Church. It covers internal as well as external communication and embraces innovation in areas like social media. The Framework, building on the Strategic Communications Policy approved by the General Assembly in 2007, consolidates much of the existing communications activity taking place across Councils, Committees and Departments, and seeks to make it more effective and efficient.

In the past year, the Graphic Design section was moved into the Communications Department. The Church’s new website was launched in January 2011 to wide praise; it provides a robust platform for easy further development and we look forward to improving even more its functionality and appearance.

In the name of the Committee

ANGUS MACPHERSON, Convener
PHILIP CRAIG, Vice-Convener
BILL STEELE, Vice-Convener
PAULINE WILSON, Administrative Secretary
1. Introduction: The Church as koinonia/communion

The Biblical notion of koinonia has become central in the quest for a common understanding of the nature of the Church and its visible unity. (World Council of Churches, The Nature and Mission of the Church, 24)

1.1 What is the church? Where is the church? The notion and experience of koinonia is most helpful here. As well as covering the term “fellowship”, koinonia is also translated into English as “communion”, “participation”, “sharing”. It can have a contractual connotation and so can refer to a relationship involving obligations of mutual accountability. It is used explicitly in the New Testament with reference to sharing in the Lord’s Supper (cf. 1 Cor 10:16); the reconciliation of Paul with Peter, James and John (cf. Gal 2:9); the collection for the poor (cf. Rom 15:26; 2 Cor 8:3-4); the experience and witness of the Church (cf. Acts 2:42-45).

1.2 In 2010, the General Assembly noted the report of the Church of England-Church of Scotland Study Group, Our Fellowship in the Gospel. The report took as its focus: “your fellowship (koinonia) in the gospel from the first day until now” (Philippians 1:5). In section 6 of the report, Partnership in the Gospel: A Biblical Model, it is stated:

Koinonia offers a way to live out our baptismal heritage. When the specifics of its use in Paul, and in the Johanine Epistles, are set more broadly in the context of New Testament theology, it may be read as offering a link between the saving action of God in Christ and the calling of the Church to respond to that in action.

Thus, it is used in relation to both communion and baptism and invariably has an ethical dimension which gives encouragement to working for the common good of the church. The church is the community of those who are baptised, bound to Christ and to one another, nourished in faith, in communion with Christ and with one another in the sacrament of the Lord’s Supper, and sharing an experience of the energising grace of the Spirit of Christ. In 1 Corinthians 10:16, koinonia is used in the context of a call to unity and it is clear from the context that Paul is referring to both a participative relationship with Jesus’ body, killed on the cross, and the community in Corinth who are to understand themselves as “the Body of Christ” (10:17b, 12:12-27).

1.3 Our Fellowship in the Gospel also made reference to the contractual use of the word in Roman law where koinonia was used to describe a reciprocal and legally
Committee on Ecumenical Relations

binding association of partnership, freely entered upon
by individuals or groups who had a shared goal and
concern. Hints of this are apparent in Philippians 4:10-20, II
Corinthians 8 & 9, Romans 16:26-27. Here, the word is not
used to describe the church community, but rather what
it is called to do, including caring for one another and for
the Christians in Jerusalem, hospitality and good works.
For Paul, *koinonia* is about mutual trust and support
between particular church groups. It is about crossing
boundaries of thought and place in his contemporary
Jewish and Greek world.

1.4 *Koinonia* is an indelible mark of the community of
the baptised. John Calvin, speaking of the “communion
of saints”, emphasises that the grace given to each is
given for the sake of the entire community, and that
as God is our common Father, and Christ is our head,
they (the saints) cannot but be united in brotherly love,
and mutually impart their blessings to each other. (*The
Institutes*, Book IV, 1. 2-3)

Calvin stresses that the communion of saints in all ages
and places is given shape through the binding together
of each to the other and to Christ in baptism. It should
be noted that Calvin uses the same expressions of
“bondedness” for baptism, the sacrament of the Lord’s
Supper and the communion of saints.

1.5 Our fellowship in the body of Christ, taking off
from our sharing in his resurrection life, must also
take serious account of brokenness, suffering and
forsakenness. Struggles which Jesus himself knew are
continuing. Therefore, the Sacrament of the Lord’s Supper
is supremely significant in the life of the worshipping
community, a treasuring of the communion that is past,
present and to come. In the Sacrament, the remembering
of the past happens in such a way that the past becomes
contemporary. In celebrating the sacrament, our hope
is anchored. However, as long as we are divided even
around that table, we must see that healing of brokenness
requires our work and prayer.

1.6 The work of the Committee on Ecumenical Relations
focuses on all that is implied by this complex word,
koinonia. It does so by having within its own membership
representatives from other churches, the General
Secretary of Action of Churches Together in Scotland,
those from the Church of Scotland currently serving on
the governing bodies of ecumenical bodies and five
nominated members who are each a full member of one
of the Councils of the Church. The Committee seeks to
draw from the heritage of faith transmitted through time
and space by communities brought to birth through
the death and resurrection of Jesus. As a Church within
the Reformed tradition we reflect the grace given to
each for the common good, a perspective that must
embrace the whole household of faith – and inhabited
earth! (“oikumene”). In the name of the one who heals and
reconciles the Committee therefore focuses its work on
building the fellowship and communion that is both our
gift and our calling. Given our unity in Christ, the churches’
common calling is to participate in the mission of God in
the world.

1.7 As a member church of the World Council of
Churches, the Church of Scotland has affirmed that
the unity for which we pray, hope and work is a given
koinonia and expressed in the common confession of
the apostolic faith; a common sacramental life entered
by the one baptism and celebrated together in one
eucharistic fellowship; a common life in which members
and ministries are mutually recognised and reconciled;
and a common mission witnessing to the gospel of God’s
grace to all people and serving the whole of creation.
(“The Unity of the Church as Koinonia; Gift and Calling”,
The Canberra Statement, 2.1, and reaffirmed in Called to
be the One Church, WCC, 2006 para 2.)

*Called to be the One Church* was issued “as an invitation to
the churches to renew their search for unity and to deepen
their dialogue.” The message ends with encouragement:
“Listen to what the Spirit is saying to the churches!” It is
within this framework that the Committee presents its report for 2011.

2. Ecumenical Partnerships

2.1 Fellowship in the Gospel that crosses boundaries for worship and reflection and builds up partnerships for joint working lies at the heart of local ecumenical relations. Much goes on that is informal in nature as people respond in their local contexts. The Committee becomes involved when local ecumenism of a more formal kind is involved.

2.2 In the past year, after a number of years of delay, a constitution for Grahamston United in Falkirk has been approved by the congregation and by the relevant authorities in the Methodist Church and the United Reformed Church. Falkirk Presbytery has also given its approval. It remains for the General Assembly to pass an Act which will allow the change of status in this congregation from an association of churches to a fully united single congregation Local Ecumenical Partnership. To that end, the Presbytery will petition the Assembly. The Committee on Ecumenical Relations recognises that this is a very clumsy way of providing congregations such as Grahamston United with the legal support to take forward ecumenical partnerships of this nature. It has entered into consultation with the Legal Questions Committee and it is the intention to bring to the General Assembly of 2012 an Act which will give authority to Presbyteries to take such decisions in future.

2.3 Oakshaw Trinity in Paisley was reviewed, making use of the process devised by the National Sponsoring Body for Local Ecumenical Partnerships (NSB). A similar process is to be undertaken in early 2011 in relation to the Drumchapel Churches Partnership. Lessons are still being learned about how to relate sensitively to other churches in the oversight and care of local ecumenical partnerships.

2.4 In Stonehouse, the United Reformed Church building had become unsafe and the congregation had urgently to seek a new home. St Ninian’s Church of Scotland congregation gave them a warm welcome. Building on already close relations, the two congregations now worship together and it is anticipated that a formal agreement related to the sharing of the building will be drawn up early in 2011. The nearby United Free Church congregation is being kept informed of developments in order to keep open the possibility of future co-operation with them.

2.5 Closer relationships between Church of Scotland congregations and United Free Church congregations continue to develop in other places in the spirit of the Covenant. In Cathcart, ministry is now shared between the two congregations and a service for a formal signing of the local covenant took place in February with representation from both Presbyteries. In Lochwinnoch, discussions have been on-going between the two Presbyteries. New joint initiatives have been undertaken in Alloa.

2.6 As well as crossing denominational boundaries, Ecumenical Partnerships can also cross national boundaries. The Committee learned that Rev Miriam Gross of the Evangelical Lutheran Church of Bavaria returned to Germany after a very successful ministry in the East Mainland Churches in Orkney. The Committee is grateful to the Ministries Council for recognising the relationship with Bavaria as a special one and being prepared to keep the door open to our receiving another short-term appointment from Bavaria. In the meantime, the Bavarian Church has welcomed Rev Rhona Dunphy into a five year appointment in Regensburg and Passau, providing services in English.

2.7 Staying in Germany, the relationship with the Evangelical Church of Westphalia continues to develop. They have been particularly interested in the work the Church of Scotland does in addressing poverty. Through them, Rev Martin Johnstone, Assistant Secretary of the Ministries Council, and Rev Ian Galloway, Convener of
the Church and Society Council, have been involved in a World Council of Churches (WCC)/Conference of European Churches (CEC) sponsored consultation in Hungary, thus demonstrating the creativity of such relations. Locally, Falkirk Presbytery is exploring a twinning relationship with the Bochum district and an ecumenical group of churches in Falkirk are developing a relationship with the congregation in Schüren.

2.8 The Church in Hungary, a long-standing partner church of the Church of Scotland, has sought to make this partnership more active. Through an agreement with the Church and Society Council, and with the help of money from German partner churches, the Hungarian Church now has access to the material of Eco-Congregation Scotland. (See Church and Society Report.) The church leadership is also interested in learning from the Church of Scotland’s work in poorer communities, both urban and rural. A local twinning is being set up between Dalbeattie and Debrecen.

3. The report of the Special Commission on the Third Article Declaratory asked the Committee on Ecumenical Relations to initiate a conversation with the Ministries Council, relevant Presbyteries and other denominations about how the provisions of Article III could be delivered ecumenically. Behind this request lies the concept of koinonia, an acknowledgement that the Church of Scotland is not alone in its calling to bring witness to the Gospel to the people of Scotland. This is a shared Christian responsibility in which we are mutually accountable to one another in our concern for the common good of Scotland as a whole. Work on this remit has been slow to get off the ground due to unforeseen circumstances. A meeting took place in early 2011 and a consultation process was initiated.

4. World Communion of Reformed Churches (WCRC)
4.1 The World Communion of Reformed Churches came into being in June 2010 during the Uniting General Council in Grand Rapids, Michigan. The new body brings together the World Alliance of Reformed Churches and the Reformed Ecumenical Council, 227 member churches in 108 countries, altogether around 80 million Christians worldwide. Churches which have been shaped by the First Reformation, such as the Waldensians, and by the 16th century Geneva Reformation, by John Calvin, John Knox and others, such as Presbyterian, Congregational, Uniting and United Churches, are represented in the fellowship of WCRC. The majority of member churches are in the global south, indicating the depth and reach of the historic missions of the churches of the Reformed tradition.

4.2 The theme for the Uniting General Council was Unity of the Spirit in the Bond of Peace. The Message to the churches at the end of the Uniting General Council bore the title Called to communion, committed to justice. Koinonia, communion, and the recognition that we need to be mutually accountable to one another, is at the heart of the calling of the WCRC. The Uniting General Council committed the churches to exploring what that koinonia means as WCRC seeks ways of enabling Reformed Churches, some of them very small, to participate in the wider ecumenical movement, not least in addressing the big issues of our day – climate change, human rights, economic justice and promoting inter faith relations.

4.3 The Uniting General Council provided a seminal moment in the history of relationships between white American Reformed Christians and Native American Christians, also of the Reformed tradition. It was a moment of acknowledgement of the sins and pains of the past which still influence relationships to this day and of reconciliation and healing. As such, it sent a message to all native and aboriginal church communities around the world in their relationships with dominant churches from various periods of migration and settlement in, for example, Europe and Australasia.

4.4 As often on such occasions, the worship during the
Uniting General Council was very much appreciated. It drew on a wide variety of traditions within the Reformed churches and was shared in many languages with symbols, colour and images.

4.5 The Message approved by the Uniting General Council can be found on the Ecumenical Relations page of the Church of Scotland website:

www.churchofscotland.org.uk/resources/subjects/ecumenical-resources.

5. Reformation 450: Marking the Legacy, Imagining the Future

5.1 Koinonia in the communion of saints across the centuries within the Reformed tradition has been featured in a special way in the past two years with the celebration of the quincentenary of Calvin’s birth in 2009 and the 450th anniversary of the Reformation in Scotland last year. On both occasions, it was a joy to be able to mark these significant events together with the Roman Catholic Church under the auspices of the Joint Commission on Doctrine. In addition, in 2010 we acknowledged the shared heritage with the Scottish Episcopal Church. A day conference was held in the Scottish Storytelling Centre. It was opened by Rt Hon Alex Salmond MSP, First Minister, the Scottish Government having chosen to associate itself with the event as an appropriate way of marking this significant period within Scottish history. With communion (koinonia) still impaired with the Roman Catholic Church, we were able both to acknowledge the pain of our divided histories and to identify those impulses for reformation that began within the Roman Catholic Church and were developed further by the Reformers. We traced those aspects of our shared, but troubled, history which had shaped both the churches and the nation of Scotland. We acknowledged the ecumenical journey we have travelled in the past decades and dared to look at what our future journey might involve. Papers from the Conference are to be made available in a published form and on the website.

5.2 The Conference was followed by a service in St Giles’ Cathedral. During the service we celebrated the uniting bond of baptism as the Rt Rev John Christie, Moderator of the General Assembly of the Church of Scotland, the Most Rev Keith Patrick Cardinal O’Brien, Archbishop of St Andrews and Edinburgh, and the Rt Rev David Chillingworth, Bishop of St Andrews, Dunkeld and Dunblane and Primus of the Scottish Episcopal Church, led the congregation in the reaffirmation of baptismal vows. The liturgy for this part of the service is itself a product of the ecumenical journey between the Roman Catholic Church and churches of the Reformation here in Scotland. It grew out of the Joint Commission’s work on baptism, as we reported to the General Assembly last year. Taken together, the conference and the service were testimony to the fact that the relationships between our churches continue to change and the fellowship we are able to enjoy as Christian people continues to be enriched by our awareness of the legacy of those who have gone before us in faith, our listening carefully to one another, our ability to worship, pray and read the Scriptures together. We are truly not in the same place as we have been in much of the intervening years between 1560 and the 20th century when the modern ecumenical movement took hold in all our churches.

The First Minister hosted a reception in Edinburgh Castle, a civic recognition of the occasion, which included representatives of other faiths. Through media reports and remarks of the First Minister, this event has been recognised as a significant contribution to the overcoming of division within Scottish society.

5.3 Yet another token of this journey is to be found in the fact that the Joint Commission on Doctrine approved a joint response to the Third Report of the Reformed-Roman Catholic International Dialogue, *The Church as Community of Common Witness to the Kingdom of God*. This response has been sent both to the Pontifical Council for Promoting Christian Unity in the Vatican and to the World
Communion of Reformed Churches. A fourth round of talks is due to begin and the Committee is delighted that Rev Dr Lindsay Schluter, Vice-Convener of the Committee on Ecumenical Relations, has been appointed as a representative in the Reformed delegation.

6. **Church of England, Scottish Episcopal Church of Scotland, Church of Scotland**

6.1 In the light of the report from the Church of England-Church of Scotland Joint Study Group, *Our Fellowship in the Gospel*, which was approved by the General Assembly in 2010, it was decided to set up a new series of faith and order conversations between the Church of Scotland, the Church of England and the Scottish Episcopal Church. The first meeting, held at the beginning of December last year, was essentially a “getting to know you” exercise at which we learned much about one another that we had not previously known. The new format released new energy and the possibility of genuine synergy. The plan is to look at the possibility in the future of formal agreements between the three churches.

To begin with, there will be a reflection on Anglican and Reformed identity and the extent to which the three churches might conceive of themselves as both catholic and reformed. The question of ecumenical method will be considered *ie* what kind of communion we might be aiming for. Other issues that were identified included: the extent to which existing agreements with Lutheran churches (*eg* Leuenberg for the Church of Scotland and Porvoo for the Anglicans) can transmit from one context to another, apostolic continuity and succession of the church and the ordained ministry, the mission of a national church and the significance of borders, and the changing nature of higher education in relation to training for the ministry and the maintaining of professional standards.

6.2 Over many years there has been a biennial meeting which serves as a forum for the Church of England and the Church of Scotland and it has offered a useful space to reflect on issues of common interest as national churches, including: changing patterns of ministry, handling conflict within the churches, contributing to the common good and going for growth. 2010 was one of these years in which the biennial meeting took place; it was co-chaired by Dr Alison Elliot OBE and Very Rev Dr John Sentamu, the Archbishop of York. It is planned that the Church of Scotland will host another such consultation in 2012.

6.3 A new General Synod of the Church of England was inaugurated in November at which the Ecumenical Relations Convener represented the Moderator. The Principal Clerk was also present, as was the Very Rev Dr Alan McDonald who took up a four year appointment in July as the Church of Scotland’s delegate to the General Synod. Dr McDonald has been asked to nurture the relationship between the two churches in the light of the recommendations in *Our Fellowship in the Gospel*. Likewise, the Church of England has appointed Rt Rev Graham Foster, Bishop of Chester, to relate specifically to the Church of Scotland. He now joins a number of bishops within the Church of England who have been given a particular ecumenical brief.

7. **The Community of Protestant Churches in Europe (CPCE – formerly the Leuenberg Fellowship of Churches)**

7.1 CPCE brings together into table fellowship churches of the Reformation – Lutheran, Reformed and United, the First Reformation Churches (*eg* the Church of the Czech Brethren and, in Italy, the Waldensian Church), and more recently Methodist Churches in Europe. In some countries member churches work closely with Baptist churches. This has led to the recent signing of an agreement for co-operation with the European Baptist Federation. The Community, strengthened by the bonds of communion (*koinonia*), seeks to heal the divisions within the Protestant Reformation churches with the removal of historic anathemas, the sharing of pulpit and table fellowship and
working towards doctrinal agreement, some of which seek to show how koinonia leads to common action.

7.2 The next Assembly of the CPCE is due to take place in Florence in 2012. In preparation, three draft reports were sent to the churches for initial responses prior to final drafting for presentation at the Assembly. The Committee formed three ad hoc groups of people with theological competence and, where appropriate, expertise from a particular Council to look at each of these documents and prepare a response: Stand up for Justice, Scripture-Confession-Church, and Ministry-Ordination-Episcopé. The responses were broadly supportive of the three reports but requested that the Reformed voice be strengthened at particular points.

8. Multilateral aspects of koinonia
8.1 The World Council of Churches’ (WCC) Executive Committee met in Edinburgh in September. During their stay in Scotland they were particularly interested in the “Churches Together” model of ecumenism as it has been developed in Scotland. The focus of the work of the WCC recently has been primarily to deliver the Ecumenical International Peace Convocation in Jamaica in May 2011 to mark the end of the Ecumenical Decade to Overcome Violence. Nan Braunschweiger, an Elder in the Church of Scotland congregation in Geneva and a member of staff of the WCC, has been given the task of co-ordinating the organisation of the event. In the years leading up to the end of the Decade, the WCC sent “Living Letters”, small groups of people, to places where violence is a particular problem. Graham McGeoch, the Church of Scotland minister in Portugal and a member of the WCC Executive Committee, was part of the team that visited Myanmar. The Committee is grateful to the Church of Scotland Guild and the Church and Society Council for their efforts to keep the Decade before the Church in these past ten years. It is a testimony to the work of the Church of Scotland that Adrian Shaw, the climate change officer, has been invited to be a keynote speaker in Jamaica.

Fiona Buchanan, a member of the Ecumenical Relations Committee and the World Mission Council, also goes with a brief to take forward the Guild’s focus on domestic abuse and human trafficking. Fiona has become joint-convener of the Scottish Network of the Ecumenical Forum of European Christian Women, a forum related to the Conference of European Churches which has for many years addressed issues related to the marginalisation of women across our Continent, including the trafficking of women and children. Participating as we do in these international opportunities is a reminder that we are not only bound to one another across international borders but that our fellowship with one another remains broken as long as marginalisation diminishes individuals and whole groups of people, both within our churches and in the societies we are called to serve.

8.2 The WCC is now preparing for its next Assembly which is to take place in Busan, South Korea, in October 2013. The theme of the Assembly will be “God of life, lead us to justice and peace”. It continues to consult the churches on the future shape of the ecumenical movement and the place of the WCC within it. In the course of the year, the Committee submitted a response to the Belem report of 2009 on Ecumenism in the 21st Century and returned a questionnaire on the future structure of the WCC.

8.3 Multilateral relations across Europe are not without difficulty within the Conference of European Churches (CEC), a body that brings together churches of the Orthodox, Reformed, Lutheran, Baptist, Methodist and Anglican traditions and some Evangelical and Pentecostal churches. A review Group is due to report to the Central Committee in early 2012 with proposals for renewed and more transparent structures. A process was put in place at the Central Committee in September to find a replacement for the General Secretary who demitted the post on health grounds earlier in 2010. CEC is also seeking a new Director for the Churches in Dialogue Commission, the first attempt having failed to make an appointment.
Within Britain and Ireland the building up of fellowship across boundaries and traditions continues under the auspices of Churches Together in Britain and Ireland (CTBI) and its various networks and bodies in association. Senior representatives of the member churches gather annually in May for the AGM and for serious reflection on a designated issue. In 2010, the churches looked at the Faith and Order agenda with input from Dr John Gibaut (Faith and Order, WCC) and Mgr Mark Langham (Pontifical Council for the Promoting of Christian Unity, the Vatican) facilitated by Dame Mary Tanner of the Church of England and Europe President of the WCC. In 2011, the meeting will look at issues related to The Church in a Digital Age. This will examine questions related to the nature of community and issues of strategy, control and security and how ecumenism will be affected. As another aspect of creating community within and among the churches in Britain and Ireland, CTBI set up a networking website: www.churchestogetherconnect.org. The site was set up in January 2011 and provides a hub for resources and information for individuals, churches together groups and for the national ecumenical instruments.

CTBI hosts a number of networks which bring together practitioners from churches across Britain and Ireland in specific areas of work: eg mission, racial justice, inter faith relations, public issues. There is a Faith and Order Reference Group. Once a year, CTBI runs a networking conference which offers the possibility of cross-fertilisation of ideas and practices between the networks.

Closer to home, Action of Churches Together in Scotland (ACTS) encourages co-operation between the nine member churches. After many years of preoccupation with structures and the processes of becoming a registered company, the Members’ Meeting of ACTS in September began to reflect on the journey of the last 20 years since the inauguration of the ecumenical instruments in these islands and to begin to look for signposts to the future.

It also seeks to find ways of working with churches that are not members of ACTS, including a group of new, independent churches and individuals that have formed themselves into Minority Ethnic Christians Together in Scotland (MECTIS). MECTIS was inaugurated in Wellington Church, Glasgow, on Racial Justice Sunday last September.

The Committee on Ecumenical Relations continued to co-host with ACTS an Autumn Conference for local ecumenical contacts and churches together groups. Professor Andrew Walls gave an inspiring keynote address, reflecting on the challenges facing the churches today, a hundred years on from the 1910 World Missionary Conference.

Rev Norman Hutcheson comes to the end of his period of service as a Vice-Convener and Trustee of ACTS. Norman had responsibility for personnel matters during a very difficult period in the life of ACTS and Scottish Churches House. His leadership was greatly appreciated by those who worked with him during this time. It is now the turn of the Church of Scotland to provide the next Convener. Rev Dr Douglas Galbraith has accepted the nomination and will take up his position in May 2011.

Scottish Churches House
In December, the Trustees of ACTS took a decision that Scottish Churches House should close for business in 2011. Given the current financial position of the House, the Members’ Meeting reluctantly endorsed the decision at an Extraordinary Meeting in January. A closure date of 15 July 2011 was subsequently agreed by the Trustees. The Members’ Meeting also endorsed the decision of the Trustees to invite enquiries and tenders for the lease of the House on a care and maintenance basis, tenders to be submitted by 8 April with a decision by 11 May. So, by the time of the Assembly, it will be known whether an application to lease the House has been successful or whether the Trustees will approach the Members’ Meeting again for permission to sell the House.
8.10 Edinburgh 2010: Witnessing to Christ Today

In June, representatives of churches and ecumenical organisations from around the world gathered in Edinburgh to harvest the fruits of a study process which had reflected on the nature of mission today in relation to nine particular themes. Both the process and the conference brought together the widest spread of Christian denominations and traditions ever seen at such an event. The Conference Message, *A Common Call*, is a major achievement and it is hoped that it points to a way forward to greater co-operation and deeper understanding between churches and Christian organisations throughout the world. The reports from the study process have produced material that not only set down a marker but also set the agenda for further work in years to come. The message and other related documents can be found at www.edinburgh2010.org.

9. Conclusion

From this report it is clear that the Ecumenical Movement is in a place of transition. While there is much that is good and exciting and fruitful evidence of the advances made through patient speaking and listening and co-operation over the past one hundred years, there is also much that gives cause for concern. As with individual denominations, the ecumenical bodies are taken up with introspection as they seek structures and patterns of engagement that relate best to the 21st century. *Koinonia* at the heart of the church born out of the life, death and resurrection of Jesus Christ is key to a community that is dynamic, engaged in a constant movement through death to life. With sin all around, it is all the more important to be clear about the vision of a broken body healed and restored in the life of the risen Christ.

Urged on by this, the Church of Scotland continues to bring its heritage, experience and ecumenical commitment to the service of the wider church – at the local, Scottish, UK and international levels. The challenge is how today we can redouble our efforts to work together with our partner churches in Scotland and beyond. The decisions we might take about our own structures and processes can have an effect, good or ill, on those who relate to us. It matters to have good and open communication channels with other churches. It matters very much to ensure the building up of trust and the deepening of fellowship within the whole body of Christ.

For the Church of Scotland, this means reaffirming our commitment that *koinonia* (Christian unity) lies at the heart of all we are called to do.

In the name of the Committee

ALAN D FALCONER, Convener
LINDSAY SCHLUTER, Vice-Convener
SHEILAGH M KESTING, Secretary

ADDENDUM

Rev Dr Lindsay Schluter

After three years, Rev Dr Lindsay Schluter completes her term as Vice-Convener of the Committee. In this time, Lindsay has shared responsibilities with the Convener and has represented the Committee on the Covenant Group with the United Free Church. She has brought a keen theological mind and a wealth of local experience to the work of the Committee. While expressing appreciation for the work Lindsay has done as Vice-Convener, the Committee is pleased that she is nominated to serve for a second term on the Committee, this time as its representative on the Ministries Council.

In the name of the Committee

ALAN D FALCONER, Convener
SHEILAGH M KESTING, Secretary
APPENDIX I
DELEGATES TO OTHER CHURCHES
The following have been appointed as delegates to the Assemblies, Synods and Conferences of other Churches:

Presbyterian Church in Ireland – The Moderator, Chaplain and Elder
Presbyterian Church of Wales – The Moderator
Church of England – Very Rev Dr A D McDonald
United Reformed Church Scotland Synod – Rev Dr P McEnhill
Scottish Episcopal Church – Rev Dr J L McPake
Methodist Synod – Very Rev Dr S M Kesting
United Free Church of Scotland – Rev W P Graham
Baptist Union of Scotland – Rev Dr L Schluter

APPENDIX II
ECUMENICAL BODIES
The following serve on Assemblies and Committees of the ecumenical bodies of which the Church is a member:

World Council of Churches
Executive Committee Rev G McGeoch
Faith and Order Commission Rev Dr P H Donald

World Alliance of Reformed Churches/
Reformed Ecumenical Council
Uniting General Council (2010) Rev Dr A Falconer,
Rev A G Horsburgh,
Very Rev Dr S M Kesting,
Mr I McLarty,
Rev Dr L Schluter

World Communion of Reformed Churches
Europe Committee Rev A G Horsburgh

Conference of European Churches
13th Assembly (July 2009) Dr A Elliot OBE,
Very Rev Dr S M Kesting,
Rev Dr J L McPake
Miss A Watson

Central Committee
Church and Society Commission Rev E Aitken

Community of Protestant Churches in Europe (Leuenberg Church Fellowship)
Rev Dr J L McPake

Churches Together in Britain and Ireland
Board of Trustees Very Rev Dr S M Kesting
Senior Representatives Forum Rev John P Chalmers

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

Networks:
Church Life Rev R Dobie
Rev Carol Ford
Rev A Paton
Rev F Penny
Mrs N Summers

Church and Society Rev E Aitken
Mr P Bailey
Mr D Bradwell
Dr M Macdonald
Mr A Shaw
Mrs A Twaddle
**APPENDIX III**

**CONTRIBUTIONS TO ECUMENICAL BODIES**

<table>
<thead>
<tr>
<th>Organisation</th>
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<tr>
<td>Churches Together in Britain and Ireland</td>
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<td>Churches Together in England</td>
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</tr>
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<td><strong>Total</strong></td>
<td><strong>269,000</strong></td>
</tr>
</tbody>
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The General Assembly:

1. Receive the Report
2. Authorise the Clerks of Assembly to correct inconsistencies of style and language and to update references to courts and agencies of the Church within the Acts and Regulations of the General Assembly, all without changing the meaning or legal force of any Act or Regulation; and further declare that the text of the Acts and Regulations as so updated and as published on the Church of Scotland website shall prevail over the current text as from 1 January 2012.
3. Instruct the Committee to bring to the General Assembly of 2012 more significant amendments or repeals required to make the Acts and Regulations clearer and more accessible.
4. Instruct the Committee in collaboration with the Assembly Arrangements Committee to undertake a review of Regulations V 1962 Governing the Duties of the Moderator of the General Assembly and Regulations I 1999 anent the Nomination of the Moderator of the General Assembly and bring an interim report, highlighting the main issues to be considered, to the General Assembly of 2012.
5. Approve the Regulations amending Regulations 1 1999, as set out in Appendix A.
6. Amend Standing Order 32 as set out in section 2.
7. Note the consideration given by the Committee to the format of Baptismal Registers (section 4).
8. Note and approve the guidance given by the Committee in regard to the use of electronic documents in the conduct of Church business (section 6).
9. Pass an Act amending the Consolidating Act II 2000 anent Ministry (as amended) as set out in Appendix B.
10. Approve the Overture amending the Act III 2001 anent, Discipline of Ministers, Licentiates, Graduate Candidates and Deacons (as amended) as set out in Appendix C and transmit the same to Presbyteries under the Barrier Act, directing that returns be sent to the Principal Clerk by 31 December 2011.
11. Approve the Overture amending the Act IV 2007 anent Bullying as set out in Appendix D and transmit the same to Presbyteries under the Barrier Act, directing that returns be sent to the Principal Clerk by 31 December 2011.
12. Approve the Overture amending the Act V 2007 anent Discrimination as set out in Appendix E and transmit the same to Presbyteries under the Barrier Act, directing that returns be sent to the Principal Clerk by 31 December 2011.
13. Approve the Overture amending the Act I 2010 anent Discipline of Elders, Readers and Office Bearers as set out in Appendix F and transmit the same to Presbyteries under the Barrier Act, directing that returns be sent to the Principal Clerk by 31 December 2011.
14. Pass an Act amending Act III 2001 anent Discipline of Ministers, Licentiates, Graduate Candidates and Deacons (as amended) as set out in Appendix G.
15. Pass an Act amending Act I 2010 anent Discipline of Elders, Readers and Office Bearers as set out in Appendix H.
16. Pass an Act amending Act VIII 2003 anent Vacancy Procedure (as previously amended) as set out in Appendix I.
17. Instruct the Legal Questions Committee to review the role, function and size of the Judicial Commission and the Commission of Assembly and report with preliminary recommendations to the General Assembly of 2012.
REPORT

1. **Acts and Regulations**
   
The Legal Questions Committee has been reviewing the format and content of the Acts and Regulations of the General Assembly. In the course of carrying out this work, it has become apparent that there is scope for some improvement in the language and nomenclature of certain Acts in order to bring them up to date with current structures and practice in the Church. The permission of the Assembly is sought to allow the Clerks to correct inconsistencies of style and language and to update references to Courts and agencies, without changing the meaning or legal effect of any Act or Regulation. Any such changes or revisions would, with the permission of the Assembly, come into force on the 1 January 2012 with the updated text of the legislation being published on the Church website.

In addition the Committee will bring to next year’s Assembly other more significant amendments or repeals required to make the Acts and Regulations clearer and more accessible.

2. **The Place of Charity Trustees at the General Assembly**
   
   Given the agreement at last year’s Assembly to appoint the voting members of the Council of Assembly as the Charity Trustees of the Unincorporated Councils and Committees of the General Assembly, the Legal Questions Committee was asked by the Council of Assembly to consider whether these Trustees should be granted the status of Corresponding Members of the General Assembly. The Committee is aware that the Charity Trustees do have to keep abreast of the wide ranging scope of the work of the Church of Scotland, but it is also aware that corresponding membership of the Assembly has to be kept in balance with that of the reducing number of members commissioned by Presbyteries. Accordingly, the Committee proposes an element of compromise which grants corresponding membership to those Charity Trustees who are Conveners of the main Committees of the Council and observer status to other Charity Trustees when they are not otherwise commissioned to be at the Assembly. The Assembly is therefore invited to approve the amendment of Standing Order 32 as follows:

   **Standing Order 32**
   
   Add a new Section 32.3 “The Charity Trustees of the Unincorporated Councils and Committees of the General Assembly who are also Conveners of the Finance, Governance, Staffing and Communication Committees of the Council of Assembly shall also be Corresponding Members when not Commissioners”.

3. **Committee to Nominate the Moderator**
   
   Following the completion of the nomination process in 2010, and at the request of the Committee to Nominate the Moderator, representatives of the Legal Questions Committee and the Assembly Arrangements Committee met with the Committee to consider some of the concerns which have emerged in the past few years over the current procedure.

   **3.1 The Need for a Thorough Review of the Process**
   
   On one level this has persuaded the Committee that it is time for an in depth review of the role of the Moderator of the General Assembly and of the Church’s expectations of the person who is elected to the Office. The role and function of the Moderator have evolved over many years with individual Moderators bringing their own distinctive character and gifts to the position. As the role of Moderator becomes ever more challenging, at a time when the Church has to find new ways of sharing the message of the Gospel, serious questions about the leadership role of the Moderator come to light. Year on year the media makes greater demands of the Moderator and the same media continues to put pressure on the Church to provide a single voice with the ability to speak clearly on behalf of the Church of Scotland. While
it is unlikely that such demands can be fully met, they do challenge us more clearly to define the role of the Moderator and to define better the expectations placed on those called to this Office. There is also a significant financial investment in this form of Church leadership and, as with every other area of our Church life, we have to be good stewards of the Church's resources. No one is suggesting that we penny pinch in supporting this significant role, but it is important that those things which shape the Moderatorial year make a significant contribution to the Church's witness and mission.

3.2 Some of the Questions to be Addressed
The Committee to Nominate the Moderator has therefore raised such questions as:
- Should there not be something like a “job description” or a “person specification” for the role and duties of the Moderator?
- Given that many members of the Committee have no knowledge of some or all of the candidates; should there be scope for the Committee to meet with the nominees?
- Should it be permissible for nominations to be submitted from outwith the membership of the Committee?

Further questions have arisen, such as the gender and age balance of the Committee, the role of former Moderators in the process and the way in which the Moderatorial year might be shaped by the priorities of the Church. Taken together these questions have prompted the Legal Questions Committee to recommend that there should be a thorough review of Regulations V 1962 Governing the Duties of the Moderator of the General Assembly and Regulations I 1999 anent the Nomination of the Moderator of the General Assembly with the intention that an interim report, on the main issues to be considered, be presented to next year’s Assembly. The Committee intends to conduct this review in collaboration with the Assembly Arrangements Committee and will also consult widely in fulfilling its task.

3.3 Short Term Improvements
In the course of its consultation with the Committee to Nominate the Moderator, the Legal Questions Committee noted concern over certain aspects of the current process and recommends a number of minor changes to Regulations I 1999 anent the Nomination of the Moderator of the General Assembly which it hopes will lead to an immediate improvement in the system. The Committee brings forward these proposed changes without prejudice to the wider review which it is intending to undertake and the Assembly should note that these proposals should not be taken as predetermining the shape of any future regulations.

These amendments are detailed in Appendix A of this report and include:
- Extending the period of time given to members of the Committee to Nominate the Moderator to canvas the views of their fellow Presbyters, Church members and other members of the Committee.
- Removing the restriction on former Moderators from taking a full part in the proceedings of the Committee. The Legal Questions Committee felt that within a Presbyterian polity, it does not seem right to invite individuals to take part in a process and then deny them a significant element of participation. It seems right and just that if former Moderators are to be part of the process (and this is generally welcomed by members of the Committee) they are afforded the same standing as other members.
- Removing the requirement to make the names of nominees public in the period between meetings of the Committee. The need to afford the same kind of confidentiality to this process as is required in bringing the name of a sole-nominee before a congregation is seen as paramount. Unsolicited information and inappropriate speculation are not helpful, either to the Committee or to the nominees. There is significant evidence that this step in the process places untold pressure on the nominees and has made potential nominees reluctant to
allow their names to enter the process. There was almost universal acceptance that this step had added nothing good to the process and the Committee, in the strongest terms, recommends its removal.

- Giving more information to Committee members in advance. The Committee to Nominate the Moderator feels that too much time is spent at the first meeting listening to presentations rather than discussing options and priorities. It is, therefore, proposed that insights and impressions from the former Moderators are supplied in writing in advance of the meeting.
- Regulating communication between meetings. In the age of e-mail it has become too easy to enter into the substance of the debate in advance of the second meeting; the Committee believes that any discussion on the merits of individual nominees should happen only in the context of the meeting. Accordingly it proposes adding a regulation to this effect.
- Applying the Standing Orders of the General Assembly to the timing of speeches. This, in fact, should be the understood procedure of a Committee, but writing it into the Regulations removes any room for doubt.

4. **Baptismal Registers**

As instructed by the General Assembly the Legal Questions Committee investigated the possibility of changing the format of the standard register used for collating Baptismal information. In particular, concern had been expressed that while the register made space to record the profession of the father, no similar column was provided to record the profession of the mother.

On examining this matter the Committee noted that congregational Baptismal Registers last for many generations and, as a result, there is very little demand for replacement registers. The Committee also noted that Act V 2000 did not specify what information, other than the details of the child or adult being baptised, should be recorded in the register.

Accordingly the Committee is of the view that if a local Kirk Session feels the need to record a different range of background information, including that of the mother’s occupation, then it should feel free to alter the ledger as it sees fit.

5. **The Minister Precluded from the Office of Congregational Treasurer**

While the role and function of those in ministry are fully set out in Act II 2000, these do not prevent the minister of a Charge from taking on the role of Congregational Treasurer where it has been difficult to find a volunteer or where the Financial Board feels reluctant to employ a suitably qualified person to assume this role. As a result, ministers, from time to time, have found themselves assuming this additional responsibility. Given recent changes in the regulation of Charities, the Legal Questions Committee has come to the view that it is right to enact an exception which precludes the minister of a Charge from holding the office of Treasurer in any of the congregations within the Charge. Accordingly the Legal Questions Committee proposes a modest change to Act II 2000 (Appendix B) which would ensure that a minister is not placed in the invidious position of having to serve as Congregational Treasurer.

6. **Status of Electronic Documents in the Church**

During the course of the year, the Committee was asked to consider the circumstances in which it was lawful to use electronic documents for church purposes.

It is, of course, increasingly common for many items of correspondence and other documents such as invoices to be sent electronically. In terms of Scots law, however, the law presently requires formal documentation such as conveyancing deeds and contracts to be in paper format and to be signed by conventional means. There are issues surrounding the security of documents sent electronically and the means of applying a signature digitally is not as yet available generally.
Although, therefore, on grounds of speed and economy, the Committee would wish to encourage the use of electronic communications, it is of the view that, where the document concerned has legal significance, in addition to sending an electronic copy, a “hard” copy signed manually should also be posted or delivered to the other party concerned. This would apply, for example, where General Assembly legislation or the common law of the Church requires the production of an extract minute to evidence the decision of a Church court, financial board or of a congregational meeting or where a congregation or other party requires to be cited to attend a meeting.

7.1 Introduction
In 2001 with the inception of the new Act anent Discipline of Ministers, Licentiates, Graduate Candidates and Deacons of the Church accepted that when investigatory proceedings1 by a Committee of Presbytery2 had reached the point of disciplinary proceedings3, these proceedings should be heard in front of a Presbyterial Commission and not before the Presbytery itself.

This marked a major shift in practice for the Church of Scotland; the court of first instance was effectively shifted from the Presbytery to a Commission which represented both the interests and responsibilities of the Presbytery. There were good reasons for accommodating this change, among them, the fact that justice was better served when the case was heard before a panel which was clearly detached from the immediate issues of the investigation, whose membership was drawn from across the Presbyteries of the Church and whose Convener and Vice-Convener were qualified to practise law.

Presbyteries of all sizes have seen the benefit of this change and there is considerable evidence that this innovation has been welcomed throughout the Church. Of prime importance is the fact that justice is better served by an approach which is more obviously objective and where a manageable number of people properly qualified and legally guided are responsible for decisions of such major importance. The change followed expressions of strong support from many Presbyteries for the centralised resourcing and equipping of the mechanisms for such judicial processes.

7.2 Time for Review
Act III 2001 has now been in operation for some 10 years and it is a good time to review those elements which might benefit from further development and change. There are two main areas that the Legal Questions Committee brings before the General Assembly for consideration.

7.3 The Investigatory Proceedings
At the moment investigatory proceedings are carried out by a Committee of Presbytery made up of three persons, of whom at least one will be a minister and one an elder. In practice, this has proved problematical even in large Presbyteries. Some disciplinary proceedings arise in situations where almost every member of Presbytery has a prior knowledge of the facts or a previous involvement. In other cases Presbyteries have openly admitted that they find it difficult to find volunteers who are both willing and able to carry out this very difficult and taxing work. It is also clear that having been involved in such work Committee members, who have acted in the best interest of the Presbytery, can find that future

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1 Act III 2001 definition (b) “investigatory proceedings” shall mean those proceedings carried out in accordance with the provisions of Part 2 of this Act in respect of any disciplinary offence alleged to have been committed by a Minister, Licentiate, Graduate Candidate or Deacon.
2 Act III 2001 definition (d) “Committee of Presbytery” shall mean a committee of Presbytery of three persons, of whom at least one will be a minister and one an elder.
3 Act III 2001 definition (c) “disciplinary proceedings” shall mean those proceedings carried out in accordance with the provisions of Part 3 of this Act in respect of any disciplinary offence alleged to have been committed by a Minister, Licentiate, Graduate Candidate or Deacon.
relationships with colleagues become strained. Except where it has proved possible to recruit a legally qualified Convener with experience of litigation, many of those prosecuting cases before the Presbyterial and Judicial Commissions have confessed to finding the experience daunting, particularly where the Respondent has been represented by a Solicitor or Counsel.

Consistency of practice has also become a matter of concern. While there is no evidence of any miscarriage of justice, it is clear that in terms of proceedings and of outcome there can be too much variation amongst Presbyteries. The Legal Questions Committee is therefore persuaded that the Church would be better served by a system of investigation and prosecution which is more transparent, more objective and more swiftly carried through.

The pattern for this already exists in the way that the “Presbyterial Commission” is appointed from the “Presbyterial Panel”. The proposal, therefore, is that the Church should adopt a similar pattern for the establishment of a national panel from which Investigating Committees are appointed and, as a result, achieve the criteria of greater consistency, objectivity and alacrity. In other words the Committee proposes the replacement of the “Committee of Presbytery” with a “Special Committee of Presbytery” appointed from a Judicial Proceedings Panel who would be nominated through the General Assembly nomination procedure and from which Presbyteries (with the exception of appointing one of their own number) would be able to appoint their own Committee to investigate and if appropriate prosecute any cases arising. This would have the advantage of ensuring that those who do this work are qualified and willing to do it, while maintaining the independence of Presbyteries to select from the national Panel.

### 7.4 The Judicial Proceedings Panel

In accordance with good practice and in line with the importance of the role to be played by those on the Panel, the Assembly’s Nomination Committee would seek to appoint people with the required expertise and availability to carry out this function. The Legal Questions Committee would undertake to provide training and support and, in particular, would expect that every Special Committee of Presbytery selected to deal with a particular case would be convened by a woman or man who was suitably experienced in the law and practice of the Church. They would further be required to have the skills needed to undertake both the investigation and, if appropriate, the prosecution of the case. For complex cases, the possibility of the Committee engaging professional assistance from a Solicitor as provided for by section 21 would remain. The proposed amendment of Act III 2001 anent Discipline of Ministers, Licentiates, Graduate Candidates and Deacons for transmission under the Barrier Act, is set out in Appendix C.

### 7.5 Parallel Changes to Other Acts

It is further proposed that, in order to bring about an appropriate level of competence and consistency to all such investigatory procedures, similar changes should be made to Act IV 2007 anent Bullying, Act V 2007 anent Discrimination and Act I 2010 anent Discipline of Elders, Readers and Officebearers. These are included in Appendices, D, E and F and these too require to be sent down under the Barrier Act.

### 7.6 Barrier Act Procedure and Cost Implications

The Committee recognises that this procedure (set out in Appendix C to G inclusive) should be sent down to Presbyteries for consideration under the Barrier Act. It also recognises that there may be cost implications for the Church in making provision for such a scheme. Justice does, however, come at a price and the Committee believes that it will be worthy of the Church to underwrite the expenses of those involved in the work of Special Committees. In the event that this legislation is finally enacted the Committee will liaise with the Council of Assembly to make the appropriate funding available. If these proposals lead to significant improvements in the handling of matters falling within the Church’s separate
legal jurisdiction it is envisaged that there will be a corresponding saving in the cost of appeals coming before the Judicial Commission and Commissions of Assembly.

7.7 Dealing with Presbytery and Parish Staff Grievances
Last year the Ministries Council reported the difficulty it had encountered where an employee makes a formal complaint or raises a grievance against an office holder. In this clash of jurisdictions the employee’s complaint is investigated under procedures which are subject to civil law while the office holder is subject to investigation by Presbytery in terms of Act III 2001. Quite apart from the time delay that is involved in carrying out two separate procedures, there is the potential for an unsatisfactory outcome as a result of different Investigating Committees coming to different conclusions.

The Legal Questions Committee believes that the proposed introduction of the Judicial Proceedings Panel (JPP) could hold the key to overcoming this difficulty. If this proposal finds favour with the Church, the Legal Questions Committee believes that the JPP can be constituted in such a way that members of the Panel would be able to investigate both staff grievances and associated disciplinary cases, so that only one investigation has to be carried out where currently two separate cases have to be conducted. The Legal Questions Committee will continue its discussions with the Ministries Council to ensure that, if these measures are passed into law, it is possible to achieve this goal.

8. Protection of Vulnerable Groups (Scotland) Act 2007
The opportunity taken at this time to update Act III 2001 and Act 1 2010 to take account of the coming into force of the Protection of Vulnerable Groups (Scotland) Act 2007 and to correct in the former Act another out of date reference to the former Board of Practice and Procedure. These changes are found in Appendices G and H.

9. Interim Moderator in relation to the Vacant Charge
With the passing of Act VIII 2003 it became the law of the Church that any Interim Moderator in a current vacancy was effectively disbarred from becoming an applicant for the vacant Charge. Previously, this had not been the case and in past times Interim Moderators had resigned their position in order to become considered applicants. However, given that the Interim Moderator had (among other things) influence over the crafting of the parish profile, knowledge of the other applicants and a potential platform on which to exercise influence, it was agreed, at the time of the revision of the Act anent Vacancy Procedure that it was no longer acceptable for this practice to be permitted.

The Legal Questions Committee is still firmly of the view that this is the right position for the Church to hold, however, in the light of recent questions relating to this matter the Committee believes that the legislation should be made clearer and that which is somewhat obscurely buried in the Act should be highlighted in a more appropriate position in the text.

Currently, the text, “Any interim Moderator in the current vacancy shall not be eligible to apply” is, peculiarly, to be found in section 18, under the heading ‘Ministers of a Team’. For this reason it has escaped the notice of some individuals and even of some Presbyteries.

The Committee proposes that this dictum be removed from section 18 and placed in section 6, Appointment of Interim Moderator, with a further note in section 17 under Eligibility for Election. The proposed amendment is found in Appendix I.

10. Compassionate Leave
It has been a long term practice of the Church that in situations such as serious family illness or bereavement a Presbytery may grant a minister compassionate leave from their duties. This is usually for a short period of time
and often, in those circumstances, the Ministries Council will be able to offer small grants towards the payment of Pulpit Supply.

Recently the Committee has been asked whether it would be appropriate for compassionate leave to be granted in circumstances where allegations made by a minister, under Act IV 2007 anent Bullying, Act V 2007 anent Discrimination or Act I 2010 anent Discipline of Elders, Readers and Office Bearers, are being investigated. In particular the Committee was asked to consider whether such a provision should be built into the structure of these Acts. Having considered the matter, the Committee believes that such an amendment would not be appropriate. Instead, it would remind Presbyteries that such a general power already lies with Presbyteries and they are at liberty to grant compassionate leave to a minister in whatever circumstances they deem appropriate.

11. Judicial Commission and Commission of Assembly
The Legal Questions Committee has been exercised by the need to ensure that the Courts of the Church, when acting in a judicial capacity, operate to the highest standards of integrity and in accordance with natural justice. In pursuit of this goal the General Assembly has seen fit to delegate to Commissions matters which are difficult to deal with in a gathering such as the General Assembly. The Committee is concerned that, given the challenges faced in serving the purposes of justice, both the Judicial Commission and the Commission of Assembly may still be too large. Their present constitution may have been an appropriate first step when such cases were removed from the floor of the Assembly but the Committee believes that the size of these Commissions may no longer be appropriate.

There are, however, other aspects of the Church’s judicial procedures which are more far reaching than the extent of the membership of the Judicial Commission and the Commission of Assembly. Consideration has to be given, among other things, to:
- the role that mediation might play in some difficult cases;
- whether the Church requires two separate bodies of appeal;
- what kind of cases should be considered by these bodies;
- the way in which appeals are submitted;
- the allowable expenses in relation to cases and
- in cases of discipline, the range of censures that might properly be applied.

The Committee, therefore, over the next year, intends to carry out a review of the role, function and size of the General Assembly’s Commissions, together with a review of its judicial and appeals procedure and will bring its preliminary findings to the General Assembly of 2012.

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

In the name of the Committee
CAROLE HOPE, Convener
ALAN J HAMILTON, Vice-Convener
JOHN P CHALMERS, Secretary
ADDENDUM

Ms Carole Hope
Carole Hope, an elder at Edinburgh: High St Giles, Edinburgh joined the Board of Practice and Procedure in 2002 and became Convener of the Legal Questions Committee in 2007. She has been a wise influence on the Committee because she has always made the Committee think about the impact of legal procedures on the life of the local Church. Her own wide understanding of civil law has been helpful to the Committee but, it has been her willingness to deal with the detail of Church Law that has made her contribution so valuable. During her convenership the Committee has brought forward many noteworthy amendments to the Acts of the General Assembly together with landmark legislation to deal with bullying, harassment and discrimination. Taking time from her own busy legal practice, she has convened the Committee with good grace and good humour and the Church of Scotland is greatly in her debt.

ALAN J HAMILTON, Vice-Convener
JOHN P CHALMERS, Secretary

APPENDIX A

REGULATIONS AMENDING REGULATIONS 1 1999
(ANENT THE NOMINATION OF THE MODERATOR OF THE GENERAL ASSEMBLY)

Edinburgh May 21, 2011, Session 1

Regulations 1 1999 (as amended) are hereby further amended by:

1. Deleting section 3 and substituting a new section 3 in the following terms:
   “Members of the Committee shall be circulated with a copy of these regulations and with contact details of the other Committee members at least two weeks in advance of their first meeting. Committee members will also be asked to invite members of their Presbytery and others to suggest the names of those who might be considered suitable for nomination.”

2. Deleting the words “but neither of them to be a former Moderator” and the words “and shall make public these details” from section 4.

3. By deleting the second sentence of section 5(a) and substituting “The Committee shall receive comments and advice from the former Moderators in writing and in advance of the meeting and shall debate the general requirements of the Church for the next Moderator.”

4. By adding a new section 5(b) in the following terms: “Between meetings members of the Committee may communicate with one another in strictest confidence in order to bring forward the names of nominees with proposers and seconders. At this stage no debate on the merits of the nominees should take place; this being specifically reserved for the second meeting of the Committee,” and re-number.

5. By adding in section 5(b) a further sentence: “Proposers will be limited to 10 minutes and seconders to 5 minutes in accordance with the Standing Orders of the General Assembly”.

APPENDIX B

ACT AMENDING CONSOLIDATION ACT II 2000 ANENT MINISTRY (AS AMENDED)

Edinburgh May 21, 2011, Session 1

The General Assembly hereby enact and ordain that Consolidating Act II 2000 anent Ministry (as amended) is hereby further amended by the addition of a new section 31, as follows:

New section 31
The Minister Precluded from the Office of Congregational Treasurer
No minister in a charge shall act as the Congregational
Treasurer with respect to any of the congregations in that Charge.

And re-number

APPENDIX C
OVERTURE AMENDING THE ACT III 2001 ANENT DISCIPLINE OF MINISTERS, LICENTIATES, GRADUATE CANDIDATES AND DEACONS (as amended)

The General Assembly adopt the Overture the tenor whereof follows, and transmit the same to Presbyteries for their consideration under the Barrier Act, directing that returns be sent to the Principal Clerk not later than 31 December 2011.

The General Assembly enacts and ordains that Act III 2001 as amended be further amended as follows:

Part 1 Introduction
Delete section (d) and substitute new section (d) as follows:
(d) “Special Committee of Presbytery” shall mean a Committee of three persons appointed from the Presbyterial Judicial Panel in terms of section 4. (1) of whom at least one will be a minister and one an elder.

Add a new section (e) and re-number
(e) “The Judicial Proceedings Panel” shall mean a list of 30 ministers, elders or deacons duly appointed by the General Assembly, through the nomination procedure. In making appointments to the Judicial Proceedings Panel the Nomination Committee will seek to appoint ministers, elders and deacons who are suitably experienced in the law and practice of the Church. Appointments shall be for three years with the option of serving one further term. The Legal Questions Committee shall arrange for the provision of training and support for those selected to take part in this work.

Part 2 Investigatory Proceedings
Amend Section 4(1) to read as follows:
4. (1) On receiving notice of circumstances indicating that a disciplinary offence may have been committed, a Presbytery shall appoint from the Judicial Proceedings Panel, (with the exception of appointing one of their own number) a Special Committee to consider the circumstances, and, if appropriate, to investigate and prosecute the case. In the exercise of any of its functions in terms of this Act, the Special Committee shall have all the powers of Presbytery. Except insofar as provided herein, the Presbytery shall have no further part in the proceedings.

In all other sections of the Act insert the word “Special” before the words “Committee of Presbytery” and where that Committee is being referred to before the word “Committee”

Amend section 10(1) by deleting section 1(f) and substituting section 1(g)

APPENDIX D
ACT AMENDING ACT IV 2007 ANENT BULLYING

Edinburgh, 21 May 2011, Sess 1

The General Assembly adopt the Overture the tenor whereof follows, and transmit the same to Presbyteries for their consideration under the Barrier Act, directing that returns be sent to the Principal Clerk not later than 31 December 2011.

The General Assembly enacts and ordains that Act IV 2007 be amended as follows:

Amend section 1 by deleting section 1(e) and adding a new section 1(e) and (f) as follows:
(e) “The Judicial Proceedings Panel” shall mean the
Panel referred to in section 1(k) of Act III 2001 (as amended).

(f) “Special Committee of Presbytery” shall mean a committee of three persons appointed from the Presbyterial Judicial Panel in terms of section 9 of whom at least one will be a minister and one an elder.

By amending section 9 to read;
In the event that the complaint has not been resolved through the steps referred to in section 7, the Presbytery shall appoint from the Judicial Proceedings Panel (with the exception of appointing one of their own number) a Special Committee of Presbytery.

In all other sections of the Act insert the word “Special” before the words “Committee of Presbytery” and where that Committee is being referred to before the word “Committee”.

APPENDIX E
ACT AMENDING ACT V 2007 ANENT DISCRIMINATION

Edinburgh, 21 May 2011, Sess 1

The General Assembly adopt the Overture the tenor whereof follows, and transmit the same to Presbyteries for their consideration under the Barrier Act, directing that returns be sent to the Principal Clerk not later than 31 December 2011.

The General Assembly enacts and ordains that Act V 2007 be amended as follows:

Amend section 1 by deleting section 1(f) and adding a new section 1(f) and (g) as follows:

(f) “The Judicial Proceedings Panel” shall mean the Panel referred to in Section 1(k) of Act III 2001 (as amended).

(g) “Special Committee of Presbytery” shall mean a committee of three persons appointed from the Presbyterial Judicial Panel in terms of section 12 of whom at least one will be a minister and one an elder.

By amending section 12 to read;
In the event that the complaint has not been resolved through the steps referred to in section 10, the Presbytery shall appoint from the Judicial Proceedings Panel (with the exception of appointing one of their own number) a Special Committee of Presbytery.

In all other sections of the Act insert the word “Special” before the words “Committee of Presbytery” and where that Committee is being referred to before the word “Committee”.

APPENDIX F
ACT AMENDING ACT I 2010 ANENT DISCIPLINE OF ELDERS, READERS AND OFFICE BEARERS

Edinburgh, 21 May 2011, Sess 1

The General Assembly adopt the Overture the tenor whereof follows, and transmit the same to Presbyteries for their consideration under the Barrier Act, directing that returns be sent to the Principal Clerk not later than 31 December 2011.

The General Assembly enacts and ordains that Act I 2010 be amended as follows:

Amend section 1 by deleting section 1(f) and adding a new section 1(f) and (g) as follows:

(f) “The Judicial Proceedings Panel” shall mean the Panel referred to in section 1(k) of Act III 2001 (as amended).

(g) “Special Committee of Presbytery” shall mean a committee of three persons appointed from the
Presbyterial Judicial Panel in terms of section 8 of whom at least one will be a minister and one an elder.

By amending section 8 to read;
On receiving notice of circumstances indicating that a disciplinary offence may have been committed, the Superintendence Committee of the Presbytery shall within seven days (or within a longer period for which the Presbytery can reasonably show necessity) appoint from the Judicial Proceedings Panel (with the exception of appointing one of their own number) a Special Committee of Presbytery in terms of section 1(g). For the avoidance of doubt it is expressly declared that in so appointing the Superintendence Committee shall have all the powers of Presbytery.

In all other sections of the Act insert the word “Special” before the words “Committee of Presbytery” and where that Committee is being referred to before the word “Committee”.

APPENDIX G
ACT AMENDING ACT III 2001 ANENT DISCIPLINE OF MINISTERS, LICENTIATES, GRADUATE CANDIDATES AND DEACONS (as amended)

APPENDIX H
ACT AMENDING ACT I 2010 ANENT DISCIPLINE OF ELDERS, READERS AND OFFICE BEARERS

Edinburgh, 21 May 2011, Sess. 1

The General Assembly hereby enact and ordain that Act I 2010 shall be amended as follows:

In section 7 delete the words “the Disqualified from Working with Children L (DWCL) kepy by Scottish Ministers under section 1(1) of the Protection of Children (Scotland) Act 2003” and substitute:

“the children’s list and/or the adults’ list kept under section 1(1) of the Protection of Vulnerable Groups (Scotland) Act 2007”.

APPENDIX I
ACT AMENDING ACT VIII 2003 ANENT VACANCY PROCEDURE

Edinburgh, 21 May 2011, Sess. 1

The General Assembly hereby enact and ordain that Act VIII 2003 as amended shall be further amended as follows:

1. By numbering section 6 as section 6 (1) and adding a new sub-section 6(2) to read as follows:

If the Interim Moderator appointed is a ministerial member of Presbytery it is understood that in accepting the appointment she/he is thereby disqualified from becoming an applicant or accepting an invitation to be considered in the current vacancy.

2. By adding a new section 17 (7) to read as follows:

For the avoidance of doubt anyone who has served as an interim Moderator in the current vacancy shall not be eligible to apply or to be considered as an applicant.
3. By removing the words “Any interim Moderator in the current vacancy shall not be eligible to apply” from section 18.
PROPOSED DELIVERANCE

The General Assembly:
1. Receive the report.
2. Remind all Kirk Sessions who have not already done so of the need to establish a Safeguarding Panel, as instructed by The General Assembly 2010, and of their duty of support for the work of Safeguarding Panels recognising the confidential nature of their work (section 3.7).
3. Instruct Kirk Sessions to observe all the requirements of The Protection of Vulnerable Groups (Scotland) Act 2007 as now implemented, in particular the implementation of the new Protecting Vulnerable Groups Scheme (sections 1.3 and 3.2 - 3.5).
4. Adopt the new Disciplinary Code for the purposes of the Protection of Vulnerable Groups (Scotland) Act 2007 as set out in Appendix 1 and note that this replaces the previous Disciplinary Code applicable to the Protection of Children (Scotland) Act 2003 (3.4).
5. Approve the amended Safeguarding Appeals Procedure set out in Appendix 2 (section 3.5).
6. Note the arrangements for the production and distribution of a new Safeguarding Handbook, replacing the previous Child Protection Handbook, commend its use across the Church and endorse the new Code of Good Safeguarding Practice set out in Appendix 3 (section 2.5).

REPORT

1. Introduction
1.1 The Safeguarding Committee presents the report on the work of the whole Church Safeguarding Service, established by the General Assembly of 2010, and the safeguarding challenges and opportunities facing us. The safeguarding work of the Church is sustained and upheld by the commitment, effort and enthusiasm of the many volunteers in congregations throughout the land. On behalf of the Church we wish to thank and encourage all volunteers who exercise their gifts in ensuring the Church is “A Safe Place for All”, together with all Kirk Sessions who have established Safeguarding Panels and those who serve on them. Recently, commitment has been demonstrated most clearly by the development of Safeguarding Panels which require additional skills, time and sensitivity in managing situations of particular risk.

1.2 The Committee would like to thank the Church for its continued financial support in difficult economic times. This has enabled The Committee to appoint a new Safeguarding Officer to assist with the increased volume of work that the Service now has to undertake on the Church’s behalf. Sustaining the work of Safeguarding is demanding but, we believe, absolutely necessary, and is a correct expectation of religious and secular organisations alike. We are confident that we have the systems in place, and above all the competent and trained personnel, to minimise the risk of harm and abuse and to ensure that any situations of concern are appropriately responded to.
Safeguarding has had a challenging year in which the new Protecting Vulnerable Groups Scheme (PVG Scheme) contained in the Protection of Vulnerable Groups (Scotland) Act 2007 (“PVG(S)”) has finally been implemented. CrossReach has come within the scope of the Church’s safeguarding work and the new Safeguarding Service for the whole Church has taken shape. The PVG(S) legislation embodies the continuing commitment to safeguard children, but also brings a new commitment to protect adults at risk in our community. However, the new PVG Scheme is not just an extension of the old disclosure system. The new requirement to adopt a proportional approach means that job remits for both paid and unpaid posts will have to be evaluated and monitored on an individual basis to establish whether the work correctly falls within the framework of the scheme.

St Matthew (13:52) talks about the teacher becoming a learner in the Kingdom who produces from his store both the old and the new. The Church has been on a learning curve since the beginning of its safeguarding journey in 1997. The Church’s commitment to have a focused child protection system within its congregations and services has not only been about implementing procedures, but has been about a process of learning and the development of best practice. Always at the heart of this has been the theological imperative to care for the most vulnerable in our midst. The General Assembly Report in 2009: “For of Such is the Kingdom of Heaven” underlines the Church’s commitment to ground its practice in theology, and while this report specifically looked at our response to sexual offending, the principles outlined are also applicable to other areas of safeguarding activity. In focusing on new challenges, we are therefore able to draw from our store of learning to date and be confident in our commitment to protect all those who are part of the Church and its services.

This report focuses on the progress, challenges and priorities of the Safeguarding Committee for 2011-12. Further information is available on The Church of Scotland website under ‘The Church of Scotland Safeguarding Service’.

2. Progress
2.1 The implementation of the PVG Scheme began in February 2011. A well-received rolling programme of PVG training started in Presbyteries in November 2010. An additional half time member of staff has been recruited to bolster the Administration and Disclosure Team. This team regularly manages in excess of 170 criminal record checks per week. This number will increase this year onwards because of the PVG Scheme implementation, which is dealt with later in this report.

2.2 The new Safeguarding Service was launched in July 2010 when the safeguarding function of CrossReach was brought together with those of the rest of the Church as instructed by the General Assembly 2010. To reflect this new development, CrossReach is also now represented on the Safeguarding Committee. Providing a Safeguarding Service for all church members, service users, volunteers and employees is clearly a major undertaking. However, while further development still has to take place, the Service is progressing well.

2.3 The Safeguarding Committee continues to take very seriously the issue of supporting congregations where there are convicted sex offenders who wish to attend worship. This public protection work is integral to the policy set by the General Assembly 2009, in adopting the report ‘For of such is the Kingdom of Heaven’. Our objective is to ensure that all sex offenders who have offended against children and who seek to be part of worship are subject to a Covenant of Responsibilities. To that end, the Safeguarding Service works closely with Safeguarding Panels, the Police and Criminal Justice Social Work to ensure the safe inclusion of those who may pose a risk.

1 “Of Such is the Kingdom” Report is available from the Safeguarding office or on The Church of Scotland website in the Safeguarding section.
2.4 In Belfast in November 2010 The Church of Scotland made a high profile presentation about public protection in the Church to 5 of the Christian denominations in Northern Ireland. Other lay groups, including the Police, Probation Service, Boys’ Brigade and others involved in the protection of children and vulnerable groups were also in attendance. This is a result of the leadership and theological reflection which The Church of Scotland has provided in this area and which has been well-received by both faith and lay audiences.

2.5 Part 1 of the new Safeguarding Handbook, which replaces the Handbook for Child Protection 2005, was published and distributed in spring 2011 and it is intended that the other 3 parts will follow in the course of the year. Part 1 sets out what we need to know and do to protect children and adults at risk from harm and abuse and includes a new Code of Good Safeguarding Practice. A copy of the code can be found in Appendix 3.

2.6 Safeguarding Training covering both awareness-raising and guidance on safeguarding policies and procedures has continued to develop. The changing context of legislation and practice requires this training to be reviewed and updated on a regular basis. Training is now offered to a wide range of audiences throughout the Church by both our volunteer trainers and the staff of the Safeguarding Service. This remains a hugely important part of the work of safeguarding.

2.7 A single Disclosure Advisory Group for the whole Church, to provide advice on safe recruitment and guidance on conviction information received during the recruitment process, has been established as instructed by the General Assembly 2010.

3. Challenges and Priorities

3.1 The Safeguarding Committee oversees the support and training which is available for everyone in the Church involved in Safeguarding at this significant time.

3.2 The introduction of the new PVG Scheme, which replaces the previous Disclosure system, will inevitably bring added pressure for all those who administer this process, particularly until we become familiar with the new system. Those people in congregations whose work specifically encompasses adults at risk (referred to as “protected adults” in the legislation) will now come within the scope of the new Scheme. This means it will no longer just be those working with children who will be required to have background checks to ensure they are suitable to do this work. However, the Scottish Government has decided that in the first year, from February 2010, membership of the new scheme will only apply to new staff or volunteers. This will be followed by the phasing-in of PVG Scheme membership for existing workers. A PVG Working Group has been tracking the implementation of the new system and PVG Newsletters have been issued by the Safeguarding Service to guide the Church through the process of change. It is hoped that in due course this new Scheme will make the recruitment process more streamlined and the checking of background information more expedient and less repetitive.

Full information on the PVG (S) Act 2007 implementation is available on the Safeguarding Section of The Church of Scotland website.

3.3 To balance protection with the avoidance of unnecessary checking, the Protection of Vulnerable Groups Scheme adopts a proportional approach, whereby individuals will only require scheme membership if their job entails planned involvement with children or protected adults. This calls for the assessment and monitoring of job remits to clarify which categories of work clearly fall within the scope of the scheme and which may not. It also allows for decisions to be made on an individual case-by-case basis as well as applying to whole categories of work. However, if a particular post or individual is deemed not to require scheme membership then extreme care will have to be taken by employers and
supervisors to ensure that the work of those concerned does not stray into areas of involvement with protected groups without the need for scheme membership being re-assessed. The decision that a particular post does not require scheme membership also does not obviate the general requirement to adopt safe recruitment principles when recruiting to any position of trust within the Church. The majority of posts which previously fell within the scope of Disclosure Scotland checks will also come within the new scheme. The Safeguarding Service will work with the Councils of the Church to advise on any significant changes, and will also support congregations if there is uncertainty regarding the position of individual post holders in particular circumstances. Again, further information on the criteria to be applied can be found in the Safeguarding Section of The Church of Scotland website.

3.4 The PVG(S) Act 2007 aims to provide a robust system by which unsuitable people are prevented from doing regulated work with children or protected adults, and by which people who become unsuitable are identified. For it to work effectively, it is necessary for organisations to ensure that all relevant staff have scheme membership, and also in certain circumstances to pass information to The Scottish Government on individuals who may, as a result of their conduct, be unsuitable to do regulated work so that this can be properly evaluated and appropriate action taken. The process of providing such information to the Government is called ‘making a referral’ and a Disqualified from Working with Adults List will be maintained in addition to the existing Disqualified from Working with Children List. The PVG (S) Act 2007 places a duty on organisations to make a referral when certain criteria are met. The criteria are that: (a) an individual doing regulated work has done something to harm a child or protected adult and (b) the impact is so serious that the organisation has (or would) permanently remove the individual from regulated work. To facilitate such referrals being made, the Disciplinary Code for the purpose of the Protection of Children (Scotland) Act 2003, which was adopted by the General Assembly in 2006, has been updated to accommodate the requirements of the new legislation.

3.5 As a consequence of the PVG (S) Act 2007 being implemented and the new PVG Scheme being introduced, the Church has to update its procedures previously framed around the Protection of Children (Scotland) Act 2003. The Committee has therefore amended the associated Disciplinary Code and Appeals Procedure in light of the PVG (S) 2007 legislation. The Appeals Procedure allows that in certain circumstances when someone is informed that they are unsuitable to work with children or adults at risk, as a result of information provided in the Scheme Record, they may appeal the decision. The updated Disciplinary and Appeals procedures are set out in Appendices 1 and 2.

3.6 The Safeguarding Committee is aware that we now have a number of convicted sex offenders who worship in congregations under Covenants of Responsibilities and that this may increase. This means added pressure for congregational Safeguarding Panels and the Safeguarding Service in order to manage the risk effectively. It is also recognised that additional support and training is required for members of Safeguarding Panels who do this valuable work.

3.7 The General Assembly 2010 instructed that every congregation must establish a Safeguarding Panel. It is important that all Kirk Session members are aware of the role and remit of this body and the work it undertakes on the Kirk Session’s behalf, when confidential and sensitive matters cannot appropriately be discussed in the larger group. The Safeguarding Service will continue to work with Kirk Sessions on the establishment of Safeguarding Panels and any issues which arise. We need to balance the work of safeguarding with due diligence regarding confidentiality and information-sharing. The Congregational Safeguarding Register has also been amended to include the names of the members of the Safeguarding Panel.
Previously, Safeguarding training concentrated primarily on work with children. However, in keeping with the implementation of the PVG(S) 2007 legislation, Safeguarding Training programmes now cover the protection of adults at risk as well. The scope and range of Safeguarding Training will be set out in Part 3 of the new Handbook.

Kirk Sessions, as employers and recruiters of volunteers, need to remain clear that the appropriate application of Safeguarding processes in the recruitment of people working with children and adults at risk is of crucial importance. The Safeguarding Service is available to guide congregations in ensuring that those who are recruited to work with children and adults at risk are suitable candidates.

As part of the process of safe recruitment, the Law Department have updated their style contracts of employment for congregations to use when recruiting paid staff and these are available to be downloaded from the Law Department section of The Church of Scotland website.

Our work priorities in the coming year will reflect the provision of new training; continuing the support to Safeguarding Panels and the implementation of Covenants of Responsibilities; the development of information resources for everyone involved in the work of safeguarding; the implementation of the new PVG Scheme; the publication of the new Handbook and the other regular work of safeguarding.

The overriding priority of the Safeguarding Committee, however, remains ‘Ensuring a safe Church for All.’ This is a Gospel imperative. We continue to build on the Safeguarding work that has been undertaken since 1997 and see safeguarding as a permanent and necessary part of Church life. This enables us to protect not only those who may be at risk but also the reputation of the Church. We need to continue to get this right, reflecting the Church’s established commitment and progress whilst at the same time responding to the new Safeguarding requirements and challenges that arise.

In the name of the Committee
RANALD MAIR, Convener
KAREN WATSON, Vice-Convener
RICHARD CROSSE, Head of Safeguarding

APPENDIX I
Disciplinary Code for the Purposes of the Protection of Vulnerable Groups Act (Scotland) Act 2007 Act

1. This disciplinary code applies to matters covered by (“the Act”) which introduces The Protecting Vulnerable Groups Scheme (“the PVG Scheme”). The PVG Scheme seeks to prevent vulnerable groups being harmed by those people who work with them. Sometimes an individual doing regulated work can become unsuitable to continue to do this work and this may be indicated by their conduct at work or outside of work. In certain circumstances organisations are required to refer these individuals to the Scottish Government when consideration will be given to disqualifying that individual from the child care and/or the adult care workforce. This disciplinary code may be used in relation to paid or voluntary workers and in all circumstances it shall be implemented in a manner consistent with the requirements of (a) the Act and (b) the Church’s Safeguarding Service’s guidance and advice. In relation to paid workers it shall be interpreted consistently with the contract of employment, or set of terms and conditions, (and particularly any disciplinary or grievance procedures contained therein) which apply to the worker.

2. The Kirk Session has the responsibility to fulfill the organisation’s disciplinary obligations in terms of the Act, and shall take action whenever circumstances arise which give grounds to suspect that a worker (whether or not in the course of their work with the congregation) has:
• Harmed a child or a protected adult.
• Placed a child or protected adult at risk of harm.
• Engaged in inappropriate conduct involving pornography.
• Engaged in inappropriate conduct of a sexual nature involving a child or a protected adult.
• Given inappropriate medical treatment to a child or protected adult.

Hereinafter referred to as “the alleged misconduct”). The Kirk Session may consult the Safeguarding Service at any stage.

3. Any referral to either the Disqualified from Working with Children List (DWCL) or the Disqualified from Working with Adults List (DWAL) in terms of the Act shall be made by the Safeguarding Service.

4. In the first instance and without any delay, where a question of alleged misconduct arises, the Kirk Session (or the Safeguarding Panel when appropriate, on its behalf) shall consider whether the alleged misconduct indicates a possible child or adult protection concern. This consideration shall not involve making any formal investigation of the facts, but shall be carried out in consultation with any line manager of the worker concerned and with the Safeguarding Service. Where the Kirk Session have a child or adult protection concern the matter shall be reported by the Kirk Session to the police or appropriate Social Work department and the individual concerned shall be administratively suspended pending the outcome of the police or Social Work investigation.

5. In all other cases the Kirk Session shall, in consultation with the Safeguarding Service, review the situation and consult the flowchart that supports this code.

6. For the purpose of the review, actions falling short of discipline shall constitute advice, further training, or an informal warning administered by the person or agency to whom the worker is accountable for the performance of their duties.

7. In the case of volunteers any decision made by a Kirk Session to impose a form of discipline shall be one of the following: (a) reprimand, which shall be an expression of disapproval of particular behaviour with counsel regarding future conduct; (b) an instruction to the individual to receive further training, or to do or refrain from doing any specified action, or otherwise as the Kirk Session shall judge necessary; or (c) dismissal, i.e. removal from the post held. In the case of dismissal this should include any case that would have led to dismissal but for the intervening resignation, retirement, transferring to another post, redundancy or expiry of contract of the individual. The Kirk Session shall determine whether to exercise any other form of discipline in terms of this code and the Safeguarding Service shall determine whether to make a referral to either the Disqualified from Working with Children List (DWCL) or the Disqualified from Working with Adults List (DWAL) in terms of the Act.

8. In the case of a paid worker, any review shall (so far as consistent with the provisions of this code) follow the disciplinary procedure set out in the worker’s contract or terms and conditions of engagement. If allegations of harm against a paid member of staff are found to be unsubstantiated but there are good grounds for believing that the person continues to pose a risk, ‘compromise agreements’ should not be used to end the person’s employment. The appropriate disciplinary procedure should be used to manage the employment situation.

9. All decisions of the Kirk Session in fulfilment of this code shall be subject to the right of appeal to the Presbytery, but no such appeal shall delay any report to the police or Social Work authorities.
APPENDIX 2
Safeguarding Appeals Procedure

Ground of Appeal
An applicant who has been informed by the Safeguarding Service that, following upon the submission of an application in terms of the Protection of Vulnerable Groups (Scotland) Act 2007 (“the Act”) and consideration of the information issued in the relative Scheme Record a decision has been made they are not regarded as suitable to be recommended for appointment to undertake regulated work (as defined in the Act) with children and young people and/or with protected adults has the right to appeal that decision.

An appeal can be brought only on one or more of the following grounds:

(a) that there were irregularities in the process
(b) that the final decision was influenced by incorrect material fact (subject however to the exception noted below in regard to the contents or accuracy of the Scheme Record), or
(c) that the Safeguarding Service in reaching its decision acted contrary to the principles of natural justice.

Any disagreement as to the contents or accuracy of the Scheme Record information itself cannot be the subject of an appeal under this procedure and will require to be taken up by the applicant direct with Disclosure Scotland through the procedures established by that body.

Process for Appeal
It is hoped that most concerns can be resolved via discussion between staff of the Safeguarding Service and the applicant. However where this informal procedure fails to achieve resolution, the applicant is entitled to have the matter independently re-assessed through the following procedures:

1. The applicant having contacted the Safeguarding Service by telephone to discuss confidentially their complaint, if remaining dissatisfied, is required to write to the Service formally setting out their concerns.
2. The Service will respond, in writing, within 10 working days, explaining the reasons for the decision and how it was made. All decisions require to have been made in accordance with existing policies, details of which will also be made available to the applicant.
3. If the applicant remains dissatisfied, he/she shall be entitled to require an independent review of the decision. Such a review must be initiated by the applicant intimating his/her wish to appeal the decision by writing to the Solicitor of the Church (“the Solicitor”) within three calendar months of the date on which the decision as to their suitability was first intimated to him/her by the Safeguarding Service.
4. The appeal will be determined by an Appeal Group comprising three persons selected by the Solicitor from a Safeguarding Appeal Panel previously appointed by the General Assembly composed of persons with safeguarding and related experience. Having due regard to the need to ensure independent scrutiny of any appeal, none of the Panel shall be current or former employees of any of the employing agencies of the Church nor shall they be current members of the Safeguarding Committee. The Appeal Group will be serviced by the Solicitor or another solicitor from within the Law Department. The Group shall be entitled to require both the applicant and the Safeguarding Service to provide further information and to determine the appeal either on the basis of written submissions only or by holding a hearing.
5. The applicant will be notified of the Appeal Group’s decision in writing normally within four weeks of the written appeal being received by the Solicitor.
6. The Appeal Group will also notify the Safeguarding Service of its decision. The Service will take any necessary action, in line with the Group’s decision.
7. The decision of the Group will be final.
APPENDIX 3
THE CHURCH OF SCOTLAND CODE OF GOOD SAFEGUARDING PRACTICE, 2011

Background
The Church of Scotland Code of Good Safeguarding Practice, 2011, updates the Code of Good Practice for Kirk Sessions and Congregations in the Church approved by the General Assembly, 1997 and extends it to CrossReach where applicable. This updated version was the subject of deliverance to the General Assembly, 2011.

What is the Code of Good Safeguarding Practice?
In short, it is a checklist, or set of standards, of what good safeguarding practice looks like. Further details about each of these statements can be found in The Church of Scotland Safeguarding Service Safeguarding Handbooks when published in 2011.

This Code of Practice is for all paid staff and volunteers in the Church who have responsibility for organising, managing or providing care and support to children and adults at risk. The Church means congregations, all Ministries and CrossReach services.

This Code of Good Safeguarding Practice will ensure that all those within the Church who work with children and adults at risk follow the same standards of safeguarding practice. And it demonstrates a commitment of the Church to the safety, well-being and care of children and adults at risk. This Code is a working document and, unlike the Safeguarding Policy Statement, not for display in Church buildings or CrossReach services.

This is what the Church expects to see in place:

Code of Good Safeguarding 2011
Policy
1. The Church of Scotland is committed to ‘Ensuring a Safe Church for All’. Use and display The Church of Scotland Safeguarding Policy Statement agreed by the General Assembly, May 2010.

2. Paid staff and volunteers, through the provision of safe and appropriate standards of care, will minimise the likelihood of harmful situations occurring.

3. The Church will respond to needs of victims of harm or abuse by providing suitable pastoral care and ensuring that the person feels safe in the Church community.

Recognising and reporting harm or abuse
4. The Church has clear written procedures for responding to witnessed, suspected or reported harm or abuse. These can be found in The Church of Scotland Safeguarding Service Safeguarding Handbook 1, 2011 and CrossReach’s Adult Protection Policy Procedure and Guidance, 2008. The Church’s key message about recognising and reporting harm or abuse is:

If you suspect or witness harm or abuse, or it is reported to you, you must immediately report it to your Safeguarding Coordinator or, for CrossReach services, your line manager.

5. Paid staff and volunteers in the Church will use the 4 Rs of Safeguarding: being able to recognise harm or abuse, ensuring that it is reported to the Safeguarding Coordinator or Line Manager, recording the details in writing and referring on to social work and the police in appropriate cases.

6. Confidentiality: information about a person who has allegedly been harmed, or is at risk of serious harm, can be shared without their permission if they, or others, are at risk of serious harm.

Safe recruitment and management
7. Every congregation must have a formally recruited Safeguarding Coordinator. (Some congregations may choose to have more than one to share the work and responsibility).
8. All paid staff and volunteers working with children or protected adults, as defined in the Protection of Vulnerable Groups (Scotland) Act 2007 or the Safeguarding Vulnerable Groups Act, 2006\(^2\), must be formally and safely recruited. This means:
- Every post must have a written job description
- Applicants must be interviewed, provide two references (which must be followed up), and be members of the Protection of Vulnerable Groups (Scotland) Act 2007 Scheme or, in England and Wales, not be on the ‘barred lists’ introduced by the Vulnerable Groups Act, 2006.
- All volunteers should receive one-to-one supervision with the person to whom they are responsible.
- All volunteers and paid staff should attend a Church of Scotland safeguarding course as follows: for CrossReach – the appropriate level of child protection or adult protection training; for congregations – a safeguarding training course that meets the particular needs of the post holder.
- All paid staff and volunteers, with suitable training and support, must be able to recognise harm and abuse and be confident enough to report it to their Safeguarding Coordinator or, for CrossReach services, their line manager.
- If allegations of harm against a paid member of staff are found to be unsubstantiated but there are good grounds for believing that the person continues to pose a risk, ‘compromise agreements’ should not be used to end the person’s employment. A compromise agreement is where a person agrees to resign, the employer agrees not to pursue disciplinary action and both parties agree a form of words to be used in any future reference.

\(^2\) At the time of writing the implementation of this Act is under review by the UK Government.

- Paid and volunteer posts should have a Code of Conduct so that workers are clear about expected behaviour (what is said and done and to ensure appropriate boundaries between themselves and children and adults at risk).

**Working with convicted sex offenders known to congregations**

9. For congregations: when it is known or suspected that there is a convicted sex offender in the congregation this information **must** be reported to The Church of Scotland Safeguarding Service. A convicted sex offender means a person convicted of sexual offences against children. The Safeguarding Service will then provide full advice and support with setting up a Covenant of Responsibilities to ensure the person’s safe inclusion in worship.

**Responsibilities**

10. Employees and volunteers of the Church are strongly recommended to follow verbal and written advice provided by the Church’s Safeguarding Service in cases where harm is witnessed, suspected or reported.

11. Every congregation must appoint a Safeguarding Panel. This usually comprises the Minister, the Safeguarding Coordinator plus one or more other people with a suitable understanding, or professional background, in safeguarding.

12. Kirk Sessions will ensure that all paid staff and volunteers working with children and adults at risk know what the Church’s safeguarding policy is and receive appropriate safeguarding training.

13. An appropriate level of safeguarding training will be provided for Presbytery Safeguarding Trainers, Safeguarding Coordinators, Kirk Sessions, Presbytery and Parish Workers and paid staff and volunteers in congregations and all staff in CrossReach services.
PROPOSED DELIVERANCE

The General Assembly:
1. Receive the report.
2. Give thanks for the life and witness of Mission Partners who have died, acknowledge with gratitude those who have completed their period of service overseas, and uphold in prayer all who continue to serve.
3. Urge members of the Church to visit, meet and support the Christian community in the Middle East.
4. Encourage members to pray for the Presbyterian and other churches in Egypt and the work of the Coptic Evangelical Organisation for Social Services (CEOSS) amongst the least in the society.
5. Encourage members to pray for the witness of the Presbyterian and other Churches in Lebanon and Syria.
6. Commend the Kairos Palestine document to the whole church.
7. Give thanks for Jewish, Christian and Muslim cooperation in upholding the rights of the poor and oppressed in the Middle East and beyond.
8. Appreciate the work of the Council in developing its Centres to support the Council’s work in the pursuit of justice, peace and reconciliation.
9. Commend the Council for seeking to engage every member of the Church of Scotland in support of peacemaking in Israel and Palestine.
10. Give thanks for the renewed co-operation between the Council and congregations of the Church of Scotland with Christian Aid, and urge all members to support Christian Aid in expressing solidarity with the world church.
11. Thank the Guild for their keen interest and support for the Council’s work around the world.
12. Encourage congregations to join in twinning relationships.
13. Encourage members to offer for service as Mission Partners.
14. Encourage members to volunteer as Ecumenical Accompaniers.
15. Give thanks for the peaceful emergence of South Sudan as a new country and encourage the Council to continue to support the Christian communities in North and South Sudan.
16. Urge the Government of Pakistan to release and pardon Ms. Asia Bibi and to ensure that she and her family are protected.
17. Urge the Government of Pakistan to repeal the Blasphemy Law.
18. Urge congregations to be involved in advocacy activities in support of minority Christian communities.
19. Give thanks for the HIV Programme and the work of our partners at home and overseas, and re-commit the Church of Scotland to playing its part in response to the pandemic.
20. Thank congregations for their enthusiastic support for Souper Sunday and encourage them to continue to support the HIV Programme in prayer, action and giving.
World Mission Reports to the General Assembly have traditionally highlighted the Council’s work all over the world. It has often been difficult for people to comprehend it all, and many fasten on to sections dealing with a country they know or a Mission Partner a congregation supports. The Council has decided to focus on specific regions over the next three years, starting this year with the Middle East, to be followed by Asia, Africa and the Caribbean.

The General Assembly of 2010 instructed the Council to make our report ‘Christians in Minority Situations’ widely available. This was done in various ways, including a very successful conference with other concerned organisations; items in our WM magazine and in Life and Work; and the wide distribution of a popular copy of the report called ‘If one suffers…’ to all congregations and to MSPs, MPs and MEPs. The report has brought much comment and also action ranging from campaigning to developing twinning relationships with Christians living in minority situations.

The Church is called to stand in solidarity with the least in society. The Church of Scotland at home and abroad is taking this injunction seriously. The poor are a gospel priority whether in Scotland or any other place. The World Mission Council is given the task of responding to that call on behalf of the Church of Scotland around the world.

Helping set people free from the oppression of poverty is one of the priorities of the Council. Supporting partners in new initiatives on evangelism; and supporting initiatives for justice, peace and reconciliation in situations of conflict or threat are others. In all that it does, the Council’s overarching aim is to emphasise local to local engagement; the building of relationships and friendships between congregations and Presbyteries in Scotland with those of our partners around the world.

The Council is committed to giving support – spiritual, moral and practical – wherever we can and within the resources available. The Council does this through engagement with partner churches and other organisations in many countries around the world; through the work of Mission Partners in specific countries; through the HIV Programme; in twinning relationships and through bringing people to Scotland to inform the church at home. It is from our engagement and involvement with our partners that the Council is able to share with the Church in Scotland the realities of every day life for those with whom we are in relationship around the world.

Further information on work with partners in specific countries is available on the Church of Scotland website or by contacting the Department in the Church Offices. The Council wants to offer members of the Church of Scotland opportunities to become actively involved with the churches of the world and support meaningful engagement with the world church. In the Report there is a menu of options for one particular aspect of our common task. This will give every member some ideas about how to be effective, to be active, and to be engaged in doing something in the pursuit of peace with justice for all in Palestine and Israel.

**Investing in peace**

“Through our love, we will overcome injustices and establish foundations for a new society both for us and for our opponents. Our future and their future are one. Either (there will be) the cycle of violence that destroys both of us or peace that will benefit both.”

Kairos Palestine, 2009

Kairos Palestine is a seminal document from the Palestinian Christian community. Launched in Advent 2009, it is subtitled, “A Moment of Truth, a word of faith, hope and love from the heart of Palestinian suffering.” It is

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1 Kairos Palestine A Moment of Truth : A word of faith, hope and love from the heart of Palestinian suffering, 4.3 [www.kairosPalestine.ps](http://www.kairosPalestine.ps)
not “a theoretical theological study or a policy paper, but is rather a document of faith…” Its central concern is for a just and peaceable end to the Israeli occupation and an opportunity for the Palestinian people to build a secure and stable state. It points out the mission of the Church is “to speak the Word of God courageously, honestly and lovingly in the local context and in the midst of daily events,” and to “stand alongside” the “oppressed.” (Kairos Palestine 3.4.1) Mark Braverman, an American Jewish voice for justice and peace, welcomed the document, emphasising that “What is needed to bring peace to this land is … a broad, global social movement that will change the political wind. And it is in the church that this movement will be initiated, led, and grow in strength.”

Kairos refers to a moment of truth and challenge: God’s own timing for the fulfilment of God’s purpose in history. Famously used in the 1985 Kairos proclamation of the Churches in South Africa, Kairos Palestine seeks common cause with the South African situation. The Kairos Palestine document has been widely disseminated and is helpful in understanding the experience and situation of the Palestinian community, Christian and Muslim. It is also a cry to the world church to stand in solidarity with a minority community of Christians whose lands and livelihoods are threatened through Israeli military power, settler aggrandisement and uninspiring political leadership. The Palestinian Kairos Document issues an invitation, asking the question to Christians around the world: “Are you able to help us get our freedom back, for this is the only way you can help the two peoples attain justice, peace, security and love?” (Kairos Palestine 6.1) It urges Christians to “take a position of truth with regard to Israel’s occupation of Palestinian land.” (Kairos Palestine 6.3)

“Our land has a universal mission” (Kairos Palestine 2.3) The world church has been called to stand in solidarity with the Christians of the Middle East and the Council is heeding that call. Bishop Munib Younan of the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL) addressed the 2010 General Assembly and urged us to “invest in peace”. That cry is taken seriously by the Council which is responding in faith and action with the ELCJHL and other friends in Palestine, Israel, the wider Middle East, and with partners in other contexts and countries around the world for whom the focus on peace is timely.

Peace is of central importance to our work all over the world, but especially in the Middle East. Peace is a necessary condition in allowing all peoples to flourish and develop. Martin Luther King Jr reminded us that “True peace is not merely the absence of tension: it is the presence of justice.” True peace requires an entire and dramatic new direction for society. It is about human dignity and wellbeing and opportunities for self and societal development. True peace needs justice.

Naim Ateek, Director of Sabeel Ecumenical Liberation Theology Centre, reminds us that the biblical word translated as ‘righteousness’ may also be translated as ‘justice’. He notes: “Many people tend to understand righteousness as having to do with their own personal spiritual life without taking into account their relationship with others. I believe that it is more likely that Jesus, in his historical context, addressing people who were living under occupation, with everything that that entails, was calling for justice. For the Palestinian people then were hungry and thirsty for justice. And this is exactly what our Palestinian people are hungry and thirsty for today.”

“Seek first the kingdom of God and God’s justice.” (Matthew 6:33)

“Blessed are those who are hungry and thirsty for justice, for they shall be filled.” (Matt 5:6)


3 Quoted by Stephen B. Oates, Let the Trumpet Sound: A Life of Martin Luther King, Jr. (1982)

The distinguished Pakistani economist, Dr Mahbub ul Haq, recognised this essential interconnectedness in founding the UN Human Development Report. He highlighted: “For human security, in the last analysis, is a child that did not die, a disease that did not spread, an ethnic violence that did not explode, a woman who was not raped, a poor person who did not starve, a dissident who was not silenced, a human spirit that was not crushed. Human security...is a concern with human dignity.”

People created in the image and likeness of God – women, men and children – have the intrinsic right to human security, to justice, to human dignity, to live a life free of violence, disease, malnutrition or poverty. Here we make common cause with Christian Aid, the churches’ agency for humanitarian and development action, as well as with people of all faiths or none, as we seek, and act to achieve, a peaceable world through the eradication of poverty and the realisation of justice, equality, dignity and freedom for all, regardless of faith, gender or nationality.

Working together with Christian Aid (we have had four joint regional events already in 2011) is additionally useful in advocacy and campaigning: offering opportunities to vocalise our concerns, and those of our sisters and brothers throughout the world. We continue to encourage churches to see the work of Christian Aid as an integral part of involvement in the world church.

The General Assembly of 2010 instructed the Council to “explore the relationship of Christian Aid to local Christian churches in the Middle East and to report to the Assembly of 2011.” The Council was in communication with Christian Aid and the churches in the Middle East to clarify the relationship. Christian Aid is the relief and development agency of the churches of Great Britain and Ireland, supporting and engaging churches to work together “for a better life for all”. It does not fund core church activities, but has a commitment to work with the churches, church-related bodies and the ecumenical family when working on specific projects which fulfil Christian Aid’s requirements and have common values and purpose. It is therefore able to offer assistance for specific projects which are clearly defined and time limited.

“Symbol of peace and sign of conflict” (Kairos Palestine 1.1.8)
The State of Israel was recognised by the international community as a haven after the devastating acts against Jewish people in the Holocaust. It was a political and humanitarian response to events of truly incomprehensible proportions. It is important to state our support for a secure and democratic State of Israel where all citizens enjoy equal rights under the law. Such a State faces threats from competing eschatologies or world views. On the one hand, it is at risk because of Zionism, both Jewish and Christian, which has little regard for the Palestinian people. On the other hand, there is a threat from those who would destroy the State of Israel. We believe in the hope of the Kingdom of God in which all citizens enjoy their full human rights and whose human dignity and worth are affirmed and upheld.

This is exactly the situation the Church seeks for the Palestinian people who have suffered from the displacement and dispossession they call the Nakba (disaster). The territory which is now the State of Israel was inhabited by Palestinian people whose lives were turned upside down in 1948 when they were forced from their homes, towns and villages. The aftermath of the Six Day War in 1967 saw further disruption when Israel began its occupation of the West Bank, Gaza, Sinai and the Golan Heights. Today, from those 750,000 original Palestinian refugees, there are 4.8 million who live in legal limbo, longing for a resolution of the political stalemate.

This land is also the cradle of our faith; the place Christ...
was born, lived, ministered, died and was resurrected. The Christian community which grew from those early disciples has sought to remain faithful over twenty centuries of births, marriages and deaths; work and play; and countless invasions and occupations. That community, today less than 2% of the population, is imperilled; it is continuously diminishing and losing its rootedness in the local society as more and more individuals and families choose to emigrate. Today, there are more Palestinian Christians in Chile than there are in Palestine.7

At the Sabeel Conference in 2006, a survey8 of the reasons for Palestinian Christian emigration from the West Bank (including East Jerusalem) and from Israel highlighted the economic and political volatility arising from occupation – the Separation Wall, the check-points, the confiscation of land, and the political uncertainty – as vital factors in explaining Christian emigration.

For the Christians in Galilee, unlike the Occupied Territory, the Wall and checkpoints are not the key issue for emigration; the factors here tend to be economic, but also discrimination and being a minority within a minority. A 2010 survey in Al-Liqa’ Journal, ‘The Christian Arab Youth in Galilee’9 found that 28.4% of young Christians in the Galilee (Palestinian citizens of Israel) think seriously about emigration. This is in contrast to a similar study in 1990 when the figure was under 1% (0.57%). The following were given as motives for emigration:

- The bad economic and political situation 33%
- Studying 30%
- Feeling freedom and stability abroad 19%
- I have no future in this country 12%
- Joining family members abroad 6%

Despite two decades of ‘peace process,’ Kairos Palestine summarises the present reality: “The decision-makers content themselves with managing the crisis rather than committing themselves to the serious task of finding a way to resolve it.” Settlements have massively expanded, East Jerusalem has been systematically colonised, and the Separation Wall has surrounded many towns and villages in the West Bank and left agricultural land and aquifers beyond Palestinian accessibility. Gaza is cut off from the rest of the world. To echo the words of Jeremiah (6:14): “They have treated the wound of my people carelessly, saying, ‘Peace, peace,’ when there is no peace.” If wrongs are not righted how can there be peace? Ending the Israeli occupation of Palestinian Territory is a fundamental requirement for justice. Michel Sabbah, Latin (Roman Catholic) Patriarch, appealed to the churches of the world: “The greatest contribution that can be made to Christians in the Holy Land is to help put an end to the conflict.”10

“Resistance is a right and duty…but it is resistance with love as its logic.” (Kairos Palestine 4.2.3)

As the Israeli occupation is further embedded into the physical landscape of the Palestinian Territory, it is essential for those who support the rule of law to struggle all the harder to hold Israel and the international community accountable to International Law and International Humanitarian Law (laws applicable in wars or armed conflict). It is important to offer the hand of friendship and to walk with and support those who are taking an active part in their own efforts to bring a better future for themselves and their communities.

“Resistance is a right and a duty for the Christian. But it is resistance with love as its logic. It is thus a creative resistance…We can resist through civil disobedience…through respect of life.” (Kairos Palestine 4.2.3 & 4.2.5) Thus the Christian Palestinian writers highlight their path of resistance to the forces which would deny their humanity

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8 Sabeel Survey on Palestinian Christians in West Bank and Israel, Sabeel, 2006
9 Al-Liqa’ Journal, June 2010
and equality through creative non-violence. We have seen it at work most inspiringly in Tahrir Square in Cairo, and then spreading across the Middle East.

Non-violent protest has been a growing phenomenon amongst the Palestinian community in the past decade and many are increasingly following the lead of the villages of Budrus (www.justvision.org/budrus) and Bil‘lin (www.bilin-ffj.org) where villagers, supported by Israeli and international friends, have found creative ways to express their opposition to the continued Israeli settler expansion. Each Friday, they demonstrate against the Israeli appropriation of Palestinian land by the route of the Wall (this is the terminology used by the International Court of Justice, recognising that it is sometimes a wall and sometimes an electronic fence with a surrounding exclusion zone) in creative and non-violent ways with local and international supporters.

Jewish, Muslim and Christian peacemakers from organisations like B‘Tselem, Rabbis for Human Rights, the Israeli Committee against House Demolition, Machsom Watch, Tayyoush, Zochorot, Palestine Solidarity Campaign, Christian Peacemaker Teams and EAPPI stand together for justice and equal rights for all. Women in Black, started by a group of Jewish women, hold a demonstration each Friday, as they have been doing for over 20 years, near the Prime Minister’s residence in Jerusalem to protest the ongoing Israeli occupation of the Palestinian territory.

“The Reality is the daily humiliation to which we are subjected” (Kairos Palestine 1.1.3)

The average age in Gaza is 17.2 years; in the UK it is 39.5 years. There are 1.5 million people living in 139 square miles (For comparison, Midlothian covers around the same area and has a population of 80,00011). Mass unemployment, extreme poverty and food price rises caused by shortages have left four in five Gazans dependent on humanitarian aid.12 Yet Gaza has a rich agricultural heritage, manufacturing history and a skilled workforce. The deep poverty in Gaza is a deliberate and calculated result of the declared policy of the Israeli government which notified American diplomats that they, “intend to keep Gaza’s economy on the brink of collapse without quite pushing it over the edge.”13 Oxfam14 reported no fuel had been allowed in for the Gaza power plant between Jan 5 and Feb 12, resulting in smuggling through tunnels from Egypt. As a form of collective punishment, Israel’s continuing blockade of Gaza is a flagrant violation of international law.

Humanitarian aid is a short-term solution and can never be the answer to people’s long-term needs. The deep poverty in Gaza requires a systemic change. While calling for this, the churches have also supported immediate and developmental assistance. Educational opportunities, vocational training for the young, medical care and social assistance as well as emergency relief have been part of the work and witness of the Churches to the people of Gaza through the Middle East Council of Churches (MECC) and its vocational training courses.

Mohammad Anan Mansour lives in a small house with his seven siblings and mother in one of the largest refugee camps in the Gaza Strip. At fifteen, and with no interest in school, Mohammed applied to enrol in the MECC Vocational Training Centre on a three-year carpentry and furniture-making course. Mohammed was determined to become a skilled carpenter in order to earn income to assist his family, which currently depended on whatever food was being distributed by humanitarian organisations, usually dry rations and oil. As well as getting a skill which will help him support his family, the MECC programme offers psychosocial counselling to help Mohammed deal with the trauma sustained when witnessing his father,

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11 General Register Office for Scotland, 2004
12 www.amnesty.org
13 New York Times, Jan 5, 2010
14 Oxfam Gaza weekly update, 6-12 February 2011
Such stories highlight the way of love offered freely from the Christian Churches to a people suffering under poverty, blockade, ideology, politicians, and inhuman isolation. These things make for peace and are a witness to those who opt for violence on all sides.

The Council pays tribute to the recently retired Director of the MECC Gaza Office, Mr Constantine Dabbagh. In the midst of difficult and trying circumstances, Mr Dabbagh has been a real Christian presence and inspiration in initiating, sustaining and developing the MECC's work and witness in Gaza.

“Human beings were not made for hatred” (Kairos Palestine 5.4.3)

One example of a love and a passion for justice and reconciliation is found at the Tent of Nations (www.tentofnations.org), an inspirational action started by two Lutheran brothers, Mr Daoud Nassar and Mr Daher Nassar. On their farm between Beit Jala and the Green Line (the armistice line of 1948) and surrounded by settlers who want to expel the family and take over the land their grandfather bought a century ago, international volunteers help the Nassars run programmes for local and international participants. Children’s camps, olive tree planting and harvesting, work days and painting groups keep the place alive and busy and discourage Israeli settlers from taking the land themselves. Natural resources are conserved through micro-generation and the use of technology and the brothers have built cisterns to capture and conserve water. Their original cave home is now used as a dormitory for visitors; another cave is a meeting room, and another is used as a chapel.

Their caves and tents are under threat of demolition and they must argue in Israeli courts to keep their own land, yet they continue to inspire hope. Arriving on the farm, visitors are greeted with a sign, “We refuse to be enemies.”

The Nassars have sought to love their neighbour and have Christian, Muslim and Jewish supporters and participants. To worship with Daher in the cave is something especially spiritual and moving. These things make for peace.

A major aspect of life in the region, where Christians and Muslims are close neighbours, is the need to strengthen their unity as one people facing many challenges. During the first ever “World Interfaith Harmony Week” (1-7 February 2011), designated by the United Nations General Assembly, Bishop Munib Younan appealed to world churches: “there is no place in the world in which… churches live on their own. [We] live with other religions – sometimes in a minority position, sometimes in a majority position, but never alone… [This week] carries a strong message… to find the common values that promote justice, coexistence, peace, tolerance, and to work together for the eradication of poverty, the promotion of the role of women, and reconciliation in our world.”

The Heads of Churches in Jerusalem sit on the Council of Religious Institutions in the Holy Land (CRIHL), which is comprised of the two chief Rabbis, the Islamic court, and the minister of religious affairs to address and discuss key issues for the faith communities.

The Sabeel Liberation Theology Centre has been developing more grassroots contacts between Christian and Muslim community leaders, pastors and imams to forge good relations and build mutual understanding. During a 2010 Muslim-Christian encounter, thirty-eight Muslim clerics joined a similar number of Palestinian clergy to focus on how people of different religions live together in peace and mutual acceptance.

One participant, Sheikh Zuhair, a Muslim leader in the Nablus area, emphasised that, in the Islamic tradition, religious leaders had a duty to bring awareness to their
followers of the need to live together in peace and acceptance, and not allow the occupier to cancel the Christian presence and sow seeds of dissent between these faith communities. Naim Ateek led a workshop explaining Christian Zionism and the anti Islamic commentary of some western churches and politicians. He emphasised that these were alien ideas to the local Churches and Christian community which had lived side by side with Muslim neighbours for centuries. It is important to model coexistence to guide and inspire public opinion. These things make for peace.

Through its support for Sabeel, the Council has had opportunity to engage in theological dialogue with the local Christian community. From its outset, Sabeel has pioneered work amongst the Christian community to build and sustain ecumenical awareness and contacts between the historic churches in Palestine and Israel. Today, Sabeel continues its ecumenical witness, with clergy, youth and women’s programmes.

Each Thursday at noon in Jerusalem, Sabeel holds a service that is open to the community. It is a time to join together to celebrate the Lord’s Supper, to discuss how the scriptures apply today, and to pray for the specific needs of the region. Sabeel sends out a weekly “Wave of Prayer” to supporters from New Zealand through Asia, Europe and the Americas and back to the Pacific to join with them at noon on Thursdays in prayer for the region and its peoples, that peace may reign and God’s will be done. We encourage you to pray for peace either with Sabeel or at a time that suits you and your community. Such things make for peace.

“Are you able to help us get our freedom back?”(Kairos Palestine 6.1)
Accompanying Christians, Muslims and Jews, all those who seek justice and peace, is the calling of the Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI; www.eappi.org). The EAPPI Code of Conduct states: “We stand faithfully with the poor, the oppressed and the marginalized. We want to serve all parties in this conflict in a fair and unbiased manner in word and action.” The Church of Scotland and Christian Aid have been amongst the key UK supporters of EAPPI since its foundation in 2001, and there have been participants from 15 different countries. Our ministers in Jerusalem and Galilee have been resources for serving EAs, as well as offering pastoral care and hospitality to volunteers and staff of the programme.

Through sending volunteers to live for three months in Palestine and Israel and offering “protection by presence” to vulnerable individuals and communities, every Ecumenical Accompanier (EA) is a witness to the incarnational love of God.

Many Scots, including several members and ministers of the Church of Scotland, have participated in the EAPPI programme, and in so doing been transformed themselves and have returned home to make valuable contributions to church and society in explaining and highlighting the realities of the situation. One Ecumenical Accompanier noted that relationships were the most important result of the three month experience, assuring people “they are valued, they aren’t forgotten.” The Council encourages you to consider volunteering in EAPPI.

One experience, from an EA working near Nablus, highlights the impact of settlers in creating Palestinian poverty. Akram Ibrahim Ali Imran went to his land in the village of Burin one morning in early September 2010 to find about twenty of his olive trees slashed or severed using chainsaws by men from the Yitzhar settlement. The EA reported, “branches covered with hundreds of olives were lying on the ground, already desiccated from the lack of moisture.” Less than a year earlier, Akram had

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lost 81 trees in a similar incident. These 100 trees would have produced around US $20,000, a significant sum in the Palestinian economy. “This is how I support my family. Now we only have twenty left,” Akram told the EA.

EAs monitor agricultural gates to check if Israeli soldiers open them to allow Palestinian farmers into their lands in the seam zone (between the Separation Wall and the Green Line); they help children go to school in Hebron when threatened with settler violence; they accompany the villagers of Yanoun who would be forced to abandon their homes to settlers if there was not an international presence.

Guild members have been enthusiastic and committed supporters of the work of the Church around the world. In the Guild project 2009-2012 “What does the Lord require of you?” Guild members are supporting the Council’s Interfaith Action project in Palestine and Israel. The project introduction states: “As the prospect of resolution of the conflict in the region ebbs and flows, it becomes ever more necessary to support those who refuse to accept the inevitability of conflict, and the impossibility of any reconciliation.”

The project has three parts: Christian (EAPPI), Muslim (a community education and development project in Jayyous) and Jewish (Rabbis for Human Rights (RHR)). RHR is an Israeli Jewish group which is relentless and vociferous in its efforts for justice and coexistence (www.rhr.org.il). RHR organises supporters to go into the Palestinian territories and support Palestinians threatened by settlers when planting or harvesting crops or trying to go about their normal life. Within the Guild project, RHR has piloted the “Sisters for Peace” project at Sapir College in Sderot to encourage young women from the Bedouin and Jewish religious societies to study and become more active for women’s education, empowerment and rights. RHR are in a small but active and vocal grouping of Israeli organisations, such as the Israeli Committee against House Demolitions, Physicians for Human Rights, B’Tselem and Breaking the Silence which challenge government policies and seek a just peace for Palestinian and Israeli alike. Members of the Middle East Committee have been able to visit all three projects, including with the Moderator in March 2010. The Council, through the Faithshare Visitors Programme, is pleased to support two participants in a group of Guild supporters planning to visit these projects in March 2011 under the leadership of Clarence and Joan Musgrave. These things make for peace.

Writing stories from the midst of the experience and returning home to speak and share the experience is a central element in the Ecumenical Accompanier, Mission Partner or pilgrim visitor experience. This advocacy, sharing the stories of partners and learning from those who can speak from personal experience, is necessary, valuable and strategic. A key action, in which Scots can join churches all around the world, is the World Week for Peace in Palestine and Israel (29 May to 4 June) which asks us to pray, educate and advocate for peace in Palestine and Israel. (www.worldweekforpeace.org).

“Our hope remains strong.” (Kairos Palestine 3.1)

Working with organisations such as the Al-Shurooq School For Blind Children; Lutheran and Episcopal congregations, schools and hospitals; the Idna Women’s Cooperative; the Jayyous Community Project; the Galilee Society HIV project; Atfaluna Deaf School, Bethlehem Bible College, Canaan and Sindyanna Fair Trade Cooperatives, Wi’am, and more, the Council helps support the contemporary Palestinian presence living and working in their homeland.

One close relationship is that with Sunbula, which has had a shop in St Andrew’s Guest House for two decades and has recently opened another in East Jerusalem, in Sheikh Jarrah. Sunbula works in partnership with over 20 community based organisations (including more
than 2000 artisans). Many of the organisations Sunbula supports are women’s groups creating employment in their communities because, as a result of the Wall, there is little or no employment for the men. With some based in refugee camps, and others in small towns and villages (including a L’Arche community in Bethlehem), the income and skills developed through Sunbula help people to adapt socially to the consequences of occupation and the destruction of traditional ways of living and relating. These things make for peace.

In the Parish Grouping of St Andrews Scots Memorial Church, Jerusalem, and St Andrew’s Galilee, Tiberias, both congregations are small but very hospitable and in the tourist season can welcome large numbers of worshippers. The turnover of expatriates is quite fast and members of the congregations are dispersed. This means recognising a real need to build a sense of family support in the churches. Both Churches are exploring the development of ‘peace gardens’, and at Tiberias there is consideration of how best to redevelop in a way that strengthens our peace, reconciliation and interfaith presence.

The two ministers are fully involved in work with partner churches (especially through our formal partnerships with the local Episcopal and the Lutheran Churches), and with Christian, Jewish and Muslim organisations and individuals in the broader community, both within the State of Israel and within the Occupied Palestinian Territory. The Presbytery of Jerusalem has incorporated Mission Partners as corresponding members to encourage mutual support and also more engagement with the broader work of the church, and is exploring links with the Presbytery of Europe to facilitate more joint working and support.

Tabeetha School in Jaffa came into the Church of Scotland in 1912, having been bequeathed to the Church by the school’s founder, Jane Walker-Arnott. In a region where the marginalised Christian community is a minority within a minority and have very little they can still call their own, Tabeetha School has been a Christian witness for 148 years. Tabeetha offers good quality education, building tolerance and coexistence where education is so often used to reinforce opposing narratives and entrench conflict.

The Council’s presence in Palestine and Israel is further consolidated and deepened through the Mission Partners who are placed there, each of whom has links to congregations here in Scotland. These Mission Partners are resources for the Council and whole Church of Scotland, helping to share the story, not just of their own work but of the issues encountered daily by the communities they work alongside and with whom they walk. Their writing and speaking can help Presbyteries and congregations here at home better understand the issues and challenges facing the Palestinian Christian community, indeed the wider Palestinian and Israeli societies. It is also hoped that such connections will encourage individuals and congregations to visit this land, not just to be where Jesus walked, but to meet the local Christian community, the ‘living stones’ of the Holy Land, see their situation, get to know them better, build lasting and ongoing relationships and be friends in good times and bad. These things make for peace.

Poverty in Palestine and Israel is deeply inter-related with the occupation. These elements cause misery for the people, but providing essential aid can only ever be one part of the road to recovery. For peace to prevail, poverty of opportunity, employment, culture and education must also be addressed. An essential aspect of Palestinian peace-building initiatives has been the important place of cultural awareness and development. Cultural life has seen a renaissance with the Palestinian Literary Festival (the former Moderator, Alison Elliot, is on the Board), Jerusalem Music Festival, the Palestinian National Orchestra, the Edward Said Conservatory of Music, Daniel Barenboim’s West-Eastern Divan Workshop, storytelling, art exhibitions and many theatre and dance groups which travel around
the world sharing their life situation through stories and songs and bringing a human face to the Palestinian reality.

One prominent example comes from the Diyyar Consortium of the Christmas Lutheran Church in Bethlehem. Just before Christmas 2010, the largest construction project seen in Bethlehem in many years was inaugurated as their Higher Education and Research Centre. Through this new building, the Lutheran Church in Bethlehem offers space where Palestinian young people can “express their feelings, thoughts and ideas in art and music; can shape their minds through theatre, and embody them through dance. Through their films they will be able to give a face to a community banned beyond the Wall and inspired by Christ who gave God a face, a voice and a name.” Rev Dr Mitri Raheb, minister in Bethlehem, rejoiced in this opportunity, “Christmas is not about what happened 2000 years ago, but it is all about what God started then and is still continuing here and now through us all.” The Council was pleased to be able to offer support for a local staff member to teach in the Media Centre project. These things make for peace.

“**We say to the Churches: come and see.**” *(Kairos Palestine 6.2)*

For decades the Church of Scotland, through the Council, has stood alongside the Christian community in the Middle East in friendship, love and solidarity. We have supported educational activities, health services, theological discourse, scholarships, worship and prayer opportunities in Israel and Palestine as well as countries such as Egypt, Syria, Lebanon and Jordan. The Church of Scotland has also supported regional community organisations such as the Middle East Council of Churches (MECC) in its work in Gaza, Lebanon, Syria, Jordan, Iraq, Iran and the Gulf, and The Fellowship of the Middle East Evangelical Churches which brings together all the Protestant Churches in the region.

Bringing the realities of our partners, their understanding and experiences, into the life of the Church of Scotland is central to our work. This is why the Council has stressed the importance of twinning. The twinning relationship developed between Kemnay and the Minyara Congregation in Lebanon is a prime example. Their aim is to learn from each other, encourage and support one another. And they do this through exchanging information and visits. One touching experience, reported from a visit of Kemnay to Minyara, was of a Scottish woman and a Lebanese woman sharing their experience of widowhood and receiving comfort from each other. Investing in peace is not only about the big picture but about allowing opportunity for touching of hearts and the enrichment of individual faith journeys. In the Galilee, the congregation of St Michael’s, Linlithgow has begun a journey of friendship and partnership with Holy Family Episcopal Church in Raineh. These things make for peace.

Within a twinning relationship, each congregation also prays for the wider political and social situation, being mindful of what is happening in the country of their ‘twin’. In Lebanon, there is political unrest, a fragile peace and very little inter-religious cooperation. Mary Mikhael, President of the Near East School of Theology (NEST) in Beirut, appealed to all partners: “Once again anxiety and fear are knocking at our doors as Lebanon seems to be caught in a vicious circle. For how long, and what days ahead will bring us, are questions on our minds. Please pray for us and with us for wisdom and God’s guidance for our President and all the decision makers in Lebanon. Pray for peace and stability in Lebanon and the entire Middle East.” We can pray with and for NEST, for our partners in the Presbyterian Synod of Syria and Lebanon, the wider Christian communities and all society in Lebanon and Syria in a knowledgeable way.

19 www.diyar.ps

20 Letter to partners, Dec 2010
Events in the Occupied Palestinian Territory (Gaza and the West Bank) have repercussions across the Arab world, and beyond. Jean Zaru, from the Society of Friends in Ramallah, has been one of the key peacemakers within the churches in recent decades and her insight is instructive: “The Arab-Israeli conflict is the cause of an explosive situation that could become a threat to world peace. It now affects the lives of millions of people in the Middle East; if it widens, it could affect the lives of tens of millions of people elsewhere.” It is in the interests of world peace that the churches speak out and focus on pressing for a just solution to Israel’s 44 year occupation of Palestinian lands and oppression of the Palestinian people, and support those seeking more open, just and tolerant societies.

Jean Zaru is prescient in her analysis. The early part of 2011 saw an upswell of public opinion in the Arab world. Uri Avnery, the veteran Israeli politician and peacemaker, who was a member of the Jewish underground Irgun and fought against the British in the late 1940’s, supported Jean Zaru’s point in claiming that the underlying cause of the unrest could be named as Palestine: “In Arab culture, nothing is more important than honour. People can suffer deprivation, but they will not stand humiliation… (H)ow would I feel if I were a 15 year-old boy in Alexandria, Amman or Aleppo, seeing my leaders behave like abject slaves of the Americans and the Israelis, while oppressing and despoiling their own subjects. At that age, I myself joined a terrorist organization. Why would an Arab boy be different?” In Tunisia, Jordan, Dubai, Bahrain, Palestine, Yemen, Iran, and Egypt people did not join terrorist organisations, but took to the streets in a mass movement of people against dictatorial regimes.

In Egypt, a spontaneous 25 January non-violent uprising occupied Tahrir Square and challenged and then ended the 30 year reign of Hosni Mubarak as President. In Arabic, the word “Tahrir” means liberation, not a final liberation but an ongoing process of liberation. The liberation of people in the Middle East will need their ongoing commitment in the struggle to liberate themselves and their countries from autocratic and unjust regimes. At the time of writing the way forward is uncertain. The military have seized control and, with no clear process for a smooth succession or for the introduction of greater democratic accountability, the risks of confusion and violence are high. Justice is what makes for peace in the long run. The vigilance and commitment of the people in ensuring political accountability all over the Middle East will be a necessary imperative, as will support from around the world in helping train and equip people for the future.

The Egyptian churches have also experienced difficult times, most recently in the New Year’s Day bombings of a Coptic Orthodox Church in Alexandria, and are seeking to counter this and reach a way of peaceable co-existence. The Council shared its prayers and support for the local churches and their safety and the wellbeing of the whole society, as well as for a just and peaceable future. We have had many links with the Presbyterian Synod of the Nile and today one important area of engagement is support from the Church of Scotland HIV Programme as the Synod seeks to develop a Church Network against AIDS.

The Coptic Evangelical Organisation for Social Services (CEOSS), founded by an Egyptian Presbyterian minister and still connected with the church today, is working with Christian and Muslim leaders in Egyptian society to develop mutual understanding and better relationships. They are a long-time partner with Christian Aid and other development agencies. Starting from a programme to address the crushing poverty of rural Egypt, CEOSS soon realised that overcoming poverty requires sustainable development which would bring justice and peace. Their
intercultural dialogue programme is part of their overall dedication to seek fullness of life for all in Egyptian society, and this needs deeper understanding between Muslim and Christian. These things make for peace.

**The Scots Hotel**

Land and presence are deeply intertwined. It is important to the Christian community, as our Episcopal and Lutheran partners have frequently emphasised, that land is kept within the community. The Church of Scotland owns and runs the Scots Hotel in Tiberias. A decade ago, the Church decided to invest in its property there. The Council plans to develop the work of the Scots Hotel and St Andrew’s Guest House in Jerusalem organically to help them continue to serve the needs identified in dialogue with the local community and our partner churches. The Council wants to make the Centres it operates places for building bridges and seeking opportunities for people to speak, hear and engage with one another from all different views and experiences in the pursuit of peace with justice.

The Scots Hotel is used by many pilgrim groups from a wide range of denominations and countries, visiting the land of Christ’s birth. At the beginning of this year, pilgrim groups from Taiwan, Indonesia and USA were recorded in the visitors’ book. The latter, a Presbyterian Church USA group, was on its way to a partnership meeting with the Lutheran Christmas Church in Bethlehem. Many have expressed their appreciation for the quality of the facilities and the welcome and kindness from the staff. There has also been particular appreciation for the Quiet Room in the tower in the garden and use of the church for group worship.

For The Scots Hotel to remain attractive and competitive, it needs the facilities which visitors seek out when choosing a place to stay. The Council, after professional advice and with help and guidance from the Church of Scotland Trust and the Council of Assembly, agreed to make a further investment in the long-term future of The Scots Hotel in adding a Wellness Centre (fitness centre and treatment rooms). The plans and financial projections have been closely scrutinised, the oversight for the work is in place with professional project managers appointed, and the management expertise is on the ground to see this development through within the agreed parameters. This decision has been taken over a period of years and with much professional guidance and prayerful consideration. The Scots Hotel is an investment which brings income to the Council. This is money which the Council is using to support its work in Israel and Palestine to further the message and practice of peace.

In the Centres, the Council seeks to run organisations that are tangible and visible witnesses to Christian principles and traditions, for example in employment policies, in how they treat suppliers (fairly, and preferably Fair Trade), in dealing with the government and taxes, and in their effect on the environment. Forsan Hussein, Director of the West Jerusalem YMCA, has emphasised that one of the biggest problems the world (and Israel and Palestine) faces is one of ethical leadership (in politics, business, society) and this is one area which the Council seeks to address.

The Galilee is, geographically, an important meeting point – it is central to Jordan, Syria, Palestine, and the Lebanon. The Galilee is an area of deep symbolic relevance within our faith. We remember the ministry of Christ in this area as a ministry of healing and reconciliation, of challenging the forces which create barriers between people, and we seek to offer a space where prophetic voices may speak and engage people to offer a contemporary message of peace and reconciliation that is for the whole world.

The Church of Scotland’s original presence in the Galilee served people of that whole region, without any distinction on race, religion or nationality. In the midst of ‘the storm,’ we seek to plant the seeds of peace. Already there is engagement with the Peace Prints Project in the Galilee, and planning with the Anglican Church for
a Galilee conference on Kairos Palestine. The Galilee is an important area today. In the long term, it could again be the crossing point it was in the days of Dr Torrance (the founder of the hospital in 1885). Our work there for wholeness and healing could be open to engagement from around the region as well as between Israelis and Palestinians. This is our dream. This is our intention. We are determined that the investment in the hotel will be an investment in peace.

The Church of Scotland HIV Programme\(^2\) (formerly the Church of Scotland HIV/AIDS Project) has been integrated into the work of the Council, and one of the beneficiaries is The Galilee Society: The Arab National Society for Health Research & Services in Northern Israel. The Galilee Society promotes Aids awareness, seeking to reduce the risk of the disease in a culture in which there remains deep prejudice about HIV and little knowledgeable discussion. The Galilee Society has targeted schools in its educational materials to introduce a new generation to the realities and risks of HIV. The Society reports an increase in the numbers of religious leaders expressing interest in such educational opportunities within their communities.

Such initiatives also develop understanding and build relationships within the community and open doors to new perspectives and the development of open minds. We can think of Christ’s teaching about the nature of the Christian community, of how we must live together and serve each other, putting the real needs of people at the heart of what we are about. The Council is seeking creative ways to put peace and reconciliation at the heart of our life in our work in the Middle East. We want to work with other Councils of the Church of Scotland to find areas for cooperation in story telling or witness or mediation or healing, for example with others in the Priority Areas Action Plan; in Together for a Change to link Priority Areas with Palestinian communities; with Mission and Discipleship to offer young people opportunities to meet partners and understand the realities of the situation; with the Ministries Council in offering candidates for the ministry a placement in Jerusalem and with the Place of Hope initiative which seeks to equip churches to offer a message of hope, healing and reconciliation. Churches which are not able to handle their own differences are not well placed to play that role in the world.

The Council sees the Church of Scotland offering this opportunity for healing and growth, through our Centres, to our partners and others seeking to be healthy and holistic in their life and witness. The Council wants to offer opportunities to share the skill of mediation and its power to transform conflicted situations, and to have people learn more about themselves and learn better ways of handling conflict to help transform their own churches and organisations into vessels for peace and reconciliation. We do not pretend that we are leading the field, but we might just be beginning to do our duty. These things make for peace.

\textbf{Be patient, steadfast and full of hope} (Kairos Palestine 5.3) Bishop Munib Younan has emphasised that: “Justice is by nature not balanced, it is on the side of the suffering and the oppressed, the weak and the poor. … the power of the cross (is) that God has redeemed all humanity equally, regardless of gender, ethnicity or race, whether powerful or weak, rich or poor, from the north or south, east or west. The reign of God calls us all together to the higher vision of seeking justice, love and reconciliation for all people.”

The Council has taken this message to heart and is investing in peace in support of justice for our partners and friends in a variety of countries and contexts around the world. They want our friendship and companionship along the journey to wholeness and fullness of life. As we travel together we can celebrate together our milestones. Peace is a universal longing. We are investing in peace. And we want every member of the Church of Scotland to have the opportunity to do the same.

\(^2\) \url{www.churchofscotland.org.uk/speak_out/hiv_programme}
This part of the report ends with an invitation to every member of the Church of Scotland to Invest in Peace. Already some people will have been aware of what is happening in Israel and Palestine and will have become involved in one way or another; while for others this is new territory. We have prepared “an investment portfolio” for everyone and we promise to assist any member who wants to choose from it. We have listed websites, and more information is available on our own one (www.churchofscotland.org.uk), but we are also prepared to answer questions and provide further guidance. The investment portfolio is designed so that people can enter at different levels, with different amounts of experience and commitment.

To invest in peace in Israel and Palestine you can:

**PRAY**
Choose a specific time each week; reflect on Matthew 5: 9: Blessed are the peacemakers, for they will be called children of God; and pray for some of those peace-makers mentioned in this report. We dream of a great number of people in Scotland praying for peace in the Middle East with Sabeel and friends around the world at noon every Thursday. And remember our own mission partners there.

**GIVE**
Money always matters. £10 to the Al-Shurooq school or £100 to the Christian Aid programme in Gaza will make a real difference. Or books for the Lutheran Schools Library Project. Or support the Guild Project. Or give three months of your life as an EAPPI volunteer. Or give a present to someone that you have bought at the Hadeel shop online (www.hadeel.org) or in Shandwick Place, Edinburgh.

**READ**
Christian Aid reports (www.christianaid.org.uk).
Naim Ateek’s book *A Palestinian Christian Cry for Reconciliation*.
Blogs from Mission Partners:
- Colin Johnston: http://colintiberais.blogspot.com
- George Shand: http://georgeshand.wordpress.com
- Tabeetha School: http://tabeethaschool.blogspot.com

**WRITE**
Send a Christmas card to Bethlehem. We will help you.
Write to your MP or to the Israeli Ambassador to the UK reinforcing British opposition to settlements,

**JOIN**
The Scottish Palestinian Forum. Or Israeli Committee Against House Demolition. Or the Friends of Tabeetha. Or the Friends of St Andrews. Or other groups mentioned in the report. And participate in the World Week for Peace in Palestine and Israel. Doing things together is so often better.

**WATCH**
Films such as: The Promise, Budrus, With God on our Side, East Side Story.

**STUDY**
Kairos Palestine document – www.kairos Palestine.ps
Invite a Mission Partner on deputation to speak. Contact the department.
Invite a returned volunteer from EAPPI to speak.

**MEET**
Christians in Israel and Palestine by going on a “Living Stones” pilgrimage. We can help you think about this before you go.
Invite your Muslim or Jewish neighbours to discuss with you their hopes for peace in Israel and Palestine.
Twin your congregation and build a relationship with a congregation in the Middle East.

These things make for peace.

**WORLDWIDE CONCERNS**
While the focus of the 2011 report is the Middle East, it is important to highlight some major areas of concern in other parts of the world. Peace is a fragile commodity and
can be very easily upset or negated. In Africa, Sudan has a major fault line on religious grounds. In Asia, in Pakistan, Korea, and Nepal, life is increasingly perilous for many. In the Caribbean, the Jamaican churches are seeking to be peacemakers. In all these places and more, our partners continue to seek to do justice, love mercy and walk humbly with God as they practise their Christian calling to be salt in their different societies and peacemakers as they pursue opportunities for wholeness and justice.

AFRICA
Sudan
January 2011 marked an historic opportunity for a new and peaceable direction for Sudan. A referendum was held to vote on separating the predominantly Arab and Muslim North from the South, where Christian and Traditional Beliefs predominate. The peace agreement required a 60% voter turnout as the benchmark of validity. Former US president Jimmy Carter, heading an observer mission from The Carter Centre, said “There is no doubt about the legitimacy of the election as far as the number of voters is concerned. I think it will meet international standards both on the conduct of the vote and the freedom of voters.” With a 99% vote for Southern independence, it was announced in mid-February that the new country would come into being on July 9 and be named South Sudan. Threats have been made by the government to uproot the Southern Sudanese who live in the North and return them to the South. This would mean a mass migration of millions of Sudanese.

The Presbyterian Church of Sudan and the Sudan Council of Churches expressed their hopes for the future of South Sudan, that in becoming a free and independent nation it might achieve and sustain peace and development. They have been actively promoting peace by organising workshops in presbyteries; teaching and preaching on what it is to offer genuine forgiveness and reconciliation; and promoting the prevention of conflict amongst ethnic groups. We stand in solidarity with the Christian churches of Sudan in efforts to end the conflict and bring new opportunity to all peoples of Sudan, Southern and Northern. This will be no easy task. As the Economist noted: “A South Sudanese girl is more likely to die in childbirth than to learn to read and write.” South Sudan has virtually no developed infrastructure. It will need huge amounts of international assistance. The Churches will need to push governments and aid agencies to invest in a peaceable future for the people of South Sudan. The churches will also need to be in the forefront of such action. These things make for peace.

Nigeria
Nigeria is the most populous country in Africa with an estimated population of over 150 million people. Jos, the capital of Plateau State, and its surrounding area has been the focus of Christian/Muslim conflict which has claimed hundreds of lives and destroyed property. Our partners tell us that the causes are multiple: political, leadership, economic power and land ownership, combined with ethnic and religious differences. Christians mostly constitute those ethnic groups referred to as “indigenous” and Muslims constitute those ethnic groups referred to as “settlers”.

The Programme for Christian-Muslim Relations in Africa (PROCMURA), a Church of Scotland partner for many decades whose main focus is to work towards constructive relations between Christian and Muslims for peace and peaceful co-existence, has been in the forefront of working towards peace and reconciliation among the conflicting parties and seeking the prevention of further conflicts.

PROCMURA (www.en.procmura-prica.org) organised a conference in October 2010 for Christian and Muslim leaders from Plateau, Kaduna, Koji, Kano and Bauchi States. The religious leaders lamented that many of the clashes involved both Christians and Muslims, even when the
causes of the disagreement were not specifically religious. It was doubly dangerous when the media focused on religion as the principal cause of such conflicts when the true causes included a wide variety of competing social, political, and economic interests.

Through this dialogue, hosted by PROCMURA, the leaders pledged to work with government, traditional rulers, opinion leaders, all who were willing to work for the peace and welfare of the community in seeking to develop better relations and map out practical actions to prevent the recurrence of such conflicts and work towards peace and reconciliation.

**Zimbabwe**

The Church of Scotland’s main contact with Zimbabwe through recent challenging years has been through the local partnership between the United Presbyterian Church in Southern Africa’s (UPCSA) Presbytery of Zimbabwe and the Presbytery of Greenock and Paisley. In addition, two experienced Church of Scotland ministers have been working in pastoral roles in Zimbabwe: Very Rev Dr John Miller for the past three years and the Rev Donald Walker for the past year. Through these links we have learned something of the struggles of the churches. Congregations of the Presbytery of Zimbabwe have made courageous responses to the civil crises: in some areas where there has been a severe shortage of food, congregations have provided soup kitchens five days a week, providing essential nutrition to vulnerable adults and children. In areas where schools were either closed, or beyond the financial reach of parents for their children, some congregations have established schools and pre-schools in their premises.

Though independence was gained in 1980, some wounds from Zimbabwe’s Liberation War remain unhealed in community life. New wounds were sustained during the electoral campaigns of 2008. The Presbytery of Zimbabwe has responded to these strains, with Rev Max Chigwida developing peace initiatives, through CPIA – the Centre for Peace Initiatives in Africa and at the grass-roots level through EPAR – the Ecumenical Peace-building and Reconciliation Trust. These things make for peace.

**CARIBBEAN**

**Jamaica**

The request by the US Government for the extradition of alleged drug baron Christopher ‘Dudus’ Coke from Jamaica to face drug and gunrunning charges gave momentum to political unrest which eventually erupted in a bloody battle to capture him. This brought the church in Jamaica face to face, yet again, with the uncomfortable truth that the nation, known for its reggae music, talented athletes and natural beauty, is also plagued by a violence which is embedded in the political, economic and social life of Jamaica. The high crime rate threatens the wellbeing of its citizens as well as the income-earning capacity of a nation so dependent on tourism. The churches’ role is pivotal in peace initiatives.

The United Church in Jamaica and the Cayman Islands (UCJCI), as part of the Jamaica Council of Churches, participated in discussions, pastoral interventions and the development of initiatives to respond, not only to the latest round of violence, but also to on-going challenges of living in a culture whose economic and social order are so heavily influenced by drugs, gangs and violence. The UCJCI is working with pastors in affected areas to enable them to become catalysts for positive change. The objective is to arrest the current trend and to reshape the lives and value systems of children and young people through developmental workshops in the initial stage followed by ongoing programmes for the children and young people. The hope is that this strategy will foster a new generation driven by a more positive self-image and understanding in order to stimulate different perspectives on how communities are structured and how relationships are positively pursued.
ASIA
The Church of Scotland’s partner churches in Asia live, witness and serve in Christ’s name to their fellow Christians, Buddhists, Hindus, Muslims, and Sikhs and to people who may not profess a faith, in communities across this diverse, dynamic continent that is also home to poverty and conflict.

Pakistan
The Church of Pakistan is concerned about the direction of the country and is seeking ways to approach extremist groups to challenge them to redeem the situation by recalling that Christians and Muslims are all inheritors of Abrahamic faiths and hold much in common.25

In October 2009 the Synod of the Church of Pakistan called upon the Government of Pakistan to “repeal the Blasphemy Law which seems to have become a tool for ultimate abuse of any civil law and even a curse for the religious minorities.”26 In November 2010, Ms Asia Bibi, after a year and a half in prison, was found guilty of blasphemy and sentenced to death. After visiting Ms Bibi in Sheikhapura Jail one of our partners wrote, “Blasphemy laws smack in the face of democracy and human rights and only reinforce the notion that Christians and other religious minorities in the country are somehow inferior and less human…”

The Church has invited all who believe in equality, justice and equal opportunities to work together to eliminate discrimination and help in building bridges with the majority Muslim community to build a harmonious society. In a joint letter to the Pakistan High Commissioner urging the Government of Pakistan to release and pardon Asia Bibi, the Conveners of the World Mission and Church

and Society Councils wrote, “The Church of Scotland is concerned about the use and abuse of the Blasphemy Law in Pakistan to settle scores, exact revenge or inflame religious extremism.”

It will take Pakistan years to recover from the devastating floods that hit much of the country during the 2010 monsoon. By some measures, this was a worse disaster than the 2004 Indian Ocean Tsunami. Fields were covered in mud and many crops, even trees, were flattened. Hundreds of houses are uninhabitable and will have to be demolished and rebuilt. Government offices and schools were wrecked and important documents and records lost, including children’s school books and ministers’ libraries. The Christian community reported no loss of life and were thankful for the assistance they had received from partners, including the Church of Scotland. These things make for peace.

Korea
With tensions high between North and South Korea, our partner churches and the National Council of Churches of Korea (NCCK) have urged prayer and advocacy to promote peace on the Korean peninsula. A statement from NCCK said “we in the South are reminded of the fragility of our nation’s booming prosperity and of the starkly contradictory widespread poverty of the North.” NCCK further challenged the governments of South Korea, USA and Japan and the Christian community: “We therefore call on the ecumenical family to pray for peace in our land and to urge all governments to exercise caution, to refrain from further inflaming the political atmosphere…The fundamental interests of the people must prevail: mutual respect and peace with justice for all.”27 Our partner churches’ consistent and persistent call for peaceful ways to resolve the conflict demands we join them in their cause.

25 “A Statement by the Church of Pakistan” adopted by Synod Executive Committee, 21.10.09
26 “A Statement by the Church of Pakistan” adopted by Synod Executive Committee, 21.10.09
27 A Call to Prayer over the Yeonpyeong Island Incident, 26 November 2010
Nepal

Having emerged only in 2006 from a decade of civil war, Nepal continues to be designated a ‘post-conflict’ country. The United Nations Mission in Nepal (UNMIN) made a low-profile exit in January 2011 as the government of Nepal refused to extend its mandate. Since the 2008 elections, most political parties have failed to maintain a ‘politics of consensus’ to establish satisfactory power-sharing arrangements. This has effectively hindered the process of constitution-drafting and the reintegration of former Maoists, two essential aspects of the peace process. Most representatives of the major political parties are candid that the constitution may well not be in place by the May 28, 2011 deadline. This means the future of Nepal’s political process remains extremely uncertain.28

The United Mission to Nepal (UMN; www.umn.org.np) has been a Church of Scotland partner since its inception in 1954. One of United Mission to Nepal’s four technical areas is peace building. For the majority of the Lapa people in North Dhading, there was no way to seek help or mediation in community disputes. As a result, many disputes have remained unresolved for years, and some of these have become violent. Living in remote areas, people have to travel a long way to reach formal state judicial bodies and these are often beyond the means of many.

Namaste Youth Club (NYC), one of UMN’s partner organisations, organised peace building training for 14 peace groups, which UMN had helped to establish. Ramba Ghale and Gagan Gurung from the Youth Club are peace builders working with the local people to help them find ways of dealing with conflicts in their community. Their conduct and work has impressed the community and they have established high levels of trust. These things make for peace.


THE CHURCH OF SCOTLAND HIV PROGRAMME

The Church of Scotland HIV Programme, which came into being on 1st January 2011, is now an integral part of the work of the World Mission Council and continues the work of the Church of Scotland HIV/AIDS Project. Its purpose is the same, to:

- break the silence on HIV/AIDS;
- stand together with partner churches;
- offer practical support;
- speak up for the voiceless;
- involve every member.

The HIV Programme continues to be involved in raising awareness, within the church and beyond, about HIV and its impact and particularly about the stigma and discrimination which so many people living with HIV still experience. It thus encourages congregations to become involved in its advocacy work.

The HIV Programme supports the work of 26 projects related to our partner churches in 15 countries, including Scotland. These projects are diverse but specific to the needs of their area and their aims include: voluntary counselling and testing, education and awareness of HIV and AIDS, training of trainers including church leaders and school teachers, physical and spiritual care and the support of orphans and vulnerable groups, and income generation activities and micro-credit for people living with HIV. These projects have been supported through the generous contributions of congregations – over £1 million from 2002–2010!

The great success of Souper Sunday (now in its second year nationally) has transformed the lives of hundreds of people, in Scotland and overseas. The worship and soup combination has raised the awareness of congregations of the issues related to HIV, including the connections with food, and has encouraged their generous response in prayer and action.

The partnership with the Guild Project, ‘A New Hunger’ is also in its second year. This focuses on the need for
people living with HIV to have adequate food with which to take their medication. Projects supported by the HIV Programme are already benefiting from this as they are able to supplement the diets of those affected with necessary protein and reduce the number of chronically malnourished children. These things make for peace.

In the name of the Council

ANDREW R C MCLELLAN, Convener
STEWART GILLAN, Vice-Convener
SHIRLEY BROWN, Vice-Convener
IAN W ALEXANDER, Council Secretary

ADDENDUM

Rev Dr Stewart Gillan, Vice-Convener
The Council records its gratitude and appreciation to the Rev Dr Stewart Gillan for the time, energy and insight which he has generously shared with the Council in the 4 years in which he has served. An active member of the Middle East Committee, he played a prominent role in the discussions with the Anglican Diocese of Jerusalem which led to the renewal of the formal partnership between the Church of Scotland and the Diocese, and he helped identify a range of areas where shared action could be developed. Arising from this involvement, he was instrumental in creating the first twinning between Scotland and an Israeli/Palestinian congregation, when his congregation at St Michael’s, Linlithgow, linked with the Anglican congregation of Raineheh, near Nazareth. He played a key role in assisting the Committee and the Council to reflect on its work in the Middle East and the wider world, with thoughtful and balanced contributions.

APPENDIX I

MISSION PARTNERS

Staff and family members overseas between 1 January and 31 December 2010

Church of Bangladesh
Mr David Hall
Mrs Sarah Hall
Rebecca Hall; Reuben Hall
Ms Pat Jamieson
Mr James Pender
Mrs Linda Pender

United Mission to Nepal
Mr Joel Githinji
Mrs Agnes Waithiegeni Kavari; Grace Njeri Kavari; Francis Githinji Kavari

Israel/Palestine
Mr James Laing
Mrs Nicola-Jayne Laing; John Laing
<table>
<thead>
<tr>
<th>Name</th>
<th>Title</th>
<th>Church/Location</th>
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<tbody>
<tr>
<td>Rev George Shand</td>
<td>Minister</td>
<td>St Andrew’s Scots Memorial Church, Jerusalem</td>
</tr>
<tr>
<td>Ms Margaret Pressland</td>
<td></td>
<td>and St Andrew’s Galilee (Jerusalem)</td>
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<tr>
<td>Rev Colin Johnston</td>
<td>Associate Minister</td>
<td>St. Andrew’s Scots Memorial Church, Jerusalem</td>
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<td></td>
<td></td>
<td>and St. Andrew’s Galilee (Tiberias).</td>
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<tr>
<td>Mr Antony Short</td>
<td>Principal</td>
<td>Tabeetha School, Jaffa</td>
</tr>
<tr>
<td>Mrs Darya Short; Joelle Short</td>
<td></td>
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<tr>
<td>Ezra Short</td>
<td></td>
<td></td>
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<tr>
<td>Mr James Maxwell</td>
<td>Chemistry Teacher</td>
<td>Tabeetha School, Jaffa</td>
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<td></td>
<td><strong>Church of Central Africa Presbyterian, Malawi</strong></td>
<td></td>
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<tr>
<td>Miss Helen Scott</td>
<td>Teacher</td>
<td>Ekwendeni Girls secondary School</td>
</tr>
<tr>
<td>Dr David Morton</td>
<td>Medical Officer</td>
<td>Nkhoma Hospital</td>
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<tr>
<td>Mrs Rebecca Morton</td>
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<tr>
<td>Mr Robert Jones Pharmacist</td>
<td></td>
<td>Nkhoma Hospital</td>
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<tr>
<td>Dr Ritu Jones; Sophie Wyn</td>
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<td>Jones; Zara Siân Jones; Zoe</td>
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<td>Grace Jones</td>
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<td><strong>United Church of Zambia</strong></td>
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<tr>
<td>Mr Keith Waddell</td>
<td>Education</td>
<td>Mwandi UCZ Mission</td>
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<tr>
<td>Mrs Ida Waddell</td>
<td>Medical</td>
<td>Mwandi UCZ Mission</td>
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<td>Mr Glen Lund</td>
<td>Lecturer</td>
<td>Kitwe UCZ Theological College</td>
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<td>Mrs Wendy Ann Lund; Julu</td>
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<td>Lund; Kathleen Lund; Taliesin</td>
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<td>Lund; Tsunami Lund</td>
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<tr>
<td>Ms Jenny Featherstone</td>
<td>Trainer</td>
<td>Mindolo Ecumenical Foundation</td>
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<tr>
<td>Rev Scott Kirkland</td>
<td>Minister</td>
<td>Lucaya Presbyterian Kirk, Freeport</td>
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<td>Mrs Anita Kirkland; Pricilla</td>
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<td>Kirkland; Sarah Kirkland</td>
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**APPENDIX II**

**MISSION ASSOCIATES**

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<tr>
<th>Name</th>
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<tr>
<td>Rev Mike and Mrs Jane Fucella</td>
<td>Church of Christ, Thailand</td>
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<tr>
<td>Mr Tony and Mrs Catherine Paton</td>
<td>CMS, Lao</td>
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<tr>
<td>Rev Donald and Mrs Judith Walker</td>
<td>Uniting Presbyterian Church in Southern Africa, Presbytery of Zimbabwe</td>
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APPENDIX III
DEATHS

Dr David Livingstone Wilson 21 March 2010
Mrs Morag Christine McPhail 2 May 2010
Dr Geoffrey Christopher Irvine 5 May 2010
Dr Nigel David Roderick Laidlay 22 August 2010
Dr Margaret Boyle 26 September 2010
Rev David Lyon 28 November 2010
Rev Ewing Smith 28 December 2010
Miss Helen Bee 7 December 2010

APPENDIX IV
FAITHSHARE VISITORS 2010

Mrs Elizabeth Ross-Bartell and Mr Kenneth Mackay, Kilmuir and Logie Easter, Invergordon, Scotland. CCAP, Ngazi School and Congregation, Synod of Livingstonia, Malawi. (8 April – 22 April 2010).

Mr Alan Hendry and Rev Richard Cameron, Scotstoun Parish Church, Scotland. CCAP, Mbame Congregation, Blantyre Synod, Malawi. (13 April – 25 April and 16 April – 6 May 2010 respectively).

Ms Faye Buchan, St Ninian's, Dunfermline, Scotland. ECCB, Orlova Congregation, Czech Republic. (29 April – 2 May 2010).

Mrs Marta Cerninakova, ECCB, Orlova Congregation, Czech Republic. St Ninian's, Dunfermline, Scotland. (30 April – 2 May 2010).

Mrs Elizabeth Harcus and Mrs Cynthia Jacobs, Westray Parish Church. CCAP, Mapanga, Maperera, Mkundi, Matapwata and Njeresa Congregations, Blantyre Synod, Malawi. (6 May – 18 May 2010).

Mrs Joanna Ramsay and Mr Christopher Hoskins, COSY, Mission and Discipleship Council. South Asia Christian Youth Network, Nepal. (10 May – 22 May 2010).

Mr Shadreck Chuma and Mr Robin Monjeza, CCAP, Nkanda Congregation, Blantyre Synod, Malawi. Cairns Church, Glasgow. (12 May – 26 May 2010).

Mrs Jean Machinjili and Mr Willard Bandula, CCAP, Presbytery of Zomba, Blantyre Synod, Malawi. Presbytery of Melrose and Peebles. (14 May – 2 June 2010).

Mrs Mary Johnston, Mrs Sandra McCall, Dr David Geddes and Dr Gareth Powell, Ayr Presbytery, Scotland. CCAP, Bandawe Presbytery, Synod of Livingstonia, Malawi. (26 May – 8 June 2010).

Mr Alan Kimmitt, Ministries Council, Candidate for Ministry, Summer Placement. Zomba Theological College, Malawi. (27 May – 13 August 2010).

Ms Lindsay Turnbull, Ministries Council, Candidate for Ministry, Summer Placement. Presbytery of Jerusalem, Israel. (1 June – 24 August 2010).

Mr Robin Arnott, Dalgety Bay Parish Church, Dalgety Bay, Scotland. CCAP, Engcongolweni Congregation, Synod of Livingstonia, Malawi. (10 June – 25 June 2010).

Miss Hannah Pickles, COSY, Mission and Discipleship Council. Presbyterian Church of Taiwan, Youth Mission Centre. (28 June – 16 July 2010).

Miss Mairi Nelson and Miss Megan Yeomans, St John's Largs. CCAP, St John's Katolonji, Synod of Livingstonia, Malawi. (5 July – 16 July 2010).

Mrs Anthea Macnee and Rev Iain Macnee, New Pitsligo linked with Strichen and Tyrie, Scotland. PCEA, Mai-a-Ihii Congregation, Kenya. (7 July – 20 July 2010).

Mrs Marion Paton, Dunbog Primary School, Newburgh, Scotland. CCAP, Dorobo Primary School, Mzuzu, Synod of Livingstonia, Malawi. (7 July 2010 – 23 July 2010).
Miss Caitlin Campbell, Portobello Old, Edinburgh, Scotland. PCG, Dwerebease Congregation, Ghana. (15 July – 21 December 2010).


Ms Sarah Barr, Mr Ross Hutchison, Mr Joshua Smith and Mr John White, Kennoway, Windygates and Balgonie: St Kenneth’s, Scotland. CCAP, Lusangazi Congregation, Synod of Livingstonia, Malawi. (28 July – 13 August 2010).

Mrs Hazel Wood and Rev Ian Manson, Church of Scotland, Geneva. CCAP, Ekwendeni Hospital Aids Project, Synod of Livingstonia, Malawi. (29 July – 12 August 2010).

Ms Bertina Weustink and Rev William McCulloch, St Andrew’s Church, Rome, Italy. PCG, Osu North Presbyterian Church, Ghana. (2 August – 16 August 2010).

Mrs Linda Fleming, Mr Douglas Leitch, Mr James Meiklejohn and Mr John Singleton, Mission and Discipleship Council, Children’s Assembly. CCAP, Children’s Assembly, Synod of Livingstonia, Malawi. (4 August – 11 August 2010).


Miss Madalitso Mjikho and Mr William Chisambe, CCAP, Ekwendeni Hospital Aids Project, Synod of Livingstonia, Malawi. Church of Scotland, Geneva. (13 August – 26 August 2010).

Mrs Sheila MacLeod and Mr Alan Crombie, Castle Street Church, Dingwall, Scotland. CCAP, Balaka Congregation, Blantyre Synod, Malawi. (17 August – 2 September 2010).

Mr Nimrod Kanampiu and Mr Loyford Leonard, PCEA, Chogoria Congregation, Kenya. South Queensferry Parish Church, Scotland. (18 August – 1 September 2010).

Miss Joanne Bolland and Mr Andrew Rooney, COSY, Mission and Discipleship Council. CCAP, Youth Assembly, Synod of Livingstonia, Malawi. (20 August – 2 September 2010).

Mrs Suniya James, Miss Sarah Lawrence and Mr Zeeshan James, Impact Pakistan, Church of Pakistan. COSY, Youth Assembly, Mission and Discipleship Council. (1 September – 8 September 2010).

Miss Kate Cooke, Portobello Old, Edinburgh, Scotland. PCG, Dwerebease Congregation, Ghana. (4 September – 21 December 2010).

Mrs Evelyn Saka and Mr James Chirwa, UCZ, Lubuto Congregation. Dunscore linked with Glencairn and Moniaive, Scotland. (6 – 27 September 2010).

Mrs Marta Cerninakova and Mr Robert Kovalik, ECCB, Orlova Congregation, Czech Republic. St Ninian’s Dunfermline, Scotland. (10 – 19 September 2010).

Mr Jonas Kofi Donkor, PCG, Christ Presbyterian Church, Adentan, Ghana. St Andrew’s Church of Scotland, Brussels, Belgium. (10 September – 27 September 2010).

Mrs Maureen Potter, South East Glasgow Kwenderana Group, Scotland. CCAP, Ekwendeni Congregation, Synod of Livingstonia, Malawi. (11 – 27 October 2010).
Rev Albert Bogle, St Andrew’s Bo’ness, Scotland. UPCS, Lausanne Congress, Capetown, South Africa. (13 – 31 October 2010).


Mr William Wishart, St Ninian’s Ferguslie, Paisley, Scotland. St Andrew’s Bulawayo, UPCS, Presbytery of Zimbabwe. (14 November – 7 December 2010).
COMMITTEE ON CHAPLAINS TO HM FORCES
MAY 2011

PROPOSED DELIVERANCE

The General Assembly:
1. Receive the Report.
2. Reaffirm the support of the Church of Scotland for all who serve in Her Majesty’s Forces as Chaplains, and thank them for their outstanding service to military personnel and their families.
3. Acknowledge with particular gratitude the dedicated service of chaplains on operations in Afghanistan and the immeasurable support shown by their own families.
4. Commend to the prayers of all members of the Church of Scotland not just our Chaplains but all members of HM Forces who serve on operations, and their families.
5. Recognise the heightened levels of stress and anxiety visited on military communities by the current Strategic Defence and Security Review, and the extra burden this brings to those with responsibility for pastoral care.
6. Commend the Firm Base Initiative as a means by which local churches can engage effectively with those in the military community.
7. Commend to eligible ministers of the Church consideration of service as a Chaplain to HM Forces.
8. Congratulate The Rev Scott J Brown QHC, a minister of the Church of Scotland, on his appointment as Chaplain of the Fleet.

REPORT

1. Introduction
The wider Church should be in no doubt as to the high regard in which Chaplains to HM Forces are held by those amongst whom they serve. Military personnel from all three Services, of all ranks, recently returned from operational duties in Afghanistan have been quick to point out that the Chaplain or Padre is an essential member of the team, to whom they will not hesitate to turn in time of need. They talk freely and without any hint of embarrassment about their readiness to share their innermost thoughts, fears and concerns with chaplains, and about their very real appreciation of the support, encouragement and reassurance they receive. Were they not serving in the Armed Forces, many of these young men and women simply would not otherwise encounter a minister of the Church, or the message of the Gospel.

2. Recruitment
It is clear that such specialised ministry is as essential as ever and, despite the uncertainties generated by the Strategic Defence and Security Review, recruitment of chaplains remains a vital aspect of the Committee’s work. It is highly encouraging that at the time of writing, and indeed for the first time in a considerable number of years, there are Church of Scotland chaplains in the pipeline of all three branches of the Armed Forces. But, just as the operational tempo continues relentlessly, so does the need for chaplains. Eligible ministers are strongly encouraged to consider this particular form of ministry. Initial enquiries can be made without any obligation and in strictest confidence to the Convener or Secretary of the Committee on Chaplains to HM Forces. Applications are welcome not only for regular service but for part-time
chaplaincy in the Royal Naval Reserve, the Territorial Army and Army Cadet Force, the Royal Auxiliary Air Force and Air Training Corps, all of which offer exciting opportunities to engage at various levels with the military community.

3. Firm Base Initiative
The Committee wishes to place on record its appreciation of the interest shown in the Armed Forces, both Regular and Reserve, by the outgoing Moderator, the Very Rev John Christie, not only through his visits but through his support for the Firm Base Initiative, which seeks to support serving personnel and their families while at the same time engaging effectively with the wider community.

4. Administration
At last year’s General Assembly Douglas Hunter stepped down after twenty years of “long service and good conduct” as Honorary Secretary to the Committee. Here too the Committee wishes to place on record its sincere appreciation of the inestimable work he has done over the years and of the friendship and support he has given to countless chaplains and their families. In his place John Thomson from the Ministries Council has been appointed our Secretary, and in welcoming him onboard we welcome also the closer links with the Council that his appointment brings.

In the name of the Committee

NEIL N GARDNER, Convener
ANDREW V M MURRAY, Vice-Convener
JOHN K THOMSON, Secretary

ADDENDUM
Andrew V M Murray
This year’s Assembly marks the conclusion of Andrew Murray’s term as Vice-Convener. He has served the Committee quietly and faithfully and communicated with Chaplains regularly and conscientiously and we are all grateful to him.

In the name of the Committee

NEIL N GARDNER, Convener
JOHN K THOMSON, Secretary

APPENDIX I
CHAPLAINCY IN THE ROYAL NAVY

It has been another busy year for the Naval Service. (Royal Navy, Royal Marines and Royal Fleet Auxiliary) Our primary aim remains to support the UK’s contribution to operations. In Afghanistan today, the Royal Marines, Naval helicopters, Naval Special Forces and numerous augmentees from logisticians, engineers, medics and Chaplains, and both Royal Naval and Royal Marines Reserves are taking part in demanding and intensive operations. 3 Commando Brigade Royal Marines, an integral part of the Naval Service, are currently leading the UK’s efforts in Helmand Province. We must not forget the true cost of these operations and tragically, a significant number of our Servicemen and women have paid the ultimate sacrifice in Afghanistan; with Church of Scotland Chaplains being involved in the care of the bereaved, both in theatre and with the families in the UK.

The surface fleet, submarine service, Fleet Air Arm, Royal Marines and Royal Fleet Auxiliary all continue to contribute to the defence of the UK, protecting our maritime trade across the world, reassuring legitimate users of the sea, exerting influence on behalf of the UK Government through a programme of engagement and presence, and building trust, co-operation and friendships.
All of this is set against the backdrop of the Strategic Defence and Security Review (SDSR). We will see a reduction in the number of naval personnel over the next few years, bringing much uncertainty to our people and their families.

Naval Chaplains, both Regular and Reserve, continue to serve in the front line, at sea and on land operations. It is their privilege to take the ministry of the church, and indeed the message of the Gospel, to the Service community wherever they are serving in the world today. Naval Chaplaincy continues a long tradition of care for the seafarer, and in being the friend and advisor to all on board.

Chaplains are grateful to the Church of Scotland Committee on Chaplains to Her Majesty’s Forces for their support through the year, their wise counsel and ongoing pastoral care of Chaplains and their families.

The number of Church of Scotland Chaplains in the Navy today is critically low. Any Minister who would like to explore this area of ministry, either full-time or as a Reservist, please do make contact with the Chaplain of the Fleet or with the Convener. We can normally recruit up to age 49 on an initial commission of 6 years, but there is flexibility too. (scott.brown943@mod.uk or call 023 9262 5055.)

The Rev Scott J Brown QHC was appointed as Chaplain of the Fleet and Director General Naval Chaplaincy Service on 1 November 2010. Scott is grateful to the Church for its support and on-going good wishes as he leads the Naval Chaplaincy Service.

The Rev Stan Kennon Royal Navy
Stan continues to serve in HMS DRAKE in Plymouth. DRAKE not only supports the men and women of the Devonport Flotilla, but also has responsibility for Hasler Company. Hasler Company supports injured personnel, mostly from the Royal Marines, as they return from operational theatre with life-changing injuries.

The Rev Mark Dalton Royal Navy
Mark continues to serve in HMS RALEIGH, the Royal Navy’s initial training establishment. As Chaplaincy Team Leader, he teaches and offers pastoral support to new trainees whilst co-ordinating the work of the Chaplaincy Department.

The Rev Stevie Thomson Royal Navy
Stevie is now serving in the ships of the Royal Fleet Auxiliary (RFA). The RFA, as an integral part of the Naval Service, supports front-line operations in all areas of the world.

The Rev Alen McCulloch Royal Navy
Alen has just completed a sea-going appointment in the ships of the Devonport Flotilla. Alen leaves the Naval Service this year, and we wish him and his family every blessing for the future as they return to civilian ministry.

The Rev Dr Marjory MacLean Royal Naval Reserve
Marjory has given an 8 month period of full-time service during the past year, serving both at sea on anti-piracy operations in the Indian Ocean and on land operations in Kabul. We wish Marjory every blessing as she returns to parish ministry, and look forward to her ongoing valuable contribution to the Naval Reserve in Rosyth.

The Rev Ross McDonald Royal Naval Reserve
Ross continues to serve the men and women of the Naval Reserve at HMS DALRIADA in Greenock. The Reserves play an increasing role in operations, with the RNR Chaplain playing a key role in their care and the care of their families.
The Rev Mark Davidson Royal Naval Reserve
Mark also serves at HMS SCOTIA in Rosyth, ministering to the men and women of the Royal Naval Reserve. By the time of the General Assembly, Mark will have completed his PhD and will have jumped the fence and be serving as a Regular Chaplain in the Royal Navy. Mark is looking at service with the Royal Marines.

APPENDIX 2
CHAPLAINCY IN THE ARMY

Church of Scotland Chaplains exercise their ministry within the Royal Army Chaplains' Department in all categories: as Regular Chaplains, as Chaplains to the Territorial Army and to the Army Cadet Force, and as Officiating Chaplains. The nature of the campaign in Afghanistan makes great demands upon our soldiers and their families and shows very clearly the challenging context in which chaplaincy operates. The Royal Army Chaplains' Department (RACtD) has a vital role to play as part of the Army of today. Prospective applicants for this rewarding and exciting ministry are most warmly encouraged to contact the Convenor or Secretary of the Committee. There is always a need for new Regular Chaplains, and specific vacancies within other categories are identified in the list below.

The Rev Dr David Coulter QHC has completed three years as Principal of the Armed Forces Chaplaincy Centre at Amport House. He is to be warmly congratulated upon his promotion to Deputy Chaplain General in June 2011. Rev Angus MacLeod assumed the new post of Deputy Assistant Chaplain General for 51 (Scottish) Brigade, with responsibility for day to day chaplaincy across Scotland. Fr Tony Paris QHC is the new Assistant Chaplain General 2nd Division with overall responsibility for chaplaincy across Scotland and the North of England.

Church of Scotland chaplains continue to play a significant role on operations. Their almost continuous presence is a reminder of the role being played by Scottish soldiers. Rev Benjamin Abeledo was Senior Chaplain to 4 Mech Brigade on its deployment to Afghanistan (March – October 2010.) His team included Rev Rory MacLeod, Chaplain to 1 Scots. Rev Stewart MacKay is currently deployed in the same theatre of operations with 5 Scots. Rev Hector MacKenzie will deploy with 4 Scots (April – October 2011) and Rev Seoras MacKenzie will deploy with 3 Scots (October 2011 – Mar 2012.) Rev Jim Aitchison is to be congratulated for the award of a Queen's Commendation for Valuable Service for his work at the hospital in Camp Bastion while deployed in 2010.

This year Rev Paul van Sittert was recruited as Chaplain to Scottish Transport Regiment (V).

Rev David Thom visited soldiers of 105 Regiment Royal Artillery in the Falklands.

In 2010 the Army Cadet Force celebrated one hundred and fifty years with its Cadet 150 programme. Amongst many occasions, 1st Bn Highlanders ACF held a service and parade in Inverness Cathedral. Rev Ivan Warwick, the senior padre of the battalion, wrote a hymn for the occasion based on the cadet prayer.

The work at home in support of deployed units and personnel and families is clearly very considerable, and the involvement of TA, ACF and Officiating Chaplains in ministering to the wider military community, either routinely, in an uncertain economic climate or in response to grief and tragedy, is witness both to the demands of war and to the ethos of the RACtD.

The Army has received excellent support from this year’s Moderator. The Right Rev John Christie visited both Regular and TA soldiers and families. His interest has culminated in a letter to all Presbytery Clerks with regard to the military’s Firm Base Initiative. In essence, the Firm Base seeks to optimise support for military personnel from the key agencies in the civilian world, (Health, Education, Social Services, Church etc) while also encouraging...
military engagement with the civilian community. It is perceived that many congregations are seeking creative ways to support members of the military community. It is hoped the Firm Base will be a vehicle to assist that.

The work of our chaplains is best conveyed by their own reflections:

Rev Chris Rowe, Chaplain to 32 Signal Regt completed his TA Professionally Qualified Officers’ Course at the Royal Military Academy, Sandhurst, the only chaplain on the course:

*I found that this was one of the best chances to put chaplaincy into practice as I shared in the same circumstances as the rest of my comrades.* Taking part in a Field service with his course companions: *There was something very special about worshipping under the darkening canopy of tall pine trees in the middle of our platoon harbour position as the sun was setting.* At Annual Camp, an outdoor service was organised which included an X-Factor-style squadron sing-off.

*A new tradition established, the Christmas carol service received the same treatment!*

Rev Stephen Blakey, Chaplain to 6 Scots writes:

*As part of the unit welfare team I provide support to soldiers and their families and friends before, during and after their period of operational service. Regular soldiers live and work within a well structured caring organisation that maintains contact with them and their dependants at all times. The military side of life of TA soldiers is very often quite separate from their civilian work and family, and there are special challenges in ensuring that each soldier receives as high a standard of support as his or her regular comrade. The chaplain is an important part of the caring team.*

Rev Fraser Stewart, Chaplain to 1st Bn Hldrs ACF

*The Annual camp remains the highlight of the year for most ACF Chaplains – ranging from sunscreen-essential to soaked to the skin. Distance and increasing financial restraint do not make the visiting of cadets easy. The variety of background of cadet from island or village to town or city is an interesting part of the work with differing experiences and outlooks. The biggest joy is the meeting with many younger people who are seen as unchurched but have questions, ideas and hopes that the church has to listen to and reflect upon.*


*It’s hard to imagine anywhere being 32 degrees at night and 50 degrees (peak time) during the day. It’s like someone sticking a hair dryer in your face, and you can’t find the off-switch.*

*What can you or I expect in a dry and arid desert? In Helmand province (Afghanistan), whilst we do find areas which are lush with green vegetation and green mountains, for most of it, it is a dry, sandy and harsh environment. It is here in this unwelcome environment where we find our troops serving day in and day out, patrolling in the baking heat, carrying weights which often can exceed 100 pounds for hours on end, and of course not forgetting the threat to limb and life. The heat, the anxiety, the isolation and the vastness of the landscape is mind numbing and at times overwhelming. The term godforsaken comes to mind.*

*Then a realization hits me, as you experience and reflect where you are, it becomes quite apparent that there are no distractions here. Existence is reduced to the basics.*

*But after you have done this, and if you happen to be at all inclined toward the spiritual, you have all the time in the world to gain a proper perspective on God and issues of life and death. What is the proper perspective? It’s this: He is everything and I am nothing. The desert sucks all pride out of you. It shows you your own need. It deepens your character, broadens your awareness, so that you begin to see the needs of others, including your own.*
### Church of Scotland Army Chaplains

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<th>No.</th>
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<td>Rev B J A Abeledo</td>
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<td>Rev J W Aitchison</td>
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<td>Rev D Connolly</td>
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<td>Rev Dr D G Coulter QHC</td>
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<td>Rev J C Duncan</td>
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<td>Rev Dr J Francis</td>
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<td>Rev D V F Kingston</td>
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<td>13.</td>
<td>Rev R N MacLeod</td>
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<td>Rev D J MacPherson</td>
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<td>Rev N G McDowell 3 AAC Wattisham Airfield Ipswich Suffolk IP7 7RA</td>
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<td>Rev Dr S P Swinn 11 EOD Regt RLC Vauxhall Barracks Didcot Oxfordshire OX11 7ES</td>
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<td>Rev M Henderson Aldergrove Station N I Salamanca Barracks BFPO 53</td>
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<td>Rev S W Van Os 1 R Irish Clive Barracks Tern Hill Shropshire TF9 3QE</td>
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<td>Rev H M Rendell Lancers RHQ 3 RHA Caen Barracks BFPO 30</td>
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<tr>
<th>Location of Territorial Army Chaplains</th>
<th>Location of Army Cadet Force Chaplains</th>
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<tr>
<td>6 Bn The Royal Regiment of Scotland Rev S A Blakey</td>
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<td>105 Regiment Royal Artillery [V] Rev D J Thom</td>
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<td>32 [Scottish] Signal Regiment [V] Rev C J Rowe</td>
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<tr>
<td>225 [Highland] Field Ambulance [V] Rev Miss N Frail</td>
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<td>205 [Scottish] Field Hospital [V] Rev L Kinsey, TD</td>
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<td>Scottish Transport Regt (V) Rev P van Sittert</td>
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<td>Argyll &amp; Sutherland Highlanders Bn Rev R D M Campbell, OStJ, TD</td>
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<td>Black Watch Bn Rev Dr I C Barclay, MBE, TD</td>
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<td>Glasgow &amp; Lanark Bn Rev J E Andrews</td>
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<td>1 Bn The Highlanders Rev I C Warwick, TD Rev F Stewart</td>
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<td>2 Bn The Highlanders Rev T Bryson</td>
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<td>West Lowland Bn Rev D M Almond Rev R MacDonald</td>
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<tr>
<td>Cumbria ACF Rev D J Thom</td>
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<td>Shetland Independent Bty ACF Rev K T Blackwood</td>
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<th>Location of Officiating Chaplains to the Forces</th>
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<tr>
<td>Rev R A Whiteford Resident Battalion, Fort George</td>
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<tr>
<td>Rev Dr I C Barclay Aberdeen Universities Officer Training Corps</td>
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<tr>
<td>Rev Dr J Walker Tayforth Universities Officer Training Corps</td>
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<tr>
<td>Rev A R Mathieson Resident Battalion, Dreghorn &amp; Glencorse Barracks</td>
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With the loss of Nimrod and Harrier Force and a four-year programme to shed 5000 personnel, the RAF is facing its toughest post-war challenge.

Implementing the Government’s cuts while fighting a war in Afghanistan and maintaining capability in the Falkland Islands and the UK skies will create uncertainty, Defence Chiefs have admitted. The headline figures speak for themselves. RAF numbers will fall to 33,500 by 2015 and to 31,500 by 2020.

Chief of Staff Personnel AVM Mike Lloyd has stated: “We have taken significant reductions in capability with the withdrawal of Nimrod and the Harrier Force, which is very sad because both forces have given outstanding service over many years and served their country well.

A major concern is the compound effect that the outcome of SDSR has on our people. We are going through a period of uncertainty and change and part of the challenge is to look after our people whilst managing that change.

We must continue to deliver on operations while drawing down, but this will cause additional pressures on us to make sure that we can move people around the Service to fill the gaps during the drawdown as and when they arise. We must make sure that we retain experience where we can and continuity so that we can continue to deliver on operations.

We might see some instability as we move people around to plug gaps or man the operational requirements, but we will attempt to minimise the turbulence.”

The mission of the Royal Air Force Chaplains’ Branch is: To serve the Royal Air Force Community through Prayer, Presence and Proclamation. Therefore chaplains’ are playing a major role in trying to meet the challenge of looking ‘after our people whilst managing that change’ as they minister to the entire RAF community, including the sizeable civilian element.

With the operational tempo continuing at a brisk pace RAF Chaplains are continuing to serve in Afghanistan and the Middle East. With the requirement to provide ministry to both home based units and deployed personnel RAF Chaplains currently deploy every 30-36 months for a period of around 3 months. Chaplaincy is valued extremely highly by the Service and this is perhaps reflected in the fact that 2 RAF Chaplains were named in the New Year Honours List 2011. The Rev Ruth Hake received an MBE for her work with the bereaved following a tragic aircraft accident and the Rev Eddie Wynn also received an MBE for his work as chaplain at Selly Oak Hospital ministering to the severely injured and their families. Additionally the Rev Colin Weir received a commendation for his willingness to accompany Chinook crews tasked to evacuate injured personnel whilst under fire.

As an integral part of the RAF the Chaplains’ Branch has also come under scrutiny under SDSR and will lose 6 posts as the RAF draws down. However as many chaplains are due to retire over the next few years the Branch has to continue
recruiting. We would therefore be extremely happy to hear from any minister who may be feeling the first stirrings of a call to military chaplaincy. To allow any such minister to explore their calling further we would be delighted to chat or organise a visit to one of our units. If this is you, please make contact with The Rev Ashley Mitchell 01494 494469, or e-mail him at: hwy-stnpadre@mod.uk

Alternatively you can access the RAF Chaplains website at www.raf.mod.uk/chaplains

Church of Scotland Chaplains

The Rev Gordon T Craig QHC RAF
Armed Forces Chaplaincy Centre Amport House
Gordon is the Principal Chaplain, Church of Scotland and Free Churches and has recently been appointed as Principal of the Armed Forces Chaplaincy Centre Amport House. Amport provides chaplaincy training and instruction in ‘soft skills’ for the three services. An important part of the work of Amport is the training of ‘Visiting Officers,’ officers who will be supporting bereaved families.

The Rev Sheila Munro RAF
RAF Halton
Sheila returned safely from her deployment to Afghanistan last year and is serving at RAF Halton working as part of an ecumenical team. RAF Halton is a large initial training unit that saw around 1500 new recruits through its doors during 2009-10. This year that number will drop considerably. Consequently the staff, both military and sizeable civilian contingent, are somewhat anxious about their future. Sheila delivers the Beliefs and Values Programme and looks after the spiritual and pastoral needs of the trainees and staff.

The Rev Craig Lancaster RAF
RAF Cranwell
Craig is the latest recruit to RAF Chaplaincy and began training at the Royal Air Force College Cranwell in April. Consequently as you read this he is very possibly hiking over a moor somewhere engaged in some form of leadership training and dreaming of a comfy bed! Craig is due to graduate from Cranwell in July.

Presbyterian Church in Ireland Chaplains

The Rev David Edgar RAF
RAF Brize Norton
David is the Senior Chaplain at RAF Brize Norton. David has the responsibility of running an ecumenical team tasked with the delivery of chaplaincy at the RAF’s largest Station. RAF Brize Norton is the gateway for all service personnel deploying or returning from operations and is rapidly expanding to become home to the RAF’s fleet of Hercules aircraft following the closure of RAF Lyneham. The closure of RAF Lyneham will also mean that David and his team will have to take on the harrowing yet rewarding ministry of providing chaplaincy during repatriations.

The Rev Jonny Wylie RAF
RAF Leuchars
Jonny is working as sole chaplain at RAF Leuchars during a challenging transitional phase as the unit switches from Tornado to Typhoon. A transition of this nature involving a change of aircraft types creates turmoil for any unit as it involves a large turnaround in personnel.

APPENDIX 4
THE AIR TRAINING CORPS (AIR CADETS)

The aims of the Air Cadet organisation are: To promote and encourage among young people a practical interest in aviation and the Royal Air Force; to provide training which will be useful both in the service and in civilian life; to foster the spirit of adventure and to develop the qualities of leadership and service. This is achieved through a programme which is varied, challenging and stimulating and is designed to develop the cadets’ knowledge, confidence and self-reliance.
Chaplains are involved not only in providing pastoral support to all members of the corps but also in delivering “Padres’ Hours” where moral and spiritual issues are explored. In recent years a book entitled “Patterns for Life” has been produced to provide our Chaplains with materials to use in when conducting such sessions. Chaplains may also attend camps along with the cadets and staff. They take part in all the activities, including flying, and may also conduct “Padres’ Hours” and worship.

Currently we have some 90 chaplains serving 115 squadrons and detached flights throughout Scotland and Northern Ireland. The majority of our Chaplains in Scotland are from the Church of Scotland but we also have chaplains from the Scottish Episcopal Church, the United Free Church, the Baptist Union and a variety of mainstream denominations. We have also had in the past Chaplains from the Roman Catholic Church. We are happy to welcome suitable Chaplains from any denomination. In recent years we have appointed chaplains from the Moslem and Hindu faith in one or two of our squadrons in England.

Chaplaincy currently enjoys a high profile within the Air Training Corps and plays a valuable role in developing the potential of our young people. Chaplains have the privilege of working with a generation who are so often absent from our churches.

The profile that we enjoy is due in no small part to our last Corps Chaplain, the Rev Tom Tait. Tom, a retired Church of Scotland Minister, was Corps Chaplain from 2002 to June 2010. His contribution to the Corps was recognised by an award of an MBE in the New Year’s Honours list.

If you are interested in the possibility of becoming an ATC Chaplain please contact the Regional Chaplain for Scotland and Northern Ireland, the Rev Alistair K Ridland who can be contacted through Air Cadets Regional Headquarters Scotland, RAF Leuchars, St Andrews, Fife, KY16 0JX. Phone: 01334 857464.

**Location of Air Training Corps (Area) Chaplains**

**Chaplain Scotland & Northern Ireland Region:**
Rev Alistair K Ridland
13 Stewart Place, Kirkliston
EH29 0BQ
0131 333 2711
akridland@aol.com

**North East Scotland:**
Rev James L K Wood
1 Glen Drive, Dyce
Aberdeen
AB21 7EN
01224 722 543
james@jamesinez.plus.com

**South East Scotland:**
Rev C Graham Taylor
22 Albert Road, Broughty Ferry
Dundee
DD5 1AZ
01382 779 212
graham.taylor@dundeepresbytery.org.uk

**West Scotland:**
Rev Colin G F Brockie
36 Braehead Court, Kilmarnock
Ayrshire
KA3 7AB
01563 559 960
revcol@revcol.demon.co.uk

**Highland:**
Rev Alan Lamb
Smiddy House, Arisaig
Inverness-shire
PH39 4NH
01687 450 227
handalamb@talktalk.net
PROPOSED DELIVERANCE

The General Assembly

1. Receive the Report and thank the members of the Trust for their diligence.
2. Re-appoint the Rev Alan L Dunnett and Mr Angus W Bethune as members of the Trust from 1st June 2011.

REPORT

The Church of Scotland Trust, which was established by Act of Parliament in 1932, submits its Seventy ninth Report to the General Assembly.

1. The Work of the Trust
   (a) General
   The function of the Church of Scotland Trust is to hold properties outwith Scotland and to act as a trustee in a number of third party trusts. During the year it has dealt with various matters which have arisen regarding these properties and trusts. Matters of particular significance are noted hereafter.

(b) Third Party Trusts
   The Trust is currently trustee of 48 third party trusts which benefit different areas of the Church’s work. In 2007 the Trust instigated a Rolling Review Programme for these trusts. The Trust’s Secretary and Clerk undertakes a review of the trusts annually, producing reports on half the third party trust portfolio to each of the February and September Trust meetings.

(c) Israel
   The Trust continues to be consulted by the World Mission Council regarding ongoing and future developments relating to property in Israel. The Trust is represented on the Designated Supervisory Group set up to monitor the management of the Fitness Project at The Scots Hotel, Tiberias.

(d) Pakistan
   It is the Trust’s stated objective to transfer all of the Trust’s remaining property interests, which are within the Diocese of Sialkot, in Pakistan to a suitable body in terms of the Church of Scotland Trust Order Confirmation Act 1958. The Trust continues to find this objective difficult to achieve. As previously reported the Trust’s sole attorney in relation to its interest in Pakistan is Dr Peter David, a Pakistani Christian resident in the UK. Representatives of the Trust and the World Mission Council aim to meet with Dr David at least quarterly to monitor progress. Relationships with the Bishop of Sialkot and his Diocesan Council have been extremely difficult for many years but due in no small measure to the devoted work of Dr David relationships are showing some tentative signs of improvement. The Trust hopes this will continue.

   As reported for a number of years, the Trust continues to be a party to a number of court cases involving its property interests in Pakistan. No substantive progress has been made regarding these actions during the last 12 months. The Trust is legally represented in these cases but, due to the nature of the Pakistan legal system, it is anticipated that these cases will be ongoing for some time.

2. Accounts for 2010
   The Trust’s Accounts for the year to 31st December 2010 have been independently examined and copies thereof are available on request from the General Treasurer.
3. Membership
In accordance with the constitution of the Trust, the following two members retire by rotation on 31st May 2011 but are eligible for re-appointment: the Rev Alan L Dunnett and Mr Angus W Bethune. It is suggested to the General Assembly that the Rev Alan L Dunnett and Mr Angus W Bethune be re-appointed.

In the name and by authority of The Church of Scotland Trust

ROBERT BRODIE, Chairman
CHRISTOPHER N MACKAY, Vice-Chairman
JENNIFER M HAMILTON, Secretary & Clerk
PROPOSED DELIVERANCE

The General Assembly:
1. Receive the Report.
2. Approve and authorise the Trustees to seek the approval of the Office of the Scottish Charity Regulator for the variation of the purposes of the Trust as proposed.

REPORT

1. Church Hymnary 4th Edition
   1.1 In the year to 30 September 2010 the sales of the various editions were as follows:
   words only edition – 8,409 copies compared to 8,456 (2009)
   full music edition – 1,124 copies compared to 1,557 (2009)
   melody edition – 653 copies compared to 680 (2009)
   large print edition – 1,181 copies compared to 1,212 (2009)

   1.2 Sales are showing a minor decline over the period which is not unexpected given the number of churches already using CH4.

   1.3 Commission due to the Trust calculated in respect of the year to 30 September 2010 in respect of CH 4 was £12,434.81 compared to £11,708.68 the previous year. From this royalties of £8,836.51 were paid to authors. In addition, sales of the Hymnary under the title “Hymns of Glory, Songs of Praise” amounted to 183 copies (2009 – 726 copies). The total commission payable to the Trust was £436.25 (2009 – £1067). No royalties were payable by the Trust.

2. CD Rom
   96 copies of the CD Rom (359 copies in 2009) were sold in the year to 30 September 2010 and the Trust earned commission of £220.58.

3. Future of the Trust
   Following the decision by the United Free Church of Scotland to withdraw from the Trust and the payment to them of their share of the Trust funds, the only constituent church served by the Trust is the Church of Scotland. The Trustees have consulted with and met various bodies within the Church of Scotland with a view to deciding the way forward for the Trust. As a result it is proposed that the Trust be continued for the purposes of the promotion of Hymnody and to provide funding for the Church to
produce a further edition of the Hymnary as and when required. In order to achieve that, it would be necessary for the Trust purposes to be changed and for more modern Trust purposes and a more modern Trust Deed to be adopted. In these circumstances, the Trustees propose to apply to the Office of the Scottish Charity Regulator for authority to vary the purposes of the Trust and to adopt new Trust purposes namely:

“For the advancement of the Christian Faith through the promotion and development of Hymnody in Scotland with particular reference to the Church of Scotland by assisting in the development, promotion, provision and understanding of hymns, psalms and paraphrases suitable for use in public worship and in the distribution and making available of the same in books, discs, electronically and in other media for use by the Church in Scotland to enable the church and in particular the Church of Scotland to worship in ways which are relevant to individual congregations or groups of congregations.”

Such change in the Trust purposes requires the prior approval of the Office of the Scottish Charity Regulator.

In the name of the Trustees

GEORGE W PENROSE, Chairman
JOHN M HODGE, Secretary & Treasurer
The Delegation has to report that during 2010 it granted, in virtue of the powers conferred upon it by the General Assembly, 7 additional Model Deeds of Constitution.

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

The General Assembly of 2003 also permitted congregations to adopt, as an alternative to the Model Deed of Constitution, the Unitary Constitution either by Resolution of the congregation or by Basis of Adjustment. 45 congregations adopted the Unitary Constitution during 2010 compared to 48 in 2009. The numbers electing to be constituted in terms of the Unitary Constitution thus continue to be substantially higher that those adopting the Model Deed.

A number of the congregations adopting either form of constitution have done so prompted by the Deliverance of the General Assembly of 2008 instructing congregations to review their constitutions. The Delegation expresses the hope that those congregations who have not yet held such a review will do so in the course of this year.

In the name and on behalf of the Delegation

JOHN P CHALMERS, Chairman
JANETTE S WILSON, Secretary
PROPOSED DELIVERANCE

The General Assembly:
2. Re-appoint Rev Dr James A P Jack as Chairman and Mr Iain C Douglas as Vice-Chairman for the ensuing year and authorise the making of a payment of £1,490 to each of them for their services during the past year. (1.4)
3. Note the encouraging progress with the Chance to Thrive project and await developments with interest. (3.2)
4. Instruct Presbyteries and congregations to fulfil their responsibilities with regard to the care of ecclesiastical properties including quinquennial property inspections. (3.4)
5. Note with appreciation the significant progress made in completing the re-valuation for insurance purposes of ecclesiastical buildings throughout Scotland. (4.2)

REPORT

1. Introduction and Composition of Trust
1.1 The Church of Scotland General Trustees submit to the Assembly their eighty-fourth Report since the passing of the Church of Scotland (Property and Endowments) Act 1925.

1.2 The Trustees report the retirement at this Assembly of three of their number, Very Rev Dr James Harkness, Mr C Noel Glen and Mr Roy P Storie. Appointed in 1996, Dr Harkness, a former Chaplain General and Moderator of the Assembly has brought his wide experience and keen intellect to bear to the benefit of the Trustees’ work, latterly serving as Vice-Convener of the Glebes Committee and as a member of the Audit Committee. Having retired as a Solicitor from private practice, Mr C Noel Glen was appointed in 2001 and has quietly contributed to the work of the Trustees both through diligent attendance at meetings of the Board and Fabric and Audit Committees, as Convener of the Law Committee for a time and on deputation visits. Both he and Mr Roy P Storie who became a Trustee in 2005 have had particular insight as a result of their extensive service in their respective Presbyteries. Mr Storie’s professional skills have assisted many congregations to prioritise repair and improvement works to their buildings. All three deserve the thanks of the Church as a whole for their contribution to the Trustees’ work.

1.3 The Trustees report with regret that Rev Lilian M Bruce died on 5 January 2011. Appointed a Trustee in 1992, Miss Bruce was Parish Minister of the linked charge of Daviot and Dunlichity with Moy Dalarossie and Tomatin from which post she was forced to retire in 2002 following a stroke. Prior to this, Miss Bruce brought her sharp intellect to bear in her service on the Fabric Committee and on deputation visits. Her determination and commitment was evident as she continued to attend Trustees’ meetings in the Church Offices in her wheelchair until she was too incapacitated to do so.

1.4 The Trustees recommend that Rev James A P Jack BSc BArch BD DMin RIBA RIAS and Mr Iain C Douglas RD BArch FRIAS RIBA be re-appointed as Chairman and Vice-Chairman respectively for the ensuing year and that for their services and expenses as Chairman and Vice-Chairman for the past year they should each receive
remuneration of £1,490 as authorised by Section 38 (1) of the 1925 Act.

1.5 Following their regular review of skills gaps especially in light of impending retirals, the Trustees have co-opted a number of Advisory Members during the year, details of whom are contained in Appendix 1.

1.6 Fuller details about the Trustees’ structure, governance and management, their objectives and activities, the Funds under their administration and their achievements and performance can be found in their Annual Report and Financial Statements for the year ended 31 December 2010, copies of which are available from the Secretary’s Department.

2. Fabric Funds
2.1 Central Fabric Fund
2.1.1 The Fund provides grant and loan assistance to congregations towards the cost of repairing and improving the buildings for which they are responsible. As at 31 December 2010, the capital of the fund stood at £12,914,000 out of which the Trustees voted new standard loans totalling £4,458,000. The vast majority of loans are repayable with interest at 5% per annum but in special circumstances, the interest rate can be set at 3% per annum or even at nil. The significant reduction in the amount of bridging loans voted for the purchase of replacement manses first evident in 2009 continues to be the case with bridging loans totalling £657,500 having been made.

2.1.2 The Trustees are able to offer grants from the Fund, these being financed by a combination of periodic transfers of surpluses on the Trustees’ General Fund, interest charged on loans, investment income, an annual allocation from the Ministries & Mission Fund and the half-share which the Trustees receive from the 10% levy on property sale proceeds. By the end of 2010, standard grants of £1,480,000 had been made available.

2.1.3 Over and above this, the Trustees were able to offer priority grants totalling £431,500 towards the cost of repair and improvement work undertaken by congregations in Scotland’s most deprived urban and rural areas.

2.1.4 A comparison of loans and grants with those voted in the two previous years is contained in Appendix 2 while a detailed breakdown of loans and grants made from the Fund during 2010 is shown in Appendix 3.

2.1.5 The 10% Levy charged on property sales during 2010 amounted to £65,000 of which half was credited to the Fund for specific use in the making of priority grants. The balance of the levy was credited to the Parish Development Fund.

2.2 Consolidated Fabric Fund
2.2.1 The Fund now comprises two distinct elements:

(a) Capital and accrued revenue derived principally from the sale of redundant properties and occasionally from the transfer of monies from congregations’ holdings in the Consolidated Stipend Fund. Both the capital and revenue are available to help congregations meet a wide variety of fabric-related costs in relation to churches, halls and manses. The value of the Fund amounted to £87,589,000 at the end of 2010.

(b) The capitalised value of heritable assets as now required by accounting regulations. This has been a time consuming process given the number of buildings involved. It has been further complicated by the Trustees’ decision, taken in consultation with their Auditors, to move from using historical cost as the basis for valuation to one of net realisable value for the 2011 Accounts.

2.2.2 Since 2003, Financial Boards have had the authority to advise the General Trustees if they wish to make changes to the investment mix of their capital holdings
in the Fund in order to meet specific local requirements. Further information as to the investment mix is contained in the Trustees Annual Report and Financial Statements. Any requests about changes should be sent in writing to the Secretary’s Department.

### 3. Fabric Matters

#### 3.1 The Trustees’ Fabric Committee had another busy workload dealing with an average of seventy-five items at each of its eleven meetings in 2010. Whether the projects are large or small, they are important in a congregational and community context and Appendix 4 contains some examples of the range of matters dealt with.

#### 3.2 Chance to Thrive Project

As reported to last year’s Assembly, the Trustees have been working in partnership with the Priority Areas Committee of Ministries Council to see how congregations might best be enabled to develop sustainable models of activity not only for the benefit of the congregations themselves but also with a view to helping their surrounding communities to thrive and develop. In addition to three Trustees serving on the Project Steering Group as well as involvement in the appointment of a Project Co-ordinator, the Trustees have set aside a grant of £30,000 in this and each of the next two years as their financial contribution to the Project. Although it is hoped to pilot this in up to eight Priority Area congregations, the Trustees believe that the lessons learnt and the models identified should be capable of being used by almost every congregation and not just those in Scotland’s poorest communities. www.churchofscotland.org.uk/GA2011

#### 3.3 Listed Places of Worship VAT Grant Scheme

As reported to last year’s Assembly, the Scheme was due to close on 31 March 2011. Operating since 2001, the Scheme had enabled hundreds of congregations throughout the UK to recoup an amount equivalent to the VAT which they paid on repairs to listed church buildings. After vigorous lobbying, the Government confirmed that the Scheme would continue beyond March 2011 albeit on a restricted basis and with a cap on annual claims. At the time of preparation of this report, details of how the revised Scheme will operate are still awaited. Nevertheless, the Trustees would encourage Congregational Treasurers to take advantage of the Scheme. Detailed information about the operation of the scheme including application forms can be viewed and downloaded from the website: www.lpwscheme.org.uk.

#### 3.4 Care of Ecclesiastical Properties

#### 3.4.1 The 2007 Care of Ecclesiastical Properties Act ensures that basic repair and maintenance of churches and halls is not neglected either by congregations or by Presbyteries, the latter having the responsibility of effective supervision of the process. The Trustees are aware that one of the key elements of the Act, namely, the system of five-yearly inspections of ecclesiastical buildings is not being operated to timetable and accordingly reports detailing the condition of buildings is not up-to-date. One practical consequence is that the lack of reports may preclude congregations from being considered for financial assistance by external grant-giving bodies.

#### 3.4.2 Another important feature of the legislation is the congregational Property Register and the opportunity which this gives for Presbyteries to keep an annual check on how congregations are dealing with fabric-related issues. The Trustees will shortly introduce a simplified Property Register for use by congregations and Presbyteries in respect of churches, halls and manses. The revised Register will also give guidance on correct procedures to be followed when undertaking work at buildings.

#### 3.4.3 All Presbyteries are required to report diligence with regard to the care of ecclesiastical properties. The returns from 39 Presbyteries (out of 44) to hand at the time of preparation of the Report revealed that in the year to 30 June 2010, 1252 Property Registers out of 1275 had been examined and all had been found satisfactory. In the same period, the properties of 333 congregations
had been inspected. It is disappointing to note that at the
time of preparation of this Report the Presbyteries of West
Lothian, Dumbarton, Stirling, Dundee and Lewis have not
provided information about this important aspect of their
responsibilities.

3.5 Future Provision of Manses
Along with representatives of the Ministries Council,
Legal Questions Committee and others, the Trustees are
contributing to the investigation into the sustainability
of the current system of manse provision whereby, apart
from exceptional cases, a charge is required to provide
a manse and the minister has a corresponding duty to
occupy it. It is anticipated that a full report will be given in
to the General Assembly of 2012.

3.6 Strategic Review of Buildings
Last year’s Assembly instructed Ministries Council to
engage with the General Trustees and Presbyteries on the
development of a strategic plan for church buildings with
a view to a report being given to the General Assembly
of 2012. Initial discussions have taken place between
representatives of the Council and the Trustees and
subsequent conversations have included representatives
from certain Presbyteries and also from the Mission &
Discipleship Council. Some fundamental principles have
been agreed: that any discussion about ecclesiastical
buildings must be set in the context of mission; that
‘mission’ will comprise a wide range of congregational
activity from traditional worship through to social
involvement; that a ‘buildings strategy’ has to be shaped
in partnership between Presbyteries, congregations and
the national Church; and that as a consequence the issues
of Presbytery Reform, Presbytery Planning and ministry
deployment are likely to have a significant impact on the
formulation of a buildings strategy. The Council and the
Trustees will report in detail to next year’s Assembly.

3.7 Energy
3.7.1 Conservation
For many years the General Trustees have promoted good
stewardship through efficient heating systems in churches,
halls and manses which can also assist congregations in
reducing their carbon use. The Trustees’ Heating Consultant,
Mr Andrew W MacOwan carries out independent surveys
of heating systems giving advice on improving their
efficiency, saving energy costs and improving standards of
comfort. The Trustees provide grants to meet around one-
third of the cost of such surveys. During 2010, Mr MacOwan
carried out 39 surveys including repeat surveys of churches
and halls as well as five surveys of manses. Along with
representatives of the Trustees, Mr MacOwan will be
attending a conference scheduled for October this year
specifically designed to assist Priority Area congregations
in considering the potential financial and other benefits of
using renewable energy through the use of solar panels
in light of the Feed-In Tariff Scheme. He has also been
assisting the Trustees in investigating the merits of the
Renewable Heat Incentive Tariff scheme in terms of which
energy generated through certain selected technologies
can trigger payment for every kilowatt-hour of energy
produced. The Trustees have commissioned an update on
the previous academic research undertaken for them by
Heriot Watt University on the pay-back periods for various
forms of renewable energy sources especially in light of the
Feed-In Tariff scheme and the information will be shared
with Church and Society Council with whom the Trustees
are working closely.

Energy Procurement
The gas and electricity supply scheme operated through
Argyle Energy continues with around 800 gas sites and
1,400 electricity sites having been registered. The Trustees
are also pleased to report that a one-year pilot scheme
has been launched for the purchase of heating oil with
around 60 congregations having agreed to take part. It is
expected that they will effect significant savings on current
costs. In the event that the review of the pilot scheme
demonstrates that it has been beneficial then the Trustees
will consider its continuation on a more permanent basis.

The Trustees will be engaging with Church and Society
Council in assessing what scope there is to expand
the remit of the Energy Consultants to provide further benefits to congregations which might include advice on energy management.

4. Insurance Matters

4.1 The Church of Scotland Insurance Company Limited

4.1.1 The Company is owned by the General Trustees and is authorised and regulated by the Financial Services Authority. The Company either by itself or as an intermediary can provide cover for all classes of insurance and continues to insure the vast majority of Church of Scotland congregations as well as the congregations of other denominations.

4.1.2 During 2010, 7 fire claims were submitted in addition to 5 fire claims which had been brought forward from previous years. The amount of fire claims paid in 2010 was £499,996, with a further amount of outstanding fire claims of £672,694. In addition the Company received intimation of over 400 other claims more than half relating to the severe weather experienced during 2010. The Directors propose to distribute a total of £1,420,564 under Gift Aid to the General Trustees representing the Company’s net profit in the year to 31 December 2010 (2009 – £1,534,000). Of this total, £428,000 had been paid over by the end of 2010. The Trustees have decided that the monies received from the Company for 2010 and credited to their General Fund should be allocated to the Central Fabric Fund to assist them in giving grants to congregations.

4.1.3 In accordance with current accounting requirements, the 2010 Annual Accounts of the Company have been consolidated with those of the Trustees.

4.1.4 The Trustees again wish to record their appreciation of the very significant financial contribution made by the Company towards the Trustees’ work. None of the General Trustees who are Directors of the Company receive any remuneration for their services.

4.2 Insurance Revaluation Programme

In 2008, the Assembly instructed all congregations to undertake a revaluation for insurance purposes of all ecclesiastical properties – churches, halls, manses, church officers’ houses and the like – unless this had been done within the previous five years. Presbyteries were responsible for exercising oversight of the process and it was recommended that Presbyteries should consider co-ordinating the process for properties within their bounds in order to achieve economies of scale in respect of professional fees. It was also suggested that Presbyteries might consider appointing GAB Robins UK Ltd, a leading firm of loss adjusters, to undertake the revaluation process partly because the company has been engaged in providing revaluations for Church of Scotland congregations over many years and partly because the company was often engaged by the Church of Scotland Insurance Company Ltd in assessing insurance claims. The original intention was that the revaluation programme would have been completed by the end of June 2010 and although substantial progress had been made by then, it was clear that it would not be completed within that timescale.

The Trustees have been encouraged that many congregations and Presbyteries have taken the matter seriously and their diligence in dealing with what has often been a financially painful outcome deserves to be recognised and praised. At the time of preparation of this Report, the Trustees can advise that:

• In 32 Presbyteries, insurance revaluations have been completed in all but a handful of cases and revised levels of reinstatement cover have been implemented.
• The process of revaluing buildings in the Presbyteries of Angus, Argyll, Dundee and Moray has started and is scheduled to be completed within the next two or three months. Revised levels of cover have been put in place in respect of those buildings which have been revalued.
• Although good progress has been made in revaluing church and hall buildings in Falkirk, Stirling and
Dunfermline Presbyteries there are still a fair number which remain outstanding. Revised levels of cover are in place for those which have been revalued.

- The Presbyteries of Lanark and Glasgow have instructed revaluations through GAB Robins UK Ltd and, although scheduled, these have still to be carried out.
- Revaluations on buildings in the Presbytery of Ross are being left to individual congregations to instruct but at the time of preparation of this Report, the Church of Scotland Insurance Company Ltd has not received intimation of revised figures in respect of any churches or halls.
- The Trustees are concerned that despite the lapse of time since the original Assembly instruction, there would appear to have been no revaluations instructed or undertaken in respect of any buildings in the Presbyteries of Lewis and Shetland. It is almost certain that many of these buildings will be significantly under-insured with the result that in the event of fire or other claims being made, the congregations may not recover the whole amount of the loss through insurance.

Not surprisingly, the Secretary’s Department and the Church of Scotland Insurance Company Ltd have dealt with a large number of queries from individual congregations and Presbyteries during the valuation process. For the most part, the enquirers have accepted that proper levels of insurance cover represents prudent stewardship of charity assets but the Trustees appreciate that the significant increase in levels of reinstatement values and the consequent increase in premiums represents a financial challenge for many congregations.

In summary the Trustees believe that the insurance revaluation programme had to be carried out given the significant levels of under-insurance affecting congregational buildings. As charity trustees themselves, the General Trustees must act prudently in relation to the stewardship of the assets in their ownership and could not ignore cases coming before them where congregations were facing the financial consequences of under-insurance. The Trustees therefore regard the revaluation programme as a necessary step in resolving an unacceptable situation.

The following have been the most Frequently Asked Questions and answers relating to the revaluation programme:

Q.1. We wouldn’t rebuild the church as it is if it burnt down so why do we need to insure it for full reinstatement value?

The majority of losses that occur are partial in nature and the major portion of premiums paid go to fund these types of losses. Partial losses will generally require replacement or repair using traditional materials and this can be very costly. Insurance premiums are calculated upon the full reinstatement value (including fees) of the building so it is important this figure is selected as your sum insured. Moreover in our experience several factors such as listed building status and/or the desire of the congregation to replace a cherished asset means the outcome of a major fire is generally to rebuild very much as before. One further point to note is that the policy is subject to the application of average which means that if the building is not insured for the full reinstatement value you may only recover a pro rata share of any loss ie if your building is insured for only 60% of the full reinstatement value then you will recover only 60% of your loss.

Q.2. I can’t understand how the reinstatement value of our building can have increased so markedly so how can I be sure that the valuation is accurate?

Many ecclesiastical buildings are of traditional design and construction and also tend to have special features such as towers, spires, ornamentation, internal galleries and the like. Many are remotely located or do not have easy access being situated in
churchyards. These and other factors must be taken into account when assessing the likely reinstatement costs which makes revaluation considerably more complex than applying a simple multiplier taken from an index suitable for modern buildings. The complexities of design, construction and location mentioned above together with the cost and sometimes scarcity of materials and skilled tradesmen may mean that inflationary factors over the years can have a disproportionate impact upon church reinstatement valuations. If it has been several years since your last valuation it would not be surprising to experience a sizeable uplift. The valuers who have been involved in the revaluation exercise have many years’ experience in this field and are acknowledged as skilled professionals. In at least one case involving a very large increase, an independent valuation instructed by a Presbytery corroborated the original figure.

Q.3. Why do we have to insure our buildings through the Church of Scotland Insurance Company Ltd?

The simple answer is that as the legal owners, the General Trustees are entitled to direct the placing of insurance cover – in the same way that a Financial Board can do if a property is owned by local trustees. This question has been asked at various General Assemblies over the years and most recently in 1990. The Assembly affirmed this process and also encouraged congregations with locally-owned properties to place their buildings insurance with the company.

Q.4. It’s the General Trustees’ building so why don’t they pay for it?

In terms of Church Law, the responsibility for adequately insuring ecclesiastical buildings rests with Congregational Boards or Kirk Sessions and is explicitly stated in the Model Deed of Constitution and the Unitary Constitution. All buildings, irrespective of ownership, are required to be insured against loss or damage by fire and also against loss or damage by such other risks or perils as is appropriate with the insurance being effected in the General Trustees’ name insofar as the buildings are owned by them.

Q.5. Instead of the increased premium income flowing through to the Trustees as increased profits from the Insurance Company, why can’t the premiums be reduced?

It is worth noting that premium rates for the major perils have not increased at all. Indeed one of the advantages of being insured through the Church of Scotland Insurance Scheme is the stability of the rating that has been enjoyed since its inception. The increased premiums reflect the increased exposure that the Company and its Reinsurers need to cover as a result of the increase in sums insured following revaluation. With greater reinstatement values comes the potential for larger loss payments to be made: as explained earlier, insuring buildings for their full reinstatement value means that average will not apply and payments can be made up to the new sums insured. It does not necessarily follow therefore that increasing premiums will increase the profits of the Insurance Company. Those congregations whose buildings were fully insured prior to the revaluation will have seen little or no premium increase apart from the annual uplift.

It is important to note that the Insurance Company does not retain any net profit whatsoever. The whole of the net profits made by the Company are returned to the Church of Scotland under Gift Aid and a significant proportion of this is invested in the Central Fabric Fund from which the Trustees are able to give grants to congregations throughout Scotland.
Q.6. *Can anything be done to reduce my congregation’s premium costs?*

Many congregations are already benefiting from annual premium cost reductions. The standard cover provided by the Scheme has been broadened to automatically include provision for café and/or charity shop activity, special events, and contract works extensions which previously were subject to separate additional premiums. Further, the automatic inclusion of Accidental Damage cover (provided that “full special perils” cover is in place) provides the opportunity for further premium savings by transferring some cover from the All Risks section of the policy to the less expensively rated Contents section. The Insurance Company will be pleased to review these options with you.

There are other possibilities for reduction but these revolve around your congregation bearing more risk. Options include higher policy deductibles (excesses), deletion of some types of cover such as theft and first loss cover on buildings. These need to be carefully considered by your Board because they may not be appropriate for your congregation’s circumstances and in some cases the Insurance Company might be reluctant to recommend them. Nevertheless, you should feel free to discuss the options with the Company.

It should be noted that there are some components of your insurance costs over which the Insurance Company can exert no influence, the prime example being Insurance Premium Tax which was increased to 6% from 1 January 2011.

Q.7. *Why did the Church of Scotland Insurance Company Limited apply the new sums insured after the revaluation without waiting for the renewal date?*

The Insurance Company has acted in this way to ensure that the interests of the congregations and Trustees are properly protected. As explained previously it is important that insurance of church buildings is undertaken on the basis of the reinstatement value. To insure on any other basis means that congregations may have to find from their own resources potentially significant amounts in the event of average applying when a large loss occurs. Further, once a revised level of reinstatement value has been notified to the congregation, the charity trustees for the congregation (members of the Board and/or Session) would be acting negligently by failing to implement the outcome of the revaluation as soon as possible. It should be noted that there have been a reasonable number of cases where reinstatement values have been reduced so not surprisingly the Financial Boards have had no complaints where the reduction has been implemented immediately!

Q.8. *We have had a big increase in our reinstatement cover and premium costs because as a Board we had not considered the level of cover for many years. How often should we re-value our buildings for insurance purposes?*

Ideally, Financial Boards should be reviewing the level of reinstatement cover regularly and as a minimum every five years. This should naturally take into account any changes or alterations or disposals to the buildings and contents that have been made during the period under review. On the assumption that all ecclesiastical buildings have been revalued as a result of the programme, it should be possible for future revaluations to be undertaken largely on a desktop basis except where there have been major alterations or a new build. A desktop revaluation should cost significantly less and would largely avoid the situation where a Financial Board has to play ‘catch-up’. In addition further protection is provided
by the application of an index linking factor to the sums insured, adjusted annually to take into account the anticipated trends in the relevant reinstatement costs.

Q9. How do the Trustees ensure that the Insurance Company is offering competitive products and services?

The Insurance Company Board, on which three General Trustees serve as Directors, is very much aware that the Company must provide the range of insurance covers which are appropriate for congregations. In this respect the Company has introduced for 2011 a range of policy benefits at no cost to congregations. The effect of these enhancements has been both to increase the protection afforded to congregations and in some instances produce modest reductions in premiums, as covers for cafés, charity shops, small contract works and most special events are included automatically rather than being subject to a separate premium charge.

Cover has also been extended automatically to include accidental damage for buildings and contents where full special perils had previously been insured, and many inner limits have been extended, some excesses reduced, and several further cover enhancements introduced to existing sections. For example, the Scheme policy now automatically provides protection for bequeathed property, donated goods, and exhibitions cover with inner limits such as trace and access, loss of metered water and replacement of locks following theft being substantially increased. For a full summary of the enhancements please visit the Insurance Company’s new website at [www.cosic.co.uk](http://www.cosic.co.uk).

The Company will continue to seek further opportunities to improve both cover and the cost of insurance as part of its commitment to providing competitively priced products. In relation to insurance costs the Company is exploring options to deliver premium savings without prejudicing the long term stability of the Scheme but, as the arrangements with Reinsurers are in place until the end of 2011, further changes this year may be somewhat constrained.

The Company is endeavouring to improve the quality of service and communication that it provides. A new website was launched in the middle of 2010 with significant updates in content being made towards the end of the year. Last year also saw the issue to all congregations of a new, simplified version of the Red Book and later in the year a mailing was undertaken to ensure all congregations were made aware of the impending new product enhancements. Looking ahead, the Company is reviewing its claims and other processes and working closely with its insurance partners to further enhance the service it is able to provide.

5. Stipend Matters

5.1 Consolidated Stipend Fund

5.1.1 The capital of the Fund derives in large measure from the sale of glebeland but also from transfers out of the Consolidated Fabric Fund and from the investment of new monies by individual congregations. Approximately 1,400 congregations have holdings in it and it is the second-largest Fund under the Trustees’ administration. The General Assembly and the Ministries Council have agreed that the Fund should be operated as a permanent endowment and the Trustees are therefore able to set their investment strategy as being for the long term. Following professional advice, the Fund is invested primarily in equities which, over the long term have consistently generated both capital growth and income yield. At the end of 2010, the Fund had a capital value of £64,499,000 (2009 – £58,963,000).
5.1.2 With the concurrence of the Ministries Council, the Trustees propose a dividend rate of £0.1852 per share for 2011. This represents a 1% reduction in the dividend rate for 2010 (£0.1871).

Statistics showing the historical income and dividend position are set out in Appendix 5.

6. Glebes
Reflecting the historical position that glebeland was part of a minister’s living, income from glebe rents as well as capital receipts upon sale are credited to the Consolidated Stipend Fund. The endowment income accruing thereon helps congregations to meet their parish ministry costs. Net rental income in 2010 was £339,000 (2009 - £322,000). As reported to last year’s Assembly, the continuing poor state of the housing development market is reflected in a small number of glebe sales, the proceeds thereof totalling £285,000 compared with £447,000 in 2009. Congregations should note that upon the recommendation of Presbytery and with the concurrence of the Ministries Council, surplus stipend capital can be reallocated for fabric purposes and a number of such reallocations can be seen in Appendix 6.

7. Determinations under Act VII 1995
The Trustees report that under the powers delegated to them by Act VII 1995 (as amended by Act XIII 1996 and IV 1998) they have made 51 Determinations as set out in Appendix 7.

8. Finance
8.1 Accounts
The General Trustees’ Accounts for the year 2010 as audited by the Auditor of the Church will be laid on the table at the Assembly. Copies of the Annual Report and Financial Statements are available from the Secretary. The Trustees intend that the firm of registered auditors appointed to audit the accounts of the Unincorporated Councils and Committees for 2011 should also be appointed to audit their accounts for that year.

8.2 Investments
As previously intimated to the Assembly, the vast bulk of the Trustees’ non-property assets are invested through the three investment funds offered by the Church of Scotland Investors Trust – the Growth, Income and Deposit Funds. The Trustees of the Church of Scotland Investors Trust monitor the performance of these Funds comparing them with the relevant indices. More detailed information on investment performance is contained in the Annual Report and Accounts but brief details of the market values of the General Trustees’ investments are shown in Appendix 8.

8.3 Valuation of Heritable Assets
As intimated earlier, the Trustees have been engaged in an administratively burdensome and time-consuming exercise to include in their accounts capitalised values of ecclesiastical buildings in their ownership all as required by accounting standards. The new auditors appointed by the General Trustees in 2009 reviewed the initial work which had been undertaken and which had been based on an historical cost analysis. With the auditors’ agreement, the Trustees decided to adopt a net realisable value basis for capitalising the heritable assets. Despite very considerable work by the Trustees’ accounting staff, it has not proved possible to complete the revaluation in time for inclusion in the 2010 accounts and accordingly the full picture will appear in the 2011 accounts.

On behalf of the General Trustees

JAMES A P JACK, Chairman
IAIN C DOUGLAS, Vice-Chairman
DAVID D ROBERTSON, Secretary and Clerk
APPENDIX 1
ADVISORY MEMBERS OF THE CHURCH OF SCOTLAND GENERAL TRUSTEES

The following were co-opted during the course of 2010 to serve as Advisory Members:

Robert W Balfour DL BSc FRICS
Michael Hunter FRICS
William M McInnes MSc PhD CA FRSA
James H S Stewart LLB
D Stewart Toy BSc BArch RIBA
Raymond K Young CBE BArch (Hons) FRIAS

The following have been co-opted as Advisory Members since the start of 2011:

Mr John E Rhind BSc (Hons) FRICS
Mr Roger S Trueman B Arch (Hons) Dip TP ARIAS

APPENDIX 2
CENTRAL FABRIC FUND

Comparative figures for loans and grants voted over the past three years:-

<table>
<thead>
<tr>
<th></th>
<th>2008</th>
<th>2009</th>
<th>2010</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interest-bearing Loans</td>
<td>£4,365,500</td>
<td>£3,373,090</td>
<td>£4,253,000</td>
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<tr>
<td>Interest-free Loans</td>
<td>£177,000</td>
<td>£200,000</td>
<td>£205,000</td>
</tr>
<tr>
<td>Bridging Loans</td>
<td>£4,573,082</td>
<td>£725,000</td>
<td>£762,500</td>
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<tr>
<td>Standard Grants</td>
<td>£1,542,000</td>
<td>£1,002,000</td>
<td>£1,480,000</td>
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<tr>
<td>Priority Grants</td>
<td>£105,000</td>
<td>£402,000</td>
<td>£431,500</td>
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APPENDIX 3
SYNOPSIS OF CENTRAL FABRIC FUND GRANTS AND LOANS VOTED IN 2010

<table>
<thead>
<tr>
<th></th>
<th>Churches/Halls</th>
<th>Manses</th>
<th>Total</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>no</td>
<td>amount</td>
<td>no</td>
</tr>
<tr>
<td>Grants</td>
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<tr>
<td>Priority</td>
<td>8</td>
<td>£416,500</td>
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<tr>
<td>Standard</td>
<td>102</td>
<td>£1,101,000</td>
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<tr>
<th></th>
<th>Churches/Halls</th>
<th>Manses</th>
<th>Total</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>no</td>
<td>amount</td>
<td>no</td>
</tr>
<tr>
<td>Loans</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5%</td>
<td>37</td>
<td>£2,639,000</td>
<td>14</td>
</tr>
<tr>
<td>3%</td>
<td>3</td>
<td>£816,000</td>
<td>3</td>
</tr>
<tr>
<td>Interest free</td>
<td>2</td>
<td>£205,000</td>
<td>–</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Churches/Halls</th>
<th>Manses</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bridging Loans</td>
<td>3</td>
<td>£762,500</td>
<td>–</td>
</tr>
</tbody>
</table>
APPENDIX 4
SAMPLE OF MATTERS DEALT WITH BY THE TRUSTEES’ FABRIC COMMITTEE DURING 2010

In 2010 the Trustees’ Fabric Committee dealt with approximately 125 new cases involving repairs to churches, halls and manses at its monthly meetings. In addition, there were more than 100 new cases involving alterations to buildings. The range of applications has varied from simple replacement of central heating boilers to high level stonework and roof repairs, and assisting major projects in Priority Area charges. In around 120 cases, there were applications for Central Fabric Fund assistance. Some examples are:

Stornoway – grant of £15,000 and loan of £10,000 to assist with a scheme of repairs to the roof and gable end of the church.

Glasgow: Shettleston New – grant of £120,000 from the Priority Areas budget to assist with the cost of major upgrade of the former Eastbank building, the first phase involving new toilets, disabled access facilities, office, kitchen and circulation area.

Barrhead – grant of £10,000 for a Feasibility Study to allow the three Church of Scotland congregations and the United Reformed congregation to jointly engage an architect to assess the existing buildings with a view to concentrating resources on one or two sites in the longer term.

Pencaitland – grant of £10,000 from the Central Fabric Fund and £10,000 from the Valentine Bequest towards the cost of essential repairs and drainage works to this A-listed building prior to an application for a major scheme or repairs being made to Historic Scotland/Heritage Lottery Fund.

Glasgow: Pollokshaws – grant of £80,000 from the Priority Areas budget to assist with the refurbishment of the halls in an effort to match fund other grant-awarding bodies.

Carloway – grant of £25,000 and loan of £65,000 to assist with the cost of construction of a new annex at the church.

Dundee: Menzieshill – grant of £10,000 towards the cost of re-roofing the manse.

Motherwell: Dalziel St Andrew’s – grant of £30,000 from the Todd Bequest towards the cost of repairs and refurbishment at the church.

Whitsome – grant of £2,340 from the Central Fabric Fund to assist with the cost of the installation of new central heating at the manse.

Glasserton and Isle of Whithorn – grant of £20,000 from the Central Fabric Fund to assist with the cost of replacement of the ceiling at Isle of Whithorn Church following its partial collapse.

APPENDIX 5
CONSOLIDATED STIPEND FUND

<table>
<thead>
<tr>
<th>Capital</th>
<th>Total Value</th>
<th>Value of Share</th>
</tr>
</thead>
<tbody>
<tr>
<td>31 December 2006</td>
<td>£67,189,816</td>
<td>£4.7009</td>
</tr>
<tr>
<td>31 December 2007</td>
<td>£69,607,174</td>
<td>£4.7722</td>
</tr>
<tr>
<td>31 December 2008</td>
<td>£53,365,154</td>
<td>£3.5154</td>
</tr>
<tr>
<td>31 December 2009</td>
<td>£58,962,655</td>
<td>£3.8557</td>
</tr>
<tr>
<td>31 December 2010</td>
<td>£64,498,524</td>
<td>£4.1706</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Revenue</th>
<th>Income</th>
<th>Shares Issued at 31 December</th>
<th>Rate of Dividend</th>
</tr>
</thead>
<tbody>
<tr>
<td>2006</td>
<td>£2,436,204</td>
<td>14,292,869</td>
<td>£0.1657</td>
</tr>
<tr>
<td>2007</td>
<td>£2,962,031</td>
<td>14,586,116</td>
<td>£0.1773</td>
</tr>
<tr>
<td>2008</td>
<td>£3,306,958</td>
<td>15,180,264</td>
<td>£0.2095</td>
</tr>
<tr>
<td>2009</td>
<td>£2,891,692</td>
<td>15,292,347</td>
<td>£0.2173</td>
</tr>
<tr>
<td>2010</td>
<td>£2,882,992</td>
<td>15,464,863</td>
<td>£0.1871</td>
</tr>
</tbody>
</table>

During 2010 the sum of £689,940 was admitted to the Fund in exchange for 172,516 shares.
These Regulations provide a mechanism to reallocate the capital held by the General Trustees for the benefit of congregations in the Consolidated Fabric and Stipend Funds. The following reallocations were made during 2010:

(a) Dunfermline: Townhill and Kingseat – £20,000 from fabric to stipend;

(b) New Machar – £41,000 from stipend to fabric.

APPENDIX 7
DETERMINATIONS MADE UNDER ACT VII 1995

1. General Sales: In the following cases, the General Trustees made determinations authorising the sale or let of the property concerned and directed that the proceeds should be credited to the benefit of the congregation in the Consolidated Fabric Fund:- Arbuthnott Bervie and Kinneff – Kinneff church; Ardgour – manse; Auchencairn and Rerrick – Rerrick church; Ayr: Newton Wallacetown – (1) Wallacetown manse and (2) Wallacetown church and hall; Buittle and Kelton – Buittle church; Cambuslang – manse; Campbeltown Lorne and Lowland – let of grounds of former Lorne Street church; Closeburn – manse; Cowie and Plean – manse; Dalrymple – manse; Douglas Valley – hall; Dundee: St Andrew’s – manse; Dunkeld – walled garden, Little Dunkeld; Edinburgh: Leith St Andrew’s – St Thomas Junction Road church and hall; Edinburgh: Tron Kirk Moredun – ground at church; Fraserburgh: West – manse; Glasgow: Croftfoot – manse; Glasgow: Gallowgate – former church site; Glasgow: Govan and Linthouse – manse; Glasgow: Maryhill – manse; Insch Leslie Premnay Oyne – retirement house; Isla Parishes – (1) retirement house and (2) Lintrathen church; Kilmarnock: New Laigh Kirk – (1) Grange church and halls and (2) Grange manse; Kirkcaldy St Bryce Kirk – Old Kirk; Kirkhill – ground at church; Langton and Lammermuir Kirk – Abbey St Bathan’s church; Lochend and New Abbey – (1) manse and (2) Guild Hall; Lochwinnoch – former manse grounds; Macduff – manse; Muirkirk – manse; Noth – Hamilton Hall cottage; Paisley: Sandyford (Thread Street) – manse; Paisley: Wallneuk North – hall; Strathaven: Avendale Old and Drumclog – manse; Strathaven: West – manse; West Kilbride – manse.

2. Glebe Sales: In the following parishes, the General Trustees made determinations authorising the sale of Glebe subjects and directed that the proceeds should be credited to the benefit of the congregation in the Consolidated Stipend Fund:- Borthwick; Contin; Dundonald, Fintray Kinellar Keithhall; Glassary Kilmartin and Ford; Hobkirk and Southdean; Killarnean; Lerwick and Bressay.

3. Miscellaneous: The General Trustees made the following miscellaneous determinations:

(a) Coatbridge: New St Andrew’s – discharge of ecclesiastical trust conditions;

(b) Dundee: Albany Butterburn (Dissolved) – sale of former retirement house, repayment of loan to Dundee: St James’ Arklay Street Fund and transfer of balance plus Individual Fund to the Central Fabric Fund.

APPENDIX 8
MARKET VALUES OF INVESTMENTS IN THE CHURCH OF SCOTLAND INVESTORS TRUST

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<tr>
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### 1. Called to love mercy

1.1 The second year of the Guild’s "What does the Lord require of you?" programme has focussed on the call to love mercy. That particular injunction from Micah 6 is expressed in Eugene Peterson’s The Message as, ‘Be compassionate and loyal in your love’ and this refrain resonated throughout John Christie’s memorable address to the Guild’s 2010 Annual Meeting at the Caird Hall, Dundee at the start of its 2010-11 session.

1.2 Referring to current political issues around mercy – the release on compassionate grounds of Abdul Baset Ali al-Megrahi and the campaign against deportation on behalf of Florence and Precious Mhango – and to the stories Jesus told about the adulterous woman, the prodigal son and the good Samaritan, the Moderator challenged us to respond to life's difficult situations in a brave and radical way. At that same meeting, Lesley Bilinda shared a deeply personal experience of the struggle to show mercy as she described coming to terms with the murder of her husband during the Rwandan genocide. The hard graft of resisting the desire for revenge; the sheer effort of the process of forgiveness – these were the challenges set before us, and they were further unpacked by the final speaker of the day, Elaine Duncan, of the Scottish Bible Society. Elaine led 2000 of us in a Bible study on the parable of the ungrateful steward and called us to look again at all that we have received of God’s grace. It is in the light of that awareness of what has been done for us, that we were encouraged to approach our year of exploring the theme, Called to love mercy and the discussion topic, Can we forgive and forget?
1.3 The world requires unsafe, risky, responses, leading to who knows where, but rooted in the gospel imperative of compassion. The image of Peter climbing out of the boat, illustrating part of the Moderator’s address, captured the step we are being called to make as we try to love mercy. Guild members have never sought to live in the safety of insulation. Working to themes and supporting projects to make sure, in the words of the Letter of James, that faith is partnered by the practical work so essential to the life and witness of the Gospel, continues to be the guiding principle of the movement.

2. Growing new leaders
2.1 Equipping and enabling local guild groups to explore the current theme and the issues raised by the partnered projects is the focus of a huge amount of the Guild’s activity. Resource material is gathered and prepared; discussion questions are researched, project news is collated and disseminated and every effort is made to stimulate interest in, encourage curiosity about, and support growth in, the faith.

2.2 When the Guild’s national committees met in conference in September 2010, time was spent addressing the challenges of change facing the Guild - the current patterns of work and family life, people’s expectations about their surroundings, the impact of new technology on how we relate and communicate, people’s attitudes to belonging and committing to an organisation. Like everything else, the Guild has to adapt to these developments, but has to do so in a way that is true to its core purpose and helps to take forward its work of witness and mission. So what should we be doing to meet changes positively – to get ahead of the game and ride the wave rather than be swept away by the tide?

2.3 A workshop, using only real life scenarios from guilds around the country, identified the need to be flexible, to devise ways of being “emerging Guild”, suited to context and freed from structure for purpose. One issue in particular recurred and it recalled this significant statement from the Mission & Discipleship Council’s 2010 Report: “The most critical need facing the Church in the opening of the new millennium is the identification and development of godly, effective, mission-minded leaders.” This is as true of the Guild as it is of the Church.

2.4 From time to time local guilds fold and an increasingly cited reason is the lack of people able or willing to take on leadership roles. There are instances of numerically strong groups, which have enjoyed lively fellowship and contributed greatly to the life of congregation and community, suddenly finding themselves unable to function because of the loss of two or three key people, whom no-one feels able to follow. This failure to spot and develop future leaders is recognised as a major problem and initial steps are being taken to address it in the planned Spring training days. Routes into leadership and practical nurture of potential leaders will form a key element of the programme.

2.5 These training days for local leaders on the use of the theme material are offered annually and seven nationally planned events are scheduled in advance of the 2011-12 session. Material prepared for these days is made available to those Presbyterial Councils which wish to organise their own events and these locally planned and delivered days are increasingly valued.

2.6 In addition, day Conferences are held for Presbyterial Council Conveners, Project Co-ordinators and, in conjunction with the Mission & Discipleship Council, Education representatives. Ecumenical representatives are invited to the Ecumenical Relations Committee’s conference and members of the Guild’s National Committees meet in residential conference at the start of each autumn session. The Guild has been privileged to have input from excellent speakers, such as Richard Holloway, Rob Warren and David Currie, at these events, and they have stimulated lively responses. (Further information is available on the web-based report www.churchofscotland.org.uk/GA2011).
3. The Guild where you are

3.1 Building the picture of what happens in the Guild across the country isn’t an easy task. Formal returns in connection with statistics are one strand and these are detailed in Appendices I, II & III. Visits by members of the leadership team to Presbyterial rallies and local events provide more snapshots, as do the response forms evaluating the Theme and Discussion Topic material and the experience of Guild Week. The Newsletter and weekly email news from the Information Officer, now augmented by the Guild’s Facebook page, help to make connections, share ideas and pass on news. Requests to the office for information about projects, for display materials and for Guild Week resources help to fill in more blanks, as do the cries for help when groups begin to find themselves in difficulties and in need of support. Guildlink, under the new Co-ordinator, Kathleen MacPherson, continues to be a source of enriched fellowship as guilds twin with each other, and the Initiative Fund provides small grants for practical outreach work in local communities. Responding to all of these approaches is a key commitment on the part of the office staff and leadership team and efforts put into the response are invariably rewarded.

3.2 Occasionally needs are identified that require a major initiative in response and during the past session the needs of the geographically scattered areas have again been addressed. The second Regional Annual Meeting was held in Fort William for those members who would find it difficult to attend the regular Annual Meeting in Dundee. Grace and mercy in Fort William brought together Guild members from Caithness to South Argyll, to hear from John Christie, hotfoot from his Moderatorial visit to the Far East, and from Mary Miller just returned from work with HIV/AIDS projects in Zimbabwe. Mary shared with us the simple power of the Master of Alkmaar’s painting “The works of mercy”, depicting the parable of the sheep and the goats, where practical acts of mercy are the measure of our response to those in need, with Christ among them in the crowd.

3.3 The welcome from the local Guild members around Fort William made this a very special experience for those who had made the journey and reminded those of us from the central leadership of the Guild that we are a family at least as much as we are an organisation. The Guild remains committed to finding ways of maintaining the connections with groups in all areas and has invited suggestions for future outreach meetings. With the help of the leadership team, several scattered Councils are exploring new ways of enabling small guild groups to enjoy wider fellowship without the burden of top-heavy structure.

3.4 Activities during Guild Week reflect the Guild’s care for its shut-in members, its concerns for its own and the wider international community and its keenness to share the life of the Guild with local congregation. Increasing numbers of services are led by Guild members and church members are learning more about the Guild’s contribution to the mission and witness of the Gospel. Feedback indicates that people are constantly discovering aspects of the Guild’s work about which they were completely unaware. (Further information about Guild Week is available in the web-based report www.churchofscotland.org.uk/GA2011).

3.5 Projects often feature in Guild Week presentations and the current set of six reflects key strands of the What does the Lord require of you? programme:
- Justice in human trafficking (Terrify no more with International Justice Mission in Cambodia)
- Compassion for prisoners’ families (On the other side with CrossReach at Perth prison)
- Nutrition for people living with HIV/AIDS (A new hunger with the HIV Programme)
- Conflict resolution in the church (A place for hope with Ministries Council)
- Interfaith co-operation in Israel/Palestine (Interfaith support with Christian, Jewish and Muslim partners with World Mission Council)
• Infrastructural support for mission in Madagascar
  (Mission run with Mission Aviation Fellowship)

Financial contributions to projects are detailed in Appendix IV and current news of the projects is available in the web-based report www.churchofscotland.org.uk/GA2011

4. Partnerships for action

4.1 The Guild’s projects are partnerships, either with Church Councils, or external Christian Charities, and partnership working continues to be an effective approach to fulfilling the Guild’s aims. The Guild is directly represented on the Mission & Discipleship and the Church & Society Councils and informal means of mutual feedback have been established with World Mission and Social Care through Assembly nominated Council members who are also Guild members. The Chief Executive of CrossReach is particularly keen to strengthen the links with the Guild and is working with the General Secretary to explore ways of working together, building on a historic legacy of mutual support and interest which has existed over many years. In addition to project partnerships with Ministries Council, World Mission Council, Social Care Council, and the HIV/AIDS Programme, initiatives across the Church have seen the Guild involved in the following:
• Review of the 2003 report on domestic abuse (Church & Society Council)
• Contributing to the working group on sustainable agriculture (Church & Society Council)
• Exploring a pilot scheme to promote a Community Initiative project in Priority Areas, and other communities, to express in craft form, the journeys and encounters of a community through its hopes and concerns. (Priority Areas Forum)
• Contributing to the revived Interfaith Forum (Mission & Discipleship Council)
• Marking the End of the WCC Decade to Overcome Violence (Ecumenical Relations)

4.2 Decade to Overcome Violence

Having participated from the outset, it was felt that the Guild should mark the end of the WCC Decade to Overcome Violence, Churches seeking reconciliation and peace, in a significant way. A service as held in Perth North Church in November 2010, at which Very Rev Dr Sheilagh Kesting, former Moderator and the Church’s Ecumenical Officer, preached on the text Talitha kum (Woman I say to you, get up) - live, take up the strands of life, be connected again, be touchable, be free, be embraced again in love. As one form of violence often connects to another, so the strands of peace and reconciliation are connected, and the End of Decade Convocation in Jamaica in May 2011 will weave together
• Peace in the Community
• Peace with the Earth
• Peace in the Marketplace, and
• Peace among the Peoples

The Guild has contributed to the aims of the Decade in its “16 days” prayer resource material, its projects, its discussion topics and themes and its advocacy on issues such as domestic abuse and human trafficking. These were recalled in the inclusion of symbols of violence and peace, forming a visual focus for the Service of Thanksgiving. Particular mention should also be made of the contribution of Janette Henderson, co-opted to the Guild’s Executive committee with special responsibility for keeping the issues of the Decade high on the Guild’s agenda. This is a role she has fulfilled with enthusiasm and commitment and the Guild takes this opportunity to record its thanks to Janette for all her continuing efforts in this area. The Guild is delighted that the Church of Scotland representation at the Convocation will involve those working in partnership with the Guild in various shared initiatives, and looks forward to including feedback from the Convocation in its future programme. It is noted that the Ecumenical Officer has undertaken work on recording the Church’s response to the Decade and the
4.3 In the wider ecumenical and interfaith context, the Guild has continued to be part of the following:
- Participation in the Church Life and Church & Society Networks of ACTS.
- Network of Ecumenical Women in Scotland, information sharing with sister organisations within ACTS.
- Ecumenical Forum of European Christian Women, sharing concerns for women’s empowerment in the European context.
- World Day of Prayer, Scottish Committee, preparing resource material for the annual Service
- Jubilee Scotland, currently promoting the End Britain’s dodgy deals initiative. This year the Guild was invited to nominate a Director to Jubilee’s Board and is delighted that Helen Longmuir, a former Convener, now serves in that capacity.
- Interfaith Group on Domestic Abuse, working to address this issue alongside faith groups and with input from Women’s Aid.

4.4 The interfaith group on domestic abuse re-worked its statement to be inclusive of other faiths now represented on it, and the Statement is brought to this Assembly for approval. (Appendix V). During the 16 Days of Action on violence against women in November, a version of the 104 pairs of shoes exhibition was held in Paisley Abbey. Key figures, including MSPs and Church leaders were asked to loan shoes and offer a comment on domestic abuse. The powerful symbol of an empty pair of shoes, representing someone who has died at the hands of an abusive partner, served to highlight an issue of common concern to all faith communities.

4.5 The Guild was among those responding, on behalf of the Church, to the Domestic Abuse (Scotland) Bill, welcoming the removal of the requirement to demonstrate a course of conduct before the granting of a non-harassment order, and the removal of means testing for legal aid.

4.6 International links have been a feature of Guild life from the beginning, when members were encouraged to learn about and support the work of worldwide mission in the provision of education and medical care. The value of sharing experiences from the international context has continued over the years with visits to conferences organised by sister organisations and the receiving of Faithshare visitors to Scotland. This year we have been glad to welcome visitors from Malawi, Zambia and Germany, and the National Convener was among a group which visited the Guild’s current project in Israel / Palestine early in the year. She was also able to participate in a major Women’s International conference in Ghana in March, Women in Religion: Their Role as Agents of Peace and Development, thanks to support from World Mission’s Faithshare Programme. In May 2011, two Guild representatives will attend the National Presbyterial Women’s Gathering in Toronto, where themes will include Women, Justice, Mission, Spirituality, and Leadership Development.

4.7 Secular partnerships
The life and work of the Guild brings into contact with secular bodies which share its concerns.

The General Secretary has contributed to Baroness Kennedy’s EHRC Inquiry into the Scottish Government’s anti-human trafficking strategy and has maintained connections on this issue with the police, as well as with ecumenical partners, and with Edinburgh Presbytery’s Social concerns committee. Background information on trafficking has also been contributed to the Scottish Churches’ Parliamentary Office for its resource material for use in connection with the Scottish elections.

4.8 The Guild’s network has been a channel for the Scottish Women’s Convention’s efforts to engage with the Scottish Government on issues of particular interest to women and, in Elspet McIntosh, the Guild now has a representative on the Convention’s Board. Guild members have accessed the Convention’s programme of
Roadshows across the country, taking the opportunity to express their views on a range of issues relevant to their locality and the Guild is pleased to participate in other initiatives from the Convention marking events such as International Women’s Day.

4.9 Women’s equality issues – and in particular this year those around the disproportionate effect on women of the government’s spending review – have been taken up by Engender, another network to which the Guild contributes. The Guild was able to direct Engender’s researcher towards those in the Church who are closely engaged with women coping with financial pressure.

4.10 One major change to women’s relationship with government has been the loss, through the UK Government’s Spending Review, of the Women’s National Commission. The Guild’s long connection with the Commission has been a most valuable strand in the life of the Guild, bringing us into contact with inspirational women involved in the Northern Ireland Peace Movement; affording us opportunities to be part of the 1995 Beijing Conference of Women and involving us in the Women @ the Millennium review of women’s priorities. The Government has promised to explore new ways of responding to women’s voices and the Guild is committed to accessing whatever opportunities may arise.

4.11 As one of the largest organisations representing women in Scotland, the Guild continues its concern for what are regarded as “women’s issues”. It is, however, firmly of the opinion that men have a contribution to make in tackling these concerns and is delighted to have growing numbers of men within its membership. This year, joining the first male Council Project Co-ordinator, the Guild has welcomed its first man elected by his Presbyterial Council to serve at national committee level.

5. Making it happen

5.1 The key role of local leaders has already been highlighted in this report, and, of equal importance to the movement, is the high calibre of leadership it has enjoyed at national level. It is encouraging to see a number of former Conveners take their place in the Councils and Committees of the Church, and as Moderators of Presbytery. It is good to note that Betty Dunn, the 2009-10 Convener, whose personal commitment inspired so many Guild members to respond to the humanitarian needs in Zimbabwe, has been invited to contribute to the ongoing work in Africa of the World Mission Council. This session, the Guild has benefited from the gifted leadership of Helen-May Bayne from Perth Presbyterial Council as National Convener and Alison Angus, from Lochcarron-Skye, as Vice Convener. They have been characterised by a “can do” response to every inquiry and a willingness to bring an individual approach to every situation, large or small, local or national. Their committed and enthusiastic supporting team of:

Janet Benson – Projects and Topics Convener (Moray West);

Mary Ford – Finance & General Purposes Convener (Glasgow North);

Isabel Morrison – Programmes & Resources Convener (Angus West);

Lillias Steele – Marketing & Publicity Convener (Melrose & Peebles);

has been a happy and cohesive unit which, in addition to leading the current Guild session, has done useful work in forward planning for the next Guild strategy for the triennium 2012-15.

5.2 All of this makes the work of the Guild Office staff a much easier task than it might otherwise be. Opportunities for training within the staff team have been taken up and new skills have been developed. Fiona Punton has taken on a huge number of speaking engagements while continuing her role as Information Officer, liaising with project partner organisations and
promoting the Guild through communications and the provision of Guild Week resources, her enthusiasm and energy seemingly never-ending. Ann Anderson has taken increased responsibility for the running of the Office and the organisation of the General Secretary, in the nicest possible way, while Lesley Blyth has firmly established herself within the team with a good understanding of the support needs of local groups. Financial details have been meticulously attended to by the vastly experienced and unflappable Maureen Morrish and the General Secretary records her thanks to the whole team for their dedication to the Guild and for their personal support over the last year. Thanks must also go to Mr Robert Allen, Assistant Treasurer, for his work on the preparation of the annual accounts. His help and wise counsel in all matters financial is very much appreciated.

5.3 Looking ahead, the 2012 General Assembly will mark the 125th anniversary of the Guild’s founding. As attention turns to the marking of this significant milestone, whatever emerges from the plans will be characterised by the Guild’s underpinning core business of encouraging its members to explore and express their faith through worship, prayer and action.

In the name of the Guild

HELEN-MAY BAYNE, National Convener
ALISON M TWADDLE, General Secretary
APPENDICES
(Figures shown are as up to date as possible)

APPENDIX I

Membership statistics
Members 28,441
Affiliated groups 1,027
(Figures based on most up-to-date figures available at the time of preparation of this report.)

APPENDIX II

Operational Income and Expenditure 2010

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<th>General fund income</th>
<th>£</th>
<th>General fund expenditure</th>
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APPENDIX III

Donations to the work of the Church
Sums given by guilds in 2010 were as follows:
To Ministries and Mission Funds via congregations £118,227.99
To Congregational Funds £409,437.33
To Work of the Church (including projects) £303,150.10
To Work outwith the Church £104,332.50
Total £935,147.92

APPENDIX IV

Project donations (since June 2009)
CrossReach: On the Other Side £95,314.88
HIV/AIDS Project: A New Hunger £50,994.67
International Justice Mission: Terrify No More £74,909.41
Ministries Council: A Place for Hope £35,632.09
Mission Aviation Fellowship: Mission Run £57,347.68
World Mission Council: Interfaith Support £33,847.72
Total £348,046.45
APPENDIX V

The General Assembly of 2007 approved the joint statement of the Ecumenical Group Domestic Abuse. Since then the group has expanded to include representatives of other faiths (Jewish, Muslim, Baha’i) and the Interfaith Group has revised the Statement in the light of this. The 2010 General Assembly is invited to endorse this Statement on an issue of concern to different faith communities.

This statement is prepared by the Inter-Faith Group on Domestic Abuse, under the auspices of the National Commission for Pastoral and Social Care of the Bishops’ Conference of Scotland.

It is God’s intention for all human beings, male, female, child and adult, to enjoy safety, freedom, dignity and fullness of life. Abuse in the home is a violation of God’s wish for humanity as it can adversely affect an individual’s relationship with God and also creates substantial damage in the family, in the community and in society as a whole.

It should be made clear that individuals have the right and the duty to protect themselves and the children from further abuse. It is unrealistic and dangerous to expect individuals affected by violence to live under the same roof as the abuser. The writings of all faiths reflect that women, in particular, need to know that where there is no safety in a marriage there is no sanctity and the marriage vows have been broken by the abuser.

At the centre of any intervention work the safety of those being abused is paramount. At the same time the abusers must be held accountable for their actions. They also need to be guided towards the help they require to develop into people who will not damage those they love.

As Faith Communities, it is important to deal with this complex issue by working together in a multi-agency approach, including the education of young people in the formation of healthy and respectful attitudes towards themselves and others.

The willingness of Faith Communities to deal openly with the issues helps abused people to overcome any feelings of shame and isolation.

It is essential that all those affected by abuse should have the opportunity to enjoy safety, freedom, dignity and fullness of life.

July 2010

ADDENDUM

Helen-May Bayne retires as National Convener of the Guild, following a year of effective leadership, characterised by practical support for the whole range of the movement’s work and a clear-sighted vision for its future. Her skilful chairing of meetings has been matched by her gifts in leading worship, which has been an inspiration at every event. In every year plans will have to be adjusted in the light of circumstances and Helen-May has coped with every change and challenge calmly, with an enviable sense of proportion borne of her deep, personal, quiet faith.

Although she was able to continue throughout her term of office as a partner in the family’s farming business, there is no doubt that the Guild owes a huge debt to Sandy Bayne and the family for their willingness to support Helen-May and allow her “time off” to devote to her duties as Convener. As the Guild now returns Helen-May to her “day job”, it does so with thanks and with very great affection, particularly for the care she has shown throughout the year towards staff and colleagues and to Guild members and friends wherever she has travelled, from Dumfries to Sutherland to Ghana.

ALISON ANGUS, National Vice-Convener
ALISON M TWADDLE, General Secretary
TRUSTEES OF THE CHURCH OF SCOTLAND HOUSING AND LOAN FUND
FOR RETIRED MINISTERS AND WIDOWS AND WIDOWERS OF MINISTERS
MAY 2011

PROPOSED DELIVERANCE

The General Assembly:
1. Receive the Report and thank the Trustees and Staff.
2. Re-appoint Rev H J W Findlay and Mr R Wright as Trustees

REPORT

1. Aim of the Fund
1.1 The Fund exists to support retired Church of Scotland ministers, and widows, widowers, and separated or divorced spouses of Church of Scotland ministers, in need of help with housing. The Trustees endeavour to provide assistance by way of either a house to rent or a house purchase loan in accordance with guidelines set, and regularly reviewed by, the Trustees. Guidance Notes incorporating these guidelines are available on the Church of Scotland website or can be requested from the Secretary at the Church offices. The Secretary is always happy to meet with potential applicants to discuss their particular situation, and the assistance which the Trustees may be able to provide to them.

1.2 The Trustees own, and regularly acquire additional, houses for leasing at concessionary rents to those with insufficient resources to enable them to purchase houses for themselves. Alternatively, loans at favourable rates of interest are granted up to 70 per cent of a house purchase price, subject to an overriding normal maximum of £25,000 for Standard Loans, and £115,500 for Shared Appreciation Loans.

2. Housing Transactions: 2010
2.1 Assistance provided during 2010 to ministers, widows and widowers, and separated and divorced spouses, is detailed in Appendix 1 annexed to this Report.

The percentage of those eligible to apply, and who were granted assistance, is similarly shown in Appendix 1. All those who applied and who fell within the financial parameters of the Fund were provided with assistance.

2.2 The Trustees owned 269 houses at the end of 2010. The houses purchased and those sold by the Trustees during that year, are detailed in Appendix 2, which also shows the average price of the houses so purchased, and the average price of the houses disposed of. At the end of 2010, 8 houses were still being marketed for sale.

2.3 Apart from leases granted prior to 1989 (where rents continue at unchanged rates of 70 per cent of fair rents for ministers and 35 per cent for widows or widowers of ministers), rents charged for houses provided by the Fund are at a level of 50 per cent of the open market rent for ministers, and 25 per cent for widows and widowers of ministers.

3. Loan Transactions: 2010
3.1 The Fund provides loans by way of Standard Loans, Shared Appreciation Loans, and Short Term Bridging Loans.

3.2 Standard Loans are granted up to a normal maximum limit of £25,000 at a rate of interest of four per cent for ministers and two per cent for surviving widows or widowers of ministers.
3.3 Shared Appreciation Loans, which link loan values over their term to the value of the property concerned over the same period, may be granted up to a normal maximum limit of £115,500. Currently rates of interest for such loans are two and half per cent for ministers and one and a quarter per cent for widows or widowers of ministers.

3.4 Short Term Bridging Loans are granted for a specific period, and in specific circumstances, at the discretion of the Trustees. Interest is charged at a rate equivalent to that permitted by H.M. Revenue & Customs without liability for benefit-in-kind taxation. At the time of writing this was four per cent.

3.5 Details of each of the three types of loan outstanding as at 31 December 2010 are given in Appendix 3.

4. Donations, Bequests etc.
4.1 The Trustees have to report that during 2010 they received a total sum of £141,712 by way of donations, bequests and gifts.

5. Funds
5.1 The net cost of house purchases less house sales during 2010 was £1,027,096. The net increase in long-term loans during 2010 was £209,300.

5.2 Investments at market value, and cash balances, at 31 December 2010 amounted to £2,637,674. Small signs of recovery in the global economic market produced an unrealised investment gain of £190,990

6. The Future
6.1 Those who are within five years of retirement are encouraged to contact the Fund if they feel they may need to avail themselves of the Fund’s assistance. Similarly the Trustees always welcome an initial approach from those who are within five to ten years of retirement. Such approaches not only assist the Trustees with financial forecasting, but can help to alleviate some of the anxieties which ministers and their spouses may experience in respect of housing as they contemplate their future after retirement. Details of commitments for the provision of either a house to rent, or a loan, during the next five years, and approved at 31 December 2010, which will require to be met from funds, can be found at Appendix 4. Further, the number of ministers due to retire within a five to ten year period from 31 December 2010 and whose names have been placed on the Preliminary Applications List for assistance can also be found at Appendix 4.

6.2 In December 2010 the Trustees considered carefully the parameters for granting assistance with housing to rent, and assistance by way of housing loans, taking into account both the current state of the housing market, and equally of the Fund’s obligations towards the Church and the proper and appropriate stewardship of its resources. As a result, and particularly bearing in mind the difficult situation of the housing market in Scotland generally, it was agreed that the parameters for 2011 be reduced so that the maximum price for a house to rent is now £165,000 and the maximum price, or value, of a house in respect of which a loan would be given, is similarly, £165,000. The Trustees remain satisfied that such parameters will enable appropriate housing to be purchased for rental, or with the aid of Fund loans, in the current housing market. Applicants for whom assistance is to be granted by way of a house to rent are reminded that the figure of £165,000 is a limit, and not a target, and they are requested to consider, first, the Fund’s vacant properties before consideration is given to purchasing a new house for them.

7. Diligence
7.1 The Trustees confirm that the Staff have routinely and progressively monitored their stock of rental housing, and housing over which loans have been secured, and have continued to support all of their tenants and borrowers. No significant problems have been identified or encountered.
8. Budget Allocation
8.1 The Trustees will, as previously reported, require to continue to draw down £500,000 per annum from Congregational Contributions to the Parish Staffing Fund, an amount still within the two per cent of stipend limit allocated by the General Assembly for use by the Fund previously. Whilst this amount ultimately is a matter for the decision of the Trustees, the Trustees will consult, as provided for, with the Ministries Council.

9. Status of the Fund
9.1 In February 2009, in response to a request from the Council of Assembly, the Procurator provided an Opinion concerning the legal status of the Housing and Loan Fund. This raised several issues concerning the Constitution of the Fund and gave rise to discussions with the Governance Group of the Council of Assembly on matters of oversight and financial accountability of the Trustees.

9.2 As a result, the Trustees sought independent legal advice from a specialist Charity Lawyer, accredited by the Law Society of Scotland.

9.3 Following the discussions with the Charity Lawyer and with the Governance Group, the Trustees are currently considering what course of action will be in the best interests of both the Housing and Loan Fund and the Church of Scotland.

10. Staff
10.1 The Trustees wish to place on record their indebtedness to the work of the Staff of the Fund, and in particular the care and support afforded by Staff to all those who apply to, or have been assisted by, the Fund.

In the name of the Trustees

J G GRAHAME LEES, Chairman
IAN TAYLOR, Deputy Chairman
LIN J MACMILLAN, Secretary
### APPENDIX I

<table>
<thead>
<tr>
<th>Assistance provided</th>
<th>2010</th>
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<tr>
<td>Number of Ministers retiring (and eligible to apply to the Fund)</td>
<td>42</td>
<td>47</td>
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<tr>
<td>Percentage assisted with a house to rent</td>
<td>29%</td>
<td>26%</td>
</tr>
<tr>
<td>Percentage assisted with a house purchase loan</td>
<td>21%</td>
<td>21%</td>
</tr>
<tr>
<td>Total percentage assisted</td>
<td>50%</td>
<td>47%</td>
</tr>
<tr>
<td>Percentage of individuals eligible to apply who fell within the Fund's financial parameters and who received assistance</td>
<td>100%</td>
<td>100%</td>
</tr>
<tr>
<td>Instances of assistance provided*</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Retiring Ministers</td>
<td>25</td>
<td>23</td>
</tr>
<tr>
<td>Ministers already retired</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>Widow(er)s</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Spouses</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Total</td>
<td>29</td>
<td>33</td>
</tr>
</tbody>
</table>

*Assistance may be provided in a different calendar year to that in which the Minister actually retires.

<table>
<thead>
<tr>
<th>Tenants as at 31st December</th>
<th>2010</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ministers</td>
<td>167</td>
<td>160</td>
</tr>
<tr>
<td>Widow(er)s</td>
<td>76</td>
<td>82</td>
</tr>
<tr>
<td>Spouses</td>
<td>8</td>
<td>9</td>
</tr>
<tr>
<td>Commercial rental</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Vacant</td>
<td>16</td>
<td>10</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Borrowers as at 31st December</th>
<th>2010</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ministers**</td>
<td>77</td>
<td>83</td>
</tr>
<tr>
<td>Widow(er)s</td>
<td>59</td>
<td>56</td>
</tr>
<tr>
<td>Spouse</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

**Three Ministers have dual loans
## APPENDIX 2

### Rental Housing

<table>
<thead>
<tr>
<th></th>
<th>2010</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total number of houses owned at 1st January</td>
<td>263</td>
<td>253</td>
</tr>
<tr>
<td>Houses purchased during year</td>
<td>14</td>
<td>16</td>
</tr>
<tr>
<td>Total cost of purchases</td>
<td>£2,151,457</td>
<td>£2,449,117</td>
</tr>
<tr>
<td>Average house price</td>
<td>£153,675</td>
<td>£153,070</td>
</tr>
<tr>
<td>Houses sold during year</td>
<td>8</td>
<td>4</td>
</tr>
<tr>
<td>Total amount realised</td>
<td>£1,124,361</td>
<td>£526,578</td>
</tr>
<tr>
<td>Average proceeds</td>
<td>£140,545</td>
<td>£131,645</td>
</tr>
<tr>
<td>Houses bequeathed/gifted during year</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>House relinquished during the year</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Houses relet during year</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Total number of houses owned at 31st December</td>
<td>269</td>
<td>263</td>
</tr>
<tr>
<td>Average market rent of property purchased during year</td>
<td>£6,981</td>
<td>£7,556</td>
</tr>
<tr>
<td>Average rent of new tenancies – Ministers/Spouses</td>
<td>£3,542</td>
<td>£3,778</td>
</tr>
<tr>
<td>Average rent of new tenancies – Widow(er)s</td>
<td>£1,485</td>
<td>£0</td>
</tr>
</tbody>
</table>
## APPENDIX 3

### Housing Loans

<table>
<thead>
<tr>
<th>Description</th>
<th>2010</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>Long term loans outstanding at 1st January</td>
<td>140</td>
<td>140</td>
</tr>
<tr>
<td>Value of loans outstanding</td>
<td>£5,223,850</td>
<td>£4,852,400</td>
</tr>
<tr>
<td>New loans granted during year</td>
<td>7</td>
<td>9</td>
</tr>
<tr>
<td>Additional loans granted during year</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Value of loans granted</td>
<td>£358,500</td>
<td>£562,500</td>
</tr>
<tr>
<td>Loans fully repaid during year</td>
<td>7</td>
<td>9</td>
</tr>
<tr>
<td>Loans partially repaid during year</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Value of loans repaid</td>
<td>£149,200</td>
<td>£191,050</td>
</tr>
<tr>
<td>Long term loans outstanding at 31st December</td>
<td>140</td>
<td>140</td>
</tr>
<tr>
<td>Value of long term loans outstanding</td>
<td>£5,433,150</td>
<td>£5,223,850</td>
</tr>
</tbody>
</table>

### Short term Bridging Loans

<table>
<thead>
<tr>
<th>Description</th>
<th>2010</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>Short term Bridging Loans outstanding at 1st January</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Value of Bridging Loans outstanding</td>
<td>£190,000</td>
<td>£183,000</td>
</tr>
<tr>
<td>Bridging Loans granted during year</td>
<td>6</td>
<td>9</td>
</tr>
<tr>
<td>Value of Bridging Loans granted</td>
<td>£243,000</td>
<td>£464,000</td>
</tr>
<tr>
<td>Bridging Loans repaid during year</td>
<td>6</td>
<td>9</td>
</tr>
<tr>
<td>Value of Bridging Loans repaid</td>
<td>£258,000</td>
<td>£457,000</td>
</tr>
<tr>
<td>Short term Bridging Loans outstanding at 31st December</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Value of Bridging Loans outstanding at 31st December</td>
<td>£175,000</td>
<td>£190,000</td>
</tr>
</tbody>
</table>
### APPENDIX 4

**Outstanding Commitments at year end**

<table>
<thead>
<tr>
<th></th>
<th>2010</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>For next 5 years</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Houses to rent</td>
<td>27</td>
<td>39</td>
</tr>
<tr>
<td>Housing Loans</td>
<td>28</td>
<td>26</td>
</tr>
<tr>
<td>Value of outstanding commitments†</td>
<td>£7,037,500</td>
<td>£8,903,500</td>
</tr>
</tbody>
</table>

**Preliminary Applications**

<table>
<thead>
<tr>
<th></th>
<th>2010</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>For those retiring between 5 – 10 years</td>
<td>8</td>
<td>5</td>
</tr>
</tbody>
</table>

†Due to the reduction in the house purchase price limit from £175k to £165k with effect from 1st January 2011, this figure reduces to £5.5m.
PROPOSED DELIVERANCE

The General Assembly:
1. Receive the Report.
2. Approve the re-appointments of Dr N M Bryson, Mr J B M Dick and Mr T M Walker as members of the Investors Trust from 1 June 2011.

REPORT

The Church of Scotland Investors Trust, which was established by the Church of Scotland (Properties and Investments) Order Confirmation Act 1994, submits its sixteenth Report to the General Assembly.

1. Introduction
The function of the Investors Trust is to provide investment services to the Church of Scotland and to bodies and trusts within or connected with the Church. The Investors Trust offers simple and economical facilities for investment in its three Funds: Growth Fund; Income Fund; Deposit Fund. Investors receive the benefits of professional management, continuous portfolio supervision, spread of investment risk and economies of scale.

The bulk of the Church of Scotland’s investments are held on a long term basis, for the purpose of generating recurring income to support the Church’s work. An increase or decline in the capital value of investments does not necessarily have a corresponding effect on income receivable.

Ethical considerations form an integral part of the investment management process and the Trustees have given guidance to the investment managers, taking into account views expressed by the General Assembly. At their own meetings, the Trustees regularly review and consider matters arising in respect of ethical investment. Investment is avoided in any company whose management practices are judged by the Trustees to be unacceptable. In particular, investment is avoided in any company substantially involved in gambling, tobacco products, alcohol, armaments and in other activities which are felt to harm society more than they benefit it. In general, investment is sought in companies that demonstrate responsible employment and good corporate governance practices, have regard to environmental performance and human rights and act with sensitivity to the communities in which they operate.

2. Investment Performance in 2010
The total value of funds invested through the Church of Scotland Investors Trust increased from £312.1 million at 31 December 2009 to £323.3 million at 31 December 2010. The increase was mainly the result of the recovery in equity and bond markets.

All investment classes showed positive returns in 2010. The major market for the Growth Fund, UK equities, rose by 13.9% as measured by the FTSE All Share Index (adjusted to mirror the ethical guidelines of the Fund). Total Return was 13.8% against an increase for the benchmark of 13.9%.
The Total Return of the Income Fund for 2010 was 13.9%, against the benchmark of 10.4%, with corporate bonds, which make up the major part of both the Fund and the benchmark, contributing strongly to performance.

In many ways, 2011 may be a continuation of 2010, with further economic recovery, but at a slower pace, due to imposed budget and spending constraints in Europe. Concerns will remain around how the support systems, which have allowed the world economy to recover, can be removed without adverse effect.

3. Income Distributions
In the Growth Fund, the target was to maintain the distribution rate at 16.5p per unit for 2010. As a result mainly of the suspension of dividend payments by BP, income generated by the portfolio was less than anticipated. Partial utilisation of the reserves built up in the last few years when dividends were plentiful, has again enabled the Trustees to declare the targeted distribution of 16.5p. The Trustees have once more targeted a maintained payment of 16.5p for distribution in 2011. The target is again set with the caveat that unforeseen developments could upset this forecast.

The Income Fund distribution target rate for 2010 was 60.0p per unit, the same as was paid in 2009. However, with the income target being exceeded, the Trustees have declared a total distribution for 2010 of 62.0p per unit. The indications are that this rate could be maintained for 2011 although this would entail some risk to capital. The Trustees are therefore reviewing the appropriateness of the existing portfolio of investments, taking into account the risk profile set against the current and medium term financial outlook. This may result in some reduction in the distribution rate going forward.

The average rate for 2010 declared by the Deposit Fund was 1.21% whilst base rate averaged 0.50%. The Fund Managers, within investment parameters set by the Trustees, followed a strategy of placing funds out for longer periods to take advantage of the higher yields available. This strategy delayed the adverse impact on the level of revenue earned following the dramatic fall in base rate to 0.50%. The average rate payable in 2011 will, as usual, depend on movements in the money market but is not expected to be lower than that declared in 2010.

4. Membership
In accordance with the terms of the Constitution, the following three members retire by rotation at 31 May 2011: Dr N M Bryson, Mr J B M Dick and Mr T M Walker, all three having indicated they seek re-election. It is recommended to the General Assembly that N M Bryson, J B M Dick and T M Walker be re-appointed members as from 1 June 2011.

5. Annual Report and Financial Statements for 2010
Copies of the 2010 Annual Review and the Annual Report and Financial Statements for the year to 31 December 2010 are available to download from the Church of Scotland website or can be obtained from the Secretary.

In the name and by the authority of
The Church of Scotland Investors Trust

I J HUNTER, Chairman
A W T GIBB, Vice-Chairman
F E MARSH, Secretary
PROPOSED DELIVERANCE

The General Assembly:
1. Receive the Report and thank the Board.
2. Express appreciation of the contribution of the Iona Community, through its members and associate members, to the life of the churches and in local communities.
3. Commend the work in prisons and in particular the ‘Can you hear the Bigots sing?’ programme and encourage the Iona Community in its work to counter sectarianism.
4. Commend the work of Wild Goose Publishing and encourage them in developing their future strategy.
5. Express appreciation of the Iona Prayer Circle and its intercessors and commend it to the wider Church.

REPORT

1. General
In a time of recession and so-called austerity the divisions within society become more apparent as they deepen. Education and health as well as wealth offer protection to some whilst those denied educational opportunity, those who cope with ill health, disability or discrimination, or who already suffer poverty, are made even more vulnerable. Rather than fostering social cohesion, ‘we are all in this together’, times of economic hardship see increased levels of inequality, mistrust, stigmatisation, resentment, protectionism and prejudice.

Since its formation the Iona Community has worked and campaigned for greater social justice engaging in projects through the years which have sought to combat poverty and address social division. In doing so it has advocated an incarnational spirituality which rejects any understanding of the Christian faith which seeks to keep faith, politics, prayer, action, body and spirit in separate compartments.

The Iona Community believes that central to the Gospel of Jesus Christ is a rejection of that most pervasive and destructive dualism, Them and Us, from which all other divisions stem. A point emphasised by the Apostle Paul in his letter to the Galatians:

There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. (Gal 3:28)

Therefore, both as a movement and as an organisation, the Iona Community actively seeks to create and explore opportunities to overcome societal boundaries and divisions. As this report will demonstrate, much of the Iona Community’s work is concerned with bringing together people from different backgrounds and with different perspectives in safe but creatively provocative encounters and situations.

In academic fields such as anthropology and psychology, such encounters and situations are described as ‘liminal’. The Latin word limens means threshold. Threshold space is where all transformation happens. Richard Rohr, a Franciscan priest and writer who led a programme week in the Abbey last August, comments:
“Nothing good or creative emerges from business as usual. This is why much of the work of God is to get people into liminal space, and to keep them there long enough so they can learn something essential. It is the ultimate teachable space...maybe the only one. Most spiritual giants try to live lives of ‘chronic liminality’ in some sense. They know it is the only position that insures ongoing wisdom, broader perspective and ever-deeper compassion.’

Liminal time and space provide us with the opportunity to step back from our lives, from social and cultural norms, to look at them afresh enabling transformation to take place. The Iona Community believes that Christians are called to threshold spaces and activities. Places where discomfort and disorientation, confusion and conflict may be experienced but which may ultimately become places of healing and hope, understanding and reconciliation.

Thus the Iona Community also affirms the fundamental need for safety during such liminal phases of life. This is where our liminal movement does not just meet our organisational structures but, more profoundly, is held by them. Ron Ferguson, a former Leader, once said that the most spiritual decisions are taken in the Finance Committee. Liminal phases will fail, or worse still, cause damage, if order is absent. The work of administrative and support staff in Glasgow and of Islands Centres staff in bookings, finance, housekeeping, shop and kitchens sustains the common life and holds the space for the liminal to occur in safety.

The description of Iona, by George MacLeod, founder of the Iona Community, as ‘a thin place’ – only a tissue paper separating the material from the spiritual – is fleshed out by the concept of liminality. It also enhances the Community’s theological understanding of its common task.

This is clearly seen in the work of the islands centres which welcome over one hundred guests each week during the season. Guests drawn from all over Britain, all over the world, from different Christian traditions and from none, each given the time, space and place for encounter and engagement, for worship, recreation and work, who often describe their stay as a life changing experience.

Norman Shanks, another former Leader, explains in Iona, God’s Energy:

‘it is an experience involving grace and generosity, vulnerability and hospitality, in the course of which minds are challenged and hearts are touched,... where risks may be taken and insights gained both into the nature and purpose of God and into what God is calling us to do and to be. It is an experience...that recognises the spiritual reality that individual fulfilment is to be discovered only in community, that self-development cannot be achieved apart from a concern for one another and for the world around us.’

The commitment of Iona Community Members and Associates to be faithful to the God of the ‘betwixt and between’ is evidenced by those engaged locally in the renewal of worship, those who seek to heal divisions in the ecumenical space between our churches, those who share their homes with asylum seekers, those who befriend young offenders, those who participate in the WCC Ecumenical Accompaniment programme in Israel/Palestine and those on late-night patrol in our cities with Street Pastors. And it is evidenced in the brief reports below as the Iona Community seeks to follow Jesus into the boundary spaces to face the shadow in our lives and to serve others.

2. Iona Abbey and MacLeod Centre

It was another very busy year on Iona maintaining the daily pattern of worship services, offering hospitality to individual guests and groups, hosting gatherings, reunions and the National Children’s Assembly, welcoming holiday-makers, day visitors, cruise-line passengers, worshippers and tourists from what seemed to be every corner of the world. The establishment and the work of Columba still to this day draws people who are searching for something of
a spiritual nature to enrich their lives and leave renewed and refreshed. Many of our guests make it an annual pilgrimage.

Both the Abbey and the MacLeod Centre were bulging at the seams at times with vibrant, exciting people, searching for something that they could not put into words. At the end of each week guests are asked to reflect on their experiences and the same sentiment is expressed over and over again:

‘We came looking and searching. The staff made it possible by enabling us to explore the ‘unfamiliar and the unknown’, as well as that which was’ known and safe’ and we leave feeling that our journey has only just started.’

These are encouraging words at a time of increasing concern regarding the economy, employment, cut backs and increased travel costs all of which restrict or deter many groups who would otherwise visit us. To counter this the Community has decided to release a greater proportion of the Access Fund to bring these positive opportunities to those who are part of our identified priority areas and to allow our Centres to continue to offer hospitality to those in greatest need.

The appointment of a new Warden, Colin McKenzie, in July enabled the Community to implement changes in the staffing and management structures on the island. This was not without cost and resulted in several posts being merged and one post being made redundant late in the season. The Warden, along with the Leader and key office bearers, has worked to address the concerns of staff members and to form a new staff team for the 2011 season.

The Iona Community is grateful for all our staff members and volunteers whose commitment and expertise helps Iona to continue still to be ‘a sanctuary and a light’.

3. Work with Young People

3.1 Schools Work

The youth department of the Iona Community was involved in many mainland and island projects throughout the year. Staff members target a priority list of schools in Glasgow and the wider area and deliver workshops raising awareness of local and global issues which include anti-sectarianism, poverty, peace & justice, self image/identity etc. These workshops explore how faith affects a person’s approach to social and moral issues through a variety of interactive workshops which can be tailored for an individual group’s needs.

The youth department often receives requests from schools requesting visits to RME and PSE classes, as the Iona Community is specifically mentioned as part of the 5-14 curriculum at Level F. Staff also visit schools to assist with their 5th and 6th year conferences.

3.2 Schools Graffiti Projects

Another project which has become popular is the graffiti art project that the youth department completed in Bellahouston Academy last year. This is a visual arts project used to create awareness of local issues affecting the young people for example vandalism and gang fighting in Bellahouston and surrounding areas. A bridge over the M8 motorway, which was in bad condition and which felt unsafe to use at night, was painted making it more appealing for the local community.

This project used the medium of art, for 12-17 year old pupils in Bellahouston and taught them about their local community. Pupils met with various community groups and local people, and they painted a positive message of their local community onto the bridge. The project increased skills, self confidence, team work, knowledge, promote tolerance and citizenship and gave a visible, positive message of the local community for all to see. It involved young people at risk, and was carried out during school lunch times. The Youth Department is currently
working in partnership with Bridging the Gap in Holyrood Secondary where we are about to do another graffiti project.

3.3 Iona Youth Festival
The main island project that the youth department is responsible for is the Iona Youth Festival. Youth Festival is an international youth event for 15-17 year olds. It allows young people to experience living in community and also learning about each other’s cultures. Leaders use a variety of interactive workshops, youth friendly worship/reflection and entertainment to make it a fun packed week.

Can you hear the bigots sing? - An anti-sectarianism course ‘Can you hear the bigots sing?’ was originally produced for working with the young offenders in HMP Polmont. Community Safety Minister, Fergus Ewing MSP, visited Polmont to take part in the course and expressed a desire to use the course to tackle anti-sectarian behaviour across Scotland in adult prisons. The Iona Community received funding to run a pilot project of the course twice in HMP Addiewell and twice in HMP Barlinnie. According to our evaluations, 63% of participants showed a more positive attitude around issues of sectarianism in HMP Addiewell and 58% in HMP Barlinnie. As a result of the success of the pilot project further funding was awarded to enable the programme to be offered in a greater number of prisons between August 2010 and March 2011. HMP Kilmarnock, Addiewell, Greenock, Barlinnie and Glenochil all participate in the course.

This course aims to provide learning as well as a positive change in attitude, producing an ability to tolerate diversity and promote citizenship. Outcomes are measured by assessing learning gained from taking part in the course, by recording a change of attitude evidenced by participants. These are monitored at the beginning, during, and at the end of the course. A short (internal) evaluation is recorded at the end of each session by the facilitator. These recordings are kept and used to help the final external course evaluation as well as enable the course to be adapted if necessary to suit the needs of the group, and to pick up on learning areas.

The course is run over 4 weeks, twice a week. Each session lasts 2 hours. Session leaders work with one group in the morning and a different group in the afternoon. On the final week of the course the Old Firm Alliance, which delivers workshops regarding anti-social behaviour, sectarianism, racism and territorialism, offers a 2 hour workshop and coaching session with the participants. The credibility and status of Celtic and Rangers football clubs should further enhance this programme and also act as an incentive for participants to attend every session of the course. At the end of the seven session course, an independent external group conducts an evaluation with the group participants, using SMART principles, looking for specific indicators and outcomes. A formal report is then submitted to the Government with recommendations on if/how/when a wider piece of work should be conducted among the prison population.

The Scottish Government has indicated that there may be further funding available for the course to be delivered for another year (2011/2012) which would see the course continue until 2012 and target other prisons in Scotland.

3.4 The Jacob Project
The Jacob Project (Scotland) is a holistic through-care support project for young male ex offenders aged between 18-25 years. Jacob began in 2005/6 and undertook to support up to 20 young men over a 3 year pilot period.

The Project established contact with self referred candidates through the Chaplaincy of a number of prisons including Polmont YOI and HMP Glenochil and each candidate went through a rigorous selection process. Once selected a structure of through-care was put in place including assigning a befriender and securing a voluntary work placement.
This pilot period ended on 31 December 2010 with a total of 12 young men being supported during that time. Many had a wide variety of issues to be addressed such as mental health and substance abuse. Some had supportive family and friends others had no support other than the Through-care Worker or their Befriender. The relationship established with the voluntary Befriender was identified as one of the key factors in preventing re-offending. By the end of the pilot period 8 of the 12 young men had not reoffended a success rate which compares very favourably with National (Scotland) statistics which state that the reoffending rate is approximately 78% with 68% being given a further custodial sentence.

The Iona Community is currently seeking partner organisations to secure mainstream funding and expand the work of the Jacob Project.

4. Camas Adventure Centre, Mull
Camas is the Community’s outdoor education centre on Mull, with an emphasis on environmental sustainability, community building, adventure activities and reflection on the ‘Big Book’ of Creation. Camas appeals particularly, though not exclusively, to young people especially those from disadvantaged backgrounds.

Looking back on 2010 was a very good year for Camas. The Centre benefited greatly from a highly dedicated and motivated international staff team from the UK, South Korea, Sweden, Ireland, New Zealand and the USA, who together were well able to deal with all the challenges of the season. With no major staff changeovers or visa application delays this year a stable and consistent sense of common task and life was built which enhanced the experience of guests.

Camas staff welcomed back many regular groups including young people from St Michael’s church in Lichfield, Kibble Education and Care Centre in Paisley and Abercorn School in Glasgow. It’s always good to see familiar faces returning with enthusiasm and vivid memories of their previous weeks spent at Camas. New groups from Norway, USA, Germany, Worcester, Penicuik and the Provanmill/Blackhill and Royston areas of Glasgow made up the rest of the main season, and it is hoped that some will return. Themed weeks have led to ongoing links with adult guests from Kathy Galloway’s Exploring Creation week now considering returning to Camas with their own youth groups, and the Sustainable Living week helped to support the local Transition movement on the Ross of Mull.

The Centre experimented with the more flexible use of low season weeks, hosting friends and family of staff, and an amazing multicultural group of young asylum seekers from Anniesland College. Their stories and music, their sense of fun and laughter, the instinctive way they shared everything and cared for each other, and their delicious cooking made a big impression. As an alternative to an activity week this year, the Cre8 project from Macclesfield visited to build our new bike shed and chicken run, and it was great to be able to make use of their skills in this way. The chickens have been a useful addition to the garden as well supplying fresh eggs, and it is hoped their numbers will increase next year. Other new ventures included John Muir Award training for the whole staff team allowing the Centre to increase participation in this award by our guests focused on wild places, the development of several new problem solving activities, and the creation of the Camas blog, a good way to keep in touch with news from Camas (http://thecamasdiary.blogspot.com/)

5. The Wild Goose Resource Group
Publications:
Following the success of ‘Thinking Out Loud,’ a second collection of John Bell’s BBC Radio 4 Thoughts for the Day, ‘All That Matters,’ was published in July.

A new DVD resource offering practical techniques on how we can sing and pray together with integrity has been produced by Living the Questions; ‘Singing the Unsung’ has
footage of some of John’s workshops and worship in both the US & UK.

The 2010 WGRG liturgy booklet, ‘God & Her Girls’, is a celebration of the giftedness of forgotten women.

Events:
The Holy City 2009-2010 session, ‘Revised Standard Visions: Imagining Another World’, also hosted a satellite course in ‘Carbon Conversations’. Again co-ordinated by Graham Maule, the 2010-2011 series began in October in Glasgow’s city centre – this year’s theme is ‘Acting Up… from faith to lifestyle in challenging times’. In addition to the regular event, an inspiring retreat weekend was held in November with Belfast community poet Padraig O’Tuama. Further ‘Living The Questions’ courses are planned for 2011.

The Holy City team were involved in leading morning and late night worship at Solas, the new Scottish festival held in June, celebrating, exploring and developing connections between art, faith and justice.

John Bell was invited again to give talks at the 2010 Greenbelt Festival, and Wild Goose were involved in leading worship, sings and workshops, being partners in the Northern Lights venue alongside the Community’s hospitality team, Church Action on Poverty and Solas.

John was one of the worship team at the Edinburgh 2010 international mission conference, and has also been leading workshops, lecturing and preaching this year in North America (due to volcanic ash, on one occasion via Skype) and Europe, as well as the UK at conferences, churches, retreat centres, colleges, theological schools and seminaries.

Jo Love’s varied activities with Cranhill Church’s ‘Out of the Box’ project continue into a second year, including outdoor mural painting, ‘Messy Church’ family evenings, and ‘Changing the Season’ workshop days making art for worship. Jo also led what turned out to be an award-winning Easter project with Baljaffray Primary School. She is part of the writing group producing the pilot materials for the new “Spill the Beans” worship resources.

Members of the Wild Goose team facilitated programmed weeks on Iona in 2010 – Holy Week; lifting the lid on issues regarded as taboo; exploring what makes, breaks and mends our common life as the church.

5.1 Wild Goose Publications

During 2010 Wild Goose Publications published nine new books, e-book versions of many previous books and numerous digital downloads. The new books were:

- A Heart Broken Open, by Ray Gaston
- A Heart on Fire, by Annika Spalde
- Living By the Rule, by Kathy Galloway
- All That Matters, by John Bell
- Every Creature a Word of God (e-book only), by Annika Spalde & Pelle Strindlund
- A Heart for Creation, by Chris Polhill
- A Storehouse of Kingdom Things, by Ian Fraser
- Good News of Great Joy, by Neil Paynter and Peter Millar
- Welcoming Each Wonder, by Tom Gordon

Progress continues with the digitisation of material. Many books were converted into e-books during 2010 and a good number of liturgy and worship resource digital downloads have been made available, some taken from existing publications and others original. Sales of e-books and downloads from the website (ionabooks.com) accelerated during the year as people have become more familiar with this way of reading and as sales of e-book readers have taken off.

It has again been a very difficult year financially. Although direct sales to customers have held up well, sales to shops and other trade customers have again been very badly hit by the continuing economic recession. It is doubtful whether the traditional channels of bookselling will ever be restored and, as a counterbalance to this, efforts continue to develop direct sales and to expand digital publishing.
The Iona Community’s in-house magazine, Coracle, under the editorship of Neil Paynter, continues to provoke and stimulate. A selection of articles from 2010 will be available with this year’s Annual Report.

6. The Iona Prayer Circle

The Prayer Circle is part of the healing ministry of the Iona Community and was established to help people having to cope with all that is a barrier to health and wholeness. The Service of Prayers for Healing in Iona Abbey every Tuesday is a response to the many requests for prayer from visitors on the Island and from many people further afield who contact the Abbey through phone calls and letters. This is a simple service during which there are prayers of intercession for people and places who have asked for prayer.

The Iona Prayer Circle was established to help those in need of prayer and support in situations over a much longer period. The concerns are many: chronic sickness, difficult relationships and those who are distressed or tormented in many other ways. With the help of intercessors and sponsors, the Iona Prayer Circle reaches out from Iona over most of the world. At regular intervals, intercessors receive a list of names and situations of people in need of prayer. They pray for people, not just names. The intercessors try to pray for the people and situations on their list every Tuesday evening at 9 p.m. In this way they join in the prayers for healing at the Abbey and create a chain of prayer around the world. This spiritual connection with the Service of Prayers for Healing at the Abbey can be a great source of comfort and support for the intercessors and is much in demand.

7. Membership

Twelve new members were welcomed into full membership at the Hallowing Service held on Iona in July. Currently, there are twenty five people on the New Members Programme with a further nine piloting an alternative programme which is more flexible in time commitment and costly financially. Full membership now stands at 281 with 1566 Associate Members and 1395 Friends worldwide.

The Community is immensely grateful for the commitment and service of Revd Carolyn Smyth whose four years as convener of Council ends at the forthcoming AGM and for the continuing dedication of staff in Glasgow and in our islands centres.

Every 31st day of its monthly prayer cycle, the Community remembers those who have died since its formation in 1938 and prays ‘tell them we love them and miss them’. Last year the names of Betty White, former Deaconess with passionate concern for poor communities in Glasgow and overseas, and Revd George Charlton, former parish minister, peace campaigner and disciple of the Gospel, were added to that list. In the communion of the saints, an ever-present reality for the Iona Community, we are not divided. We give great thanks.

In the name of the Board

STEWART SMITH, Convener
PETER MACDONALD, Leader
1. **Statistical Information**

1.1 Over the last few years the Committee has provided some statistical details as a means of highlighting the actual engagement of the Church as a whole with the Nomination Committee process. As this was felt to be helpful, the information is again provided and done so in such a way as to enable comparisons to be made with previous years.

1.2 Approximately 3,000 letters inviting nominations were sent out. These went to Ministers, Session Clerks, Presbytery Clerks, the National Office of the Guild, members of the Nomination Committee and Secretaries of Assembly Councils and Committees.

1.3 These letters produced a total of 114 nominations prior to the meeting, broken down as follows:

- 25 nominations from 25 Ministers (compared with 41 from 20 last year and 41 from 37 in 2009);
- 22 nominations from 21 Kirk Sessions (compared with 27 from 15 last year and 34 from 33 in 2009);
- 16 nominations from 6 Presbyteries (compared with 34 from 11 last year and 21 from 6 in 2009);
- 2 nominations from the Guild (compared with 0 last year and 3 in 2009);
- 3 nominations from Nomination Committee members (compared with 3 last year and 16 in 2009);
- 46 nominations from Councils and Committees (compared with 36 last year and 61 in 2009).

1.4 As it happens, the total number of names sent in ahead of the January meetings of the Committee more or less matched the number of vacancies to be filled. Members of the Nomination Committee are also able, from their local knowledge, to suggest names during the course of the meeting, thus adding to the number submitted in advance.

1.5 At the same time the response rate is disappointingly low and the Committee continues to give thought as to how this could be improved. One suggestion is for the letter inviting nominations to be written in a more persuasive and encouraging style; another is to ensure better publicity in the course of the year for the work of Councils and Committees. The Nomination Committee will continue to monitor the situation but meantime urges all who are asked to put names forward to take the request seriously, to consider, prayerfully, the skills and experience of people known to them and to submit as wide a variety of names as possible.

2. **Charity governance**

2.1 The General Assembly decided in 2010 to designate the voting members of the Council of Assembly as charity trustees for the Unincorporated Councils and Committees (The Church of Scotland, Scottish Charity Number SC011353). The Nomination Committee was charged by the Assembly with implementing an open recruitment
process for new Trustees. The Special Committee on the Review of Charity Governance set out the process to be followed and identified the basic skills required; a skills audit of existing trustees, conducted by the Council itself, highlighted the skills gaps which the recruitment process would attempt to fill.

2.2 The Nomination Committee arranged for an advertisement to be placed in *Life and Work* in September 2010 and a short editorial piece also appeared. Interviews for shortlisted candidates were held in December. The Nomination Committee provided the chairman and members of the interview panel and the Convener and Secretary of the Council of Assembly attended as observers. The nominations for membership of the Council of Assembly brought in this report are those of the successful candidates from that process. The Nomination Committee wishes to thank the applicants for Council of Assembly membership, who so willingly submitted themselves to a rigorous recruitment exercise.

2.3 The Committee intends to use the experience of this first year of open recruitment slightly to amend and improve the process for future years, for example by reducing the size of the interview panel which, at five members plus two observers, was felt to be excessive for a voluntary position. It would also wish to encourage more applications and will give thought to ways of publicising the opportunity more widely throughout the Church.

### 3. Nominations for appointment to Councils and Committees

The Committee recommends the following appointments:

**Arbitration Panel**

*Member Appointed* George Grant (Cambuslang Parish Church)

Colin Wallace, *Secretary*

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**Assembly Arrangements Committee**

*Minister Appointed* James Gibson (Bothwell)

*Members Retiring* Simon Bolam, Peter Bolton

*Member Appointed* Simon Bolam* (Edinburgh: High (St Giles))

Janet Mathieson, *Convener*

Lorna Hood, *Vice-Convener*

**Committee on Chaplains to HM Forces**

*Vice-Convener Retiring* Andrew Murray

*Vice-Convener Appointed* Jackie Petrie (South Uist)

*Minister Retiring* Duncan Shaw

*Ministers Appointed* Louis Kinsey (Aberdeen: St Columba's Bridge of Don), David Young (Gourock: Old Gourock and Ashton)

*Members Retiring* Ronnie Proctor, Jan Strudwick*, James Wardrop

*Members Appointed* Michael Britchfield (Lecropt), Douglas Hunter (Edinburgh: Cannongate), Neil Morrison (Broughton, Glenholm and Kilbucho), James Wardrop* (Paisley: Abbey)

Neil Gardner, *Convener*

Jackie Petrie, *Vice-Convener*

**Church and Society Council**

*Minister Retiring* Alexander Fraser

*Ministers Appointed* Alexander Fraser* (Glasgow: Knightswood St Margaret’s), John Laidlaw (Dundee: Barnhill St Margaret’s Elder)

*Member Retiring* David McTaggart

*Member Appointed* Rona Mackie Black (London: St Columba’s linked with Newcastle: St Andrew’s)

Ian Galloway, *Convener*

Dorothy Ferguson, *Vice-Convener*
Committee on Church Art and Architecture

Vice-Convener Retiring Andrew Nash
Vice-Convener Appointed John Paterson (Linlithgow: St Michael's retired)

Ministers Retiring Richard Darroch, Stephen Taylor
Members Retiring Ronald Jamieson*, Annice MacLeod, Graeme Roberts
Members Appointed Campbell Duff (Bearsden: New Kilpatrick) (1 year), Paul Faris (Innerleithen, Traquair and Walkerburn), Kenneth Field (Alva), Graeme Roberts* (Aberdeen: Ferryhill), Michael Taitt (Blairdaff and Chapel of Garioch)

Eleanor Macalister, Convener
John Paterson, Vice-Convener

Council of Assembly

Vice-Convener Retiring Peter Brand
Vice-Convener Appointed Grant Barclay (Kilmarnock: St Kentigern's)

Ministers Retiring Gordon Kennedy, Thom Riddell*
Minister Resigned David Allan
Members Retiring Catherine Coull (Dundee: Chalmers Ardler), Elizabeth Fox (London: St Columba's linked with Newcastle St Andrew's) (2 years), Iain Johnston (Glasgow: Colston Milton), Murdo Macmillan (Stornoway: Martin's Memorial) (1 year)

Alan Greig, Convener
Grant Barclay, Vice-Convener

Iona Community Board

Convener Retiring G Stewart Smith
Convener Appointed Allan Gordon (Edinburgh: St Michael's)
Minister Retiring Bruce Sinclair
Member Appointed William Findlay (Bishopbriggs: Springfield Cambridge)

Allan Gordon, Convener

Judicial Commission

Ministers Retiring Fiona Douglas, Alasdair Morton
Ministers Appointed Grant Barclay (Kilmarnock: St Kentigern's), Derek Brown (Chaplain: NHS Highland), Catherine Collins (Dundee: Broughty Ferry New Kirk), Alexander Forsyth (Kirkintilloch: St David's Memorial Park Associate), Scott McKenna (Edinburgh: Mayfield Salisbury), Jennifer Macrae (Haddington: St Mary's)

Elders Retiring Douglas Allan, Jean Broadwood, Steuart Dey, Iain Galbraith, Andrew Hodge, Robert Hynd, Bob Nimmo, Anne Walker
Elders Appointed David Alexander (Uddingston: Viewpark), Colin Scott Mackenzie (Stornoway: Martin's Memorial)

Aileen Nimmo, Chairman
Alasdair MacFadyen, Vice-Chairman

Legal Questions Committee

Convener Retiring Carol Hope
Convener Appointed Alan Hamilton (Bearden: Killermont)
Vice-Convener Appointed Sheila Kirk (Deer)
Minister Retiring Derek Lawson
Ministers Appointed Alexander Forsyth (Kirkintilloch: St David’s Memorial Park Associate), Duncan Shaw (Bathgate: St John's)
Members Retiring Jill Bell, William McKay*, Murdo MacLeod
Members Appointed Jill Bell* (Edinburgh: Duddingston), Ian Maclagan (The United Church of Bute)

Alan Hamilton, Convener
Sheila Kirk, Vice-Convener

Ecumenical Relations

Vice-Convener Retiring Lindsay Schlüter
Vice-Convener Appointed Alison McDonald (Musselburgh: Northesk)
Minister Retiring Bruce Thomson*
Minister Appointed Lindsay Schlüter (Larkhall: Trinity)
Member Retiring Ron Lavalette
Member Appointed Virginia Russell (Edinburgh: Greyfriars Tolbooth and Highland Kirk)
Ministries Council
Convener Retiring Graham Finch
Convener Appointed Neil Dougall (North Berwick: St Andrew Blackadder)
Vice-Conveners Retiring Muriel Pearson, Lezley Stewart
Vice-Conveners Appointed Neil Glover (Cambuslang: Flemington Hallside), Muriel Pearson* (Glasgow: Cranhill) (1 year), David Stewart (Edinburgh: Corstorphine St Anne’s)
Ministers Retiring Dorothy Anderson, Taylor Brown, Iain Greenshields*, Ruth Griffiths, Karen Harbison, Jared Hay, Donald Scott, Bruce Thomson*
Ministers Appointed Glenn Chestnutt (Gourock: St John’s), Catherine Collins (Dundee: Broughty Ferry New Kirk), Keith Graham (Edinburgh: Stenhouse St Aidan’s), Joanne Hood (Edinburgh: Broughton St Mary’s) (1 year), Derek Pope (Motherwell: North), Scott Raby (Clackmannan), Lindsay Schlüter (Larkhall: Trinity), Graham Smith (Livingston: Old), Graham Taylor (Dundee: Broughty Ferry St Luke’s and Queen Street) (3 years)
Members Retiring Grant Gordon*, Andrew Moore, Nicola Steel
Members Appointed Alan Dodds (Annan: Old linked with Dornock), Sandra Holt (Birse and Feughside), Leslie Moffat (Udny & Pitmedden), Sandra Palmer (Stevenston: Ardeer linked with Stevenston: Livingstone)

Neil Dougall, Convener
Ian Dick, Neil Glover, Muriel Pearson, David Stewart, Vice-Conveners

Mission and Discipleship Council
Vice-Conveners Retiring Alan Birss, Linda Dunnett
Vice-Convenuer Resigned Neil Pratt
Vice-Conveners Appointed Shirley Billes (Edinburgh: Colinton), David Cameron (Edinburgh: Dalmeny linked with Edinburgh: Queensferry) (2 years), Roderick Hamilton (Clydebank: Abbotsford)
Ministers Retiring James Francis, David Graham
Minister Resigned Camille Cook
Ministers Appointed Elizabeth Crumlish (Ayr: Castlehill), Robert Milne (Broughton, Glenholm and Kilbucho linked with Skirling linked with Stobo and Drumelzier linked with Tweedsmuir)
Member Retiring Andi Michie
Member Resigned Mary Gargrave
Members Appointed Helen-May Bayne (Muthill linked with Trinity Gask and Kinkell), Robert McQuistan (Kirkmabreck linked with Monigaff), Christopher Macrae (Strathaven: Avendale Old and Drumclog), Christopher Plews (Glasgow: Wellington) (2 years), Alison Train (Bathgate: Boghall) (2 years), Alan Watson (Kirkintilloch: St Mary’s), Kim Wood (Glasgow: Jordanhill) (1 year)

Mark Johnstone, Convener
Shirley Billes, David Cameron, Roderick Hamilton, Vice-Conveners

Nomination Committee
Convener Retiring Colin Sinclair
Convener Appointed James Dewar (Edinburgh: Juniper Green)
Vice-Convenuer Retiring Ian Black
Vice-Convenuer Appointed Iain McLarty (Edinburgh: High (St Giles’))
Ministers Retiring David Fergusson, Roderick McNidder, Alistair May, Howard Taylor
Ministers Appointed Matthew Bicket (Carnoustie: Panbridge), Alan Birss (Paisley: Abbey), Colin Caskie (Rhu and Shandon), Marion Dodd (Kelso Country Churches linked with Kelso: Old and Sprouston retired), Graham Finch (Cadder) (2 years), John McPake (East Kilbride: Mossneuk), John Matthews (Glasgow: Ruchill Kelvinside) (1 year), Kenneth Stott (Dundee: Chalmers Ardler)
Members Retiring David Alexander, Sheila Proudfoot, Winnie Robson
Member Resigned Rona Lannigan
Members Appointed Ann Lyall DCS (Ardgour linked with Morvern linked with Strontian Deacon), Anne Mulligan DCS (Chaplain: NHS The Royal Infirmary of Edinburgh Deacon), Amanda Philip (………...), Mary Reid (Dunnichen, Letham and Kirkden)
Personnel Appeal Panel
*Member Retiring* David Whyte
*Member Appointed* Sheilagh Stewart (Linlithgow: St Michael’s)

Solicitor of the Church, *Secretary*

Panel on Review and Reform
*Convener Retiring* David Cameron
*Convener Appointed* Donald Campbell (Dumfries: St George’s)
*Vice-Convener Appointed* Jack Holt (Birse and Feughside)
*Minister Retiring* Janet Foggie
*Ministers Appointed* Janet Foggie* (Dundee: St Andrew’s),
Caroline Lockerbie (Edinburgh: Craigentinny St Christopher’s)
*Member Appointed* Nicola Whyte (Edinburgh: Colinton) (3 years)

Donald Campbell, *Convener*
Jack Holt, *Vice-Convener*

Safeguarding Committee
*Minister Appointed* Bryce Calder (Kirkintilloch: St David’s Memorial Park)

Ranald Mair, *Convener*
Karen Watson, *Vice-Convener*

Social Care Council
*Vice-Convener Retiring* Sally Bonnar
*Vice-Convener Appointed* Ian Huggan (Edinburgh: Cramond)
*Ministers Appointed* Martin Forrest (Glasgow: St Paul’s),
Richard Frazer (Edinburgh: Greyfriars Tolbooth and Highland Kirk)
*Members Retiring* Paul Faris*, Duncan Gray, Ron Lavalette,
Stuart Lynch
*Member Resigned* Deirdre Yellowlees
*Members Appointed* Rona Mackie Black (London: St Columba’s linked with Newcastle: St Andrew’s),
David Brough (Alyth), Stuart Lynch* (Kirkcaldy: Pathhead),
Jan Patterson (Dumfries: Troqueer) (2 years), Virginia Russell
(Edinburgh: Greyfriars Tolbooth and Highland Kirk)

Sydney Graham, *Convener*
Ian Huggan, Ramsay Shields, *Vice-Convener*

World Mission Council
*Vice-Convener Retiring* Stewart Gillan
*Vice-Convener Appointed* Iain Cunningham (Carluke: Kirkton)
*Ministers Retiring* William Howie*, Trevor Hunt, Bruce Ritchie
*Ministers Appointed* Russell Barr (Edinburgh: Cramond),
Susan Brown (Dornoch Cathedral) (2 years), Robin Hill
(Grangemouth linked with Longniddry), Alan Miller (Stirling: Church of the Holy Rude linked with Stirling: Viewfield Erskine)
*Members Retiring* Alison Collie, Elizabeth Grant, Ailsa Henderson
*Members Appointed* Valerie Brown (Glasgow: South Shawlands),
Ailsa Henderson* (Fairlie), Christopher Hoskins (Aberdeen: Cove)

Andrew McLellan, *Convener*
Shirley Brown, Iain Cunningham, *Vice-Convener*

* denotes second term

In the name of the Committee

COLIN SINCLAIR, *Convener*
IAN BLACK, *Vice-Convener*
PAULINE WEIBYE, *Secretary*

ADDENDUM

Convener and Vice-Convener

Colin Sinclair and Ian Black complete their terms as,
respectively, Convener and Vice-Convener of the Nomination Committee at this General Assembly. Colin is
a busy Parish Minister at Edinburgh: Palmerston Place and is also Chairperson of Scripture Union International. He has managed nonetheless to devote considerable amounts of both time and energy over the last three years to the work of the Nomination Committee, most recently successfully steering the Committee and the Council of Assembly through a new process for selecting trustee members of the Council. Colin’s encyclopaedic knowledge of the Church of Scotland has proved to be of enormous benefit to the Committee as it seeks to identify people with appropriate skills and experience to serve on Councils and Committees. The Nomination Committee wishes to pay tribute to his wisdom, patience, firmness and humour and to thank him for his effective management of a busy few days of meetings every January. Ian is also a Parish Minister, at Grangemouth: Zetland, and he too has given generously of his knowledge and experience to the work of the Committee. He has discharged his duties with both gentle grace and sharp incisiveness: a combination which makes him both a pleasant and an extremely effective colleague. Colin and Ian have served the Committee and the General Assembly well and we wish them God’s blessing on all that lies ahead.

_in the name of the Committee_

PAULINE WEIBYE, Secretary
1. **Scheme Statistics**
   As at 31 December 2010, the three Church of Scotland Pension Schemes had a total combined membership of 5,668 with assets under management of approximately £314m.

2. **Schemes’ Overview**
   2.1 Equity markets continued to recover from their falls in 2008 / 2009 during the period in question, as an improving economic backdrop and rising corporate earnings pushed share prices higher. Bond markets were also up, although they fell back in the second half of the period as mounting inflationary pressures caused bond yields to rise (and hence bond prices to fall).

   As at 31 December 2010, the underlying funding levels of the Schemes were generally up by approximately 5% on the December 2009 figures, although care must be taken to consider any snapshot valuation in a full context.

   2.2 Discussions with the respective Employing Agencies continued throughout 2010 on the December 2009 Actuarial Valuations and the relevant documentation is now in the final throes of being signed-off by all parties.

   2.3 As regards increases to pensions in payment from 1 January 2011, each pension is potentially split into three separate tranches: increases to any pension earned in respect of service post April 2005 and in the period from April 1997 to April 2005 are dictated by pensions law and, accordingly, the Trustees applied an increase of 2.5% and 4.6% to each respective tranche. The third tranche is pension which is accrued in respect of service before April 1997; that portion increases only at the discretion of the Trustees [except in the case on the National Mission Scheme, where increases were built into the Rules in line with service between 1997 and 2005]. After taking advice from the Schemes’ Actuary, the Trustees decided, with regret, not to award any discretionary increases. With inflationary pressures adversely affecting many pensioners, the Trustees are fully aware of the implications of this decision.

   2.4 In the Scheme for Ministers and Overseas Missionaries, the Standard Annuity was increased by 2.6% to £14,000 whilst, in the Widows’ & Orphans’ Fund, the favourable funding position enabled the Trustees to increase the maximum benefit by 15%.

   2.5 During the year, the Trustees have continued their process of reviewing the investment strategy and, having taken advice from the Scheme Actuary, they have taken the decision to reduce volatility by moving a portion of the fund from Equities to Bonds. The longer-term objectives continue to be to meet liabilities whilst ensuring that the shorter-term volatility of underlying asset values is constrained to allow the Employing Agencies to manage this aspect of their budgets within tolerable limits.
2.6 The National Mission Scheme Rules are in the final stages of being upgraded, including a change to replace the outdated Board of National Mission title with the current Presbytery and Parish Workers name.

3. Trustees
The Assembly is asked to Note changes in the Board of Pension Trustees as follows:

3.1 David Fotheringham FFA will retire as a Pension Trustee at this year’s General Assembly. David first joined the Personnel Committee which dealt with the Staff Pension Scheme in 1987 and became a Pension Trustee in 1997, serving as Chairman from 2005 to 2009; he has, therefore, given 24 years’ service in these roles. The Trustees would wish to formally record their thanks to David and their appreciation for all that he has done during his period of service.

3.2 Rev Gordon Jamieson and Corrine Luca were successful in Member Nominated Trustee Elections for the Staff Scheme and, so, will serve a six year term to July 2016.

In the name of the Trustees

W JOHN McCAFFERTY, Chairman
ARTHUR J PRIESTLY, Vice-Chairman
STEVEN D KANEY, Pensions Manager & Secretary to the Pension Trustees
The General Assembly:
1. Receive the report.
2. Commend the energy, creativity and vision of those involved in emerging ministries initiatives across the Church of Scotland, and in particular thank the leaders and members of the Ark, City Life, Fridays in Faith and Hot Chocolate for participating in this research.
3. Thank John Drane and Olive Fleming Drane for the quality and depth of the research they have conducted.
4. Commend the report to Congregations, Kirk Sessions, Presbyteries and Councils of the Church for study, reflection and action.
5. Instruct the Ministries Council and Mission and Discipleship Council to consider section 4 (conclusions) of the research and to report to the General Assembly 2012 on any changes that might be needed in order to facilitate a mixed economy within the Church of Scotland.

1. Setting the scene
1.1 The 2008 General Assembly affirmed the concept of a ‘mixed economy church’ within the Church of Scotland where both existing expressions and fresh expressions of church co-exist, not at the expense of each other, but for the benefit of the whole. That Assembly also instructed the Ministries and Mission and Discipleship Councils to form a Joint Working Party to consider some of the theological and practical implications of ‘Emerging Church’ and mission and to report to a future General Assembly.

1.2 In 2009 a report was presented to the General Assembly. This began by discussing some of the problems of definition and suggested that emerging church might be better viewed as a sensibility than a movement. It went on to describe some of the features of this sensibility before describing how it was both rooted in, and offered a challenge to, the Church of Scotland.

1.3 The Joint Working Party faced a dilemma after the Assembly accepted this report. On the one hand it was clear that there was a need for ongoing theological reflection about the new models of church emerging in Scotland. On the other, faced with a huge subject, while having limited time and resources, it was unclear what the Working Party could do that would be of genuine benefit.

1.4 The Working Party concluded that a piece of contextual theology would serve best. If the previous report was primarily conceptual, that is based on debates taking place in academic circles, this report is rooted in the actual experience of some new models of church. The Church of Scotland is funding an increasing number of these through its Emerging Ministries Fund. So the Working Party commissioned some research in order to discover the theology and understanding of church and mission expressed in the life of some of these new models.
1.5 John Drane and Olive Fleming Drane conducted the research on behalf of the Joint Working Party. They are perhaps uniquely qualified to conduct this, combining proximity with perspective.

1.6 John and Olive have lived, worked and worshipped in Scotland for most of their adult lives. They have an intuitive understanding of the church in Scotland because they have been, and still are, part of it. They understand its culture, its history and its character from the inside. In addition John taught Religious Studies at Stirling University (1977-1998) and Practical Theology at Aberdeen University (1998-2004). Over the years he has contributed to the Church of Scotland in many ways.

1.7 Throughout their careers John and Olive have been particularly interested in new patterns of spirituality, worship and church. Olive’s MTh research was an ethnographic study of Sanctus1, which was one of the earliest examples of a new form of church for the 21st century to be sponsored by the Church of England, to reach the growing population in Manchester city centre. Increasingly they have found themselves focusing on the phenomenon that is sometimes called, emerging church, or fresh expressions of church or new models of church.

1.8 While still based in Aberdeenshire John and Olive have an extensive ministry throughout the country and the world. Both of them are Fellows of St John’s College in the University of Durham, as well as being adjunct professors in the School of Theology at Fuller Theological Seminary, California. They are also regular visitors to Australasia, where they have worked with denominations that are pioneering new forms of church, as well as teaching at theological colleges in Sydney and Adelaide. They are also involved in the Church of England’s Fresh Expressions initiative, particularly in the Mission Shaped Ministries course that it has created. John serves on its Board and both he and Olive are Associate Missioners. As a result they combine writing, researching, and discussing emerging church issues with mentoring and encouraging individuals who are developing new models of church. The global spread of their contacts gives them a perspective on the subject, which both informs and is informed by their involvement with the church in Scotland.

1.9 The Working Party is grateful to the leaders and members of the Ark, City Life, Fridays in Faith and Hot Chocolate for their willingness to participate and tell their story. The Working Party asks the Church to commend their creativity and courage and to pray God’s blessing on them and all others developing new models of church as they strive to share in the mission of Jesus Christ.

1.10 The Working Party is grateful to John and Olive for the care with which they engaged with these four initiatives, for the depth and quality of their reflection and for their insight that helps to place this story in the wider context of the Church of Jesus Christ, not simply in Scotland, but across the world.

1.11 With this report the Joint Working Party concludes the task it was set up for. It does not suggest that the task of reflecting on emerging church and mission is complete. The church will always be engaged in ongoing theological reflection. The Working Party offers the research John and Olive have undertaken to the church for study and reflection. It suggests that the Ministries and Mission and Discipleship Councils should consider the issues that have been raised in the final section (Conclusions) and report to a future Assembly. At the same time as they do this, the whole church will be considering the report. Out of that mix a particular issue may emerge for further study. At that point the Assembly may create a group for that purpose.

2. The Report: Reformed, Reforming, Emerging and Experimenting:
A study in contextual theology reflecting the experiences of initiatives in emerging ministry being funded by the Church of Scotland. The full report is a substantial document. For ease of use it has been printed separately and distributed
along with the main book of reports. It can also be accessed online at http://www.churchofscotland.org.uk/about_us/general_assembly. A summary of the report follows.

2.1 **Introduction** The Introduction sets out the remit of the Report, setting it against the backdrop of a post-Christian society. Churches worldwide now accept that there are ways of being church other than the traditional and seek to relate to emerging (or emergent) churches or fresh expressions. *Church without Walls* (in Scotland) and *Mission Shaped Church* (in England) in the first decade of the 21st Century laid a foundation for this. The Church of England embraced the principle of a mixed economy by creating Fresh Expressions. One of its most significant initiatives is the Mission Shaped Ministry training course (already piloted in Scotland). The Introduction describes how emerging church has been discussed within the Church of Scotland and the progress to date, up to the operation of the Emerging Ministries Fund. Following discussion of the choice of terminology for this phenomenon used within the Church of Scotland, the Introduction concludes by setting out the methodology used in compiling the Report.

2.2 **The Four Initiatives**

The four initiatives described are:

- **Hot Chocolate** (Dundee) – formed to provide hospitality for young people who gather around the city centre Steeple Church where it is hosted. The Church of Scotland is one of several partners.

- **City Life** (Edinburgh) – the longest established of the initiatives but currently in a transitional stage, City Life aims to effect long-term change amongst inner city communities by working with, and caring for, children, young people and their families.

- **Fridays in Faith** (Annan) – through a monthly gathering, aims to meet the spiritual needs of people of all ages who are uncomfortable with the commitment implied in, and worship forms of traditional church.

- **ARK: Actively Reaching Kids** (Newmains) - still related to the parent churches, Coltness Memorial and Bonkle, the ARK shows potential for separate life, with substantial numbers of children and parents attending.

2.3 **Reflections**

Although diverse in character, the four initiatives show common characteristics such as nurturing community, being constantly changing, rooting themselves in the gospels, and providing ‘servant’ leadership by lay people. Similar developments, which can be traced in Scottish church history from the 12th century to Victorian times, have always faced the criticism that they are not ‘real’ church, leading to a clash of cultures. Particularly unhelpful is the notion that the purpose of emerging ministries is to act as feeders to the established church, whereas the reality is that they can only survive by remaining true to their own cultural context. Since both emerging and traditional church share identical aspirations, and there is considerable common ground between them, it is regrettable that dialogue appears so difficult, especially as the Reformed understanding of the Church implies a provisional character (reformed and reforming). The stark choice for the Church of Scotland now is to do nothing or accept change as an inescapable feature of 21st Century life. The latter will involve finding a balance between encouraging creativity while not devaluing tradition. There is no simple answer as discipleship and mission are, inevitably, ‘messy’ categories. The reflections conclude with a helpful analogy of the ‘lake’ and ‘river’ churches as already set up in one part of England.

2.4 **Conclusions**

2.4.1 **Emerging leaders and the institution**

- All four initiatives feel that they are in the Church but not of it.

- Lessons could be learned from the model of Bishop's Mission Orders, which have benefited the Church of England by facilitating the development of other forms of church alongside parishes.
Some emerging leaders believe too close an engagement with traditional church will be detrimental to the life of new faith communities.

This clash of cultures is not restricted to church. It reflects a wider clash between two different ways of looking at the world, and their understanding of the importance of order and structure.

2.4.2 Expanding the structures

- The Church of Scotland requires inspirational leadership and creative theological reflection to help it understand and respond to the missional imperative it is facing.
- Possibly Presbyteries could recognise and actively pursue the establishment of network parishes or a (short-term) formal network of experimental initiatives to see what evolves in an organic way.
- The Church of Scotland might consider full partnership in Fresh Expressions as a way forward.
- Already, The Ark and Fridays in Faith could easily be recognised as ‘congregations’, but two basic issues require to be addressed. First, the need for new structures, for example, to allow Ark members to ‘join’ the church. Secondly, the church’s understanding of ministry (ie. sacraments and ordination), a topic which the Report declines to enter except to observe that it is the ‘elephant in the room’.
- Leaders of the groups emphasise ‘celebration’ rather than ‘definition’ and would welcome affirmation by the Church of the ministry they are already exercising. Two questions arise: how might the Church wish to affirm those already engaged in this work? How will the Church develop a strategic missional approach to deployment of missional pioneers rather than parish ministers?

2.4.3 Needs and opportunities

- All leaders interviewed speak of the need for companions/mentors (not managers). That is people who can help them nurture their own spirituality while working with them on theological reflection.
- The Church of Scotland requires high profile ‘theological heavyweights’, possibly on a voluntary basis, to act as advocates of this movement.
- Many misunderstandings between the Emerging Ministries Task Group (EMTG) and groups arise as an unintended consequence of the arcane language relating to Church functions. The work of EMTG is hampered by high turnover of its membership, which militates against long-term strategic thinking.
- The Report recommends EMTG to be more proactive in seeking out gaps in provision, specifically identifying older people as one such group.

2.4.4 Attitude and Ethos

- There is an obvious need for open conversation among interested parties. Leaders contrasted openness among themselves with their experience of traditional church gatherings. Ironically, the established Church seems comfortable with inclusivity in civic and social policy, but is uneasy with this in church matters.
- ‘The Spirit of God blows in unpredictable ways, some of which fly in the face of inherited ecclesiastical polity. To determine whether the emerging church is one of them will require serious engagement with spiritual discernment, as well as meetings of church committees that spend as much time in prayer as they do in discussion.’

On behalf of the Ministries and Mission and Discipleship Councils

NEIL DOUGALL, Vice-Convener
DAVID C CAMERON, Vice-Convener
JOHN JACKSON, Planning & Deployment Secretary
LESLEY HAMILTON-MESSER, Secretary
PROPOSED DELIVERANCE

The General Assembly
1. Receive the Report.
2. Convert into a Standing Law of the Church the Overture anent Local Church Review as set out in Appendix II.

REPORT

1. Introduction
As will be seen from the returns detailed in Appendix I, the Overture anent Local Church Review sent to Presbyteries by last year’s General Assembly, received sufficient support to be presented for enactment.

2. General Comments
2.1 In more than half of the returns there were either no remarks made by Presbyteries or no negative comments on the Overture as presented. With regard to the fourteen Presbyteries who disapproved the Overture, five did so without comment and six provided remarks which were not dissimilar to the cautionary comments of those Presbyteries who, nonetheless, saw fit to approve the Overture.

2.2 On the positive side, the most salient and oft repeated comments were that these proposals reflected an encouraging development in Church life. The change in name was welcomed and the change in emphasis to a process which was designed to give “counsel and encouragement” was well received. More than half of those who made comments, including a third of those who disapproved the Overture, recognised the positive developments expressed in this proposed legislation.

2.3 The reservations expressed were nearly all about the level of professional competence that would be required to make a success of this process. One Presbytery felt that we were well enough served by the present Act and four other Presbyteries expressed doubts that the Church could implement these new proposals with any degree of consistency. Two Presbyteries went as far as to say that this work could not be carried out without the aid of a full-time development worker or facilitator and another Presbytery believed that such a scheme would not work without the provision of significant central training and resourcing.

2.4 There were two comments worthy of particular note. The first was made by three Presbyteries that in section 2 of the Act the order of the words “counsel and encouragement” should be reversed to read “encouragement and counsel”. It was felt that such an order reflected better the spirit of this proposed change in procedure. The second was a proposal that in the Local Church Review Guidelines, under the heading Advance Preparation, the phrase, “A group of key office-bearers” should be replaced with “The Kirk Session should appoint a group of key office-bearers.” Three Presbyteries felt that this was a more appropriate line of action and one that would ensure a greater ownership of the process.

3. Adjustment of Text
The Committee on Overtures and Cases recommends incorporating both of these minor changes in the text. Each represents clarification of the text and procedure and neither changes the overall tenor of the Act.

In the name and by the authority of the Committee

JOHN P CHALMERS, Convener
APPENDIX I
OVERTURE LOCAL CHURCH REVIEW

<table>
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<th>No of Presbyteries</th>
<th>Members voting for</th>
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APPENDIX II
OVERTURE UNDER THE BARRIER ACT

(Together with Appendices 2 and 3 from the Report of the Panel on Review and Reform)

OVERTURE ANENT LOCAL CHURCH REVIEW

The General Assembly adopt the Overture the tenor whereof follows, and transmit the same to Presbyteries under the Barrier Act, directing that returns be sent in to the Principal Clerk not later than 31 December 2010.

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

1. The Presbytery shall conduct a review of every congregation in the Presbytery, normally once every five years. This is without prejudice to the right and responsibility of the Presbytery to make other superintendence visits as it deems necessary.

2. The object of the review by members of the Presbytery is to give counsel and encouragement to the congregation; to facilitate the congregation in setting out their priorities and plans for at least the next five years; and where anything unsatisfactory is found in the state of the congregation or not in accord with Church law and order they shall give advice or take supportive or remedial action.

3. The review may be conducted as two separate exercises (and if appropriate by different representatives of the Presbytery), for the purposes of sections 4 and 5 below.

4. The Presbytery shall satisfy itself on the following matters and any other matters relating to the implementation of the law of the Church and the deliverances of the General Assembly: (To aid the Visiting Team initial information on these areas should be provided by the congregation as part of the advance information sent to the Visiting Team before the visits begin)
   - (a) the administration of the Sacrament of Baptism to infants in accordance with Act V 2000;
   - (b) whether office-bearers are representative of the congregation’s life, for example in terms of age and gender;
   - (c) whether the congregation’s current form of constitution serves its future mission;
   - (d) whether the employment status of members of staff, the formal relationships among them and the prioritisation of work amongst them serves the congregation’s mission effectively;
   - (e) compliance by the Kirk Session with the Church law and civil law relating to Safeguarding;
   - (f) compliance with those provisions of Act XII 2007 regarding the provision and maintenance of manses;
   - (g) implementation of the findings of the most recent property surveys;

5. The Presbytery shall undertake a review of the work of the congregation and an exploration of the future direction of the mission of the congregation using guidance materials provided by the Mission and Discipleship Council. The purpose of the review is to establish:
   - (a) The congregation’s own analysis of its purpose and vision for the future: this should include all aspects of the Church’s work as defined
by that congregation, including worship, service, fellowship, discipleship, evangelism, social outreach, congregational life, Christian education, finance, fabric, and ministries support in relation to the local, national and international mission of the Church.

(b) The nature of the working relationships amongst office-bearers, and between the office-bearers and the minister.

(c) The values that shape and direct the life of the congregation.

(d) How the life and work of the congregation has developed since the last review.

(e) What challenges have been encountered, and how these have been or can be dealt with.

(f) How the congregation plans to implement its vision for the future.

(g) What resources the congregation needs for its development, change and growth, and the source of such resources.

6. The process of review shall involve the production of an action plan for the congregation expressing a vision of the local church for its mission over at least the next five years, taking account of the resources available and the current Presbytery Plan.

7. The review shall include a visit by a team appointed by the Presbytery to the local church, where they will meet with members of the ministry team, elders and other representative members of the congregation.

8. The structure of the review by the Presbytery representatives shall reflect the needs of the local church. It may include more than one visit, different meetings with different groups, follow-up meetings, separate meetings with the minister, separate meetings with office-bearers and such other meetings as it considers necessary. The leader of the Visiting Team or his or her duly appointed deputy shall take the chair at all aforementioned meetings.

9. In all cases the Visiting Team (or teams) shall submit a full report (or reports) to the Superintendence Committee of the Presbytery and to the minister and Kirk Session. The Visiting Team shall make every effort to agree the terms of its report with the Kirk Session, and shall indicate in the submitted report any outstanding areas of disagreement. The report shall narrate the current circumstances of the congregation, the intentions and plans of the minister and Kirk Session, the action plan referred to in section 6 and make recommendations for action and support by the Presbytery, and a time-table for subsequent superintendence and congregational action.

10. The Superintendence Committee shall, after due and careful consideration of the report of the Visiting Team, submit a final report to the Presbytery with its findings and a note of any comments received from the minister or Kirk Session. The minister or Kirk Session or any other party having an interest shall have the right to be heard by the Superintendence Committee and/or the Presbytery when the report is being dealt with by either body.

11. Once approved by the Presbytery, the Superintendence Committee shall forward a copy of the report to other relevant Committees of the Presbytery mentioned as part of the report’s recommendations for action and support.

12. In the event of the Presbytery finding itself unable to express satisfaction with the state of any congregation, it shall instruct the Superintendence Committee to make further inquiry and to endeavour to remedy what is deemed to be unsatisfactory. If, after this further enquiry, the Presbytery finds that it is still unable to express satisfaction, it shall proceed under Act I 1988.

13. In the case of a Single Congregation Local Ecumenical Partnership (LEP) and Churches in Covenant Partnership, which are recognised by the National
Sponsoring Body for Local Ecumenical Partnerships (NSBLEP), an Ecumenical review in the form approved by the NSBLEP on 14 March 2008 shall be deemed to fulfil the requirements of this Act for the Church of Scotland. For the avoidance of doubt this is without prejudice to the general right and responsibility of the Presbytery to exercise superintendence in other ways, and it is without prejudice to the requirement of the regulations of any other denomination which is a partner in the same LEP.

14. The Presbytery shall have the ability to develop the process to fit its own needs, provided only that the requirements set out in this Act are fulfilled.

Consequential Amendments
15. The following Acts and Regulations are hereby repealed or amended:
   (1) Act II 1984 is hereby repealed.
   (2) Act III 2000 s.39 is hereby amended by the deletion of the words “Act II 1984 anent Presbytery Visits (as amended)” and the substitution of the words “Act XXX 2011 anent Local Church Review”.
   (3) Act VI 2002 s.2 is hereby amended by the deletion of the words “Act II 1984 anent (as amended)” and the substitution of the words “Act XXX 2011”.
   (4) Act VI 2004 is hereby amended by the deletion of section 20.
   (5) Regulations 2 2004 is hereby amended by the deletion of the words “Presbytery visits” and the substitution of the words “Local Church Reviews”.

APPENDIX 2
LOCAL CHURCH REVIEW GUIDELINES

The specific aims of Local Church Review and the requirements to be met are laid out in the Act anent Local Church Review. Beyond that, Presbyteries may develop their own systems within the stated requirements. The following guidelines are designed to help Presbyteries develop a system of Local Church Review appropriate to their needs. It is important to note that these guidelines are not exhaustive and are not intended to restrict Presbyteries to a particular way of fulfilling their obligations in terms of the Act.

Advance preparation
The Leader of the Presbytery Visiting Team should contact the minister of the congregation in advance to outline the process and to suggest dates for the visit or series of visits. A group of key office-bearers should be appointed to:
- Provide information in advance of the Presbytery Visit (see Appendix 3). [This information should become part of a database of basic statistical and contextual information on the congregation, and on the parish that the local church seeks to serve. Presbytery should keep a record of this to assist with future reviews.] and
- To meet with the Presbytery Visiting Team prior to the Presbytery Visit to the whole congregation.

Pre-Meeting with key office-bearers
The Presbytery Visiting Team should meet with the group of key office-bearers to explain the new process in detail, and to confirm the date(s) of the visit(s). The meeting with key office-bearers should review at least the areas set out in section 5a) to g) of the Act anent Local Church Review. This visit should encourage the key office-bearers to:
   (a) Express the life of the congregation as they see it, sharing what has gone well in the past ten years, what has been difficult, where they see the congregation’s strengths and weaknesses and how they discern God to have been at work in their midst.
   (b) Look forward for at least the next five years to identify the changes that are likely to take place in the congregation and parish as well as the opportunities and challenges that might present themselves within the same time frame.
   (c) Review the database of basic statistical and contextual information on the congregation, and on the parish that the local church seeks to serve.
(d) Discuss how the congregation understands its role within the Presbytery Plan.

(e) Express what resources might help the congregation to better worship, witness, nurture and serve.

(f) Satisfy itself on the matters listed in section 4(a) to (g) of the Act anent Local Church Review. [This may also be done as a separate exercise under the terms of section 3 of the Overture.]

The Presbytery Visit
Having reflected on the meeting with key office-bearers the Presbytery Visiting Team will meet with the other office-bearers and members of the congregation. Already having a picture of the work and future desires of the congregation the Presbytery Visiting Team will review the congregation’s work and explore the future direction of the mission of the congregation in a way that is appropriate to the congregation by facilitating a wide ranging discussion on the life of the congregation and parish and the mission of the congregation locally, nationally and globally.

Plan of Action
The process should result in a Plan of Action for the congregation. The plan should bring together the vision of the congregation for its mission over the next 5 years, taking account of its present position, its capacity and finances.

This should highlight the following as a minimum:
- A Plan of Action for the forward mission and ministry of the Church with goals that are Specific, Measurable, Achievable, Realistic and Time–limited (SMART goals).
- Resources available locally including human resources, buildings and finance.
- New resources required and who shall provide them.

The Final Report
The report should set recommendations, give advice, and where appropriate it should set a timetable for action, preferably, a timetable agreed with the Kirk Session. The Plan of Action outlined above should be included in the report. The report should outline the achievements of the congregation, any difficulties faced, and what Presbytery or the congregation itself can do to contribute to the welfare and development of the congregation.

The following questions are given as a helpful guide for the Presbytery Visiting Team to consider as they write their report. These are to be seen as neither exhaustive nor prescriptive:

Where things are going well:
- How can the Presbytery affirm and nurture this further?
- How can the Presbytery encourage the sharing of this vitality with others?

Where the congregation is facing up to specific challenges (internally or externally):
- What changes are needed in attitudes, relationships, strategy or structure?
- What specific resources are needed to meet this challenge eg developing worship, discipleship, practical skills in finance/fabric, deepening spirituality?
- What are the potential partnerships with other agencies, other churches?
- What support is needed to resolve internal conflict/dysfunction?

Where the congregation can no longer sustain this model of Church life or engage in effective mission:
- What other form of Christian presence would they consider?
- What other partnerships would they consider?
- What resourcing is needed to equip the congregation for a new future?
- What is the pastoral process of closure and/or dissolution?

Where the congregation is no longer in synch with the community:
- What long-term process is needed to help them reconnect?
- How will this process be facilitated and by whom?
**Review as a Continuous Process**

The process of review should be a continuous process and not just seen as that which is done by the Presbytery Visiting Team. The provision of good data provides the basis for good reflection, and is not an alternative to the reflection; the reflection provides the basis for a plan of action, and the plan of action leads to action. The cycle then repeats, the actions that are undertaken should be reviewed and reflected upon with a view to further improvement. This continuous cycle may be represented as follows:

![Review Cycle Diagram]

**APPENDIX 3**

**LOCAL CHURCH REVIEW INFORMATION REQUIRED IN ADVANCE**

**Factual Information**

Please provide information and comment on the following areas of congregational life:

1. Membership: statistics for the past ten years including estimated age profile;
2. Worship: average weekly attendance (numbers, age profile, gender), style, musical range, use of audio visual equipment, innovations;
3. Pastoral Care: number of baptisms, weddings, funerals per year, specific demands of the situation, ways of sharing responsibilities;
4. Christian Nurture: numbers involved in Christian nurture: children, young people, young adults, adults; resources used;
5. Mission: specific mission initiatives – local or international, school involvement or other chaplaincies, evangelism training and strategies, communication;
6. Leadership: staffing, numbers of office-bearers including age and gender profile, training, structure, constitution;
8. Finance: accounts, budget, allocations, shortfalls, Christian giving plans, special projects, statistics for givings over ten years;
9. Support for Minister or Ministry Team: administrative support, travelling expenses, study leave, additional staff needs;
10. Wider Church: relationship with Presbytery, Councils of the Church and ecumenical relationships;
11. Community: relationship with community groups or agencies;
12. Presbytery Plan: what are the interim steps and 10 year conclusions for your congregation in the Presbytery Plan? How do you see these working out?

**Legal Information**

Please provide information on the following legal requirements that a congregation must fulfil:

1. The administration of the Sacrament of Baptism to infants in accordance with Act V 2000;
2. Whether office-bearers are representative of the congregation’s life, for example in terms of age and gender;
3. Whether the congregation’s current form of constitution serves its future mission;
4. Whether the employment status of members of staff, the formal relationships among them and the prioritisation of work amongst them serves the congregation’s mission effectively;

5. Compliance by the Kirk Session with the Church law and civil law relating to Safeguarding;

6. Compliance with those provisions of Act XII 2007 regarding the provision and maintenance of manses;

7. Implementation of the findings of the most recent property surveys.
MINUTES OF THE PROCEEDINGS OF THE NATIONAL YOUTH ASSEMBLY
OF THE CHURCH OF SCOTLAND 2010

At Stirling and within the University Campus 3 – 6 September.

The National Youth Assembly of the Church of Scotland brings together young people between the ages of 16 and 25 from a wide range of backgrounds, perspectives and theological outlooks to live in community for a weekend. We grow together in our walk with God and in our relationships with each other. Crucially, as well as this, the NYA allows young people to engage meaningfully with the decision-making processes of the Church of Scotland.

During our time together we focussed on three topics: ‘Ethical Fashion’, ‘Violence and Peacekeeping’ and ‘Politics’. In ‘Politics’, we welcomed speakers from the Scottish Churches Parliamentary Office. Our discussions included specific issues such as prisoners’ right to vote and minimum pricing of alcohol – both of which provoked vigorous debate among delegates. Much conversation focused on the wider context of youth participation in the political system – why should we get involved? How do we encourage more young people to do so? Should there be a vote at 16? There was great enthusiasm for pursuing these topics further, as demonstrated by the commitment to explore a relationship with the Scottish Youth Parliament and to work more with the SCPO in the future. The political dimension of the weekend was deepened by a presentation from Tam Baillie, Scotland’s Commissioner for children and young people, who shared some insights from his role as the national champion of children and young people’s rights.

In our debate on ‘Violence and Peacekeeping’, we benefited from expert input from Detective Chief Superintendent John Carnohan QPM who established Strathclyde Police’s Violence Reduction Unit. The Violence Reduction Unit works across Scotland with the mantra that ‘Violence is preventable, not inevitable’. DSC Carnohan’s deeply moving presentation opened our eyes to the scale of violence in our towns and cities and to the fact that violence is everybody’s problem. A key theme emerged on the importance of building supportive communities. Such communities bring us together with our neighbours, allow us to appreciate and not fear diversity, and therefore change the attitudes underlying so much of the violence and tension in our society today. Clearly the Church has a tremendous opportunity to play a key role in building supportive communities, and indeed the NYA recognises and rejoices that in many instances the Church already provides this role.

Our third debate focused on ‘Ethical Fashion’. We were offered excellent input in the form of the Church and Society Council’s commendable ‘Clothing’ Report, and then a presentation from the founder of {Think} Boutique, a new ethical clothing company which strives to sell clothing with the highest possible social and environmental credentials – products are from Fair Trade, organic, sustainable, up-cycled or locally produced sources. Delegates greatly appreciated the opportunity to hear from someone working directly in the sector, as well as being able to engage with the Council’s work. Discussion focused on the practical ways in which we as individuals and as a Church might act in more ethically-responsible ways in terms of clothing. Ideas included encouraging congregations to establish links with local charity shops, or host regular ‘Swap Shops’, thus providing a cheap and ethical alternative to the culture of ‘disposable’ clothing.

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1 www.actsparl.org
2 www.actiononviolence.org.uk
3 www.thinkboutique.co.uk
The NYA was able to put knowledge into practice on the Saturday evening, as after a vast amount of work by some of the staff team, we hosted our very own ethical fashion show. Modelling outfits donated by various ethical companies, male and female delegates - of varying sizes and body types – stalked up and down the catwalk to the delight of the audience. As well as demonstrating that ethical clothes don't have to be shapeless or made of hemp, the show allowed the models to walk down a catwalk in front of their peers and feel good about themselves – body image was another key theme during the ‘Fashion’ debate.

Immediately preceding the fashion show was our annual charity dinner. Delegates donned their glad rags, grabbed their purses and managed to raise over £3500 for the DEC’s Pakistani Flood Appeal. This was particularly moving as we had guests with us from IMPACT-Pakistan. Their director, Zeeshan James, was able to share with us during the dinner the ways in which their organisation is helping those affected by the devastating floods.

To add to the international flavour of the weekend we welcomed friends from Denmark as well as Pakistan; we had delegates from Portugal from the Presbytery of Europe, and we even had some members of the Immanuel Gospel Choir from Sweden, who led us in worship and singing workshops. We deeply appreciate the different perspectives and insights that our friends bring from all over the world, and the NYA is enriched by their presence among us.

The NYA elects nine Youth Reps who, along with the Moderator, spend their year committed to carrying the voice of and furthering the work of young people within the Church of Scotland. Throughout the year the team meets to follow up the ideas and suggestions contained in the final deliverance from the NYA. In a recent survey done by a Working Group of the Church and Society Council, many departments of the Church indicated that they would like to involve young people to a greater extent in their decision-making processes but were unsure of whom to ask. It is worth highlighting here that the team of elected NYA Reps is ready and willing to hear from you! Contact details are available on the COSY blog.

It is fitting to pay tribute here to Robert Paton, who attended many NYAs and a fair few General Assemblies, and was presented with a Friend of the NYA Award several years ago in recognition of the impact he had made. He was an inspirational man who touched many of our lives in so many ways. Sadly, Robert passed away at the age of 27 in November 2010. The thoughts and prayers of the whole NYA community are with his family and friends. Robert, we miss you.

The NYA this year was the first under the leadership of Fiona Fidgin of the Mission and Discipleship Council. We are immensely grateful for the tremendous amount of work she put in, and for the support of the Council. Thanks in abundance are also due to the planning team, the rest of the staff team, and the delegates for making it such an inspirational weekend.

The NYA is something that I feel the Church can be very proud of. We are a family of young people passionate about our communities, our God and our Church, and the NYA allows us to have a voice in that Church. The NYA unites young Christians from all over Scotland and offers us the time and space to make lifelong friends, and to encounter God in incredible ways. It has been a pleasure and a privilege to be Moderator for 2010-2011. I thank God for what the NYA is, and what it will be in the years to come.

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4 International Mission for Poverty Alleviation and Community Transformation www.impactpakistan.org/

5 www.cosyblog.wordpress.com
Ethical Fashion

The National Youth Assembly:
1. encourages ethical fashion companies to lead the way in the use of models of diverse body types and sizes.
2. would like to see a substantially discounted rate for ethical product advertisements in ‘Life and Work’ magazine.
3. encourages manufacturers to produce ethically sound clerical clothing and Ministers to source such clothing.
4. encourages the wider church and affiliated organisations to, when organising events/activities that require clothing or materials, source the clothing or materials ethically.
5. urges the FairTrade Foundation to expand the current FairTrade accreditation programme to include criteria in relation to ethical and locally-sourced clothing and materials.
6. encourages churches to explore ways of raising awareness of ethical clothing within congregations and appoint a member of the congregation to facilitate this. These could include forming links with ethical clothing companies and local charity shops.
7. affirms the continuing work of the Church and Society Council to raise awareness of ethical fashion and commends this to the wider church.
8. of 2011 shall, as part of its weekend, include a ‘Swap, Recycle, Upcycle and Repair’ event and encourages congregations to hold similar events.
9. encourages the Church of Scotland to promote the ‘Reduce, Reuse and Recycle’ scheme for clothing in congregations and other organisations connected to the Church.
10. encourages the Scottish Churches Parliamentary Office to join with us in lobbying Parliament for the introduction or improvement of tax incentives for ethically traded products.

Politics

The National Youth Assembly:
1. believes that although individuals hold different political opinions, the primary concern of the Church of Scotland should always be the gospel imperative to prioritise the poor, marginalised and vulnerable groups within our society.
2. would like to explore the possibility of liaising with the Scottish Youth Parliament including the possible nomination of a delegate from the NYA to the SYP and vice versa.
3. seeks to forge stronger links with the SCPO in educating young people about politics and encouraging active participation.
4. would like youth organisations within and affiliated with the Church of Scotland, in association with the SCPO, to encourage their members to get involved with politics, in a way relevant to their situation.
5. acknowledges the amount of youth unemployment and the decrease in opportunities for young people, and urges the Church and Society Council to press the issue with the Scottish and UK Governments.
6. affirms the view of the Church and Society on the minimum pricing of alcohol.
7. would like the Social Care Council to explore options surrounding substance misuse awareness, such as early intervention, education and pastoral support.
8. encourages ongoing debate on end of life issues and commits to discuss this at a future National Youth Assembly.
9. acknowledges the ‘Barred From Voting’ campaign and would like the wider church to explore this. The NYA commits to gather more information on this campaign and make this available.
10. encourages Presbyteries and congregations to work ecumenically in engaging with local politicians, for example, through providing space for surgeries or hosting hustings events in the run up to elections or referenda.
11. would like to encourage discussion between local councils and churches in order to further develop relationships between community groups, including schools.
12. notes the incongruity between the age at which one can pay tax, marry and have children (16) and the age at which one can vote (18). We urge the Church and Society Council to open discussion within the wider church on this issue.

Violence and Peacekeeping
The National Youth Assembly:
1. recognises the importance of supportive communities and the role the Church can play in building these. We affirm that this is the best way to bring people together as well as reducing violence. We believe that it is the mission of the Church to get out of our comfort zones into the community, and not necessarily measure success by “bums on seats.”
2. will sign the Violence Reduction Alliance Pledge and urges the General Assembly to do the same.
3. denounces organisations and marches which promote a sectarian attitude; we instead desire a Scottish society of religious tolerance.
4. affirms the work of the Jacob Project and hopes to raise awareness of their work.
5. affirms the work and roles of Prison Chaplains and encourages everyone to prayerfully consider how they might support this valuable ministry.
6. would like the Church of Scotland to consider a more active role in rehabilitation and support for both victims and offenders in equal measure.
7. encourages the relevant Councils of the Church of Scotland to explore early years intervention in partnership with local authorities, NHS, education providers and other faith groups in recognition of the importance of this critical period of development.
8. finds it unacceptable that the majority of education funding is spent on tertiary education when research shows that spending in early years is considerably more beneficial. We commit to asking, with support from the relevant Councils of the Church of Scotland, politicians to reconsider their distribution of funding.
9. finds it unacceptable that some people live in fear of violence in their community.
10. affirms the work being done on sectarianism in primary schools by Local Authorities and ecumenical partnerships and urges the Mission and Discipleship Council to work with these projects to make materials more readily available to the wider church and community.
11. opposes the commercialised use and glamourisation of gratuitous violence, particularly in films and video games.
12. encourages the Church and Society Council to lobby the Scottish Parliament to consider proposing tougher legislation with penalties for parents or carers who buy their children inappropriate films and video games and encourage the enforcement of age restrictions on films and video games which include use of excessive violence.
13. encourages the Church of Scotland to engage with the NHS, Local Authorities and charities (such as ‘To Write Love on Her Arms’) over issues of self harm.
14. appreciates, supports and congratulates all those already involved in working to support local communities. These have provided many of us with positive role models and made a difference to our lives.

KIM WOOD, Moderator
CATHERINE HAY, Clerk
PROPOSED DELIVERANCE

The General Assembly:
1. Receive the Report.
2. Adopt as the proper approach to homosexual Christians the recommendations of the Special Commission, namely:

   (i) The pastoral care of homosexual Christians
   (1) It is contrary to God’s will that Christians should be hostile in any way to a person because he or she is homosexual by orientation and in his or her practice. In other words we view homophobia as sinful. We do not include in the concept of homophobia both the bona fide belief that homosexual practice is contrary to God’s will and the responsible statement of that belief in preaching or writing.
   (2) It is the duty of the Church to welcome, minister, and reach out to people regardless of their sexual orientation and practice. The Church should strive to manifest God’s love to all of his people.
   (3) In particular, the Church should recognise the heavy burden which a homosexual orientation continues to place on some who find it difficult or impossible to reconcile their orientation with their understanding of God’s purposes as revealed in the Bible. There is a particular need for the Church to reach out pastorally to them and to make them welcome.

   (ii) The eligibility of homosexual Christians to hold office
   (4) People who are homosexual by orientation are not barred by their orientation from membership of the Church or from taking up leadership roles in the Church, including the ministry of Word and Sacrament, the diaconate and eldership.

3. Subject to the moratorium set out in 8 below, maintain the unlawfulness of discrimination in the Church on the grounds of sexual orientation in terms of the Act anent Discrimination (Act V 2007).
4. During the moratorium set out in 8 below, allow the induction into pastoral charges of ministers and deacons ordained before May 2009 who are in a same-sex relationship.
5. During the moratorium set out in 8 below, instruct all Courts, Councils and Committees of the Church not to issue press statements or otherwise talk to the media in relation to contentious matters of human sexuality, in respect to Ordination and Induction to the Ministry of the Church of Scotland.

6. In the light of the experience of the Special Commission and, in particular, the need for a sustained theological addressing of the matters before the Church, establish a Theological Commission of seven persons representative of the breadth of the Church's theological understanding, with the task of addressing the theological issues raised in the course of the Special Commission's work; and instruct the Selection Committee to bring names to a future session of the General Assembly.

7. **EITHER:**

   (a) Resolve to consider further the implementation of an indefinite moratorium on the acceptance for training and ordination of persons in a same-sex relationship thus maintaining the traditional position of the Church, and to that end:

      (1) instruct the Ministries Council and the Legal Questions Committee in collaboration to address the pastoral and procedural implications of such a moratorium on (i) the selection process, (ii) discipline, and (iii) the position of ministers who were ordained and inducted prior to May 2009; and to report to the General Assembly of 2012.

      (2) instruct the Theological Commission to continue the process of discernment initiated by the Report received by the General Assembly of 2007: “A Challenge to Unity: Same-sex relationships as an Issue in Theology and Human Sexuality”, taking account of the further work of the Working Group on Human Sexuality, with respect to Being Single and Marriage, and to report to a future General Assembly.

   **OR:**

   (b) Resolve to consider further the lifting of the moratorium on the acceptance for training and ordination of persons in a same-sex relationship, and to that end instruct the Theological Commission to prepare a report for the General Assembly of 2013 containing:

      (i) a theological discussion of issues around same-sex relationships, civil partnerships and marriage;

      (ii) an examination of whether, if the Church were to allow its ministers freedom of conscience in deciding whether to bless same-sex relationships involving life-long commitments, the recognition of such life-long relationships should take the form of a blessing of a civil partnership or should involve a liturgy to recognise and celebrate commitments which the parties enter into in a Church service in addition to the civil partnership, and if so to recommend liturgy therefor;

      (iii) an examination of whether persons, who have entered into a civil partnership and have made life-long commitments in a Church ceremony, should be eligible for admission for training, ordination and induction as ministers of Word and Sacrament or deacons in the context that no member of Presbytery will be required to take part in such ordination or induction against his or her conscience; and to report to the General Assembly of 2013.

8. Instruct all Courts, Councils and Committees of the Church not to make decisions in relation to contentious matters of same-sex relationships, accept for training, allow to transfer from another denomination, ordain or (subject to 2 above) induct any person in a same-sex relationship until 31 May 2013.

9. Thank and discharge the Special Commission.
1. Introduction
1.1 The General Assembly of 2009 gave us the following remit:
“For the sake of the peace and unity of the Church the General Assembly: Appoint a Special Commission, composed of nine persons, representative of the breadth and unity of the Church, to consult with all Presbyteries and Kirk Sessions and to prepare a study on Ordination and Induction to the Ministry of the Church of Scotland in the light of the issues (a) addressed in the report welcomed by the General Assembly of 2007: ‘A challenge to unity: same-sex relationships as an issue in theology and human sexuality’, and (b) raised by the case of Aitken et al v the Presbytery of Aberdeen, and to report to the General Assembly of 2011.”

1.2 Those who nominated us sought to reflect the wide range of views within the Church on the issues which we were charged to consider. As a result we have had many discussions in which we have not reached unanimity of view and in which we have had to agree to differ in our views. That has not prevented us from working together closely and with mutual confidence.

1.3 We have endeavoured, in all our work, to be guided by the Holy Spirit, in discerning the will of God for the church at this time.

1.4 We are all aware that at the core of our remit is the peace and unity of the Church. We have seen it as our task to work together; we acknowledge that what we have in common greatly outweighs the matters on which we disagree; and we are united in making the recommendations which are set out in the proposed deliverance.

How we have carried out our task

1.5 We began our task by initiating a pre-consultation exercise in which we wrote to the churches and organisations, which we listed in Appendix 3 to the Consultation Paper, seeking their comments on the issues of same-sex relationships and the Ministry. That was in order to obtain updated views so that we could accurately state the facts as we saw them in the consultation paper. We are very grateful to the Churches and organisations that devoted time and effort in responding to our requests.

1.6 In framing the consultation paper we drew on the report of the Mission and Discipleship Council, “A challenge to unity” (“the 2007 Report”), the responses from the consulted parties and literature from other denominations.

1.7 We have met regularly since June 2009, generally on a monthly basis, and have communicated with each other between meetings. We have conducted internal debates on, among other matters, (a) the terms of the consultation paper, (b) the witness of Scripture in relation to same-sex relationships and (c) the terms of this report.

1.8 As discussions within society and also in Churches have been influenced by popular understandings of what science teaches, we thought it appropriate to obtain scientific advice. We therefore commissioned, received and have debated two literature reviews on scientific understanding of the basis of sexual orientation, which we discuss in section 5 below.

1.9 As the Church operates in civil society and our society has sought to eliminate discrimination against people on several grounds, including that of sexual orientation we obtained legal opinions from the Procurator, from Brian Napier QC and from Ms Jill Bell before we issued the consultation paper. The aim of doing so was to inform the consultees of the legal context in which the Church now operates. Some consultees found it helpful to understand the legal context; others expressed concern
that the Special Commission was seeking to direct the debate by reference to the constraints imposed by the civil law. We consider that that concern was misplaced; that was not our intention. We recognise, in certain circumstances, the moral right of Christians and others on grounds of conscience, and after careful and responsible deliberation, to disobey the civil law when its strictures clash with fundamental beliefs. In exercising that option the individual has to accept the civil consequences of breaking the law.

1.10 In the light of the consultation responses we have obtained a supplementary opinion from the Procurator which we discuss in section 9 below when we discuss the legal implications of our recommendations.

1.11 While our task of consultation has focused on obtaining the views of the courts of the Church, namely the Presbyteries and the Kirk Sessions, we have also invited others to meet and address us or to express their views in writing. We met with representatives of the Youth Assembly and heard their views on the issues raised by the consultation paper. As it is homosexual Christians within the Church who are most directly affected by the issues which we have been considering, we invited those who wished to tell us their personal stories to meet us and speak to us in confidence. Over several months, we have met and spoken with homosexual Christians, who are ministers, elders or members, or who have left the Church, and also members of their families. They have told us about their experiences. We give our reflections on those meetings, which were often profoundly moving, in section 6 below.

1.12 As we had not consulted all of our partner Churches in the pre-consultation exercise, we invited comments from them on the issues which we were discussing and also from those pre-consultees who had not responded to our earlier invitation. We discuss those responses in section 4 below.

1.13 We also met, and received the advice of, Professor Oliver O’Donovan, Professor of Christian Ethics and Practical Theology at the University of Edinburgh, who has written and lectured on the debates about homosexuality within the Anglican Communion, and also Rev Dr Peter Donald, who was Convener of the Working Group which wrote the 2007 Report. We are very grateful to them for their insights and advice.

1.14 We set out in section 2 below an analysis of the responses of the Courts of the Church to the questions raised in the voting papers which accompanied our consultation paper. In the pursuit of openness, we have listed the consultation responses in more detail on the Church’s website. We disclose there the responses of each Presbytery and also list, in anonymised form, under each Presbytery, the responses of each Kirk Session within its Presbytery. This will enable people to see how the individual courts of the Church voted and can supplement the understanding derived from the aggregate figures which we record in this report. We set out our brief comments on the consultation exercise in section 3 below.

1.15 We have also placed on the Church’s website the texts of the two scientific literature reviews which we commissioned. We commend those reviews to readers of this report.

1.16 The presentation of the views expressed by the Presbyteries and Kirk Sessions is available on the Church’s website at www.churchofscotland.org.uk/GA2011. The texts of the two scientific literature reviews are available on the Church’s website at www.churchofscotland.org.uk/GA2011.

Our thanks

1.17 We could not have conducted the consultation exercise in accordance with our remit without the assistance which we received from the Clerks to the Presbyteries and
the Session Clerks, who took great pains to organise the consultation and to record accurately the views of the Courts for which they were responsible. We wish to record and thank them for their care and diligence.

1.18 We also wish to thank Mr Roy Pinkerton, who assisted us with the analysis and presentation of the responses to the consultation paper. Given the very large number of responses, we would have struggled to perform our task without his kind and professional assistance. Section 2 of this report is in large measure his work. We owe him a considerable debt of gratitude.

2. Report on the Consultation exercise

Introduction

Responses from Kirk Sessions

2.1 1237 responses were received. In a number of cases, Kirk Sessions in linked or neighbouring charges had met together to discuss the consultation document and submitted a joint response: the total number of Kirk Sessions who participated in the consultation was 1273. As there were 1473 congregations in existence at 31 December 2009 (as reported by the Legal Questions Committee to the General Assembly of 2010), this represents a response rate of just over 86%.

2.2 The total membership of the Kirk Sessions who responded was given as 34,438, of whom 22,342 took part in the discussion meetings. The respondents thus represent 64.9% of the total membership of the participating Kirk Sessions.

2.3 We have used this total of 22,342 participants as the basis for the following analysis, and in most cases the actual number of individuals who responded to each section of a question is given as a percentage of this figure. Where there have been abstentions and the number of individuals answering a particular question is less than this total, a ‘no response’ figure is also given.

2.4 We wish to state clearly that although exact figures are given in the following analysis this appearance of precision is to some extent illusory. In an ideal world, one might expect the sum of the responses to the various options in each question to equate to the total number of people present. However, these two figures agreed in less than half of the responses.

2.5 On the one hand, in almost half of the responses there were fewer votes cast than there were people present. This is not surprising, and can largely be explained by abstentions and spoilt papers; there were reports of individuals who refused on principle to vote, there were ministers in linked charges who voted at only one Session meeting, and a number of Session Clerks reported that the minister and Presbytery elder had not voted at the Session meeting because their views were recorded at Presbytery. Such people are represented by the ‘no response’ figure in the following tables.

2.6 On the other hand, in around 6% of the responses there were more votes cast than there were people present. This was particularly the case in questions 2b, 4a and 4c. It may be that some respondents took the view that they held more than one of the possible options offered or that they were seeking to indicate that their views lay somewhere between the stated options. Question 2b saw the largest number of such ‘additional’ votes, but a detailed analysis of the voting patterns in the responses to this question suggests that no more than 3.5% of the votes cast fall into this category, a proportion which is hardly significant. Where an individual has cast more than one vote, we have no way of knowing which options have attracted these extra votes, but there is no reason to assume that they are not spread fairly evenly across all the possible options. While the figures given below for this question, and to a lesser extent for questions 4a and 4c, therefore do not exactly represent the actual number of people voting, the general pattern of voting represented by these figures is likely to be reasonably accurate.
Responses from Presbyteries

2.7 Responses were submitted by all 43 Presbyteries within Scotland and by the Presbyteries of England and Europe.

2.8 The total membership of these 45 Presbyteries was given as 4309, of whom 2624 (60.9%) participated in the discussions. This figure of 2624 has been used as the basis of the analysis below, which follows the same pattern as that indicated above for Kirk Sessions, with ‘no response’ figures included where appropriate.

Format of Report

2.9 The analysis follows the order of the questions as set out in the Consultation Paper, and not as in the Voting Paper.

2.10 Although the ballot papers in the first instance present the views of individual members of Kirk Sessions and Presbyteries, it is of course also possible to determine how these courts as a whole voted. In the case of most of the questions, the analysis of the responses is set out below in four distinct sections, indicating respectively the views of individual members of Kirk Sessions, of Kirk Sessions as a whole (this was felt to be unnecessary in relation to questions 1b, 3a and 4c, and has been omitted in these sections of the report), of individual members of Presbyteries, and of Presbyteries as a whole.

Analysis of Responses

2.11 Question 1: The Biblical Witness

1a: How should we think about same-sex relationships in the light of the Bible’s witness to God’s purposes for humanity?

This question was not included on the voting paper, and responses were invited on a separate sheet: we discuss this in the next section.

1b: Does this suggest that our approach to same-sex relationships should be different from our approach to remarrying divorcees, for example?

Individual members of Kirk Sessions

The ballot paper asked for ‘the approximate proportion’ of those present voting for one or other of the five possible positions offered. A number of Session Clerks duly calculated the different percentages with great care. A number of others used descriptive phrases such as ‘most of those present’ or ‘a few’. The vast majority, however, gave the actual numbers of individuals voting for each option, and as proportions and percentages cannot in any case be totalled or averaged, all responses were converted to actual numbers before being analysed. This process was not without its difficulties and required the exercise of some common sense, for example, in quantifying phrases such as ‘a significant majority’ or ‘a few’. The actual figures given below are therefore to be regarded as being even less precise than those in the remainder of this analysis, but the general picture they present is reasonably accurate.

280 Kirk Sessions (22.6% of the total) did not complete this part of the voting paper, many Session Clerks indicating that no count was taken of responses, as it would have been difficult to gauge the measure of support for each option while retaining confidentiality.

The views of those who responded are as follows:

<table>
<thead>
<tr>
<th></th>
<th>% of total responses</th>
<th>% of those responding to this qn.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly agreeing that there is a difference</td>
<td>4463</td>
<td>20.0%</td>
</tr>
<tr>
<td>Agreeing that there is a difference</td>
<td>4349</td>
<td>19.4%</td>
</tr>
<tr>
<td>No opinion</td>
<td>2317</td>
<td>10.4%</td>
</tr>
<tr>
<td>Disagreeing that there is a difference</td>
<td>3365</td>
<td>15.1%</td>
</tr>
<tr>
<td>Strongly disagreeing that there is a difference</td>
<td>1698</td>
<td>7.6%</td>
</tr>
<tr>
<td>No response</td>
<td>6150</td>
<td>27.5%</td>
</tr>
</tbody>
</table>
Individual members of Presbyteries

As was the case with Kirk Sessions, some Presbyteries found difficulty in completing this part of the ballot paper: nine Presbyteries left it blank.

The views of those who did respond are as follows:

<table>
<thead>
<tr>
<th>% of total responses</th>
<th>% of those responding to this qn.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly agreeing that there is a difference</td>
<td>624 23.8% 30.2%</td>
</tr>
<tr>
<td>Agreeing that there is a difference</td>
<td>614 23.4% 29.8%</td>
</tr>
<tr>
<td>No opinion</td>
<td>155 5.9% 7.5%</td>
</tr>
<tr>
<td>Disagreeing that there is a difference</td>
<td>408 15.6% 19.8%</td>
</tr>
<tr>
<td>Strongly disagreeing that there is a difference</td>
<td>263 10.0% 12.7%</td>
</tr>
<tr>
<td>No response</td>
<td>560 21.3%</td>
</tr>
</tbody>
</table>

Presbyteries as a whole

While the views of individual members of Presbyteries ranged widely over the various options offered, the picture is slightly different when the views of Presbyteries as a whole are considered. If the totals of those ‘strongly agreeing’ are combined with those ‘agreeing’, if those ‘strongly disagreeing’ and those ‘disagreeing’ are likewise added together, and if those with no opinion are discounted, in only four of the 36 Presbyteries who responded to this question were those who disagreed or strongly disagreed in the majority, whereas in the other 32 Presbyteries those who agreed or strongly agreed were in the majority.

2.12 Question 2: Approaches to same-sex relationships

2a: Do you hold a clear position on same-sex relationships and how they should be regarded or do you find yourself uncertain as to the precise nature of God’s will for the Church on this issue?

<table>
<thead>
<tr>
<th>Individual</th>
<th>Kirk Sessions</th>
<th>Presbyteries</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number with a clear position:</td>
<td>16,273 72.8%</td>
<td>2,033 77.5%</td>
</tr>
<tr>
<td>Uncertain:</td>
<td>5,563 24.9%</td>
<td>517 19.7%</td>
</tr>
<tr>
<td>No response:</td>
<td>506 2.3%</td>
<td>74 2.8%</td>
</tr>
</tbody>
</table>

Kirk Sessions and Presbyteries as a whole

In 80 Kirk Sessions those who were uncertain were in the majority and in another 45 the numbers voting for each position were identical; in all other Kirk Sessions those who had a clear position were in the majority. In every Presbytery those who had a clear position were in the majority.

2b: Do any of the following descriptions help you to summarise your present position fairly and accurately?

i) We regard homosexual orientation as a disorder and homosexual behaviour as sinful. Gay and lesbian people should avoid same-sex sexual relationships, and, ideally, seek to be rid of homosexual desires. Unrepentant gay and lesbian people should not have leadership roles in the church.

ii) We accept homosexual orientation as a given, but disapprove of homosexual behaviour. We do not reject gay and lesbian people as people, but reject same-sex sexual activity as being sinful. Gay and lesbian people in sexual relationships should not have leadership roles in the church.

iii) We accept homosexual orientation as a given and disapprove of homosexual behaviour but recognise that some same-sex relationships can be committed, loving, faithful and exclusive – though not the ideal, which is male-female. However, because of the different standards required of those in Christian leadership, gay and lesbian people in sexual relationships, even if civil partnerships, should not have leadership roles in the church.
iv) We accept homosexual orientation as a given, and accept homosexual behaviour as equivalent morally to heterosexual behaviour. Civil partnerships provide the best environment for loving same-sex relationships. Gay and lesbian people, whether in sexual relationships or not, should be assessed for leadership roles in the church in an equivalent way to heterosexual people.

v) We accept homosexual orientation as a given part of God’s good creation. The Christian practice of marriage should be extended to include exclusive, committed same-sex relationships which are intended to be life-long. Gay and lesbian people, whether in sexual relationships or not, should be assessed for leadership roles in the church in an equivalent way to heterosexual people.

Individual members of Kirk Sessions

<table>
<thead>
<tr>
<th>Numbers/percentages</th>
<th>holding position</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i) 2013</td>
<td>8.8%</td>
</tr>
<tr>
<td>(ii) 4120</td>
<td>17.9%</td>
</tr>
<tr>
<td>(iii) 4923</td>
<td>21.5%</td>
</tr>
<tr>
<td>(iv) 5591</td>
<td>24.4%</td>
</tr>
<tr>
<td>(v) 4461</td>
<td>19.4%</td>
</tr>
</tbody>
</table>

Number holding none of the above 1828 8.0%

It will be noted that the total number of responses (22,936) is greater than the total number of respondents (22,342); this is clearly one of the questions where some of those responding adhered to more than one of the options offered or felt that their position fell between two options. In the above table, the percentages relate to the total number of responses, not to the total number of respondents.

Kirk Sessions as a whole

An analysis of the responses to this question also reveals the considerable spread of opinion within individual Kirk Sessions. In only 11 Kirk Sessions (less than 1%) were the members unanimous in their support of one of the options, whereas 450 Kirk Sessions (36.4%) had members whose views ranged over all five options and 371 (30.0%) had members who supported four out of the five.

Individual members of Presbyteries

<table>
<thead>
<tr>
<th>Numbers/percentages</th>
<th>holding position</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i) 296</td>
<td>11.3%</td>
</tr>
<tr>
<td>(ii) 570</td>
<td>21.7%</td>
</tr>
<tr>
<td>(iii) 417</td>
<td>15.9%</td>
</tr>
<tr>
<td>(iv) 628</td>
<td>23.9%</td>
</tr>
<tr>
<td>(v) 460</td>
<td>17.5%</td>
</tr>
</tbody>
</table>

Number holding none of the above 196 7.5%

No response 57 2.2%

Presbyteries as a whole

If the positions attracting the largest numbers of votes in each Presbytery are considered (and if a tied vote is split into two units of 0.5), the voting pattern for Presbyteries as a whole is as follows:

(i) 2
(ii) 12
(iii) 3.5
(iv) 22.5
(v) 5

2.13 Question 3: Ordination/leadership in the Church

3a: Should those ordained as ministers or who have other leadership roles in the Church be held to a higher standard of Christian living than those not in such roles? If so, in what specific areas of Christian life should higher standards be kept?

Individual members of Kirk Sessions

As with question 1b, the ballot paper asked for ‘the approximate proportion’ of those present voting for one or other of the possible responses offered. Again, all responses
were converted to actual numbers before being analysed. Also as with question 1b, this part of the ballot paper was left blank in a very large number of cases: 314 Kirk Sessions (25.4% of the total) did not complete this question.

The views of those who responded are as follows:

<table>
<thead>
<tr>
<th></th>
<th>% of total responses</th>
<th>% of those responding to this qn.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly agreeing</td>
<td>4462 20.0%</td>
<td>28.8%</td>
</tr>
<tr>
<td>Agreeing</td>
<td>5064 22.6%</td>
<td>32.6%</td>
</tr>
<tr>
<td>No opinion</td>
<td>1531 6.8%</td>
<td>9.9%</td>
</tr>
<tr>
<td>Disagreeing</td>
<td>3103 13.9%</td>
<td>20.0%</td>
</tr>
<tr>
<td>Strongly disagreeing</td>
<td>1354 6.1%</td>
<td>8.7%</td>
</tr>
</tbody>
</table>

**Individual members of Presbyteries**

As with question 1b, nine Presbyteries did not answer this question.

The views of those who did respond are as follows:

<table>
<thead>
<tr>
<th></th>
<th>% of total responses</th>
<th>% of those responding to this qn.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly agreeing</td>
<td>607 23.1%</td>
<td>29.2%</td>
</tr>
<tr>
<td>Agreeing</td>
<td>686 26.1%</td>
<td>33.0%</td>
</tr>
<tr>
<td>No opinion</td>
<td>127 4.9%</td>
<td>6.1%</td>
</tr>
<tr>
<td>Disagreeing</td>
<td>413 15.8%</td>
<td>19.8%</td>
</tr>
<tr>
<td>Strongly disagreeing</td>
<td>247 9.4%</td>
<td>11.9%</td>
</tr>
<tr>
<td>No response</td>
<td>544 20.7%</td>
<td></td>
</tr>
</tbody>
</table>

**Kirk Sessions as a whole**

When the views of Kirk Sessions as a whole are considered, the range of views within many Sessions again becomes evident. The table below shows for each of the options the numbers and percentages of Kirk Sessions which were unanimous in voting either YES or NO, and also assesses the ‘middle ground’ by showing the numbers and percentages of Kirk Sessions in which both the ‘YES’ and the ‘NO’ positions attracted at least one third of the total votes, indicating that the prevailing view, whichever it was, commanded a majority of less than two to one: for example, for a Kirk Session with 12 members, this column includes the voting patterns 6/6, 5/7 and 4/8.
**Individual members of Presbyteries**

The numbers of members of Presbyteries and the related percentages voting for each option are as follows:

<table>
<thead>
<tr>
<th>Option</th>
<th>YES</th>
<th>NO</th>
<th>no response</th>
</tr>
</thead>
<tbody>
<tr>
<td>3b</td>
<td>8,545</td>
<td>12,545</td>
<td>1252</td>
</tr>
<tr>
<td>3b</td>
<td>930</td>
<td>1,516</td>
<td>178</td>
</tr>
<tr>
<td>3c</td>
<td>1,187</td>
<td>1,241</td>
<td>196</td>
</tr>
<tr>
<td>3d</td>
<td>1,137</td>
<td>1,253</td>
<td>234</td>
</tr>
<tr>
<td>3e</td>
<td>1,316</td>
<td>1,093</td>
<td>215</td>
</tr>
</tbody>
</table>

**Presbyteries as a whole**

The numbers of Presbyteries with a majority vote for each option are as follows:

<table>
<thead>
<tr>
<th>Option</th>
<th>YES</th>
<th>NO</th>
<th>tied vote</th>
</tr>
</thead>
<tbody>
<tr>
<td>3b</td>
<td>7</td>
<td>37</td>
<td>1</td>
</tr>
<tr>
<td>3c</td>
<td>24</td>
<td>20</td>
<td>1</td>
</tr>
<tr>
<td>3d</td>
<td>21</td>
<td>21</td>
<td>3</td>
</tr>
<tr>
<td>3e</td>
<td>31</td>
<td>14</td>
<td>0</td>
</tr>
</tbody>
</table>

2.14 **Question 4: The Unity of the Church of Scotland**

4a: In your opinion, how serious would it be if the Church were to ordain or to refuse to ordain people who were in committed same-sex relationships? Do any of the following descriptions help you to summarise your present position fairly and accurately?

i) We would regard a decision to ordain as equivalent to denying credal doctrines such as the resurrection or the incarnation. Consequently, we would consider it impossible to be a Christian while holding such views and consider them accordingly to be ‘heretical’.

ii) We would regard a decision to ordain to be unjustifiable given the nature and character of the Biblical witness to God’s purposes, but would not go so far as to describe it as being ‘heretical’. Such a decision would nevertheless be a cause of deep-seated disagreement and personal disappointment.

iii) We would not regard a decision to ordain or not to ordain as particularly significant for the life and faith of the Church.

iv) We would regard a refusal to ordain as unjustifiable given the nature and character of the Biblical witness to God’s purposes. Consequently, we would view such a decision as a cause of deep-seated disagreement and personal disappointment.

v) We would regard a refusal to ordain as equivalent to denying credal doctrines such as the resurrection or the incarnation. Consequently, we would consider it impossible to be a Christian while holding such views and would consequently consider such a decision to be ‘heretical’.

**Individual members of Kirk Sessions**

<table>
<thead>
<tr>
<th>Option</th>
<th>Numbers/percentages holding position</th>
<th>i) 2160</th>
<th>9.7%</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ii) 6273</td>
<td>28.1%</td>
<td></td>
</tr>
<tr>
<td></td>
<td>iii) 4389</td>
<td>19.6%</td>
<td></td>
</tr>
<tr>
<td></td>
<td>iv) 5426</td>
<td>24.3%</td>
<td></td>
</tr>
<tr>
<td></td>
<td>v) 782</td>
<td>3.5%</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Number holding none of the above</td>
<td>2817</td>
<td>12.6%</td>
</tr>
<tr>
<td></td>
<td>No response</td>
<td>495</td>
<td>2.2%</td>
</tr>
</tbody>
</table>

**Kirk Sessions as a whole**

As with question 2b, an analysis of the responses to this question also reveals the considerable spread of opinion within individual Kirk Sessions. In 56 Kirk Sessions (4.4%) members showed unanimous support for one of the
options, whereas 217 Kirk Sessions (17.5%) had members whose views ranged over all five options and 451 (36.5%) had members who supported four out of the five.

**Individual members of Presbyteries**

Numbers/percentages

<table>
<thead>
<tr>
<th>holding position</th>
<th>i) 307 11.7%</th>
<th>ii) 802 30.6%</th>
<th>iii) 399 15.2%</th>
<th>iv) 710 27.0%</th>
<th>v) 58 2.2%</th>
</tr>
</thead>
</table>

Number holding none of the above 249 9.5%
No response 99 3.8%

**Presbyteries as a whole**

The numbers of Presbyteries with the largest number of votes for each position is as follows:

(i) 3
(ii) 24
(iii) 0
(iv) 16
(v) 0
none of the above 2

**4b:** Would you consider it obligatory to leave the Church of Scotland under any of the following conditions:

i) **if the General Assembly were to allow people in committed same-sex relationships to be ordained as ministers?**

ii) **if the General Assembly were to allow people in committed same-sex relationships to have other leadership roles within the Church?**

iii) if it were forbidden by the General Assembly for people in same-sex relationships (even if committed relationships) to be ordained as ministers?

iv) if it were forbidden by the General Assembly for people in same-sex relationships (even if committed relationships) to have other leadership roles within the Church?

v) **if the General Assembly were to decide not to make a clear statement on this issue?**

**Individual members of Kirk Sessions**

The numbers and percentages voting for each option are as follows:

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
<th>no response</th>
</tr>
</thead>
<tbody>
<tr>
<td>i) 4328 19.4%</td>
<td>16,261 72.8%</td>
<td>1753 7.8%</td>
</tr>
<tr>
<td>ii) 3405 15.2%</td>
<td>16,435 73.6%</td>
<td>2502 11.2%</td>
</tr>
<tr>
<td>iii) 1839 8.2%</td>
<td>17,436 78.1%</td>
<td>3067 13.8%</td>
</tr>
<tr>
<td>iv) 1902 8.5%</td>
<td>17,283 77.4%</td>
<td>3157 14.1%</td>
</tr>
<tr>
<td>v) 2733 12.2%</td>
<td>16,564 74.2%</td>
<td>3045 13.7%</td>
</tr>
</tbody>
</table>

**Kirk Sessions as a whole**

The number of Kirk Sessions in which a ‘YES’ response to each of the questions was recorded either unanimously or by a majority of members (i.e. between 51% and 99%) is as follows:

<table>
<thead>
<tr>
<th>unanimous YES</th>
<th>unanimous NO</th>
</tr>
</thead>
<tbody>
<tr>
<td>i) 30</td>
<td>141</td>
</tr>
<tr>
<td>ii) 27</td>
<td>106</td>
</tr>
<tr>
<td>iii) 3</td>
<td>5</td>
</tr>
<tr>
<td>iv) 2</td>
<td>9</td>
</tr>
<tr>
<td>v) 15</td>
<td>51</td>
</tr>
</tbody>
</table>

**Individual members of Presbyteries**

The numbers and percentages voting for each option are as follows:

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
<th>no response</th>
</tr>
</thead>
<tbody>
<tr>
<td>i) 512 19.5%</td>
<td>1,804 68.8%</td>
<td>308 11.7%</td>
</tr>
<tr>
<td>ii) 397 15.1%</td>
<td>1,851 70.6%</td>
<td>376 14.3%</td>
</tr>
<tr>
<td>iii) 168 6.4%</td>
<td>1,956 74.5%</td>
<td>500 19.1%</td>
</tr>
</tbody>
</table>
SPECIAL COMMISSION ON SAME-SEX RELATIONSHIPS AND THE MINISTRY

3. Commentary on consultation responses

3.1 In this section we set out our brief comments on the responses which we received. We have deliberately separated the factual account of the responses from our commentary so that readers of this report and of the details presented on the Church’s website can form their own views on the responses.

Question 1a:

3.2 The purpose of question 1a was to assist respondents in reading the consultation paper and answering the more detailed questions. Most respondents did not submit comments on question 1a. Some respondents kindly submitted papers setting out their views on the theology of the issues which the consultation sought to address and we read those papers in the meetings which we held to consider and analyse the responses.

Question 1b:

3.3 We asked question 1b because the Church in 1959 adopted an approach to the remarriage of divorced persons which was contrary to Jesus’ recorded position in three Gospels and we wished to see whether respondents saw any parallels with the questions about homosexuality which divide the Church. The issue of the re-marriage of divorcees was very controversial at that time and remains controversial for some. The Church built safeguards in its legislation, requiring the minister to obtain relevant information and, where it was needed, to give instruction in the nature and requirements of Christian marriage. The Church also established a regime of freedom of conscience so that a minister is not required to solemnise a re-marriage against his or her conscience.

3.4 The individual responses show a clear majority of respondents thought that the Church’s approach should be different in relation to same-sex relationships but most responding bodies (whatever their view) did not explain why they thought so.

4c: Do you think that the General Assembly should leave either (i) individual Presbyteries or (ii) individual congregations to determine whether persons in either same-sex relationships or civil partnerships should be ordained as ministers? Alternatively do you consider that the General Assembly must make that determination itself, and, if so, what would you wish it to determine?

Individual members of determining body: Kirk Sessions Presbyteries

<table>
<thead>
<tr>
<th></th>
<th>YES</th>
<th>NO</th>
<th>no response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Individual Presbyteries</td>
<td>1,280</td>
<td>719</td>
<td>152</td>
</tr>
<tr>
<td>Individual Congregations</td>
<td>7,119</td>
<td>2,706</td>
<td>513</td>
</tr>
<tr>
<td>General Assembly</td>
<td>13,648</td>
<td>13,136</td>
<td>1,867</td>
</tr>
<tr>
<td>No response</td>
<td>295</td>
<td>316</td>
<td>92</td>
</tr>
</tbody>
</table>

Presbyteries as a whole

In 43 Presbyteries, the prevailing view was that the determining body ought to be the General Assembly, in one Presbytery it was that decisions should be left to individual congregations, and in one Presbytery the prevailing view was equally split between individual congregations and the General Assembly.

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<tr>
<th></th>
<th>YES</th>
<th>NO</th>
<th>no response</th>
</tr>
</thead>
<tbody>
<tr>
<td>i)</td>
<td>3</td>
<td>42</td>
<td>0</td>
</tr>
<tr>
<td>ii)</td>
<td>3</td>
<td>42</td>
<td>0</td>
</tr>
<tr>
<td>iii)</td>
<td>0</td>
<td>44</td>
<td>1</td>
</tr>
<tr>
<td>iv)</td>
<td>0</td>
<td>44</td>
<td>1</td>
</tr>
<tr>
<td>v)</td>
<td>2</td>
<td>42</td>
<td>1</td>
</tr>
</tbody>
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Individual members of determining body: Kirk Sessions Presbyteries

<table>
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3.4 The individual responses show a clear majority of respondents thought that the Church’s approach should be different in relation to same-sex relationships but most responding bodies (whatever their view) did not explain why they thought so.

1 Matt 5:31-32; Matt 19:6-9; Mark 10:10-12; Luke 16:18.
2 Act Anent Re-marriage of Divorced Persons (Act XXVI 1959)
3.5 The decision in 1959 followed about twelve years of strongly contested debate. It is clear that the Church sought in Act XXVI of 1959 to achieve the pastoral accommodation of people whose marriages had failed and who sought to achieve the Christian ideal in a subsequent marriage.

3.6 We recognise that the issue of the ordination of people in homosexual relationships is different in the sense that the Church is being asked to give recognition to the normative value of committed same-sex relationships or at least to allow some of its members to do so. It is not necessarily about past mistakes. That notwithstanding, the fact remains that the Church for good pastoral reasons saw fit to depart from Gospel teaching that re-marriage after divorce was adultery. For some of our number this raises an important issue of consistency in the Church's approach to Biblical teaching in relation to Christians in committed same-sex relationships.

3.7 In any event, the 1959 Act is relevant to our deliberations as it may provide a model by which the Church, if so minded, can agree to disagree on an issue of theology and morals, and protect the views of each side of the debate through a freedom of conscience provision which is not merely a temporary expedient.

Question 2b:

3.8 We note the high percentage of respondents who treated homosexual orientation as a given. That is one of the few issues on which there appears to be a widely shared view within the Church. But we have to be careful not to read too much into that conclusion as we do not know whether respondents focused on that part of each option.

Question 3:

3.9 We note (by comparing the answers to 3b and 3c, and also 3d and 3e) that about 8% of respondents drew a distinction between involvement in a same-sex relationship on the one hand and civil partnership on the other. This may reflect a view that the latter conduces to greater commitment and permanence and thus more closely approximates to the obligation of life-long fidelity which is a hallmark of Christian marriage.

3.10 It may be consistent with that observation that there was a difference in the views of Presbyteries on the ordination of people in same-sex relationships. There was a large majority against the ordination of people in such relationships (3b) and a small majority in favour of the ordination of a person in a civil partnership (3c).

3.11 We also note that many respondents (about 9%) drew a distinction between ordained ministry and other leadership roles.

3.12 While a number of Kirk Sessions expressed unanimous views, our prevailing impression is of division within the Church, within Presbyteries and within Kirk Sessions.

Question 4:

3.13 In relation to question 4a: it is clear that a majority of Presbyteries opposed the ordination of a person in a committed same-sex relationship. If that vote were to be replicated in a vote on an innovating overture under the Barrier Act, that proposal would fail.

---

3 The General Assembly of 1946 remitted the issue to the Committee on Church and Nation, which reported in 1948. Thereafter the Special Committee on the Re-marriage of Divorced Persons was appointed and a scheme approved by the General Assembly of 1950 was rejected when it was sent down to Presbyteries under the Barrier Act.

4 Viz. the conclusions of Dr Matthew Black in Appendix II to the Report of the Special Committee on the Re-marriage of Divorced Persons (1957) (at p.850): “If the Church is loyal to the mind and example of the Lord, its mission is also to seek and to save, and to embrace in her fellowship, as the Body of Christ, those who have repented their sin. If any sinner is restored to the fellowship of the Church, and partakes in the Body and Blood of Christ, can the Church refuse him or her full privileges as a member of Christ’s Body, including the right to Christian marriage?”

3.14 In relation to question 4b: significant majorities of members, Kirk Sessions and Presbyteries did not see a decision contrary to their view as obliging them to leave the Church of Scotland. But the percentages in each category which did were larger on the traditionalist side of the debate.

3.15 Question 4c revealed strong support for a decision by the General Assembly.

Overall:
3.16 The consultation did not suggest that there was a clear mandate from members of the Church for immediate and radical change of position in relation to ordained ministry. But the divisions of opinion remain and are not likely to go away. There is a large minority in favour of extending some leadership roles to practising homosexuals and responses to question 2b suggest that there is recognition of the positive qualities of committed homosexual relationships. Indeed, when the questions focused on those in civil partnerships, responses to question 3e revealed that in a large majority of Presbyteries there was a majority vote in favour of permitting those in such partnerships to have a leadership role (other than ordained ministry) in the Church.

3.17 Presbyteries’ answers to Question 4a suggest a radical alteration of position would not succeed under the Barrier Act but it is not easy to reconcile those answers with their answers to question 3c, which suggested that a different view might be taken in relation to Christians in a civil partnership.

4. Consultation with Other Churches

Pre-consultation

4.1 Before we issued the consultation paper in 2010 we conducted a pre-consultation exercise to obtain the views of the interest groups and other Christian Churches which we listed in Appendix 3 to that paper.

4.2 As we stated in the consultation paper, most of the Churches, which responded to our invitation, share something of the breadth of the theological spectrum which we have encountered in our Church. They know the divisive nature of this debate and have wrestled with the issue for twenty to thirty years. Most have affirmed at various times that ministers and other leaders in the church should not live in a sexual relationship outside of faithful marriage. At the same time they have sought to enable a continuing process of listening and study, recognising that this is a highly contentious subject that has threatened the unity of the church.

4.3 For Anglican churches, there are divergent views both within each particular province and in relation to the Anglican Communion as a whole. There were some differences of nuance in the statements of the bishops in England, Ireland and Scotland but they counselled adherence to a moratorium on the ordination of people in same gender unions throughout the Communion for the sake of the unity of the church.

4.4 The United Free Church of Scotland informed us that they had not discussed specifically the issue of the ordination of openly homosexual Christians or of ministers living in homosexual partnerships.

4.5 Most of the churches that responded to our invitation have been through processes of listening and discerning. One of the churches, the Presbyterian Church of Aotearoa New Zealand, has concluded after twenty years of discernment that:

in accordance with the Supreme and Subordinate Standards of the Church, and with previous Assembly decisions, ... this Church may not accept for training, license, ordain, or induct anyone involved in a sexual relationship outside of faithful marriage between a man and a woman. In relation to homosexuality, in the interests of natural justice, this ruling shall not prejudice anyone who, as at the date of this meeting, has been accepted for training, licensed, ordained or inducted.
4.6 Two churches, the Church of Sweden\(^6\) and the United Church of Canada, make no distinction based on the sexuality of people living in partnership. The Church of Sweden, like the Religious Society of Friends, has equated committed same-sex relationships with marriage. The stance of the Church of Sweden is that:

The homosexual orientation or a life in a registered partnership is not grounds for refusing ordination for service in the Church.

4.7 The United Church of Christ in the United States and the United Church of Canada experienced a loss of membership and finance after recognising same-sex marriages. The former suffered a withdrawal of about 100 out of their 5,800 churches and the latter a 1% loss of membership in the immediate aftermath of the decision. Thereafter their membership and financial circumstances have been broadly similar to other Churches, with social change having a much greater impact than same-sex issues.\(^7\)

4.8 The Methodist Church in 1993 adopted resolutions which, among other things, (i) declared that all sexual practices that are promiscuous, exploitative or demeaning were unacceptable, (ii) reaffirmed the traditional teaching of the church on human sexuality, and (iii) recognised, affirmed and celebrated the participation and ministry of homosexual men and women in the church and called on the church to begin a pilgrimage of faith to combat repression and discrimination, to work for justice and human rights and to give dignity and worth to people whatever their sexuality. That process of discernment, which is called a “Pilgrimage of faith”, has continued. In 2008 the church resolved not to revisit the 1993 resolutions and thus to continue the pilgrimage. The church has been content that its members live in fellowship with this pastoral rather than legal approach.\(^8\)

4.9 All the other responding churches continue in a process of discernment aimed at maintaining fellowship and unity.

**Subsequent consultation**

4.10 After publishing the consultation paper we again approached the Roman Catholic Church through the Bishops’ Conference of Scotland. The Most Rev Mario Conti, Archbishop of Glasgow, kindly responded with a statement, which he and a group of well-qualified people within the Roman Catholic Church in Scotland had prepared. In that statement they re-affirmed the concept of marriage as mirroring the image of God. They quoted from an address by Pope Benedict XVI:

… the sexual difference that distinguishes the male from the female body is not a mere biological factor but has a far deeper significance. It expresses that form of love with which a man and a woman, by becoming one flesh, as sacred Scripture says, can achieve an authentic communion of people open to the transmission of life and who thus cooperate with God in the procreation of new human beings.\(^9\)

They continued:

It is this aptitude for the transmission of life which acts as a determinant in the judgment of the moral rectitude of the use of the conjugal act. We thus recall the constant teaching of our shared tradition on the

---

\(^6\) In Sweden state legislation effected the change; since 2005 there has been a church rite for the blessing of registered partnerships.

\(^7\) This information was received from the Churches in the context of the pre-consultation exercise and was confirmed in more detail when we were preparing this report. Both Churches protect liberty of conscience for ministers and congregations.

\(^8\) In the consultation paper we suggested, inaccurately, that the Methodist Church had ended the process of discernment. That was incorrect; the Pilgrimage continues. We apologise for the misunderstanding.

\(^9\) Pope Benedict XVI, Address to Members of John Paul II Institute, 11 May 2006.
centrality and uniqueness of Marriage and its good both for individual couples and for society as a whole.\(^\text{10}\)

4.11 We also corresponded with the Free Church of Scotland. The Principal Clerk of Assembly, Rev James MacIver, informed us that the Free Church had not discussed the issue of the ordination of openly homosexual clergy living in partnership. The Church’s Committee on Public Questions, Religion and Morals had reported on homosexuality and on civil partnerships in 2000 and 2004 respectively and considered that homosexual activity was contrary to scriptural norms.

4.12 We also wrote to partner churches in Africa and elsewhere. We received the following responses from them and others.

4.13 The CCAP Livingstonia Synod, Malawi, confirmed that it believed in accordance with scriptural teaching that homosexual acts were wrong and that as a result the issue of ordaining homosexual ministers was a taboo. The Blantyre Synod CCAP explained that the Malawi Council of Churches had held a workshop on homosexuality and upheld the position that (i) homosexual activity was sinful, (ii) homosexuals should be loved and ministered to, and (iii) Church discipline should be based on behaviour and not orientation.\(^\text{11}\)

4.14 The Middle East Council of Churches, which is a fellowship of 28 churches in the region and represents various Christian traditions, had not had occasion to consider the issue of same-sex relationships and the ministry. The Sabeel Ecumenical Center in Jerusalem stated that they had not taken a stance on the issue and had welcomed people to work with them whatever their sexual identity. The Lutheran Bishop in Jerusalem explained that the Lutheran World Federation would be discussing the issue in 2012 and that in his region it was not seen as one of the burning issues of the day. The Anglican Episcopal Diocese of Jerusalem explained that ordination to the priesthood in the Province of Jerusalem and the Middle East was currently limited to men and that there was no provision for the ordination of persons in a same-sex relationship. The Near East School of Theology, Beirut informed us that the churches in the Middle East disregarded the subject and considered it a taboo.

4.15 The Presbyterian Church of Myanmar explained that they had not addressed the issue, which had not arisen in their society.

4.16 The Waldensian Evangelical Church in Italy informed us that they had not discussed the specific issue of the ordination of clergy living in a same-sex relationship. They also let us know that the Synod of the Waldensian and Methodist Churches in August 2010 had passed a resolution authorising the blessing of same-sex unions of Christians who belonged to their church or any other Protestant church. The resolution expressed the conviction that:

> the words and actions of Jesus, as they are witnessed to in the Gospels, cannot do other than call us to welcome every experience and every choice characterised by love as the gift of God, freely and consciously lived and chosen.

4.17 We are very grateful to all the churches for taking the trouble to inform us of their position on the issues which we have been examining.

Subsequent events

4.18 More recently, the Archbishop of Canterbury in his Presidential Address to the General Synod of the Church
of England in November 2010 called for the loyalty of heart to heart in the Christian community to enable collaboration in Gospel work. We were provided with a copy of his address. He advocated an acknowledgement that opinions may vary even when doctrines are shared. He suggested that it was becoming more urgent that there be some thoughtful engagement that will help us understand how people who read the same Bible and share the same baptism can come to strongly diverse conclusions.\textsuperscript{12}

4.19 We think that this call for theological engagement, not to entrench adopted positions, but to address the diversity of view within a denomination, has resonance for our Church in relation to the work that lies ahead.

5. Sexual orientation: the lessons and limits of science

5.1 It appears from the results of the consultation exercise that it is now widely accepted in the Church that sexual orientation is not a matter of choice but is a “given”. While there may be some people who experiment with different sexual practices and some who claim that they have altered their sexual orientation by force of will, such accounts appear largely anecdotal and not the norm. As we explain in the next section, the testimony of those who came to tell us their stories also supports the view that sexual orientation is not a matter of choice.

5.2 Nonetheless, we conclude from the advice of our scientific advisers, whom we mention below, that science has not yet provided a clear answer as to the causes of different sexual orientations.

5.4 It is generally accepted that homosexual people comprise a very small minority of the population. The research, to which our advisers have referred in their papers, suggests that among males the prevalence is between 3% and 6% and among females between 1% and 3%. It is a rare trait and appears to be roughly half as common in females than in males. We discuss under Subsequent Events below a study which became available since we received the two literature studies.

The two literature reviews

5.5 There are likely to be a number of causes of sexual orientation. To obtain up to date scientific advice we commissioned two scientific literature reviews, one by Dr Isabel Hanson under the supervision of Professor Alan Wright, the other by Dr Murdo Macdonald. Dr Hanson has a PhD in molecular genetics. She spent 14 years researching human molecular genetics and she has worked as a science writer, specialising in genetics, since 2005. Professor Wright is a Programme Leader in the Medical and Developmental Genetics section of the Medical Research Council, Human Genetics Unit, Western General Hospital, Edinburgh. Dr Macdonald is Policy Officer of the Society, Religion and Technology Project of the Church of Scotland helping the Church to engage with ethical issues in science. He has a PhD in molecular biology and has twenty years research experience in that field, including involvement in human genetic studies. Our summary below is taken from both papers.

5.6 The development of a sexually mature individual is an extremely complex biological process that depends on multiple interactions between a whole host of genes and hormones. There are animal studies which suggest that hormonal imbalances contribute to a homosexual orientation. Ethical considerations prevent similar prenatal hormone tests on humans and the evidence is as a result fragmentary. Studies of the ratio of finger lengths have been used as a proxy mark for prenatal exposure to high testosterone levels which may affect sexual orientation. Studies of the brain structure of sheep have also shown differences which may be related to sexual orientation and there is some limited evidence of that nature in relation to humans. Some studies

\textsuperscript{12} \url{http://www.archbishopofcanterbury.org/3056}
have produced contradictory results. It is not possible to state the cause of the observed differences in the brain structure of people exhibiting differing sexual orientations; does the brain structure cause or contribute to the orientation or vice versa?

5.7 Genetic studies on humans in the form of identical twin studies suggest that genetic factors may have a moderate effect on the sexual orientation of both males and females. Studies of the effect of fraternal birth order (where a male child has several older male siblings) suggest that there may be a pre-natal mechanism for male homosexual orientation. But it should be noted that fraternal birth order may be a factor in only one in seven males who are homosexual.

5.8 There is therefore evidence which supports a biological basis for human sexual orientation but the evidence, from human studies, is fragmentary. The interaction of biological and social factors on sexual orientation is unknown. Some studies suggest that sexual orientation is not fixed in all individuals but, particularly in women, can change over time and not only during adolescence and early adulthood.

5.9 There is evidence that patterns of gender non-conforming behaviour in early childhood are a strong predictor of homosexual orientation. This may indicate a predisposition to homosexuality and be consistent with a biological basis of sexual orientation. There is little evidence at present that parental and peer interactions influence sexual orientation.

5.10 Studies of sexual reorientation therapy suggest that some individuals have succeeded in shifting their orientation; others have suffered psychological damage when attempting to do so. Dr Hanson and Professor Wright criticise the studies of those therapies as lacking scientific rigour and as being essentially anecdotal and identify a need for proper scientific research in this area.

5.11 There is as yet no unified scientific hypothesis for the origin of human sexual orientation. Dr Macdonald expresses the view that it is very rare that a biologist is able to say with absolute certainty that something is incontrovertibly proven.

5.12 Professor Wright and Dr Hanson consider that there is strong evidence from animal studies to support the hypothesis that sexual orientation in animals is determined by biological events in the womb. Data from animal studies have helped scientists to understand many aspects of human development and physiology. They recognise however the fragmentary nature of the evidence from human studies, which results from ethical constraints, and the present impossibility of an unequivocal statement about the origin of human sexual orientation.

5.13 They suggest that it is likely that there is a strong biological component in human sexual orientation. They conclude:

The evidence that exists is consistent with, but does not prove, the hypothesis that human sexual orientation is caused by biological factors. There is no good evidence that dysfunctional parenting or seduction by an adult has any effect on sexual orientation; however a role of other non-biological factors cannot be excluded at present.

5.14 Dr Macdonald concludes that the scientific evidence that homosexuality is directly determined by the genes is probably not strong. He cites the 2008 statement of the American Psychological Association which said:

Although much research has examined the possible genetic, hormonal, developmental, social, and cultural influences on sexual orientation, no findings have emerged that permit scientists to conclude that sexual orientation is determined by any particular factor or factors.

Thus while genes and biology have a role in determining who we are, social and environmental factors also play
a role and he points out that humans have the ability to make choices about much of their behaviour. He opines that the scientific data is not sufficiently robust to support a conclusion that biology alone determines human behaviour. In other words biology may drive human beings in certain directions, but morality and other factors can influence how we behave.

5.15 We consider that the difference in emphasis between the two papers may in part be the result of Dr Macdonald’s focus on the human research while Professor Wright and Dr Hanson attach considerable weight to the less constrained and thus more complete animal studies. However, care needs to be taken and views may differ on how far one can reliably extrapolate from animal studies to humans.

Subsequent events

5.16 Since we commissioned and received the two reports we have become aware of a report by the Office for National Statistics which was published in September 2010. The report, which is entitled “Measuring Sexual Identity: An Evaluation Report”, involved either face to face interviews or telephone interviews between April 2009 and March 2010 and 247,623 people aged sixteen or above were asked to identify their sexual identity. Ninety six per cent provided valid responses. This accordingly is a large study, which deserves to be given considerable weight.

5.17 It revealed that 94.8% of those interviewed described themselves as heterosexual or straight, 1% as gay or lesbian and 0.5% as bisexual. A further 0.5% identified themselves as “Other”. A further 2.8% either stated that they did not know or refused to answer the question and 0.5% did not give any response. Thus while the figure of 1% gay or lesbian appears to be lower than the other surveys discussed in Dr Hanson’s report, some allowance should be made for the fact that the study was not carried out anonymously and some respondents may have felt inhibited about revealing their sexual identity or orientation.

5.18 In any event the survey supports the view that homosexual people are a very small minority of the population.

6. The personal stories

6.1 Over a number of meetings between April and November 2010 we met with homosexual Christians working in the ordained ministry, other homosexual Christians and family relatives of homosexual Christians, who gave us their personal stories of their experiences with their faith and their relationship with the Church.

6.2 Historically, it has not been possible for homosexual Christians to articulate their concerns, their fears and their aspirations in the Church. Even now, when in the secular world, the gay rights movement has in large measure won equality of treatment in the workplace, it is difficult for homosexual Christians to speak openly within our Church. That is why our meetings with the people most directly affected by the issue were held in private and were subject to agreed rules that we would not disclose the identity of those addressing us nor attribute particular views to them. In giving this account of the meetings we are conscious of the need to respect the confidentiality which we promised to observe.

6.3 It was clear from our discussions that none of the homosexual Christians whom we met saw his or her sexual orientation as a matter of choice. Several spoke of discovering that they were different from their peers during their school years and of the anguish that that caused. Others spoke of becoming aware of that difference in their teens and of their attempts, based on their understanding of Biblical teaching, to deny to themselves that they were attracted to people of the same sex and not to people of the opposite sex.

6.4 For some men, their inability to accept their predicament led them to go out with and marry women in the hope that they would escape from their orientation. More than one expressed deep remorse at the pain which they had caused their spouse through a failed marriage.
6.5 For some, their homosexual orientation remained a very heavy burden. The greatest anguish was manifested by the young who had had a theologically conservative upbringing. They spoke of the difficulty of reconciling their sense that God loved them with their awareness that they were drawn towards people of the same sex. Why, they asked, had God made them homosexual? In more than one case, this internal conflict had been the cause of great unhappiness and in one case had resulted in drastic measures adopted in a fruitless attempt to alter sexual orientation. In another case there was a deep sense of loneliness.

6.6 Whatever our theological differences, we were all moved by their experiences. Their testimony informs our unanimous views on the importance of the Church’s duty to welcome and provide pastoral care to homosexual Christians and seekers after God.

6.7 Some of those who spoke to us had been hurt and damaged by the way in which the Church had treated them. Some saw the Church as giving in to prejudice in the acceptance of their orientation but the denial of the physical expression of their love. Others had found warmth and support within the Church and simply wanted to get on with their lives without a spotlight being constantly directed towards their sexual identity.

6.8 The theological positions of those who spoke to us, like those of the wider Church, were varied. Some took the position that Scripture required them to remain celibate. Others, after struggling to reconcile their orientation with their faith, had come to the conclusion that God did not condemn their love for someone of the same sex, including the physical expression of that love. Some have been in committed partnerships for a number of years. Others took a similar theological view but, having regard to the present position of the Church, considered that it was necessary for them to remain celibate to perform their vocation of Ministry. This brief summary is not exhaustive of the views which they expressed; there were variations on those themes.

6.9 There was thus no unity of position among those who came to speak with us. Whatever may have been or is the position in civil society and in the wider church, we did not encounter in our work a concerted campaign by homosexual Christians for a particular theological outcome of the debate. They share the divisions of the wider church and simply expressed their gratitude for the opportunity to speak.

7. Ministry

7.1 It is part of our remit to prepare a study on ordination and induction to the ministry of the Church of Scotland in the light of the issues addressed in the 2007 Report and raised in the case of Aitken et al v the Presbytery of Aberdeen. We have been greatly assisted in our task by the work of the Panel on Doctrine on the subject of ordination both in their three reports in the 1980s and in their report in 2000. We pay tribute to their work and draw on it in setting out the context in which we have to carry out our task.

7.2 We are charged with considering the ministry of Word and Sacrament as that appears to have been the focus of the General Assembly of 2009. In our debates we have discussed the role of the diaconate as part of the ministry of the Church. We propose that any policies agreed by the General Assembly with regard to ministers should apply also to deacons as they are part of the ordained ministry of the Church.

7.3 The ministry of the Church is to be seen in its proper context, first, of God’s mission, including Christ’s definitive ministry, and, secondly, the ministry of the whole church to bear witness to and serve the ministry of Jesus Christ in and to the world.

God’s mission and the ministry of his church

7.4 In their report in 2000 the Panel on Doctrine drew on the World Council of Churches’ seminal document, *Baptism, Eucharist and Ministry*,13 (BEM) which gives a

valuable ecumenical perspective on ministry. That document begins its discussion of ministry by addressing the calling of the whole people of God. It states:

In a broken world God calls the whole of humanity to become God’s people. For this purpose God chose Israel and then spoke in a unique and decisive way in Jesus Christ, God’s Son. Jesus made his own the nature, condition and cause of the whole human race, giving himself as a sacrifice for all. Jesus’ life of service, his death and resurrection, are the foundation of a new community which is built up continually by the good news of the Gospel and the gifts of the sacraments. The Holy Spirit unites in a single body those who follow Jesus Christ and sends them as witnesses into the world. Belonging to the Church means living in communion with God through Jesus Christ in the Holy Spirit.

Thus ministry in its broadest sense denotes the service to which the whole church, the whole people of God, is called.

7.5 The church has a dual character: eschatological as the people of God, the creation of the divine Word; and a human institution, or group of institutions, which operates in a particular historical and social context. In its latter character, the church, like any other human community, needs to be organised and ordered.

Ordained Ministry: (i) the ecumenical perspective

7.6 Different branches of the church ordain ministers who are entrusted with the specific authority and responsibility of performing that task of ordering the church and serving its unity, to enable it to embody the unity of the faith. Thus, BEM states:14

In order to fulfil its mission, the Church needs persons who are publicly and continually responsible for pointing to its fundamental dependence on Jesus Christ, and thereby provide, within a multiplicity of gifts, a focus of its unity. The ministry of such persons, who since very early times have been ordained, is constitutive for the life and witness of the Church. Ordained ministers thus have a leadership role in the community of faith in serving the believing community and strengthening its witness. But the ordained ministry has no existence apart from that community and needs its recognition, support and encouragement.15 BEM goes on to describe their role:

The chief responsibility of the ordained ministry is to assemble and build up the body of Christ by proclaiming and teaching the Word of God, by celebrating the sacraments, and by guiding the life of the community in its worship, its mission and its caring ministry.

7.7 While ministry is the service to which the whole people of God is called, BEM presents ordained ministry as referring to persons who have received a charism (or particular gift) and whom the church appoints for service by ordination through the invocation of the Spirit and the laying on of hands. Different branches of the church have undergone distinctive historical developments and have developed different forms of ordained ministry. But the recognition of a calling by the invocation of the Spirit and the laying on of hands is a tradition which goes back to the earliest stage of the New Testament church.16

Ordained Ministry: (ii) The Church of Scotland

7.8 In the Reformation, reformers departed from the idea of ordination as a sacrament. But Luther’s emphasis on the priesthood of all believers related to the priesthood of Christ and the conviction that there was no need for a further priesthood to mediate between God and humanity. It did not necessarily imply the ministry of all. The more modern emphasis on ministry, in the sense that all Christians through baptism are called to service, is an

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14 In paragraph 8 of its discussion of ministry.
15 BEM, paragraph 12.
16 1 Tim.4:14; 2 Tim 1:6.
insight which was developed in the twentieth century. Nonetheless, it was and is appreciated that it is necessary to set apart individuals for a recognised ministry for the purpose of ordering the church.

7.9 In the Church of Scotland, both ministers of Word and Sacrament and elders were ordained. Professor T. F. Torrance described their respective roles in these terms:

It would seem to be entirely consistent with biblical teaching that there should be associated with those specifically ordained to the ministry of Word and Sacrament others who are “ordained” to a complementary ministry within the congregational life and activity of God’s people. While ministers are ordained to dispense the Word and Sacraments to the people, elders are set apart to help the people in their reception of the Word and in their participation in the Sacraments, and to seek the fruit of the Gospel in the faith and life of the community.17

7.10 In 2002 ordination was extended to the diaconate.18

7.11 All forms of ministry involve service. The person, who ministers to a Christian community within the Church of Scotland, carries out his or her functions on behalf of, derives authority from and owes a duty towards Jesus Christ as the Head of the Church,19 who “did not come to be served, but to serve”.20

Ordination: (ii) The Church of Scotland

7.14 Similarly, within the tradition of the Church of Scotland the role of the Church in choosing and recognising the individual has been one of the two elements in the calling to ministry. The call has two elements, one the inner calling, in the form of the individual’s sense of being called, and the other the outward calling, in the form of the Church’s acknowledgement of a divine call to ministry.23

7.13 BEM identifies three elements in ordination. First it is an invocation to God that the new minister be given the power of the Holy Spirit in the new relation which is established between the minister and the local Christian community, and, by intention, the church universal. Secondly, it is a sign of the granting of this prayer by the Lord who gives the gift of the ordained ministry. Thirdly, ordination is an acknowledgement by the church of the gifts of the Spirit in the ordinand and a commitment by both the church and the ordinand to the new relationship. Those ordained offer their gifts to the church, take on new authority and responsibility and enter into a collegial relationship with other ministers.22

Ordination: (i) an ecumenical perspective

7.12 BEM identifies common themes within the various branches of the church on the meaning of ordination by the invocation of the Spirit and the laying on of hands:

The act of ordination by those who are appointed for this ministry attests the bond of the Church with Jesus Christ and the apostolic witness, recalling that it is the risen Lord who is the true ordainer and bestows the gift.

[O]rdination denotes an action by God and the community by which the ordained are strengthened by the Spirit for their task and are upheld by the acknowledgement and prayers of the congregation.21

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19 See Articles 1 and 6 of the Articles Declaratory.
20 Mk.10:45.
21 BEM, paragraphs 39 & 40.
22 BEM, paragraphs 42-44.
23 See section 4.3 of the Panel on Doctrine’s 2000 Report in which they discuss Calvin’s approach to ordination as a point of departure in the reformed tradition.
7.15 The basis of the current practice of the Church is the *Form of Presbyterial Church-Government*, which the Westminster Assembly produced and the General Assembly approved in 1645. That document provided a statement of a doctrine of ordination. It was the Presbytery which had authority to ordain. Ordination was the public act of inauguration to a particular, recognised ministry. The outward lawful calling of the Church was essential to any recognised ministry. The person to be ordained must have been “qualified, both for life and ministerial abilities” and it was the Presbytery who examined and approved the ordinand. It was also part of the lawful calling that the ordinand was accepted by the particular congregation.24

7.16 In the *Form of Presbyterial Church-Government* it is stated that “No man ought to take upon him the office of minister of the Word without a lawful calling.” This remains the position of the Church. As Dr Weatherhead has said:

> It is not sufficient that a person believes that he or she has been called by God to the ministry. A call must be tested by the Church.25

In current practice this test involves (a) a procedure which is organised centrally by the Ministries Council to allow an applicant to consider his or her sense of vocation and thereafter co-ordinated field assessment and an assessment conference in which the Church assesses the suitability of an applicant and tests his or her call, (b) the completion of an appropriate prescribed course of education, and (c) if the applicant is successful, nomination by his or her Presbytery.

7.17 In the case of parish ministry the call of a congregation confirms “the lawful calling”. Once ordained, a person does not have to be re-ordained. Ordination is grounded in a divine call and the conferring of gifts, and the minister’s character and integrity are presumed to endure through time.26 But a later induction is, nonetheless, important as the minister repeats the promises which he or she made on ordination as a commitment within a new pastoral charge.

*The Questions put to Ministers*

7.18 Before ordination or admission to a charge the prospective minister must answer the questions which the Moderator of the Presbytery puts to him or her. As well as confirming belief in the Word of God contained in Scripture and the fundamental doctrines of the Christian faith, the prospective minister must also acknowledge the authority of the Courts of the Church. He or she promises to seek the unity and peace of the Church. He or she also must answer the question:

> Do you engage in the strength of the Lord Jesus Christ to live a godly and circumspect life; and faithfully, diligently and cheerfully to discharge the duties of your ministry, seeking in all things the advancement of the Kingdom of God?

*The impact of the divisions in the Church over same-sex relationships*

7.19 The *Working Group on Human Sexuality* in the 2007 Report reached a strong measure of agreement that homosexual orientation was not a matter of censure and did not bar the service of Christ in the Church and the world.27 It presented, but did not reconcile, conflicting views within the Church on what is a proper understanding of God’s will in relation to same-sex relationships. The Report concluded with a recognition that “no-one in the church is served by a facile assumption of the way the wind is blowing, or the Spirit moving” and called for the promotion and celebration of unity in Christ. The *Working Group* stated:

> Such unity – the unity of the Church – is greater and

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24 See the Panel on Doctrine’s 2000 Report, section 4.6.
27 The 2007 Report, paragraph 4.17.7
more-hope-filled than our own, imperfect respect for others. It is this unity, in which there are intrinsically degrees of diversity as there always have been, which all debating and discovering might hope to uncover and celebrate.\textsuperscript{28}

7.20 The circumstances which gave rise to the case of \textit{Aitken and Others v Presbytery of Aberdeen} put into sharp focus conflicting views of the sort which the 2007 Report presented. It is no part of our remit to review the decision in that case. Accordingly we confine our comments to the following. In dealing with that appeal the General Assembly of 2009 did not rule on the issue of principle, namely whether it was appropriate to ordain as a minister of Word and Sacrament a person who was involved in a same-sex relationship. Mr Rennie was ordained at a time when he was married and was not involved in such a relationship. The appeal raised issues of procedure which are not relevant to the issues which we have to consider. We stated in the consultation paper that the appeal did not create a precedent on which other candidates for the ministry could rely because the General Assembly of 2009 did not debate or determine the issue of principle. We adhere to that view.

7.21 We have debated that issue of principle and, as we state in section 8 below, remain divided on it as the wider Church itself is. Our debates have persuaded us that the Church should not determine that issue unless and until it has reached a view on the status of such relationships and the appropriateness or otherwise of allowing a minister to recognise and celebrate a life-long committed same-sex relationship in a form of a blessing or other liturgy.

7.22 We have come to this view because the dispute about the ordination of ministers in same-sex relationships is essentially a theological dispute about whether same-sex activity in a committed relationship is contrary to the will of God. The ordinand’s statement of belief in the Word of God as the supreme rule of faith and life, and his or her promises to uphold the peace and unity of the Church and to lead a godly and circumspect life all raise that issue. So also does the minister’s duty to instruct the people in godliness, which requires of him or her sound doctrine and holiness of life. But that succinct statement can be expanded with the following reasons.

7.23 First, the Church has not sanctioned the celebration of civil partnerships. A motion presented by the Legal Questions Committee before the General Assembly of 2006, which in substance sought such a sanction, was defeated when Presbyteries expressed their views under the Barrier Act in 2007.\textsuperscript{29} If the Church were to alter its position on the ordination of persons involved in same-sex relationships, it would, to be coherent, have to re-consider its position on that issue. It would need to decide whether it was appropriate to celebrate the civil partnership, which is a legal relationship conferring rights and obligations in the civil law, or require the parties to the relationship to enter into specific commitments in addition to the requirements of the civil law.

7.24 Secondly, ministry of Word and Sacrament is a leadership role in the Church. Ministers, not only in the Church of Scotland but also in the wider church, act as a focus for unity, as \textit{BEM} stated. If the Church does not have a coherent position on the broader question of same-sex relationships, it would be difficult for a minister who was in a committed homosexual relationship openly to acknowledge that relationship to those who profoundly disagreed with such relationships, without damaging his or her role as a focus for unity.

7.25 Thirdly, that leadership role places the minister in a position in which his or her behaviour is exposed to more scrutiny than that of a Church member who is not in a position of leadership. Some respondents to the consultation took issue with the question whether

\textsuperscript{28} The 2007 Report, paragraph 4.17.9.

\textsuperscript{29} The General Assembly of 2006 supported the motion on a vote of 320 to 240 with 122 dissents.
ordained ministers should be held to a higher standard of Christian living than other Church members and pointed out that the whole church is called to ministry. A substantial majority of respondents however appears to have taken the view that, whatever was the correct position in principle, the leadership role caused members of the Church to expect higher standards from their minister than from lay members of the Church. Such an attitude is not new; the New Testament church recognised the reality of public scrutiny of the personal behaviour of its leaders. Resolution of the wider issue is required so that people, both ministers and other church members, know where they stand.

7.26 Fourthly, ministry also involves a collegial role; a minister works with other ministers and officeholders in many aspects of the Church’s life. Ministers serve in the Courts and Committees of the Church, including Presbytery superintendence. If, as in such visitations, ministers were called on to make judgements about the life of a colleague, the wider issue needs to be resolved.

7.27 Fifthly, as the Panel on Doctrine stated in their 2000 Report, the fact that ordained ministries “are concerned with the Church’s fidelity to its nature and calling means that they are answerable to the Church – the whole Church. They are therefore understood to be ministries of Christ’s Church, the Church Catholic, not simply the local Church.” It is therefore very important for good ecumenical relations that any alteration of the Church’s stance on a candidate’s suitability for ordination to the ministry of Word and Sacrament should proceed on a coherent theological justification, which the Church could defend in discussions with other denominations. Otherwise our Church may undermine the work of our predecessors in developing and sustaining ecumenical relations.

7.28 We acknowledge that neither the Roman Catholic Church nor the Orthodox Church recognise the ordination of our Church, that we have departed from their traditions also in the ordination of women, and that there must be limits on the extent to which ecumenical considerations should influence our decision making. Nonetheless, we see no basis for allowing the ordination of people in same-sex relationships unless or until the Church has resolved the broader question of the theological status of such relationships.

7.29 We therefore turn to our own discussions of these issues to demonstrate the substantial areas in which we are in agreement, set our disagreements in their proper context and then express our views on how the Church might proceed.

8. The Debate within the Special Commission

8.1 We have observed that those who came to express their personal stories held differing theological views on the morality of homosexual activity. Nor was there unity of position within the Special Commission on the central issue of the ordination and induction of ministers who were in same-sex relationships. We discuss below some of our disagreements. But we are unanimous in the view that it is important to see those disagreements in their proper context, which is that we found through discussion and patience there was a great deal on which we agreed.

8.2 We agreed that the issue for the Church is not a matter of human rights or other rights conferred by the civil law. It is essentially a theological issue. It is not a matter of the Church simply responding to pressure from secular society or a gay rights lobby. Concerns in the Church about the proper approach and response by the Church to homosexual people gave rise to debates within the Church in the 1980s and 1990s, well before the Equality legislation, which the previous, post-1997, Government introduced.

30 See, for example, 1 Tim. 3 and James 3:1.

31 They do, however, recognise our baptism.

8.3 The issue is not a question of civil rights but a quest to understand God’s will in the context of the society in which we live and having regard to the needs of other societies in which our partner churches operate and which uphold different social values. We are all aware that in choosing how to act, the Church does not act in a vacuum but must consider the effect of its decisions on the society it serves and on ecumenical relations.

Our starting point

8.4 In our Church the starting point of any discussion in relation to possible change of theological position is the first Declaratory Article, which asserts the role of the Church of Scotland as part of The Holy Catholic or Universal Church. It sets out fundamental theological doctrines and continues:

The Church of Scotland adheres to the Scottish Reformation; receives the Word of God which is contained in the Scriptures of the Old and New Testaments as its supreme rule of faith and life; and avows the fundamental doctrines of the Catholic faith founded thereupon.

8.5 In our theological discussions therefore we have taken as our starting point that the Word of God which is contained in the scriptures of the Old and New Testaments is the supreme rule of faith and life. Thus articulating an understanding of Scriptural teaching has formed a central part of our discussions.

8.6 In our debates we reached agreement on the following.

Approach to Scripture

8.7 Scriptural texts must be interpreted not in isolation but in the light of Scripture as a whole. Thus our understanding of God’s purposes for humanity from passages in Scripture must take account of the context in which they appear and of the development of understanding of God’s purposes in both the Old Testament and the New Testament. In so doing we must try to understand the way in which Jesus saw his mission as fulfilling the law of the Old Testament. This is because at the heart of the message of the Bible is what God has done in history by sending his Son into the world.

8.8 Jesus Christ is the revelation of God. The life of Christ in Scripture reveals God’s outreach and mission. Much of the New Testament comprises reflections on his person, life, death and resurrection. The authority of Scripture as God’s revelation of his purposes rests on its standing as the supremely authoritative written witness to Christ.

8.9 Reading Scripture involves a call to obedience. The Bible contains various ways in which the purposes of God are revealed. Those include commands which, taken in their context, reveal God’s purposes. Some instructions, such as the legal code in Deuteronomy 14-23, are best considered in their historical context and may not readily be equated with a developed understanding of God’s purposes in the light of Scripture as a whole; others, such as the Sermon on the Mount, are shown by their context to be timeless spiritual teachings. Similarly, we must distinguish the descriptive from the prescriptive.

8.10 Our approach to Scripture must not involve our trying to force Scripture to conform to current norms or philosophy or to our intuition of what the times require; rather we look for God’s self-revelation in Scripture.

8.11 In seeking to understand that self-revelation we apply our reason and human experience, having regard to the tradition of the church, the expanding knowledge offered by science of how humanity and the natural world operate, and our conscience. When we speak of conscience, we are speaking of conscience informed and directed by Scripture. Our presuppositions when

33 Gal 4:4.
approaching Scripture with moral questions must not prevent us from allowing Scripture to re-determine that pre-understanding. In other words, it is not legitimate to warp the meaning of Scripture to fit our pre-understanding. We must be prepared to revise our presuppositions through openness to the meaning of Scripture.

8.12 Within that discipline and without weakening our commitment to the existence of objective truth, we recognise that all readers have to interpret Scripture and that different experiences, including such things as gender or race, affect the way we approach Scripture and result in bona fide differences in theology.

The duty of the Church, when necessary, to be counter-cultural

8.13 It follows from the Church’s approach to the authority of Scripture that, as it did in its early days, it must take a stand which is contrary to the mores of the society in which it operates, when that culture is hostile to the values of Christianity. The Church can draw from contemporary culture and philosophy that which is good and helpful and critique that which is not.35

8.14 Accordingly, our concern in addressing the issue of the moral status of same-sex activity is not with the vindication of individualism or the assertion of civil rights of the individual. The issue is, as we have said, primarily theological and Scriptural.

The continuing role of the Holy Spirit in the Church

8.15 God has continued to work in the world in the establishment of the biblical canon and in his Church in accordance with Christ’s assurance at the end of the Gospel according to St Matthew.36 The Church must bear witness to the continued redemptive activity of Christ in the world as this is perpetuated by the Spirit.37

8.16 To this end the Church must continue to reform itself. The church is the Body of Christ; it is also a human institution. It has the dual character of which we spoke at the beginning of the last section. Like any human institution, it suffers decay and can lose sight of its central mission in Matthew 28. The Church has made mistakes; it is likely do so in future. Social developments can test the Church’s presuppositions. The Church must seek the guidance of the Holy Spirit to inform its continuing commitment to reform in accordance with the Word of God.

The affirmation of marriage

8.17 A central theme of Scripture, perhaps the core of the teaching of Torah in the Old Testament, is of God’s covenant commitment to His people. Scripture calls on us to show that relationship of unconditional faithfulness both to God and to each other. That is Jesus’ distillation of the law.38

8.18 Christian marriage manifests this covenant and provides the context in which many grow in that relationship of unconditional faithfulness. Christian marriage involves not only a life-long commitment but also such a commitment based on solemn vows before God and blessed by God. But marriage is not for everyone. Jesus did not see marriage as being for him. There are many who achieve their potential in a single life.39

8.19 For those who enter into sexual relationships with each other, Scripture presents the life-long faithful commitment of a man and a woman to each other in marriage as God’s will for humanity. Such love,

37 John 16:12 records Jesus as saying, “There is still much that I could say to you, but the burden would be too great for you now. However, when he comes who is the Spirit of truth, he will guide you into all the truth”.
38 Matt 22:34-40. See also Eph 5:1-2
commitment and fidelity should underpin sexual relationships. In our discussions, there was no challenge to the role of marriage as the context for such commitment. We are aware that the Working Group on Human Sexuality are studying marriage and hope to report to the General Assembly of 2012. We have not focused on the matters with which they are concerned.

8.20 Scripture presents God’s will as teaching us that we confine sexual relations to relations within a life-long, faithful commitment. That is the role which marriage performs in the Christian tradition. It is used in Scripture as an analogy for Christ’s relationship to his church.\textsuperscript{40} We are united in the view that no initiative which the Church chooses to take in relation to homosexuality should undermine Christian marriage.

8.21 We are also agreed that it is the duty of the Church to be consistent in the interpretation and application of biblical injunctions in respect of heterosexual and homosexual practices.

Homosexuality: agreement and disagreement

8.22 We were united in the view that a homosexual orientation was not a matter of sin and was not a bar to ordination. Where we, like others in the Church, have not reached agreement is on the question whether the understanding of the existence and origins of sexual orientation, which has grown up in the last few decades, should cause the Church to revise its position on homosexual practice and if so to what extent.\textsuperscript{41} In particular the issue is whether the Church should recognise the possibility that faithful committed homosexual relationships are consistent with God’s purposes for those who, not by choice, find themselves to be homosexual by orientation.

8.23 This is a challenge which many churches face and will continue to face. It is one on which disagreement will continue within and between churches. How the Church responds to this challenge may have a profound effect on its mission and service.

The obligation to pursue peace and unity

8.24 In dealing with our differences on this important moral issue we remain committed to respond to Christ’s prayer that his followers should be one so that the world might believe the truth that God sent Christ and that God loves the world as he loved Christ.\textsuperscript{42} Peace and unity are gifts given by God to the church.\textsuperscript{43} They are fundamental to the nature of the church and essential for the church to fulfil its ministry of reconciliation. We must practise what we preach if the outside world is to hear and believe in a Gospel of reconciliation.\textsuperscript{44}

8.25 Divisions existed in the early church but Scripture emphasised the importance of unity, presenting the church as the body of Christ in that context.\textsuperscript{45} Our unity must be a unity in the truth as Christ’s prayer was that His followers be consecrated by the truth.\textsuperscript{46} When faced with a divisive issue, such as that which our Church and the wider church now face, it is our duty prayerfully to look for God’s will.

8.26 We believe that in pursuit of that peace and unity in the context of the division on this theological and moral issue, it is important that the Church of Scotland does not seek that one \textit{bona fide} view should triumph over another by a slim majority vote of the General
Assembly or the wider Church but that it should strive patiently to promote mutual understanding between those who disagree with each other.

8.27 When we speak of unity, we are not speaking of uniformity. The Church has in the past benefited from the creative tension of differences of views. It is through debate that deeper insights are achieved. We benefit from the work of those who protect the Church from responding uncritically to ephemeral enthusiasms. Similarly, we gain from those who take a particular interest in developments in our society and our scientific understanding and ask difficult questions about discerning the mind of God in changed circumstances. Were the Church to lose the witness of one or other grouping, it would be the weaker for it and less able to perform its role in our society.

Setting our disagreements in context

8.28 We have attempted to set out above, so far as relevant, the principal areas in which we share a common view. There are, as we have said, significant matters on which we have not been able to agree. But the very many areas of scriptural teachings about personal conduct on which there is agreement within the Church greatly outweigh the areas in which there is disagreement. This is so also in the field of human sexuality. We believe that it is very important that protagonists on all sides of the debate keep those facts in mind to give a proper perspective.

8.29 That disagreement remains within the Special Commission is in one sense regrettable but it is the inevitable result of our composition, as we were selected to reflect a range of views within the Church. It is not a matter of regret in that it has made us think of how we, and the wider Church, can handle disagreement constructively.

8.30 We have debated over several meetings the issues which have divided the Church and have discussed presentation of traditionalist and revisionist views. We do not see any benefit in rehearsing in any detail those discussions, which were fruitful in allowing us to understand each other’s positions. It may however be helpful to summarise briefly the focus of the disagreement.

Our disagreements

8.31 The debates within the Special Commission covered themes which will not be unfamiliar to those who have followed the discussions within many denominations of the church over the correct response to homosexual Christians who wish to enter into life-long committed relationships. Within the Special Commission, as in the wider church, it is a considerable oversimplification to present the range of views as a traditionalist/revisionist dichotomy. Nonetheless, for ease of comprehension, we present the debate in broad traditionalist and revisionist themes.

(i) Traditionalist themes

8.32 From the agreed starting point of the authority of the Word of God in Article 1 of the Church’s Declaratory Articles, it is pointed out that the Church’s subordinate standard, the Westminster Confession, supports the interpretation of Article 1 to the effect that the Word of God is identified with Scripture and that there is no disjunction between the two.47

8.33 There is a great need for a coherent and consistent hermeneutic. Revisionist thinking can be criticised on the grounds (a) that it is incorrect to privilege one theme of Scripture, while rejecting any passage which appears to conflict with the chosen understanding of that theme and (b) that it gives no clear criterion for going against the plain meaning of scriptural text.

8.34 The Westminster Confession48 teaches that marriage is between a man and a woman. That is the doctrinal norm of the Church in accordance with the

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47 See also Karl Barth, *Church Dogmatics* 1/1.
48 Chapter 24 – Of Marriage and Divorce.
Reformed tradition and in continuity with the catholic tradition. Historically, the church has understood that holiness is pursued either through celibacy or life-long faithfulness in marriage. As the distinguished theologian Wolfhart Pannenberg stated:

Jesus concludes … that the unbreakable permanence of fellowship between husband and wife is the goal of the Creator’s will for human beings. The indissoluble fellowship of marriage, therefore, is the goal of our creation as sexual beings (Mark 10:2-9).49

8.35 The Christian teaching on marriage as a creation ordinance is the foundation for all Christian pronouncements on questions of sexuality.

8.36 Thus the Christian doctrine of marriage is the norm for sexual activity. The Church cannot both abandon that norm and maintain discipline. Upholding that norm involves no discrimination against homosexual people as, outside the context of marriage, heterosexual and homosexual sexual practice are equally off-limits.

8.37 Turning to the specific scriptural texts which address homosexuality,50 it is suggested that the message is unambiguous. The condemnation of homosexual practice is not confined to exploitative forms of conduct.51 Faithful homosexual relationships were widespread in the ancient world; and those relationships as well as abusive relationships and temple prostitution would have been known to the writers of Scripture.52

8.38 Paul in Romans 1:27 is clear in his inclusion of homosexual behaviour among the consequences of turning away from God; the apostle uses it as an image of humanity’s rejection of the Creator’s design.53 See also 1 Corinthians 6:9ff. This approach is not confined to abusive sexual behaviour. Scripture rejects homosexual conduct as contrary to the will of God because of the lack of gender complementarity in same-sex couples. Karl Barth, in calling attention to the manner in which Paul connected homosexual practice with idolatry, with changing the truth of God into a lie, and with the adoration of the creature rather than the Creator, spoke of the need to recognise the force of divine command as opposed to such practice. He stated:

It is here, therefore, that for himself and then in relation to others each must be brought to fear, recollection and understanding. This is the place for protest, warning and conversion. The command of God shows him irrefutably – in clear contradiction to his own theories – that as a man he can only be genuinely human with woman, or as a woman with man. In proportion as he accepts this insight, homosexuality can have no place in his life, whether in its more refined or cruder forms.54

8.39 The Church needs to acknowledge the imperative of reading Scripture along with the one church catholic. That is essential for the stability of the Church. Otherwise there is a temptation to read Scripture according to our own wishes and respond incorrectly to ephemeral pressures.

8.40 It is recognised that the Church has changed its understanding of God’s purposes over time and has come to see the institution of slavery and the subordination of women as the products of particular social and historical

49 Church Times 21 June 1996: Revelation and Homosexual Experience. See also Christianity Today, November 1996.
51 Robert Gagnon, The Bible and Homosexual Practice, Texts and Hermeneutics, (2001), pp.347-350. Many distinguished theologians have acknowledged the force of Gagnon’s analysis, including James Barr, Brevard Childs, CEB Cranfield, I Howard Marshall, CK Barrett, Bruce M Metzger, James Dunn, David F Wright, John Barton and Jerome Murphy-O’Connor OP.
52 Gagnon, (op. cit.) pp.350-361.
54 Barth, Church Dogmatics III.4 p.166.
circumstances. Their supersession has been part of God’s redemptive work. But these do not provide an analogy for the correct approach to homosexual activity as one can detect in Scripture a dynamic towards the liberation of slaves and equality of participation in relation to women. By contrast, Scripture reveals no dynamic towards the acceptance of homosexual activity.\(^55\)

8.41 In short, Scripture nowhere witnesses to a moral equivalence between same-sex and heterosexual sexual activity in the context of faithful marriage, but instead condemns same-sex sexual practice as sinful. The union of male and female in Genesis and the analogy of the church as the bride of Christ throughout but particularly at the end of the Bible\(^56\) affirm that consistency.

8.42 Pannenberg has stated in relation to Paul’s treatment of homosexual practice:

> The New Testament contains not a single passage that might indicate a more positive assessment of homosexual activity to counterbalance these Pauline statements. Thus the entire biblical witness includes practising homosexuality without exception among the kinds of behaviour that give particularly striking expression to humanity’s turning away from God.

There is thus a crucial distinction to be drawn between orientation and practice.

Further it is important to observe that Paul does not describe homosexual activity as an especially reprehensible sin. He lists it as one of several manifestations of human unrighteousness. In principle it is presented as no worse than covetousness, gossip or disrespect for parents.\(^57\)

8.43 What is required is a welcoming of homosexual people in and into the Church, strong pastoral support, and the outlawing of homophobia and discrimination. There needs to be a clear recognition of the Church’s failings in this regard in the past and in the present and a commitment to a warmer welcome and more support in the future. But that does not require the alteration of the norms of Church which have stood for two thousand years.

8.44 The traditionalist stance is not exclusive: God in Christ invites us to come as we are but he does not leave us as we are. Every person is subject to the transformative call of the gospel.

8.45 The ordination of practising homosexuals raises further problems: how could the Church maintain the catholicity of ordination? The Church in Article 1 of the Articles Declaratory proclaims itself to be “part of the Holy Catholic, or Universal, Church”. But the measure of catholicity is “that which has been believed everywhere, always and by all”\(^58\). As our ministry is answerable to the whole church, it would cause grievous damage to ecumenical relations were the Church unilaterally to ordain practising homosexuals. Were the Church to alter its rule on the ordination of ministers it would distance itself from the reality of what it means to be part of the Holy Catholic, or Universal, Church. Again to quote from Pannenberg’s article:

> A Church which took such a step would thereby have ceased to be one, holy, catholic, and apostolic.

8.46 The Church needs to take great care before contemplating an innovation which will cause grave disquiet to many in the Church; it needs to pursue the things which make for peace and build up the common life.\(^59\)

8.47 NT Wright (the former Anglican Bishop of Durham) in an article in *Fulcrum* in 2009, in which he commented on the Archbishop of Canterbury’s Reflections on


\(^{56}\) Rev 19 and 21.


\(^{58}\) Vincent of Lerins, *Committorium* 4.3.4.

\(^{59}\) Rom 14:19.
the Episcopal Church’s 2009 General Convention, summarised the position of the Anglican Communion and the traditionalist viewpoint in these terms:

First, the Church cannot sanction or bless same-sex unions; second, since the ordained ministry carries a necessarily representative function for the life of the Church, those who order their life in this way cannot be ordained.61

(ii) Revisionist themes

8.48 It is important to re-affirm the observation in the 2007 report that being homosexual by orientation is not sinful. Thus same-sex desire is not, in and of itself, a matter of sin. Homosexual orientation is not a bar to ordination. It is also clear from the consultation exercise that there is widespread acceptance in the Church that sexual orientation, at least for most people, is not a matter of choice.

8.49 It is those insights that have caused many to question the Church’s traditional stance on homosexual practice so far as it relates to homosexual Christians whose Christian discipleship develops in the context of a life-long and faithful relationship.

8.50 Asking that question does not involve a challenge to the authority of Scripture. Christ speaks through Scripture. But all readers interpret Scripture and nobody reads Scripture without lenses. We read the Bible with our contemporary knowledge in science, social science, history and other matters. Thus our understanding of the account of the Creation in Genesis is conditioned by modern scientific knowledge. While respecting tradition, it is important to see tradition as a living tradition and to beware of interpreting the Bible exclusively through male or heterosexual eyes.

8.51 The starting point of a revisionist theology is the self-revelation of God in Jesus Christ. Jesus taught in his actions and teaching that love was to be unconditional, faithful and self-sacrificial. In moral questions Jesus emphasised the central importance of unconditional love for God and for neighbour. This seemed to subvert specific precepts of the Law in order to bring out the essence of the response to God required of humanity.

8.52 The Church’s response to moral questions must be governed by Scripture interpreted in the light of Christ’s teaching and our developing understanding of the redemptive work of God in contemporary culture and experience. Questions of morality in the church should be decided in so far as the proposed norm conduces to discipleship in the Christian’s life, to loving relationships in families, communities and the church and to justice in communities, society and creation.

8.53 Jesus’ concern in his teaching focused on the breaking of covenants and not on homosexuality, which he did not mention. He called on us to uphold the weighty demands of the Law, justice, mercy and good faith. He recognised the integrity of marriage and family life, while seeking to create a wider family of members of the Kingdom of God. Paul also stressed the creation of a new kinship in the body of Christ. We are all bonded to Christ and to each other in baptism.

8.54 It is accepted that our approach to Scripture, which may be conditioned by the preconceptions of contemporary society, must be re-tested by Scripture. Thus a revisionist approach must not duck those texts which express or may express disapproval of homosexual practice.

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60 Communion, Covenant and our Anglican Future, 27 July 2009.
61 Dr N T Wright, Rowan’s Reflections: Unpacking the Archbishop’s Statement, Fulcrum, 30 July 2009.
62 This has, throughout our discussions, been a shared perception between traditionalists and revisionists, as it was amongst the authors of the 2007 Report.
63 The 2007 Report, paragraph 4.17.7.
64 Matt 22: 34-40.
65 Matt 23:23-34
8.55 Several theologians and Christian writers have questioned whether the texts, which are frequently cited as scriptural teaching on homosexuality, are to be understood as a condemnation of a faithful, life-long homosexual relationship. Thus Sodom and Gomorrah and the rape of the Levite's concubine address the breach of ancient rules of hospitality to strangers, the practice of homosexual rape as a humiliation, and the subjection of women. The condemnation of homosexual practice in the Holiness Code of Leviticus is directed solely against male activity in the context of the protection of male dignity and has been interpreted as prohibiting powerful men from taking sexual advantage of other men and weaker men behaving like women. For some, the prohibitions on homosexual activity in the Old Testament belong to its insistence on purity for the health of God's community. While Jesus drew from Leviticus themes such as mercy toward the poor, justice for the foreigner and integrity in one's dealings with others and the central tenet of loving your neighbour as yourself, many of the demands of ritual purity appear not to have had any relevance to his teaching.

8.56 Those writers have questioned whether Paul's teaching in the New Testament addressed faithful committed same-sex relationships between Christians. It is recognised that the most significant passage which revisionists have to address is Paul's analysis in Romans 1 of the consequences of humanity's rebellion against its Creator. Some writers have analysed this passage as referring to heterosexual people who choose to involve themselves in homosexual activity or to other promiscuous behaviour.

8.57 Those of our number who share a revisionist perspective recognise the debate about several Old Testament texts but are not persuaded by the writers who argue that Paul did not consider all homosexual activity as wrong. They accept that Paul, as a good Hellenistic Jew of his time, had an understanding that any form of homosexual activity was unnatural. But that does not amount to an unequivocal scriptural prohibition of all such activity in all circumstances. They ask: "what would Paul, with his understanding of the redemptive work of God, have thought if he had the knowledge of science which is now available to the Church and if he had encountered and heard the voices of homosexual Christians?"

8.58 The Second Letter to Timothy described the scriptures of the Old Testament as "inspired" or "God-breathed". Inspiration is not the same as dictation.

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68 Gen 19:1-29.


71 Johnson (op. cit.), pp.124-129.

72 Lev 19:18.

73 Johnson (pp.131-133), Rogers (pp.70-71), Myers & Scanzoni (pp.93-97) interpret the terms used in the vice lists in 1 Cor 6:9 and 1 Tim 1:8-11 with hedonistic, abusive and exploitative sexual practices. Germond and de Gruchy (pp.220-228) acknowledge that the Romans 1 vice list is the clearest, but by no means unambiguous, argument against homosexual activity in its presentation of such activity as one of the many consequences of idolatry and sin. But they see it as no match for the cumulative force of the inclusive work of Jesus on the Cross.

74 Johnson (pp.135-136) sees Paul's teaching as the rejection of the hedonistic sexual practices of those who do not know God. Rogers (pp.72-76) sees the text as being concerned primarily with the consequences of idolatry, uncontrolled desires and the alteration of the designated role in society of men and women.

75 In this regard they agree with the 2007 Report at paragraph 4.13.18.

76 Myers and Scanzoni (pp.98-100) suggest that Paul understood that homosexual behaviour was prompted by an insatiable lust.

77 2 Tim 3:16.
Evangelical biblical scholars have sought to engage with modern biblical scholarship and have highlighted the theological diversity of the Old Testament. This supports the conclusions that the worldview of biblical authors affected what they thought and wrote and that those views of the world must be taken into consideration in biblical interpretation.

8.59 The range in nature and content of the books of the Old Testament and the differing accounts of the life and teachings of Christ in the four Gospels suggest that in Scripture God gives us a diversity of personal responses to his revelation. As Professor Keith Ward stated:

what the Bible seems to be teaching is that there is no unbiased, interpretation-free record of divine revelation.

To acknowledge that the human writers of Scripture were creatures of their time and culture and saw “through the glass darkly” is in no sense to attack the inspired nature of Scripture. The question must be asked, “Was Paul correct as to the mind of Christ on this issue?”

8.60 Scriptural principles have altered the church’s position in relation to slaves and, in some churches, in relation to the role of women. There is also a trajectory towards the acceptance and welcoming of homosexual people into the Church.

8.61 Keith Ward argues that, in using Scripture to test scriptural interpretation, we should test biblical moral rules against the three fundamental biblical moral principles of

(i) treating all human beings with the same concern as ourselves, (ii) unrestricted compassion, having in mind the ultimate good of others and (iii) freedom from law to walk in the spirit, which reminds us that all written laws are to be tested by whether they encourage relationships of loyalty, trust, honesty and friendship.

8.62 In interpreting Scripture we bring to bear not only the traditions of the Church but also reason, in our understanding of science and also our human experience. One can readily understand God’s purposes in the Ten Commandments as they conduce to the flourishing of human life. What is difficult to understand is the goodness in denying to homosexual people the blessing of committed partnerships, and the opportunities afforded thereby of growing in discipleship to Christ.

8.63 Those of our number who advocate the accommodation of homosexual Christians in the Church affirm the central role of marriage as the best site of Christian discipleship for those who wish to share their lives with another. They recognise the unique commitment, and the loving, faithful, mutually supportive and life-long nature of that relationship. They ask: “Does Scripture really deny homosexual Christians those blessings? Is that denial really God’s will for a minority of humans for whom marriage is not an option? Is there something wrong and damaging in such a faithful life-long homosexual relationship?”

8.64 They answer these questions in the negative:

[T]he church starts to change its teaching when it realises that that teaching violates ‘the primacy of love’. When expressions of faith no longer reflect justice or mercy, the church needs to renew its study of scripture and Tradition.

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81 1 Cor 13:12: “Now we see only puzzling reflections in a mirror, but then we shall see face to face.”

82 No mainstream denomination today would advocate the death penalty for homosexual activity (Lev 20:13-14), or the excommunication of homosexual Christians on the ground of perversion (1 Cor 5 & 6).

83 Ward (op. cit.), p.176.

8.65 Indeed, many revisionists point to the existence and witness of homosexual couples who are Christians. These couples, in a similar way to married couples, display love, affection, companionship, support and growth. They also experience the tensions and stresses of living in partnership, and their relationships display the imperfections of any couple. But for revisionists, it is clear that such partnerships have been for many homosexual Christians the context of their growing in love for God and neighbour, or in other words, their growing in Christian discipleship.

8.66 Turning to the ecumenical consequences of a decision to ordain Christians in same-sex relationships, they recognise that problems would result. But they observe that two major denominations, the Roman Catholic Church and the Orthodox Church, do not in any event recognise our ordination and that churches who have decided to ordain Christians in same-sex relationships continue to work with churches which do not in ecumenical bodies.

(iii) Covenant theology

8.67 Our discussion of these themes continued in a debate on covenant theology. There was much that we agreed upon.

8.68 We recognise the central role of covenant in Torah. The covenant between God and humanity is the unilateral covenant of grace; and God’s unilateral covenant commitment places on humanity an unconditional obligation to be faithful in response. That response requires that we live in faithfulness to God and each other.

8.69 In the New Testament Christ fulfils on our behalf and in our place the obligations of faithfulness due to God and the world and Christians are called to share in Christ’s righteousness by grace. As a sign and seal of God’s covenant of grace we are baptised “into Christ” and become part of the Church. That binds us into a unity with Christ and one another in the community that is the church, the body of Christ.

8.70 Christian ethics is to be conceived as the gift of transformed participation by the Spirit in the incarnate Son’s union and communion with the Father. The witness of the creation narratives is that we are created for communion, for relationships of love and faithfulness.

8.71 Where we were not in agreement was in relation to the conclusions which we could draw from covenant theology. On the one hand, some were of the opinion that the Church failed to exhibit the mind of Christ in forbidding life-long communion, companionship and intimacy to those whose unalterable biological constitution is homosexual. On the other hand, others were not persuaded, taking the view that the covenant response of humanity is to fulfil the ethical demands inherent in the covenant, which include the avoidance of homosexual practice.

8.72 One of the issues for the theological commission, whose establishment we recommend in the final section of this report, will be how the Church may be consistent in the promotion of covenantal commitments and the application or non-application of biblical injunctions in relation to heterosexual and homosexual practices.

(iv) Agreeing to disagree

8.73 Over many meetings we have had a robust but respectful debate and have learned much from it.

8.74 We do not see our differences of view, however strongly held, as a reason not to share communion with each other. On the contrary, our collaboration over many months has heightened our regard and affection for each other. At the start of our work we shared a commitment to work for the peace and unity of the Church and we share that commitment as our work as a Special Commission draws to its close.
The nature of the Church

8.75 The Church has coped in the past with internal disputes. Sometimes it has reached an internal accommodation; at other times the disputes have led to division and a weakening of the Church's voice in society. Those disputes which threatened or led to division have principally concerned (i) the relationship between then current interpretations of Biblical teaching and scientific discoveries and (ii) lay or governmental control over spiritual appointments. But those divisions over time have been superseded to a considerable degree by reunions.

8.76 It is clear from Douglas Murray's Chalmers Lectures of 1991 that the Church's constitution in spiritual matters, the Articles Declaratory, were framed to allow a broad spectrum of theological views. His study shows clearly that the entrenching of Article 1 of the Articles Declaratory and the express declaration in Article 5 of the Church's right to frame or adopt its subordinate standards and formulate other doctrinal statements was an arrangement carefully negotiated to encompass the differing traditions of the then Church of Scotland and the United Free Church of Scotland. It was seen as a first step towards greater Christian unity by allowing the promotion of union with other churches, without loss of identity. He concludes:

As a church today we should assume that the Articles mean what they say, that remaining true to the catholic faith and the other provisions of Article 1, the Kirk has considerable freedom to reform.

8.77 This ability to reform, and the Church's duty, as a Reformed church, to reform itself, give rise to tensions both within the Church and between the Church and other denominations. The Church includes within its membership people who have radically different views on liturgical practice, on the nature of the ministry, and on other matters. The Church's polity allows differences of opinion on Scriptural interpretation; it claims no exclusive magisterium. The liberty of opinion, which the Church allows, on points which do not enter into the substance of the faith accommodates radical disagreements on such points and ensures lively debate.

8.78 For some the Church's divisions on homosexuality are of a similar nature. For others on both sides of the debate, the issue is more fundamental. On the one hand, some people see an acceptance of committed same-sex relationships as being directly contrary to the teachings of Scripture and understand the issue as one of scriptural authority. On the other hand, others interpret Scripture differently, and are persuaded that to deny a blessing to people who enter into committed same-sex relationships is contrary to the comprehensiveness of God's love. The consultation exercise suggests that, while a large majority of respondents wish to remain within the Church, there are significant minorities at either end of the spectrum of views who would consider leaving the Church if it were to decide the question of the ordination of people involved in a homosexual relationship in a way which was contrary to their views.

8.79 That the Church is a broad church is widely recognised. Alison Elliott has described the liberty of opinion or of pastoral conscience as “a hallmark of our Presbyterian

86 In relation to the former there was the disputes between the Moderates and the Evangelicals in the Church and between the “auld lichts” and the “new lichts” in the Secession Church; in relation to the latter there has been the Secession Church of the 18th century and the Disruption of 1843.
87 Dr Douglas M Murray, Freedom to Reform, The Articles Declaratory of the Church of Scotland 1921, (T & T Clark 1993).
89 Murray (op. cit.), p.140
90 This contrasts with, among others, the Roman Catholic Church in which “The task of interpreting the Word of God authentically has been entrusted solely to the Magisterium of the Church, that is to the Pope and to the bishops in communion with him.” Catechism of the Catholic Church Part 1, section 1, chapter 2, Art 2.III paragraph 100; see also paragraph 85.
91 Article 5 of the Articles Declaratory.
8.80 The debate on homosexuality raises the question: how broad should it be? This will continue to be a matter of debate in the Church; and in relation to the same-sex issue it will be a decision for a future General Assembly. But if the Church wishes to retain its breadth and the strength and balance which it gains from the creative tension of conflicting ideas, it will have to decide how to accommodate those who disagree with its decision.

8.81 Thus if the Church were to take a traditionalist view on homosexual practice, how does it accommodate those in homosexual relationships who hold office as ministers? If it were to take a revisionist view, would it be possible to use the model of freedom of conscience which the Church adopted in relation to the celebration of the re-marriage of divorcees? We discuss these issues in the final section of our report.

8.82 We need to remind ourselves that whatever we recommend and whatever the General Assembly and the Church eventually decide, both we and they may be mistaken. But we also remember that, if mistakes are made, they will in time be remedied. Christ gives that confidence: And be assured, I am with you always, to the end of time.

9. Conclusions and Recommendations

9.1 The responses to the consultation exercise show that the Church is very divided on the issue of same-sex relationships. We, the members of the Special Commission, are agreed that the responses do not give strong support for a radical shift in position on the ordination of people involved in same-sex relationships. Certainly, they give no basis for a regime which would require a congregation, against its wishes, to accept as its minister a person who was in a same-sex relationship. But it is equally clear that there are many in the Church who consider that its current stance against same-sex relationships is not consistent with the teaching of Jesus. As we have said, such divisions of view exist within the Special Commission. There is a need for continuing prayerful discernment.

9.2 In our recommendations we put forward as alternatives two options. In each case they are trajectories rather than firm decisions which can be reached now. This is because the divisions do not point to the adoption, here and now, of a radical stance in either direction. The General Assembly is therefore invited to express a view on the direction which it thinks the Church should take; but, if our recommendations are accepted, it will be the task of a future General Assembly in either 2012 or 2013 to determine whether or not to move in that direction, assisted by the further work which we propose that the Church should undertake.

9.3 Both trajectories recognise the need for further discernment and engagement between those of differing views. By working together for twenty months, we have learnt from each other; and we believe that the Church will benefit from such genuine engagement. Both trajectories also involve, among other things, the creation of a theological commission to assist the Church in deciding the direction it wishes to take. The Special Commission, of which we are the members, is not a theological commission as several of us have no theological training. We recommend that an authoritative theological commission should be composed of theologians of standing. This theological commission will ensure the continuance of engagement and discernment under whichever of the trajectories the General Assembly may choose.

93 Dr Bruce Gardner, A Conflict of Integrities: The Crisis in the Church of Scotland, in The Scottish Review, February 2011.
(i) The trajectory towards an indefinite moratorium

9.4 One option, which the traditionalists among our number favour, in order to allow that discernment to continue would be to introduce an indefinite moratorium on the ordination of persons involved in same-sex relationships.

9.5 But a moratorium is not wholly straightforward. There is a need to examine in more detail the practical and pastoral implications of such a step. In the consultation paper and in section 4 of this report we noted the decision of the Presbyterian Church of Aotearoa New Zealand not to accept for training, ordain or induct anyone involved in a sexual relationship outside faithful heterosexual marriage. It declared that that ruling “shall not prejudice anyone who, at the date of this meeting, has been accepted for training, licensed, ordained or inducted.” In our debates we have discussed the consequences of a similar ruling in the Church. But we have not had the time to work out in any detail how the Church could act fairly towards those ministers who have given faithful service and who might be adversely affected by such a decision. Whether the approach of the New Zealand Church is a model for implementing this option and precisely what is involved in a decision not to prejudice those who are ordained and inducted will need further consideration.

9.6 Those who do not favour an indefinite moratorium, understandably, question how it can contribute to the process of discernment and fear that it will simply leave a festering wound in the Church. The proponents of the indefinite moratorium recognise that concern and seek to address it by their call for the theological commission to continue the process of discernment which the 2007 report initiated. The theological commission would be invited to take account of the continuing work of the Working Group on Human Sexuality in relation to being single and marriage. It is envisaged that the theological commission would be a balanced body, whose membership would include people of differing views and that it would report to a future General Assembly.

(ii) The trajectory towards allowing the celebration of same-sex unions and the ordination of people in such unions

(a) Same-sex unions

9.7 Another option, which the revisionists in our number see as a possible way ahead, is to investigate further the feasibility of allowing ministers and members of the Church to recognise the value of committed life-long same-sex relationships. Such a step would involve further theological investigation before the Church would be in a position to decide on the issue.

9.8 In particular, we consider that, if the Church chose to investigate this option, a theological commission would need to produce a study of the basis on which those in the Church who wish to recognise and celebrate the entering into a life-long commitment by two homosexual Christians may do so. The study would have to reach a view on whether the revisionist case to be put to the Church rested on the assertion that the biblical texts, which deal with homosexual behaviour, did not apply to life-long committed relationships or, if they did, the basis on which one could consider those texts to have been superseded. In section 8 of this report we set out some of our discussions on this issue but we accept that we need a developed theological argument to provide a basis for a decision by the Church.

9.9 Only once there is a clear theological statement behind which those seeking to accommodate homosexual Christians can unite will the Church be in a position to consider whether or not to adopt such an accommodation.

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95 At pp.12-13.
96 The Archbishop of Canterbury in his presidential address to the General Synod in November 2010 expressed the view that the Church of England had avoided theological debate and thoughtful engagement on the divisive issue of same-sex unions.
(b) Freedom of conscience

9.10 Those who take a traditionalist view are, understandably, concerned as to how ministers and members of the Church, who in good faith consider that same-sex activity is contrary to the will of God, could preserve their integrity, if the Church were to sanction same-sex unions and to ordain ministers in same-sex relationships.

9.11 We are agreed that if the Church were to change its view on the acceptability of committed same-sex relationships, such a change could be effected only as a matter of allowance and not as a mandatory requirement. It would be essential for the Church's welfare that it should respect those of its members who took a different view. We are agreed that, if there were to be an accommodation, freedom of conscience on this issue would be a fundamental component of that accommodation in order to maintain the peace and unity of the Church. This could be achieved by a freedom of conscience regime similar to that which has existed in relation to the re-marriage of divorcees for the last fifty years. The divisions in the Church will not go away soon. Members of the Church would have to be free to decline to take part in any ceremony to bless such a relationship and would be entitled to preach and argue that same-sex relationships were contrary to God's will for humanity. Otherwise the Church would be silencing the traditionalist voice within it to its detriment.

9.12 There is a need for clarity on what it would be that those who disagree with an accommodation of homosexual Christians were being asked to accept as a legitimate difference of opinion within our communion and what it was that the Church was permitting in relation to the blessing of life-long committed same-sex unions.

9.13 It would be for the theological commission to decide the qualities of the same-sex relationship which should be recognised. In our discussions, those who favoured the recognition of committed same-sex relationships took the view that they should be life-long covenant relationships. We note that the responses to our consultation paper showed more support for approving such relationships in which the commitment was manifested by a civil partnership than of those in which there was no outward manifestation of such commitment.97

(c) Ordination and induction

9.14 As we have said in section 7, ordination and induction raise issues of the lifestyle of and the example set by leaders in the Church. The issue of whether to ordain and induct people involved in same-sex relationships depends upon a decision of the Church on the prior question of its stance towards committed same-sex relationships. While it is possible and perhaps appropriate to decide both issues at the same time, it would be necessary to address also the practical issues which we have raised at the end of section 7 to ensure that ministers and other members of the Church who hold differing views can co-operate effectively in their Gospel work. Again the Church would need to put in place mechanisms to preserve and respect the integrity of those who disagree.

(iii) The civil law

9.15 Among the issues which the Church would have to consider under either trajectory would be whether what was proposed accorded with its obligations under the civil law.

9.16 In the consultation paper we briefly recorded the

97 The Civil Partnership Act 2004 has some similarities to civil marriage in that people are not eligible to register as civil partners if either of them is already a civil partner or is lawfully married or if they are within the defined prohibited degrees of relationship: section 3 and Schedule 1. The civil partnership ends only on death, dissolution or annulment: section 1(3). A civil partnership may be dissolved if it has broken down irretrievably: section 44. Like civil marriage, and in contrast to Christian marriage, it does not involve the public expression of a life-long commitment.
range of legal views which we had received from the three distinguished lawyers whom we consulted. When preparing this report we obtained a further opinion from the Procurator to take account of any changes in the law since 2009. It appears that the exemptions from anti-discrimination legislation apply in relation to ministers of religion who advance the moral teaching of the church and perhaps also to those who represent the Church to the public; but it is likely that the civil law will not accept discrimination on grounds of religious belief in relation to people who do not have that teaching role. If the Church has a doctrine forbidding same-sex activity or if the ordination of ministers in same-sex relationships is in conflict with the strongly held religious convictions of a significant number of the followers of the Church (which the consultation response strongly suggests is the case), an exclusion of people in same-sex relationships from ordination and induction would, in the Procurator’s opinion, accord with an exemption in the Equality Act 2010.98 If the Church were to allow freedom of conscience in relation to the ordination and induction of people in same-sex relationships, it would need to consider the enactment of ecclesiastical legislation specifying that no congregation could be forced to have as its minister someone in such a relationship in order to benefit from the statutory exemption. The Church will require to obtain legal advice on whatever it proposes to do in this area in order to avoid unnecessary conflict with the civil law.

(iv) The timescale for the further work

9.17 It is therefore clear to us is that, in whichever direction the Church may decide to embark, there is further work to be done before it can responsibly decide to implement a particular course.

9.18 In our view, if the Church were to decide to favour an indefinite moratorium, it would need to allow one year for the practical implications of that course to be considered and presented to the General Assembly of 2012. It would be the task of the theological commission to ascertain how long it would take to carry out its work of discernment and thus when it could report to a future General Assembly.

9.19 If the Church were to favour further investigation of a service to bless or otherwise recognise life-long committed same-sex relationships, we consider that the theological and practical work involved would realistically require about two years and thus the matter should be brought to the General Assembly of 2013.

Recommendations

9.20 In our recommendations below we set out how we think the Church should manage its affairs in the period until the future General Assembly takes a decision.

9.21 Before we set out our recommendations on the way forward, we wish to acknowledge the value of the service which homosexual Christians have given and give to our Church through their ministry. Whichever direction the Church takes in the future in relation to the ordination of people in same-sex relationships, it must respect them and show in its dealings with them God’s love to all people.

9.23 We make the following recommendations on (a) the pastoral care of homosexual Christians and (b) the eligibility of people who are homosexual by orientation to hold office in the Church. We are unanimous in making these recommendations as to the proper approach by the Church to homosexual Christians and invite the General Assembly to adopt them.

(i) The pastoral care of homosexual Christians

1. It is contrary to God’s will that Christians should be hostile in any way to a person because he or she is homosexual by orientation and in his or her practice.
In other words we view homophobia as sinful. We do not include in the concept of homophobia both the *bona fide* belief that homosexual practice is contrary to God’s will and the responsible statement of that belief in preaching or writing.

2. It is the duty of the Church to welcome, minister, and reach out to people regardless of their sexual orientation and practice. The Church should strive to manifest God’s love to all of his people.

3. In particular, the Church should recognise the heavy burden which a homosexual orientation continues to place on some who find it difficult or impossible to reconcile their orientation with their understanding of God’s purposes as revealed in the Bible. There is a particular need for the Church to reach out pastorally to them and to make them welcome.

(ii) *The eligibility of homosexual Christians to hold office*

4. People who are homosexual by orientation are not barred by their orientation from membership of the Church or from taking up leadership roles in the Church, including the ministry of Word and Sacrament, the diaconate and eldership.

**The possible ways forward**

9.24 To allow the further work to be carried out under either trajectory, it will be necessary to regulate the activity of the Church in the interim. Sub-paragraphs 1-3 and 6 of paragraph 9.27 below\(^9\) seek to achieve that by:

(a) preserving the moratorium which is in place (paragraph 6);

(b) reaffirming the unlawfulness of any other form of discrimination (paragraph 1);

(c) avoiding prejudice to existing ministers and deacons in the interim (paragraph 2); and

(d) prohibiting the Courts, Councils and Committees of the Church from issuing press statements and discussions with the media in relation to contentious matters of human sexuality (paragraph 3).

9.25 We wish to clarify the scope of the proposed prohibition in (d) above. It is designed to prevent other institutions of the Church from engaging with the media while the theological commission is carrying out its work. We consider that it will be for the theological commission to engage the media, if so advised, when it completes its work. It is not intended to prevent members of the Church from discussing such issues at meetings, including public meetings, or from preaching or publishing articles on such issues.

9.26 It will be for the General Assembly to decide on the general trajectory which the Church should take by voting to adopt one of the alternatives set out in sub-paragraph 5 below.

9.27 We therefore propose for the consideration of the General Assembly that it should also resolve:

1. Subject to the moratorium set out in 6 below, to maintain the unlawfulness of discrimination in the Church on the grounds of sexual orientation in terms of the Act anent Discrimination (Act V of 2007).

2. During the moratorium set out in 6 below, to allow the induction into pastoral charges of ministers and deacons ordained before May 2009 who are in a same-sex relationship.

3. During the moratorium set out in 6 below, to instruct all Courts, Councils and Committees of the Church not to issue press statements or otherwise talk to the media in relation to contentious matters of human sexuality, in respect to Ordination and Induction to the Ministry of the Church of Scotland.

\(^9\) The paragraphs are numbered differently in the draft deliverance (namely 3-8) because it deals first with the receipt of this report and the adoption of our recommendations in relation to homosexual Christians.
4. In the light of the experience of the Special Commission and, in particular, the need for a sustained theological addressing of the matters before the Church, to establish a Theological Commission of the General Assembly of seven persons representative of the breadth of the Church’s theological understanding, with the task of addressing the theological issues raised in the course of the Special Commission’s work; and to instruct the Selection Committee to bring names to a future session of the General Assembly.

5. EITHER:
(a) To consider further the implementation of an indefinite moratorium on the acceptance for training and ordination of persons in a same-sex relationship thus maintaining the traditional position of the Church, and to that end:

(i) to instruct the Ministries Council and the Legal Questions Committee in collaboration to address the pastoral and procedural implications of such a moratorium on (i) the selection process, (ii) discipline, and (iii) the position of ministers who were ordained and inducted prior to May 2009; and to report to the General Assembly of 2012.

(ii) to instruct the Theological Commission to continue the process of discernment initiated by the Report received by the General Assembly of 2007: “A Challenge to Unity: Same-sex relationships as an Issue in Theology and Human Sexuality”, taking account of the further work of the Working Group on Human Sexuality, with respect to Being Single and Marriage, and to report to a future General Assembly.

(b) To consider further the lifting of the moratorium on the acceptance for training and ordination of persons in a same-sex relationship, and to that end to instruct the Theological Commission to prepare a report for the General Assembly of 2013 containing:

(i) a theological discussion of issues around same-sex relationships, civil partnerships and marriage;

(ii) an examination of whether, if the Church were to allow its ministers freedom of conscience in deciding whether to bless same-sex relationships involving life-long commitments, the recognition of such life-long relationships should take the form of a blessing of a civil partnership or should involve a liturgy to recognise and celebrate commitments which the parties enter into in a Church service in addition to the civil partnership, and if so to recommend liturgy therefor;

(iii) an examination of whether persons, who have entered into a civil partnership and have made life-long commitments in a Church ceremony, should be eligible for admission for training, ordination and induction as ministers of Word and Sacrament or deacons in the context that no member of Presbytery will be required to take part in such ordination or induction against his or her conscience; and to report to the General Assembly of 2013.

6. Instruct all Courts, Councils and Committees of the Church not to make decisions in relation to contentious matters of same-sex relationships, accept for training, allow to transfer from another denomination, ordain or (subject to 2 above) induct any person in a same-sex relationship until 31 May 2013.

Conclusion

9.28 We emphasise that, if the General Assembly of 2011 adopts either of these trajectories, there is always the possibility that the later General Assembly, which
considers the further work which we have recommended, may take a different view.

9.29 In carrying out our work we have reminded ourselves repeatedly that we might be mistaken.

9.30 In continuing the process of prayerful discernment, for which we call, we believe that we and all members of the Church must, in the light of God’s grace, look within ourselves and reach out to each other, to understand the mind of Jesus Christ, who in his life on earth was the human form and expression of the Word, or divine wisdom, of God the Father, and who by the Spirit lives within us.

*In the name of the Commission*

PATRICK S HODGE, Convener

**APPENDIX**

**MEMBERS OF THE SPECIAL COMMISSION**

The Hon Lord Hodge (Patrick S Hodge), Court of Session Judge; former Procurator to the General Assembly (Convener)

Rev John P Chalmers, formerly Pastoral Adviser and Associate Secretary (Ministries Support and Development), Ministries Council (resigned March 2010 on appointment as Principal Clerk)

Mrs Ruth M Innes, Advocate, member of Palmerston Place Church, Edinburgh

Very Rev Dr Sheilagh M Kesting, former Moderator of General Assembly, Secretary & Ecumenical Officer, Ecumenical Relations Committee

Very Rev Dr David W Lunan, former Moderator of General Assembly, formerly Clerk to the Presbytery of Glasgow (from March 2010)

Rev Dr Donald MacEwan, Minister of Largoward linked with St Monans, Secretary of the Working Group which produced “A Challenge to Unity”

Rev Dr Angus Morrison, Minister of Stornoway St Columba, immediate past Convener of Mission & Discipleship Council, also a member of the Working Group

Rev James Stewart, Minister of Perth: Letham St Mark’s, with experience of a previous Commission

Rev Professor Alan J Torrance, Professor of Systematic Theology, University of St Andrews

Miss Kim Wood, Student at Dundee University; Moderator of the National Youth Assembly

Clerk to the Special Commission Rev W Peter Graham, former Clerk to the Presbytery of Edinburgh
COMMISSION OF THE GENERAL ASSEMBLY MAY 2010
May 2011

At Edinburgh, and within Palmerston Place Church, the twenty-seventh day of May 2010 at 10.30 am, which day the Commission of Assembly, appointed by the last General Assembly in terms of Act VI 1997, being met, was constituted with prayer.

Appeal of Mr Tony Ireland, on behalf of the Kirk Session and Congregation of Giffnock: South Parish Church against a decision of the Presbytery of Glasgow.

The Commission of Assembly took up consideration of an Appeal in the name of Mr Tony Ireland, on behalf of the Kirk Session and Congregation of Giffnock: South Parish Church against a decision of the Presbytery of Glasgow taken on Tuesday 9 March 2010 to depart from the Glasgow Presbytery Plan under Act VII, 2003 and to place a sist upon vacancy procedures at Giffnock: South.

The Principal Clerk read the relevant part of Standing Order 72.

Parties were called.

Mr Tony Ireland, Mr Alasdair Beaton and Rev George Mackay, Interim Moderator appeared for Giffnock: South. Rev Stuart Smith, Mr Christopher Macrae and Rev Dr Angus Kerr, Presbytery Clerk, appeared for the Presbytery of Glasgow.

Rev Alison Meikle and Mr John Jackson were in attendance for the Ministries Council Planning and Deployment Task Group.

Rev Lorna Hood, Convener, along with Rev Brian Oxburgh and Mr Jack Winch were in attendance for the Investigating Committee appointed in terms of Act VI 1997, section 5(1) (d)(iii).

Parties were heard.

Questions were asked.

Parties were removed.

It was moved and seconded:

The Commission of Assembly uphold the Appeal, recall the decision of the Presbytery of Glasgow taken on Tuesday 9 March 2010 to depart from the Presbytery Plan under Act VII, 2003 and to place a sist upon vacancy procedures at Giffnock: South, and grant permission to the congregation to call a minister on unrestricted tenure in terms of the Plan.

It was moved and seconded as a counter-motion:

The Commission of Assembly dismiss the Appeal and uphold the decision of the Presbytery of Glasgow taken on Tuesday 9 March 2010 to depart from the Presbytery Plan under Act VII, 2003 and to place a sist upon vacancy procedures at Giffnock: South.

It was moved and seconded as an amendment of both the motion and the counter-motion:

Add at the end: “The Commission further instruct the Presbytery of Glasgow to review its planning and vacancy procedures.”

On a vote being taken for or against the amendment there voted For 76, Against 0.
It was moved and seconded as an amendment of the counter-motion:

Add after “Giffnock: South”: “whilst at the same time affirming that there has been no significant fault on the part of Giffnock: South”.

On a vote being taken the amendment carried by a vote of 71 For and 0 Against.

It was moved and seconded as a further amendment of the motion:

Delete “unrestricted tenure in terms of the Presbytery Plan” and substitute “five year reviewable tenure”.

On a vote being taken the amendment fell by a vote of 32 For and 39 Against.

The Principal Clerk read the relevant part of Standing Order 72.

On a vote being taken between the motion as amended and the counter-motion as amended there voted for the motion 53 and for the counter-motion 22 and the Commission of Assembly resolved accordingly.

Parties were recalled and judgement intimated.

This being all the business, the Sederunt was closed with prayer at 1.10 pm.

Palmerston Place Church, Edinburgh, 27 May 2010

Note: The successful motion and, therefore, the judgment of the Commission was in the following terms:

The Commission of Assembly uphold the Appeal, recall the decision of the Presbytery of Glasgow taken on Tuesday 9 March 2010 to depart from the Presbytery Plan under Act VII, 2003 and to place a sist upon vacancy procedures at Giffnock: South, and grant permission to the congregation to call a minister on unrestricted tenure in terms of the Plan. The Commission further instruct the Presbytery of Glasgow to review its planning and vacancy procedures.”
At Edinburgh, and within the Church Offices, 121 George Street, the Twenty Eighth Day of October 2010 the Ministries Appeal Panel met and was duly constituted with prayer.

**Sederunt:** Mr Robert Brodie, Convener, the Rev Bruce McNicol, Vice-Convener, the Rev Grant Barclay, the Rev Jennifer Macrae and Mrs Aileen Nimmo.

**In attendance:** The Principal Clerk.

The Ministries Appeal Panel took up consideration of the Appeal of Mr Chris Kellock in terms of Act IX, 2002 section 12 against the decision of the Assessment Task Group of the Ministries Council to make the issue of a Certificate of Eligibility for Ministry in the Church of Scotland subject to the satisfactory completion of a 12 month period of supervised familiarisation.

Mr Kellock appeared for himself accompanied by the Rev Dr Derek Browning.

There appeared for the Ministries Council Mr Les Purdie and Mrs Moira Whyte.

Parties were heard.

Questions were asked.

Parties were removed.

Following deliberation the Ministries Appeal Panel resolved unanimously:

To grant the Appeal on the grounds that the Ministries Council had failed to identify the gaps in Mr Kellock's experience and the matters he still had to address in a period of familiarisation.

Parties were recalled and judgement intimated.

The meeting was closed with prayer.

ROBERT BRODIE, Convener
JOHN P CHALMERS, Clerk
At Edinburgh, and within the Church Offices, 121 George Street, the Fifth Day of November 2010 at 10.00 am, the Judicial Commission met and was duly constituted with prayer.

**Sederunt:** Mrs Aileen A Nimmo, Chairman, and 37 members as recorded in the Sederunt Book.

**Apologies:** Apologies for absence were noted.

The Judicial Commission took up consideration of the Appeal of Rev Michael Erskine against the Presbytery of St Andrews in respect of a judgement of the Presbyterial Commission of 12 August 2010.

Parties were called.

Mr Erskine appeared, represented by Mr Peter Anderson, Solicitor Advocate, Messrs Simpson and Marwick, Solicitors.

There appeared for the Presbytery of St Andrews, Rev David Arnott, Mr Bill Imlay and the Rev James Redpath

Members of the Commission introduced themselves by name and Presbytery. Parties raised no objection to any member of the Commission.

The Judicial Commission moved into open session.

Mr Anderson moved first that Mr Michael Erskine and Mrs Lesley MacGregor be heard as witnesses and second that an Inventory of Productions be allowed to be received and referred to during the conduct of the Appeal.

There was no opposition to the motion by the Presbytery.

Mr Arnott, on behalf of the Presbytery moved that extracts of the minutes of the Kirk Sessions of Crail and Kingsbarns dated 20 and 21 September 2010 be allowed to be received and referred to during the conduct of the Appeal.

There was no opposition to the motion by the Appellant.

Parties were removed.

After due consideration the Judicial Commission agreed to receive both sets of productions and to hear evidence from both Mr Erskine and Mrs MacGregor.

Parties were recalled and the decision in relation to productions and witnesses was intimated.

The Judicial Commission then proceeded to hear the substance of the Appeal.

Mr Anderson made a preliminary statement then called on Mr Erskine who was sworn in as a witness. Mr Erskine was examined by Mr Anderson, was not cross examined but was examined by the Commission.

Mrs MacGregor was called as a witness and sworn in. Mrs MacGregor was examined by Mr Anderson. She was not cross examined but was examined by the Commission.

Mr Anderson completed his submissions on behalf of the Appellant.

Mr Arnott presented the submissions on behalf of the Presbytery.

There was a break for Lunch. Commissioners were advised not to discuss the Appeal during this time.

After the break, the Commissioners were provided with copies of the CV of the Appellant as well as a sheet
which had been omitted from the original productions comprising production 72.

Parties were questioned by the Commission.

The Appellants were allowed to exercise their right of reply.

Parties were removed.

The Judicial Commission moved into private session.

After discussion motions were called for.

It was moved and seconded:

That the Appeal be dismissed and the findings of the Presbyterial Commission be upheld.

It was moved and seconded:

That the Appeal be upheld to the extent of maintaining the suspension of status sine die but with a minimum tariff of two years from the date of the Administrative Suspension applied by the Presbytery of St Andrews.

It was further moved and seconded:

That the Appeal be upheld to the extent of a suspension of status applied for a fixed period of one year from the date of diet of the Presbyterial Commission of the 12 August 2010.

It was moved and seconded as an amendment to add at the end of each of the motions:

…offering pastoral support to Mr Erskine through the Ministries Council.

The amendment was agreed unanimously.

On a vote being taken, there voted for the first motion as amended 8, for the second motion as amended 11 and for the third motion as amended 15. Accordingly the first motion as amended fell.

On a vote being taken between the remaining motions, there voted for the second motion as amended 18 and for the third motion as amended 19, and the Judicial Commission resolved accordingly.

The Rev Jeremy Middleton recorded his dissent.

In accordance with Act II, 1988 Rules of Procedure section 11, the findings and final judgement of the Judicial Commission were committed to writing, read over to the Commission and signed by the Chairman. The Chairman intimated that in terms of Act II, 1988 Rules of Procedure section 12, she would produce written reasons for the findings of the Judicial Commission, consulting with the members within fourteen days and sending a copy of the final reasons to the parties within twenty-one days.

Parties were recalled, and the Judicial Commission moved into open session.

The Judgement was delivered, and the Chairman expressed the concern of the Commission to the Appellant and his family as well as the Kirk Sessions and Congregations of Crail and Kingsbarns.

The meeting was closed with prayer.

AILEEN A NIMMO, Chairman
JOHN P CHALMERS, Clerk
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