

PROPOSED DELIVERANCE

1. Receive the Report.
2. Note the ongoing work of the Council in relation to the review of tenure, affirm the ongoing commitment of the General Assembly to an overhaul of the system of tenure, and 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. (*Section 1.1*)
3. 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. (*Section 1.2*)
4. Note the outline of *Strands for Ministries* presented below and instruct the Council to bring to the General Assembly 2011 plans for the implementation of an Ordained Local Ministry. (*Section 1.4.6.2*)
5. 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. (*Section 1.2*)
6. Note the collaborative work undertaken with others in the production of the *Priority Areas Action Plan*, approve its content and instruct the Council to continue to work together with the many partners who have agreed to commit to joint working. (*Section 1.3*)
7. 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. (*Section 1.4*)
8. Instruct Presbyteries to begin an immediate review of Presbytery Plans using the principles and numbers outlined in section 1.4 of this report. (*Section 1.4*)
9. Instruct the Council to work together with the Mission & 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 fulfillment of the remit of the Church of Scotland as a National Church. (*Section 1.4.6*)
10. 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. (*Section 1.4.11*)
11. Note the continuing development of *A Place for Hope* and instruct the Council to continue its programme of mediation training to assist in conflict resolution throughout the Church. (*Sections 1.5 and 4.2*)
12. Note the pointers to the future outlined in relation to developing a green travel plan for those engaged in ministries and instruct the Council to contribute appropriately to the Church & Society Council's efforts in bringing this matter before the whole Church. (*Section 1.6*)
13. Pass an Act Anent the Ordination of Professors and Lecturers of Theology and Biblical Studies as laid out in Section 1.10 below. (*Section 1.10*)

14. 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. (*Section 1.12*)
15. Pass a Consolidating and Amending Act Anent Deacons (incorporating the provisions of Acts VIII 1998, IX 2001, VII 2002 and II 2004, all as amended) as set out in Section 1.13 and Appendices A, B, and C. (*Section 1.13*)
16. Instruct the Council, through its Priority Areas Committee, to engage with the General Trustees and Faith in Community Scotland in enabling the development of sustainable buildings in designated *priority area* parishes. (*Section 2.7*)
17. Note the work being undertaken on a Youth Work Strategy for *priority areas* and instruct the Council to continue the implementation of this important work. (*Section 2.10*)
18. Welcome the report on numbers of Women in Ministry and instruct the Council to continue to monitor and report on the issues raised therein. (*Section 3.4*)
19. 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. (*Section 4.3*)
20. Note the work done on devising a liturgy for the Introduction of Chaplains who work outside of the structures of the church and encourage Presbyteries to devise services which are sensitive to the local context and circumstances. (*Section 4.5*)
21. Instruct Presbyteries to ensure their membership of Local Spiritual Care Committees and to work collaboratively with their colleagues across the denominations and other faiths to develop best practice in the delivery of Spiritual Care within the NHS. (*Section 4.6*)
22. Resolve to raise the New Charge Development charge of Glasgow: Whiteinch to a parish in full status and pass an Act as set out in Section 5.6, Appendix 1. (*Section 5.6*)
23. Pass an Act amending Sections 1 – 25 of Act XIII 2000 anent New Charge Development (as amended by Acts V and VIII 2003 and Act VII 2004), as set out in Section 5.8 and Appendix 2. (*Section 5.8*)
24. Pass an Act amending Sections 26 – 37 of Act XIII 2000 anent New Charge Development (as amended by Acts V and VIII 2003 and Act VII 2004) as amended, as set out in Section 5.8 and Appendix 2. (*Section 5.8*)
25. 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 (*Section 6.1.7.2*)

1 Introduction – 2020 Vision

“Where there is no vision, the people perish”(Prov 28:19), declares the Wisdom writer. This was a sentiment most likely forged in crisis, addressed to people who found the pressures around too great to raise their heads and look around. These are words which speak into our current situation in the Church of Scotland, facing as we do a significant crisis in relation to ministries. A deficit budget of £5.7M is quite simply unsustainable. Given that the

Ministries Council is responsible for 87% of the Church’s budget, this is a crisis for the whole Church, not just for the Ministries Council.

Out of crisis, however, can come both vision and opportunity. The remit of the Council is: *the enabling of ministries in every part of Scotland and elsewhere where appropriate, giving special priority to the poorest and most marginalized, through recruitment, training and support of*

recognised ministries of the Church and the assessment and monitoring of patterns of deployment of those ministries. In fulfilling this, we want to take seriously the scale of work which needs to be done, initially to 2014, then beyond towards a revitalized ministry at the end of this new decade. *2020 Vision* does not imply that we can wait until 2020 to sort things out! Far from it, change must begin *now* and continue as a full and natural part of life for the years ahead.

In the light of this, the Council presents, as a common theme running through the report, its *2020 Vision*. In giving priority to the poorest in our country, the *Priority Areas Action Plan (1.3)* represents the Council's vision towards a more just and equitable society in the decade ahead. This area of the Council's work has not only been instrumental in shaping a strategy for those to whom first priority is to be given, the poor, but also, arising out of that, has offered strategic insight for all our forward thinking and planning.

Now in its second phase, the *Ministries Training Review (1.2)* forms a clear part of *2020 Vision*. The principles set out in this report will not only shape the next decade's training programmes, but will also continue to shape the Church's ministries in the lives of those training for the next half-century.

The project *A Place for Hope (1.5 & 4.2)* seeks to effect change in the way that we approach conflict as a Church. Its contribution towards *2020 Vision* is to offer a new impetus in mediation, bringing hope that the Church in every community throughout Scotland might become increasingly recognised as a place of healing and reconciliation, in line with Gospel values.

Undoubtedly the most urgent part of the *2020 Vision* in terms of decision-making this year will be *Building for Sustainable Future Patterns of Ministries, Finance and Presbytery Planning (1.4)*. In presenting the overall vision for the future, the theological and economic challenges contained in the proposals for reshaping ministries, planning for variety and achieving a sustainable pattern for the future through pruning for growth, the Council recognises the size of the task ahead for all of us. In the overarching context of *2020 Vision*, however, it is a task which is full of opportunity if we can grasp the vision together. The task is both *theological* and *financial*: there is a budget to be balanced and that is a financial challenge. There is also, of more lasting theological significance, the need to establish patterns of ministry for the 21st century which see the stipendiary ministries of the Church more clearly in their proper context, the ministry of *all* God's people. The Council invites the General Assembly to step forward into the future boldly and with hope.

| | Task | Progress/Update | Additional Material | Del |
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| 1 | OVERALL COUNCIL WORK | | | |
| 1.1 | Note the work undertaken to this point in respect of the review of tenure, instruct the Ministries Council to continue to consult Presbyteries, the Legal Questions Committee and other appropriate bodies and instruct Presbyteries to respond to the Council by 1 Dec 2009. | <p>The Council issued a consultation document to Presbyteries in June 2009 and received responses from all but two. The overwhelming indication is that Presbyteries want to see the various ideas outlined in the document worked out in detail and brought forward for further consideration. The Council intends to bring such detailed work for consideration to the General Assembly, but the time available in writing this report is not sufficient to do justice to the importance of the subject. A full report will therefore be prepared for the General Assembly in 2011.</p> <p>In the meantime, some of the main results of the feedback from Presbyteries are listed below (<i>section 1.1</i>). In the light of this, the Council asks the General Assembly to affirm its ongoing commitment to an overhaul of the system of tenure to enable maximum flexibility in planning for the future deployment of ministries.</p> | Consultation with Presbyteries on Tenure (<i>Section 1.1</i>) | 2 |

| | Task | Progress/Update | Additional Material | Del |
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| 1.2 | <p>Note the work already undertaken on a major review of training processes within the remit of the Council and instruct the Council to bring a further update on progress to the General Assembly 2010.</p> | <p>The Council has continued its three-year programme of reviewing the training processes for which it is responsible. Year two has been spent in seeking to establish some broad models of training, consistent with the theological outlook expressed in the paper <i>Enabling Ministries</i>, with a view to defining programmes of training in the third year of review beginning after the General Assembly 2010.</p> <p>The task of defining models for training has proved more complex than first anticipated. A questionnaire was drawn up in Aug 2009 and circulated to more than 30 institutions worldwide, seeking responses about the models of theological education for ministries which they employ. Only three responses were actually received, two of these from existing academic partners in Scotland. This was disappointing and led to a rethink in our methodology.</p> <p>In Jan 2010, three Council representatives visited staff of the Ecumenical Theological Education and Lay Formation Projects division of the World Council of Churches in Geneva to gain from their global experience of theological education. Out of this visit, a number of partners were identified who will assist the Council in reflecting further on appropriate models of theological education for the future ministries of the Church of Scotland. It was also a reminder to us that theological education is a task for all the Churches in Scotland and it is in that context that our particular plans will be forged.</p> <p>The information gathered during the visit to the WCC has contributed to the Council identifying a number of key pointers to the future shape of such models. These are listed below (<i>Section 1.2</i>).</p> | <p>Key Pointers to Future Shape of Models (1.2)</p> | 3 – 5 |

| | Task | Progress/Update | Additional Material | Del |
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| | | As this report goes to print, the Council is continuing to sharpen up the models it will present to the General Assembly in 2011, alongside proposed programmes for future training. If there are further developments, particularly in relation to learning from partners in the worldwide church, these will be outlined in a Supplementary Report to the General Assembly 2010. The Council welcomes comment on the broad principles outlined above as it seeks to provide, for the Church of the 21 st century, training patterns which are both relevant and enabling. | | |
| 1.3 | Affirm the principles and priorities identified in the report <i>Celebrating the Past – Glimpsing the Future</i> and instruct the Council to bring forward to the General Assembly 2010 a detailed programme of activity for the next phase of Priority Areas work. | <p>The principles and priorities outlined in last year's report from the Priority Areas Committee have been fully embedded in the work of the Council over the past year. A detailed <i>Action Plan</i> for the next seven years of the Committee's work has been drawn up, discussed and agreed with a wide range of partners within the Church and beyond.</p> <p>The <i>Action Plan</i> is presented below (Section 1.3) for adoption by the General Assembly.</p> | Priority Areas Action Plan <i>(Section 1.3)</i> | 6 |

| | Task | Progress/Update | Additional Material | Del |
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| 1.4 | <p>Note with concern the issue of affordability in respect of the ministries of the Church and instruct the Council to bring forward a report with recommendations on future policy with regard to stipends, salaries and numbers to the General Assembly 2010.</p> | <p>In its report to the General Assembly 2009, the Ministries Council flagged up the fact that the cost of sustaining ministry had reached a critical point and would require significant action to be taken. Over the past year, the Council has conducted careful research into the question of how it can fulfill its responsibilities with regard to the provision of ministries in a sustainable way. This has involved work internal to the Council, and also included two consultations with representatives of Presbyteries. This report now brings forward a number of proposals based on that work of research and consultation.</p> <p>The key issues to note at this point are:</p> <ul style="list-style-type: none"> • <i>There is a massive deficit which must be dealt with:</i> in 2010, the Council is budgeting for a deficit of £5.7 million. Since Ministries receives 87% of Ministry & Mission funds from congregations, this is a problem for the <i>whole</i> Church, not just for the Ministries Council. If we do not achieve a balanced budget in the next few years, the Council's reserves will be exhausted and we will not be able to sustain ministry across the country. • <i>We need to prune in order to grow:</i> since 2006, the Council has been producing reports indicating the need for a change in the patterns of ministry we use, calling for a far wider involvement by people trained and ordained to local, part-time paid or non-stipendiary forms of ministry, alongside the core of paid Parish Ministers. The only way a serious difference can be made to the deficit is by reducing the amount of money spent on paid ministries. The Council sees this, as it has consistently said, as an opportunity for growth in new ways, through new patterns – it is not merely a cost-cutting exercise, even though that is now also clearly necessary. | <p>2020 Vision – Building for Sustainable Future Patterns of Ministries, Finance and Presbytery Planning</p> <p><i>(Section 1.4)</i></p> | 7 – 10 |

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| | | <ul style="list-style-type: none"> • <i>We need to realign the Church for mission through a reshaping of ministries:</i> working in partnership with others, the Council needs to enable and sustain ministries, which are orientated towards mission. To this end, a major review of <i>training patterns</i> is already well under way (see section 1.2), and the Council is working together with the Mission & Discipleship Council to foster patterns of <i>emerging ministries</i>. • <i>We need to revise Presbytery Plans with purpose and variety, taking account of finance:</i> existing Plans take no account of what is affordable, indicating that 1,234 posts will be funded. A sustainable, balanced budget figure is 1,000 full-time equivalent (FTE) posts and Plans will need to be revised to reflect this. We need to break the automatic connection between <i>one post</i> and <i>one person</i>, so planning should be for FTE posts. <p>In the additional material below (section 1.4), these key points are expanded and proposals to take forward new patterns of ministry are outlined. This includes a table outlining the numbers of FTE posts which will be funded by 2014, but it is clear that planning for this must begin <i>immediately</i> if the necessary changes are to be undertaken successfully within the time scale.</p> <p>The Council will continue to work on the steps which need to be taken to reach a sustainable future for ministries and in doing so will communicate regularly with Presbyteries. It is very likely that in going about the work of reshaping ministries, a number of Presbyteries will also want to think about their own viability: the Council stands ready to help in any discussions, should that prove of value.</p> | | |

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| 1.5 | <p>Affirm the commitment of the Council to investment in the implementation of the <i>Action Plan on Congregational Conflict</i>, submitted to the General Assembly 2008, and commend to the wider Church the conference on <i>The Church and Conflict</i>, to be held from 15 – 18 Nov 2009 in Aviemore.</p> | <p>The Council held a conference entitled <i>Christianity, Conflict and the Soul of the Nation</i> in Aviemore in Nov 2009, with around 240 participants. Keynote addresses were given by John Sturrock QC, one of Scotland's leading mediators; Prof Ken Cloke from the USA, recognised as a leading world authority on mediation; Dr Cecelia Clegg, Edinburgh University, who has worked in mediation particularly in Northern Ireland and Prof David Brubaker of Eastern Mennonite University, VA. Around 40 workshops were held on a wide variety of subjects relating to the overall theme and participants were able to attend at least three of these. Feedback indicated that many had found this to be a very important, even life-changing, experience, setting them on a pathway to different and more positive ways of dealing with conflict.</p> <p>The conference was held as part of the overall work of the Council in fostering the wider development of mediation and conflict resolution skills under the title, <i>A Place for Hope</i>. Thanks are due to the Guild for their role in supporting <i>A Place for Hope</i> as one of the special projects for the next three years. The Council hopes, by the end of that period, to have established a network of people, well-resourced in the skills of mediation and conflict resolution, offering hope of transformative ways of dealing with conflict, overcoming its destructiveness to individuals and communities.</p> <p>Further information on this key work of the Council can be found in the Support & Development section of the report (<i>Section 4.2</i>)</p> | <p>See further under Section 4.2 of this Report</p> | <p>11</p> |

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| 1.6 | <p>Instruct the Ministries Council, in partnership with the Church & Society Council, to bring forward to the General Assembly 2010 a template for use by all Parish Ministers and employees in creating a 'Green Travel Plan', and to set up a Reference Group to assist in this task.</p> | <p>The Council has worked together with the Church & Society Council, with the support of the Energy Savings Trust, to consider recommendations on how to implement a green policy in respect of travel. It became clear early in discussions, that a single solution for the geographically challenging spread of Scotland (and beyond) was not realistic.</p> <p>In order to pursue a solution which takes seriously the needs of all, the Council has drawn up some broad pointers to the future for consideration and development (Section 1.6). It is hoped that this will lead to a firm plan for the whole Church being presented to a future General Assembly.</p> | <p>Green Travel Plans: Pointers to the Future</p> <p><i>(Section 1.6)</i></p> | 12 |
| 1.7 | <p>Note that the Ministries Council will (a) engage over the next year in conversations with partner churches in South Africa concerning the numbers of ministers seeking admission from those denominations to the Church of Scotland; (b) report the outcome of conversations to the General Assembly 2010.</p> | <p>At the time of writing this report, the Council had not yet been able to engage in conversations with the partner churches in South Africa on the issue of ministers leaving that country to come to Scotland. It is hoped, however, that by the time of the General Assembly, this issue will have been discussed in the wider context of developing relationships around the Council's review of training. Forging good working relationships with the South African church remains an ongoing desire for the Council. A further report will be brought to the General Assembly 2011.</p> | | |

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| 1.8 | Affirm the current commitment of the Church & Society Council to the 'Responding to Climate Change Project' and instruct the Church & Society Council, in partnership with other Councils, to complete the review of this project with a view to its development. | The Council participated fully in the review of the Responding to Climate Change Project and has supported, through devolution of budget resources, the outcome whereby a more permanent financial structure has been put in place to ensure ongoing commitment to the issues. | | |
| 1.9 | Instruct the Project Group to work together with the Ministries Council in exploring ways in which HIV and Aids education can be offered as part of the candidates training programme. | When this instruction was brought forward at the General Assembly 2009, it seemed to assume that no such education in HIV / Aids work was currently being undertaken by candidates. In fact, the work of the HIV / Aids project has been included for some time in the Candidate training programme, but a review of this has taken place in the past year, with some strengthening of links. The Council is grateful for the opportunity provided to revise and enhance its delivery in this area. | | |

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| 1.10 | Explore the possibility of Professors and Lecturers of Theology and Biblical Studies in recognised institutions being ordained to ministry within the Church of Scotland | <p>Along with recognised partners in the delivery of theological education for candidates for the ministries of the Church, the Council has been concerned at the increasingly small numbers of ordained ministers serving in University departments of theology. The ever-present need for such departments to keep up research ratings places pressure on those in academic life to publish original work on a regular basis. This has meant that the opportunity for younger candidates who show academic promise at the highest level to go on to gain higher degrees and then to lecture in the departments, while at the same time being able to spend a period of time in Parish Ministry, has now virtually disappeared.</p> <p>Recognising that the call to ministry may well include for some a call to minister through equipping others in ministry in the partner institutions in which candidates for ministries train, the Council brings forward to the General Assembly legislation which will permit professors and lecturers of theology and biblical studies to be ordained while holding such a post. The Council believes this will enhance the opportunity for Church of Scotland ministers to maintain the tradition of delivering theological education within the University context in Scotland.</p> <p>The Council recognises that this will involve the creation of a new form of probationary period for those who wish to be ordained into such a post. This will be considered over the coming months and an appropriate amendment to legislation brought to the General Assembly 2011 in conjunction with the Council's overall Training Review.</p> | <p>Act Anent the Ordination of Professors and Lecturers of Theology and Biblical Studies</p> <p><i>(Section 1.10)</i></p> | 13 |

| | Task | Progress/Update | Additional Material | Del |
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| 1.11 | Resolve the tension which can arise between the role of the Council as an employer and that of Presbyteries in relation to office holders, where a dispute between a PPW and a Parish Minister arises. | <p>From time to time, relationships break down between a Parish Minister and a member of staff (Presbytery / Parish Worker = PPW), where the Ministries Council is the employer of the PPW and the minister is acting as line manager. This may result, for example, in a grievance being lodged against the minister, who as an office holder is responsible to Presbytery in terms of discipline and grievance. The PPW is responsible in relation to such matters to the employer, under civil law. A tension, therefore, exists between the conduct of a process of investigation, which the Presbytery will conduct under the terms of Act III 2001, and the normal pursuit of a grievance under the terms of employment law, administered by the Council with the assistance of the Human Resources department.</p> <p>The Council at present has no direct involvement in an investigation under Act III, which leaves a very difficult situation if a Presbytery decides, after internal investigation, that there is no case to answer in respect of the minister. The Council, operating under employment law, still has an outstanding grievance, which cannot be heard, because it has no power to engage with the minister. This is an unsatisfactory situation for a number of reasons, not least because it leaves the Council vulnerable under employment law to a claim that a grievance has not been properly dealt with.</p> <p>In the light of this, the Council is currently in conversation with the Principal Clerk and the Church Solicitor with a view to bringing forward in a Supplementary Report recommendations on how to proceed in such cases.</p> | | |

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| 1.12 | Look into the future sustainability of retaining manses in every parish. | The Board of Ministry brought forward a report to the General Assembly in 2005 (Reports 17/19, 2005) which concluded that the issue of manse provision should only be reconsidered in future if changes took place in either Church law or civil law which necessitated a new look at the subject. While no such changes have taken place, the Council believes that the time is right, some five years on and facing a very different financial situation, to consider again whether a 'one-size-fits-all' approach is the best way forward, or indeed, if any other solutions to some of the problems around the provision of housing are possible. The Council, therefore, invites the General Assembly to instruct it to look into this matter in partnership with the General Trustees and the Housing & Loan Fund. | | 14 |
| 1.13 | Revise and consolidate materials relating to the role of the Diaconate in the Church of Scotland | Over a number of years, Church legislation with regard to the role and function of Deacons within the Church of Scotland has been evolving. This has often been rather piecemeal in fashion, largely due to the fact that changes were being made in legislation relating to issues such as assessment and training which includes all forms of ministry. Such Acts of the General Assembly made reference to the Diaconate, but this material was not drawn together in an easily accessible format. | Consolidating and Amending Act Anent Deacons (1.13) + Appendices A, B, and C | 15 |

| | Task | Progress/Update | Additional Material | Del |
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| | | <p>In the light of this, the Council has worked together with the Diaconate Council and the Legal Questions Committee to bring forward a Consolidating Act in relation to the role and function of Deacons and of the Diaconate Council. This has offered the opportunity to update a number of issues in terms of practice as well as to highlight again the important role which Deacons and the Diaconate Council play in the life and work of the Church of Scotland. The Act and the related Appendices outlining the Constitution of the Diaconate Council, its Standing Orders and the role of Local Associations are also included for information and completeness.</p> | | |

1.1 Consultation with Presbyteries on Tenure

The Council consulted with Presbyteries in the autumn of 2009 on the issue of the future of tenure. The following general points should be noted:

- Eight key proposals were put forward for discussion.
- Responses were received from 40 Presbyteries.
- 2 of the 40 did not give any indication of whether they wished the Council to prepare detailed proposals, leaving a maximum number of responses to any issue as 38.
- 3 Presbyteries voted against preparing *any* of the proposals in detail.
- 8 Presbyteries did not offer any detail in response to the questions, some of these offering only a couple of sentences.
- Not all Presbyteries responded to every issue.

The following table indicates the breakdown of responses:

| Proposal | Prepare Detail | Do not Prepare Detail | Comments |
|--|----------------|-----------------------|--|
| Unrestricted tenure should remain the norm | 35 | 3 | Wide agreement that, despite being often a barrier to ease of planning, this is the best expression of a sense of calling to a particular setting. One Presbytery, however, called it a "luxury we cannot afford". |
| Revise Act VII 2003, Section 13(1) (b) | 34 | 3 | There was very broad agreement that this revision should take place, but that there needed to be appropriate care for a minister in a situation where conversations were taking place. |
| Revise Act VI 1984 to make it usable in changed circumstances | 32 | 4 | Broad agreement that this would be worth amending, but some lingering doubt that it would be workable in practice. |
| Enact a Capability Policy for ministers | 33 | 4 | There was general agreement that this would be a good thing <i>in principle</i> . Nearly all had questions about how it would operate, what the scope would be and what the detail would look like. |

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| Restricted Tenure | 33 | 5 | Most saw this as an improvement on Reviewable Tenure, but some questioned the need for compensation. |
| Transition Ministry | 29 | 8 | While many saw this as an extension of Interim Ministry, many doubted the value of an additional form like this. Many thought it should be combined with Interim Ministry to give it more flexibility. There was still a desire to see the detailed proposal. |
| Interim Ministry | 29 | 7 | Almost all saw this as a successful form of ministry already and 4 of the 7 against seeing further detail indicated this was because it was not necessary – it has proved its worth. |
| Continued Vacancy | 26 | 9 | Many could not see the point of the proposal. The name is generally deemed unfit and it was seen as a last resort for some particular places. |

1.2 Key Pointers to Future Models of Training for Ministries.

The following key pointers are indicative of the principles which support the models of training and corresponding programmes which the Council will bring to the General Assembly 2011. They build on the theological principles outlined in the *Enabling Ministries* report (2009), which indicates that *all* ministry is shaped around the model of Jesus, in whose own ministry we are called to participate.

- Training for ministries should be delivered in as flexible and accessible a manner as possible using a variety of delivery modes (including distance learning, part-time and full-time options).
- An ongoing dialogue needs to be established between the planning and deployment function of the Council and vocation and training, enabling the development of selection and training patterns which take into account the changing demographics of Scotland.
- Theological training for ministries should be delivered in a manner whereby the intellectual, practical and spiritual elements of formation are held together in balance and fully integrated. At all times it will seek to model patterns which are collaborative, reflective and formative.
- A clear path, including additional training requirements, needs to be mapped out to provide for movement between the various ministries which the Church recognises.
- Those engaging in training for ministries should be preparing to work ecumenically and the content of programmes of training must reflect this. Alongside this, candidates for ministries should be enabled to understand better their Reformed origins and their identity within the Church of Scotland.
- Training patterns for recognised ministries should always complement patterns for wider theological training of *all* God's people, requiring the Ministries Council to work in close partnership with the Mission & Discipleship Council in respect of this.
- All patterns of training should aim at fostering a learning

community, engendering modes of collaborative working and resisting any tendency to isolate an individual in study. All programmes of training will aim for the highest standards in intellectual and practical engagement.

- Opportunity needs to be given to candidates for training in specialist ministries, recognising the necessity for all candidates for ministries to be trained for ministry which is mission-centred.
- Candidates for all ministries should be enabled to exercise leadership with integrity, courage and open-heartedness.
- Training for ministries requires active and ongoing dialogue with academic partners and to that end, an effective interactive forum needs to be established.
- Close attention should be given to the way in which those engaged in supervision, mentoring and accompaniment are themselves selected and trained for the work of supporting candidates in training for ministries.
- Training for ministries must be seen as a lifelong task for those engaged in ministries and should be integrated with a process of personal appraisal and development.

1.3 Priority Areas Action Plan

1.3.1 Introduction

The 2009 General Assembly approved a set of strategic principles and priorities for the Church's work in its poorest neighbourhoods over the next seven years (*Celebrating the Past, Glimpsing the Future*, May 2009). In doing so it instructed the Ministries Council, in collaboration with others, to bring forward a detailed *Priority Areas Action Plan* to the 2010 General Assembly.

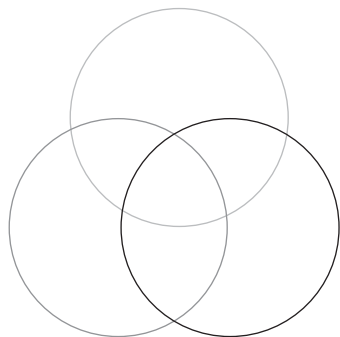
The responsibility for the Church's work within *priority areas* is the shared responsibility of all parts of the Church in line with the General Assembly's longstanding commitment that '*priority for the poorest and most marginalised is the Gospel imperative facing the whole Church.*' As such, any Action Plan must work effectively across all parts of the

Church's national (as well as regional and local) structures.

Over the past year the Priority Areas Committee, which has a developmental and coordinating function for the work of *priority areas*, has worked collaboratively within the national structures of the Church – as well as a whole range of other partners – to bring forward an *Action Plan* which builds upon previous work and which focuses on the priorities agreed by the 2009 General Assembly.

1.3.2 Three Spheres of Activity

For the last seven years the work within *priority areas* has been focused around three inter-linking spheres of activity.



These are:

- *Engaging with Wider Church & Society* where the primary focus is about challenging the injustice of poverty in Scotland. People in Scotland continue to die young and to live damaged lives because of poverty. The Church cannot remain silent (or ignorant) for as long as this situation continues to exist. This is about more than advocacy or campaigning. It is about living out the demand for change – being prepared to take on the flesh of the Gospel message.
- *Enabling New Models of Church* where we are primarily concerned to find and develop ways which will enable the Church (and more importantly, the Gospel) to be attractive in our poorest neighbourhoods – the very

places where official Church membership is often at its weakest. At the same time many of these are the areas where the Church is carrying out some of its most inspirational work. What is emerging is often fragile, innovative, dynamic and challenging. Increasingly we have been learning – and sharing – not just locally but also globally.

- *Encouraging New Models of Community* where we are concerned to equip local churches to be as effective as they can be in tackling the causes and symptoms of poverty. Our churches are already making a massive difference in many neighbourhoods and our desire is always to see how we could do even more. For some this involves encouraging people to dream and for others, turning their aspirations into reality. For a third group, it is finding ways to make the work that they are doing sustainable and transformative in the long term.

These three spheres of activity are, of course, overlapping. Indeed, the very best of the work which is going on within *priority areas* has a direct relevance to each of these spheres of activity. These spheres of activity will continue to be the basic framework through which the work in *priority areas* will continue to operate. The *Action Plan* will influence and shape the work in all of them and will continue to promote the principle of working across them.

1.3.3 The Process of Developing, Agreeing and Delivering the Action Plan

In September 2009 representatives of all the Church's National Councils and Committees met for a day to reflect on the seven priorities agreed by the 2009 General Assembly and to begin the process of identifying ways in which these priorities could be put into practice in an effective and collaborative manner. A draft *Action Plan* was produced in November 2009, which was subsequently discussed, modified and agreed by the different Councils and Committees in early 2010.

The *Priority Areas Action Plan* should be understood as an organic document which will change and develop in the

light of the changing context of *priority areas* and the wider church as well as in response to a detailed monitoring and evaluation process which has been put in place alongside the Church's work within *priority areas*.

The *Action Plan* will be coordinated by the Priority Areas Committee of the Ministries Council in close collaboration with all other partners.

1.3.4 Seven Priorities

The *Seven Priorities* agreed by the 2009 General Assembly were in no particular order. Indeed, it is helpful to understand these priorities as part of an ongoing cycle.

1.3.4.1 We aim to address the problem of our buildings.

Our church buildings should be huge assets but, in reality, they are often liabilities which consume vast amounts of local energy and creativity. Over the last decade we have achieved some notable successes both in the development of new buildings and the substantial refurbishment of others. However, it is clear that much more work needs to be done.

Our target:

By 2017 we want to have secured a long-term and sustainable solution (economically and environmentally) for 80% of church buildings within *priority areas*.

Our aims:

- Increase effective routine maintenance of church-owned buildings through improved training and by the establishment of a social economy organisation with a maintenance portfolio.
- Work with congregations to enable effective carbon reduction within church buildings.
- Establish an effective Project Management Team for complex, multi-dimensional building developments.
- Produce clear protocols and criteria for churches seeking to develop partnership working within their buildings.
- Develop ministerial training to maximise partnership

working and entrepreneurship.

Core partners:

General Trustees, Ecumenical Relations, Church & Society, Crossreach and Ministries Council.

External Partners:

Faith in Community Scotland and One Church One Hundred Uses.

1.3.4.2 We aim to make our structures more straightforward.

Many churches complain that the bureaucratic structures within the Church are often stifling of creativity and sapping of energy. It seems to be that fewer and fewer people are being asked to do more and more, much of which seems to be less and less relevant. This can be particularly difficult in *priority areas*.

Our target:

By 2017 we want to have streamlined and reduced the level of information which is requested from local congregations.

Our aims:

- Establish a collaborative programme to support local congregations to fulfil the necessary OSCR (Office of the Scottish Charity Regulator) regulations.
- Develop a team of people which will support local churches through the necessary administrative and bureaucratic structures.
- Improve effective sharing of information across the Councils and Committees of the Church at national and regional levels.

Core Partners:

Council of Assembly, Stewardship & Finance, Priority Areas Forum and Presbyteries.

External Partners:

Evaluation Services and Evaluation Support Scotland.

1.3.4.3 We aim to take our work to the margins.

The Church's commitment to *priority areas* has been an effective and courageous decision which has had an impact on the lives of some of the very poorest people living in Scotland today. Looking to the future we want to consolidate that position and to develop our work with some of Scotland's poorest citizens.

Our target:

By 2017 we will have significantly deepened the work we do – at a congregational level – with some of the very poorest members of Scottish society.

Our aims:

- Deliver the *Priority Areas Youth Work Strategy*, increasing our work with disadvantaged children and young people.
- Grow a generation of local youth leaders, coming from and living in Scotland's poorest neighbourhoods.
- Establish a range of *prison throughcare centres*, supporting ex-offenders and their families.
- Develop an increased level of work with individuals and groups struggling against alcohol, drug and gambling addictions.
- Build on established relationships with asylum seekers and members of the BME community.
- Deepen our links with people in poverty living in other parts of the world.

Core Partners:

Mission & Discipleship Council, Church & Society Council, Crossreach, Church of Scotland Guild, Ecumenical Relations Committee, World Mission Council, Parish Development Fund Committee and Ministries Council.

External Partners:

Rank Foundation, George Williams YMCA College, Columba 1400, Iona Community, Evangelical Alliance and Faith in Community Scotland.

1.3.4.4 We aim to have worship at the heart of all that we do.

Worship is not an optional extra for Christians. It is at the heart of our identity and must run through all that we strive to do together. Many congregations are being increasingly creative and innovative in their patterns of worship and of sharing faith and we need to ensure that this is carefully and deliberately nurtured as we move in the future.

Our target:

By 2017 we will have supported over 50% of congregations serving our poorest neighbourhoods to develop a range of new patterns of worship and discipleship drawing on the local and global contexts.

Our aims:

- Establish a pattern of healing ministries across *priority areas*.
- Develop contextual Bible Study groups and encourage greater familiarity with the Bible and its relevance for Christian living.
- Encourage the development of participatory arts in worship along with other programmes designed to increase participation in worship.
- Promote the development of worship resources which address the critical issues facing people living in poverty.
- Provide training to equip ministries to be more effective in supporting development and leadership of worship led by local people.
- Create ongoing opportunities for members of small congregations to gather together for larger, shared worship celebrations.

Core Partners:

Mission & Discipleship Council, Church & Society, Parish Development Fund, World Mission, Ecumenical Relations Committee and Ministries Council.

External Partners:

Unlock Glasgow, Soul Marks, Scottish Bible Society and Christian Fellowship of Healing.

1.3.4.5 We aim to tackle the causes of poverty.

A great deal of work which goes on within *priority areas* helps to alleviate the worst excesses of poverty. However, it is not enough to address the consequences of poverty. We need to be addressing what it is that makes people poor in the first place. We have begun to do more of this and want it to be a major focus of our work in the future.

Our target:

By 2017 we will have increased the number of people involved in campaigning against poverty in *priority areas*, and across the wider Church.

Our aims:

- Establish a long-term programme to support local people living in poverty to become advocates of change.
- Continue the programme of the *Poverty Truth Commission* and work for the implementation of its recommendations.
- Increase the effectiveness of the Church's campaigning role against poverty.
- Raise awareness of the ongoing reality of poverty and encourage practical steps to overcome it.
- Promote and develop microcredit and credit unions.
- Deepen international links to enable more effective international learning and campaigning against poverty.

Core Partners:

Church & Society Council, World Mission Council, Ecumenical Relations and Ministries Council.

External Partners:

Scottish & UK Governments and SCCoTTS Buddies.

1.3.4.6 We aim to develop more effective leadership.

One of the key lessons which we have learned over the last decade has been the importance of investing in leaders and in people who have the potential to be leaders. In

the future we want to continue to support leaders with a particular focus on *local* leadership. This, we believe, is the best way to develop sustainable worshipping congregations and to deliver long term change.

Our target:

By 2017 we will have a range of core networks for leaders across *priority areas* ensuring strong, effective, entrepreneurial and creative leadership in our churches and communities.

Our aims:

- Continue and deepen the coaching programme for faith leaders, ensuring that all church-based staff within *priority areas* will have the opportunity to participate in this programme.
- Establish a programme and funding to support the development of youth leaders.
- Increase the *Women's Leadership Network* to ensure that local women of faith are supported to undertake and develop their leadership role within local communities.
- Establish a *Men's Leadership Network* to increase the confidence and capacity of men within *priority areas* to undertake and fulfil appropriate leadership roles.
- Promote entrepreneurial and inclusive models of leadership, focused on making real change possible.
- Develop increased reflective practice.

Core Partners:

Mission & Discipleship Council, Crossreach and Ministries Council.

External Partners:

Auburn Theological Seminary, George Williams YMCA College, Rank Foundation, CLAN, Columba 1400 and Iona Community.

1.3.4.7 We aim to widen the reach of our support.

The decision to focus attention and resources on the very poorest neighbourhoods was a deliberate and justified policy. It has enabled us to make real changes

in a significant number of places over the past decade. However, it was never a long term strategy to limit work to these neighbourhoods and in the future we want to be working more widely.

Our target:

By 2017 we will be offering targeted support to twice the number of congregations that we are currently working with whilst remaining firmly committed to delivering support where it is needed most – in our very poorest neighbourhoods.

Our aims:

- Establish an agreed work plan within the revised list of *priority area parishes* arising from the 2011 *National Census*.
- Deliver a range of activities and services for congregations committed to tackling poverty within their neighbourhoods wherever they are.
- Develop a network of associate congregations keen to draw on some of the wisdom and expertise which is being pioneered in *priority areas parishes*.
- Share learning from within *priority areas* across the wider Church.
- Deepen links with rural congregations seeking to address rural poverty.

Core partners:

Council of Assembly, Mission & Discipleship Council and Ministries Council.

Conclusion

Although each of the agreed priorities have targets, aims and partners associated with them, these priorities should also be cutting across all areas of the Church's work within *priority areas*. As such, individual staff and committee members in the Priority Areas Committee will have a lead responsibility for ensuring that these priorities are reflected in all elements of the Church's work in its poorest neighbourhoods.

1.4 2020 Vision – Building for Sustainable Future Patterns of Ministries, Finance and Presbytery Planning

1.4.1 Introduction

To address the issues facing the Church in terms of ministries will require both vision and discipline. The Council has offered such vision to the General Assembly in successive years through reports like *Vision for Ministries in the 21st Century* (2007), *Building for the Future – from the Grassroots* (2008) and *Roots and Shoots* (Joint Report on Emerging Church, 2009). In receiving these reports the General Assembly affirmed 'the concept of a "mixed economy church" within the Church of Scotland, where both existing and fresh expressions of church co-exist, not at the expense of the other, but for the benefit of the whole.' (Deliverance 4, 2008).

In reality there is nothing new in this. This is the story of the church through two millennia. In dependence on the Holy Spirit every generation has gratefully accepted the best that exists and supplemented it with fresh ideas. Change is the norm rather than something surprising in the life of a Church which moves in tune with God's Spirit.

As we embark on a process towards balancing the budget of the Council, it is crucial to see this in context. The theological work which has been ongoing to enable a rethinking of patterns of ministry is not an innovation to try and give some positive 'spin' to bad news about financial cuts! Far from it: the Council has been urging serious thinking about the shape of ministries since at least 2006 because it believes this is right for the mission and growth of the Church in the new millennium. That it is now also urged upon us by the economic circumstances should not allow us to lose sight of the genuine opportunity to find a future shape for ministry which recovers more strongly our historical and reformed commitment to the ministry of Jesus Christ as a ministry of all God's people.

1.4.2 Levers for change

It is one thing to articulate a vision, another to realise it. In order to realise the vision articulated by many voices

in the Church, including the Ministries Council, it is vital to identify the levers that may produce change. Five significant levers are currently under review. No single lever will deliver change and no one body within the church has responsibility for all of them. The Ministries Council, therefore, while exploring how future patterns of ministry might be shaped and made financially sustainable, is in dialogue with others in the Church.

1.4.2.1 Territorial Ministry

The Third Declaratory Article defines a role for the Church of Scotland in a territorial ministry. A Special Commission is considering this and will report in 2010. Initial indications are that this will be very much in tune with the proposals being brought forward here by the Ministries Council.

1.4.2.2 Presbyteries

The Panel on Review and Reform is considering how Presbyteries can be most effective and will report to the General Assembly in 2010. The Panel is charged with offering an alternative structure for the church, but the Ministries Council will need to provide some of the rationale for that structure. While the proposals for Presbytery Planning contained in this report do not absolutely require a reform of Presbyteries, the Council's view is that, with a reform in the structure of Presbyteries, it is more likely that the proposals it is articulating can be implemented effectively.

It is clear that for some existing Presbyteries, the proposals contained in this report will inevitably call into question whether they can remain viable on their own if sustainability is to be achieved. Whatever the final outcome of the Panel's deliberations, the need to achieve sustainable patterns of ministries for the future will surely mean a number of very small Presbyteries will want to consider how, together with their neighbours, they might best achieve a critical mass.

1.4.2.3 Presbytery Planning

Act VII 2003, (Appraisal and Planning) is the main instrument that determines how paid ministry is deployed. The

deployment of ministries (Word and Sacrament, Diaconal, Presbytery & Parish Workers [PPWs], including Associate Ministers, Youth Workers, Parish Assistants, etc.) is a major factor in shaping the local church. It is the Presbytery Planning process, more than any other that determines what the local church looks like. The Ministries Council is the body that is responsible on behalf of the General Assembly for overseeing Presbytery Planning. This section of the Council's report focuses on how the Presbytery Planning process might be developed.

1.4.2.4 Training for Ministries

Training for ministries is the other side of the Presbytery Planning coin. The type of ministries Presbyteries can plan to deploy is limited to those for which the Church has identified, assessed and trained people. The Church needs to ask: what sort of church do we think we will be in twenty years? What kind of ministries will be needed to enable this kind of church? What sort of training is needed to produce these kinds of ministries? This is precisely the exercise in which the Ministries Council is engaged at present (*see section 1.2*).

1.4.2.5 Congregational Resourcing

The Mission and Discipleship Council is responsible for enabling and resourcing local congregations. It does this in many ways, but in particular has developed *Future Focus*: 'a "toolbox" of ideas, intended to help congregations understand their situation better, to read the signs of the times, and to answer the call of God to be all that God wants us to be in these challenging times.' The philosophy of *Future Focus* is very similar to what the Ministries Council proposes in this report as *Planning with Purpose* (*section 1.4.7*). Presbytery Plans will both inform and be informed by the vision developed by congregations through *Future Focus*.

If *Future Focus* provides some tools to assist congregations articulate a sense of purpose, understand their communities and identify ways of engaging with them, the *Planning with Purpose* section of this report attempts to replicate that process at Presbytery level.

1.4.3 1000 Ministries

The Council is absolutely clear that the issue of creating sustainable ministries is both a *theological* and an *economic* question. Theologically, we are being challenged to create new patterns of ministry which can carry the mission of the Gospel forward in the communities of Scotland and, where appropriate, beyond. Economically, there is the stark reality of a £5.7M deficit which *must* be addressed at once.

Having looked carefully into this, the Council has concluded that the Church can now afford 1000 full-time ministries and 75 two-day locums. This cost of £38,710,000 is an affordable ministries budget for the Church. The accompanying table (*see below Appendix 1*) allocates these ministries across Presbyteries on an equitable basis according to the National Guidelines for the Deployment of Ministries approved by the General Assembly in 2005. These guidelines allocated to each Presbytery a percentage of the total ministries available to the Church, taking into account population, poverty and geography. The proposed revision, allocating on the basis of a sustainable 1000 ministries, is based on these National Guidelines.

One significant flaw in the original guidelines is that they did not include either a figure for the Presbytery of England, or any provision for contingency. The guidelines divided 100% amongst the Presbyteries in Scotland. A further 6 posts were then allocated to the Presbytery of England, which represented an additional 0.48%. In addition when plans were being negotiated with Presbyteries it was necessary to allocate additional posts for specific reasons (*see section 1.4.9 below*). In effect this amounted to 2.5% of the total. It is arithmetically impossible to allocate more than 100%. As a result, the percentages for 2010 have been adjusted so that when the Presbytery of England is included and a provision is made for contingency, the total is 100%.

1.4.4 Ministries Budget

The table refers to Full-Time Equivalents (FTE) and

vacancies per Presbytery. The allocation each Presbytery receives is expressed both as FTE posts and as a sum of money. In addition to the costs of ministries personnel when in post, there is also a cost for maintaining ministry in a vacant congregation. The average annual cost of a full-time ministry is £37.9k. Vacancy allowance per year (Sunday plus 2 days) is £10.8k.

It is the intention of the Ministries Council to move towards allocating each Presbytery a ministries budget which relates to the number of FTE posts. It wants to encourage Presbyteries to think creatively about ministries and believes that giving each Presbytery responsibility for its own ministries budget will help it do this. It does not intend to transfer this budget to a Presbytery's bank account, funds will be retained within the Ministries Council and each Presbytery will be able to plan how they will use the sum they are allocated for ministries.

The average annual costs of different ministries are as follows:

- | | |
|---|--------|
| • Full-time ministry (Word & Sacrament or PPW) | £37.9k |
| • Part-time ministry (a proportion of full – e.g. half-time) | £19k |
| • Two day locum | £10.8k |
| • One day locum | £7.2k |
| • Pulpit supply only | £3k |

For ease of reference, the cost of a scale 10 Parish Minister is £39.1k

Under this proposal, congregations would lose their automatic right to receive a vacancy allowance. Presbyteries will need to make provision within their ministries budget for vacancies.

1.4.5 11% reduction

Current Presbytery Plans anticipate a total of 1114 ministries. 1000 ministries therefore requires an 11% reduction. The reduction in posts, is however greater than 11%. Current plans

allow for 10% of posts to be vacant, which equates to 124 vacancies. 1000 ministries reduces this to 7%, which equates to 75 vacancies. It is widely accepted that there are too many vacancies at the moment and that they are not distributed equitably across the country. Reducing the total number of posts in plans to 1075 should address both these issues.

The Council invites the General Assembly to instruct all Presbyteries to review their plans with a view to achieving 1000 ministries by 2014. The intention is that all Presbyteries will begin this process at once seeking to implement the figure in column 4 of the table as soon as possible.

Presbytery Plans are a tool for regulating the demand for ministries. The Council is taking steps to regulate the supply of ministries so that the Church will only be paying for 1000 FTE ministries by 2014. If demand for ministries is not moderated through effective Presbytery Planning there will be a sharp increase in the number of vacancies. Should this occur it seems inevitable that Presbyteries who currently find it difficult to call ministers will be worst affected.

1.4.6 Planning for a Variety of Ministries.

All discussion about what the Church often terms 'recognised ministries' takes place against the backdrop of the ministry exercised by the whole people of God. This section deals primarily with the ministry of Word and Sacrament, but the Council is clear that this ministry stands alongside other ministries, such as the Diaconal ministry, in the one overarching ministry of Jesus Christ, expressed through the whole body. Every congregation consists of Spirit-filled disciples who have gifts and talents. Some have been ordained to the eldership. Elders, together with the other members of the congregation are called to ministry. They are neither paid nor ordained to sacramental ministry, yet they play a vital role in sustaining the mission and ministry of the church.

1.4.6.1 Sustainable Units

The need to create sustainable units in non-urban areas has often resulted in a series of linkages and/or unions,

so that a minister today is often serving an area that four people might have served 50 years ago. The complaint is often made that people want a minister living in their own village. Like doctors' surgeries, primary schools and post offices, the Church's deployment has been shaped by the need to create sustainable units.

Now is the time to turn that notion on its head. Instead of asking, what area constitutes a viable unit that can justify the employment of a full-time minister, we should ask, what form of ministry is appropriate for the people of faith in this distinct community. If effective ministry and mission occurs in community networks we need to find ways of fitting ministry into existing communities, rather than creating artificial communities that fit a particular model of ministry.

Our planning has essentially worked with a single model of ministry, full-time Parish Ministers. While there are many places where this is the appropriate model of ministry and therefore should continue, in others places it is not.

In many cases, an *urban* model of ministry is imposed on a *rural* setting, which can result in:

- vast parishes, which ministers find difficult to cover effectively;
- local communities who feel distanced from their minister;
- a Church which is both struggling financially to pay for all its ministry and also to find ministers willing to serve in these communities.

To use an analogy, while each village might like to have its own supermarket (= a full-time minister, resident and dedicated to that community), it is accepted that this is not feasible. The Church has worked on the model of one central supermarket (= one minister covering many different communities, sometimes with one central worship centre, sometimes with multiple worship centres), but this model is becoming increasingly strained. The

time seems right to return to a 'small local shop' in each community, accepting that it cannot be 'staffed' by a full-time paid person.

In other cases an outdated *rural* model of ministry is being imposed on an *urban* setting, where there is a need for a much more dynamic and collaborative approach to church life. While it is possible for paid and unpaid, ordained and lay people to work together, current structures do not encourage this. Those who try to work in this way often feel they are fighting against the structures rather than being assisted by them.

1.4.6.2 Strands for Future Ministries of Word and Sacrament

The Council is looking to introduce Strands for future ministries which will enable congregations to exercise ministry in ways that are appropriate to local situations. At a time when the number of stipendiary ministers is set to reduce, the Council remains committed to taking the measures necessary to maintain access to ministry of Word and Sacrament in communities across Scotland. The Future Ministries Working Group has prepared a document (1.4.6.6 – Table) outlining *Strands for Future Ministries of Word and Sacrament* to enable thinking about the exercise of local and national ministries. Such ministries could include:

- Non-stipendiary ministers
 - assessed, trained and qualified for the Ordained National Ministry;
 - now retired or working full-time for someone other than the Church;
 - serving as ministers for up to 10 hours a week unpaid, but able to receive expenses, honorarium or pulpit supply.
- Bi-vocational ministers
 - assessed, trained and qualified for the Ordained National Ministry;
 - serving part-time as a minister and being paid pro-rata for this;
- having another job for part of the week and paid by that employer for this.
- Ordained Local Ministers
 - assessed, trained and qualified for the Ordained Local Ministry;
 - deployed locally with a remit for preaching, sacramental ministry and pastoral care;
 - serving under the direction of an Ordained National Minister;
 - normally in a non-stipendiary role, but able to be paid if circumstances dictate this is the best option.
- Readers
 - assessed, trained and qualified for a local ministry of worship and preaching;
 - unpaid, but receiving pulpit supply.

This variety of delivery of ministries would be suitable in both rural and urban areas. In a rapidly changing society there will be a significant number of places where deploying one full-time paid person will either be unsustainable or less than ideal. A church that is at ease with a variety of delivery and is flexible in deployment of ministries, will be better able to meet the challenges and seize the opportunities that arise.

1.4.6.3 Planning and Training

The relationship between planning and training is a chicken and egg one – which comes first? At the moment there are few non-stipendiary and bi-vocational ministers and Ordained Local Ministry has not yet been fully considered by the General Assembly. For a Presbytery to plan to deploy people in these roles might appear premature, yet few will train for these roles unless there is the likelihood that they will be able to serve in them.

The Ministries Council is currently engaged in a thorough review of training. Serious thought is being given to an approach to training that would lead to people serving not simply as full-time ministers of word and sacrament, but also in all the different styles mentioned. It thus makes sense for Presbyteries to begin thinking about how their

mission might be enhanced if they could use people in these roles alongside full-time ministers of word and sacrament, and also to begin encouraging people to consider offering themselves for service in these roles.

1.4.6.4 “It can’t be done!”

In many Presbyteries there is a belief that it will not be possible for charges to continue to serve their communities if there is a further reduction in ministries numbers. This belief is found from cities to islands. Each Presbytery faces particular issues and each Presbytery believes the issues it is facing are unique and merit special dispensation. Through its contact with Presbyteries the Ministries Council is aware of the challenges facing the Church across the country. The Council does not believe that the answer is to give one Presbytery additional ministries, which can only come at the expense of all the other Presbyteries. Instead the Council believes that the answer lies in tackling ministry using these different models.

The Council has for some time been casting a vision of a different approach to ministries. Rather than having a single model of ministry (the full-time, professional minister serving a charge whose size is determined by the need to be sustainable as a full-time post), the Council believes there needs to be a range of ministry models, some full-time and some part-time, some paid and some

not. The proposal to allocate each Presbytery a ministries budget based on FTE posts will gradually allow each one to determine what patterns of ministry are best suited to serve all the communities for which it is responsible.

1.4.6.5 Continued Vacancy

As we consider the variety of ministries for the future, it is important also to consider existing options. At present the Church assumes there are two kinds of charges: those with an inducted minister; and those looking for a minister. It recognises that there are occasions when a charge neither has a minister, nor is able to look for one. It has called this ‘anomaly’ a Continued Vacancy.

The Ministries Council believes that there will be an increasing number of congregations that will be best served by being under the supervision of someone who has not been inducted to that charge – a Deacon, a retired minister, an elder, or the minister of a neighbouring charge. Presbyteries will realise, for example, that for the price of one full-time ministry, 12 small congregations could continue to function if the only paid ministry they required was pulpit supply. Rather than being called a Continued Vacancy, a name such as Other Arrangements might be adopted. The term *vacant* would only be used for a congregation that was actively seeking a minister in accordance with the Presbytery Plan.

1.4.6.6 Strands for Future Ministries of Word and Sacrament (Table)

| Ministry of Word | Ministries of Word & Sacrament | |
|--|--|---|
| Local Ministries | | National Ministry |
| Strand One | Strand Two | Strand Three |
| Readership | Ordained Local Ministry | Ordained National Ministry |
| <ul style="list-style-type: none"> • Certificate training • Local selection to national standards • Locally deployed with remit in worship & preaching • Can be 'Attached' with a wider remit, including pastoral care | <ul style="list-style-type: none"> • Diploma training • Local selection to national standards • Locally deployed with remit in worship, preaching and sacramental ministry • Can also have a pastoral care element | <ul style="list-style-type: none"> • Degree training • National selection • Nationally deployed but with an obvious local (largely parish) focus |
| <ul style="list-style-type: none"> • Always acting under the authority of a Strand 3 ministry • Non-stipendiary, but possibility of pulpit supply fee as appropriate. Can also act as a Locum if required by Presbytery | <ul style="list-style-type: none"> • Always acting under the authority of a Strand 3 ministry • Part-time or full-time; may receive an honorarium, a salary and /or pulpit supply fee. Can also act as a Locum if required by Presbytery | <ul style="list-style-type: none"> • Can be full-time or part-time, stipendiary or non-stipendiary. Eligible to be inducted to a parish in any of these roles • Remains eligible for other appointments as at present |
| <p><i>Continuing Education, including Personal and Professional Development</i></p> <ul style="list-style-type: none"> • Attendance at training event within a 3-year cycle | <p><i>Continuing Education, including Personal and Professional Development</i></p> <ul style="list-style-type: none"> • Attendance at training event within a 2-year cycle | <p><i>Continuing Education, including Personal and Professional Development</i></p> <ul style="list-style-type: none"> • Attendance at First Five Years programme • Ongoing Study Leave access |
| <ul style="list-style-type: none"> • <i>Move to Strand Three:</i> national assessment of leadership potential and call to sacramental ministry + training to Degree and relevant placements • <i>Move to Strand Two:</i> review at Presbytery level of call to sacramental ministry; training to Diploma, including sacramental theology | <ul style="list-style-type: none"> • <i>Move to Strand Three:</i> national assessment of leadership potential + training to Degree and placements. • Normally 5 years of experience would be required before moving to Strand 3 | |

An applicant seeking to enter either Readership or OLM training would be assessed locally by national standards (as now with Readership). They would indicate their chosen route and the OLM candidate would be tested more specifically regarding call to ordination.

1.4.6.7 Auxiliary Ministry

The three Strands of ministry noted above do not contain reference to Auxiliary Ministry. If these Strands were to be approved, the Auxiliary Ministry would cease to exist. Time pressure has not allowed discussion to take place with Auxiliary Ministers at the point of writing this report, so the Council makes no assumptions here.

With that caveat, the proposal would be that existing Auxiliaries would have two possible routes forward in ministry and would be offered the choice:

1. To transfer directly to Ordained *Local* Ministry. This would require no further assessment or training. It is recognised that they would have completed less academic work than would normally be required for OLM (180 credits instead of the 240 required for Diploma level). Their participation over the years in In-Service training, coupled to their experience of ministry, would be taken as equivalent.

2. To transfer into an Ordained *National* Ministry role. This would require no further assessment in terms of *call*, but would involve a training needs assessment and a period of further training. By current standards, this would mean upgrading their academic work to degree standard (ie. completing a degree if they have not already done so) and a 15-month full-time supervised placement (paid at 80% of stipend scale 1). This parallels the existing process of transfer from Auxiliary to full-time ministry.

1.4.7 Planning with Purpose

If we are planning for variety, we need to do so with purpose and vision. This can be achieved by each Presbytery engaging in a process that includes the following elements

before considering the detailed appraisal of each charge within its bounds: [1] Vision; [2] Audit; [3] Objectives

There is evidence that some Presbyteries are already beginning to do this. The Presbytery of Edinburgh, for example, is undertaking a root and branch review, stressing that mission must lie at the heart of each congregation and the Presbytery as a whole.

1.4.7.1 Vision

In 2006, the General Assembly adopted the following statement:

‘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.’

An effective plan will begin with a sense of vision, with some kind of idea of what it is believed God wants the church to be like in the area served by the Presbytery.

1.4.7.2 Presbytery Audit

The audit will involve comparing the reality of the church in the Presbytery with the vision articulated. A variety of tools will be utilised to help the Presbytery;

- Look at the area as a whole and not simply as a collection of parishes, so that trends, issues and opportunities can be identified.
- Assess the health of existing congregations, affirming strengths and honestly naming weaknesses.
- Identify groups and communities who appear to have no meaningful connection with any church or Christian group.

While Presbytery plans are particularly concerned with the future deployment of ministry from a Church of Scotland perspective, the audit is a natural place to recognise the part ecumenical partners play alongside the Church of Scotland.

1.4.7.3 Objective Setting

In the difference between the vision and the reality described by the audit lies the mission facing the Church in the Presbytery. In order to address this difference effectively, the Presbytery will be assisted by setting some objectives for the Presbytery as a whole. These objectives will both inform and be informed by the objectives that individual congregations will be formulating through using the *Future Focus* toolbox. In this way the mission of the local church will be a fundamental part of the Presbytery's mission.

These objectives will be sufficiently challenging and inspirational to harness the energy and commitment of God's people, yet at the same time be hard-headed and realistic enough to be achievable. In setting objectives the acronym SMART (*Specific, Measurable, Attainable, Relevant, Time-bound*) is useful and 5 or 6 such goals probably a sensible number for which to aim.

1.4.7.4 Linear and cyclical

This description of *Planning with Purpose* is linear. In reality it is much more of a spiral than a straight line activity. A Presbytery begins with some sense of vision. As it takes time to listen (to its context, to scripture and to others), the vision is clarified and objectives emerge. This is then followed by further listening that results in further modification. Reflection and action continue throughout, shaping and informing each other.

1.4.8 Ongoing Planning – Population shifts

The census in 2011 will provide a snapshot of where people live in Scotland. This will inevitably be different from the 2001 snapshot on which current Presbytery Plans are based. The General Registrar of Scotland publishes projected population changes. These suggest that, while the population of Scotland is increasing slightly, the greater impact results from internal migration. These projections suggest that the following local authorities are experiencing significant growth: Aberdeenshire, East Lothian, Edinburgh, Perth and Kinross, Scottish Borders

and West Lothian, while Aberdeen City, Dundee City, East Dunbartonshire, Inverclyde, West Dunbartonshire and Western Isles are experiencing significant population reduction.

The 2011 census will confirm the accuracy of these projections. The Church however, would do well to assume that this factor alone will result in some change in the percentage of ministries to which each Presbytery is entitled. This in turn will lead to some redistribution of ministries finance between various Presbyteries by 2014.

1.4.9 Existing Presbytery Plan numbers

In presenting proposals for establishing new patterns of ministries which are sustainable within a balanced budget, it is necessary to note a number of specific issues from the existing Presbytery Plans:

- Some Presbyteries, for example Buchan, Jedburgh, Wigtown & Stranraer, did not fully utilise all the posts they were entitled to under the 2005 Guidelines. The 2014 projections for these Presbyteries involve little or no reduction on existing plan numbers.
- England. The Church of Scotland does not exercise a territorial ministry in England, so in 2005 its ministry entitlement was calculated on a different basis. As explained above it is proposed that it should now be allocated a percentage of the total. It is assumed that the 6 posts as agreed by the General Assembly in 2005, is a fair starting point.
- Greenock & Paisley; Glasgow. The plans agreed with these two large Presbyteries allowed for significantly more ministries than the guideline figure. This took account of the scale of change facing both Presbyteries. However, part of the agreement was that at the point of the five year revision, both Presbyteries would present plans that fitted within the guideline figure. Consequently the figure in the 1000 ministries table contains no adjustment.
- Shetland. Arrangements for ministry in Shetland are set out in the 'Shetland Arrangements.' This allows for

8 ministries, a figure agreed at the time of drawing up the 2005 National Guidelines. While this was less than the figure a true percentage (0.96%) would have allowed, the Council sees no reason to alter the figure of 8, which adequately meets the terms of the current Arrangements. The additional 2.3 FTE posts which make up 0.96% are therefore added to the overall contingency.

- Uist. The 2005 National Guideline figure for Uist should have been 3. However it was considered that a Presbytery could not exist with only 3 ministries, so Uist was allocated 6 ministries. The Council is no longer persuaded by this argument, for two reasons. First, the variety of ministries suggests that while the budget may only provide for 3 FTE posts, this could be 10 or more people, creatively deployed. Second, the Council's responsibility is to resource ministries, not prop up an unsustainable Presbytery structure. If 1000 Ministries means that Uist can no longer function as a Presbytery, the solution is not to increase the ministries budget but to reform Presbytery structures.

1.4.10 The Contingency Budget

One lesson learned over the last 5 years is that the Church requires a small degree of flexibility in the implementation of the National Guidelines. In negotiating and concurring plans with Presbyteries, the Council identified the following grounds where provision for ministries beyond the National Guideline figure may be needed. It agreed minor variations with various Presbyteries, either for a limited or an extended period.

- **Borderline Category.** Some Presbyteries are on the border between categories (eg Urban/Rural and Rural/Urban). Evidence for this might include the fact that they lodged an appeal against their categorisation when opportunity was given to do this in 2006.
- **Scale of adjustment.** Some Presbyteries must adopt significant adjustment to comply with their guideline number. The Presbytery will need to demonstrate a determination to grasp the adjustment issues and

indicate the time scale within which it intends to incorporate the guideline figure into its plan.

- **Population Growth.** Data from GRO-Scotland indicates that the population of some Presbyteries has increased significantly since 2001.
- **Adjustment stalemate.** In a particular area where all options of adjustment have been exhausted, evidenced perhaps by the matter having to be considered by a Commission of Assembly, and there is still no agreement with local parties, a case could be made for additional ministries to allow the dust to settle before the matter is broached again.
- **Presbytery Transfer.** Two Presbyteries might agree to a congregation moving Presbytery in order to be united or linked with a congregation in the neighbouring Presbytery. Rather than the first Presbytery having its number reduced to compensate the second, an additional ministry might be considered.
- **Pre guidelines.** Act VII came into force in 2003. The guidelines were not approved until 2005. Plans concurred with before May 2005 may have exceeded the guideline figure.

The sixth ground will no longer apply. Where Presbyteries present a compelling case under the first five grounds the Council will be able to use the contingency figure in the 2010 National Guidelines in its response.

1.4.11 Planning and Finance

1.4.11.1 An Organisational Problem

87% of the money congregations contribute to central funds is used to pay for the different kinds of ministries deployed to serve those congregations. However two separate, unrelated, processes are used to set congregational Ministry and Mission contributions and patterns of ministerial deployment. These two processes are the responsibility of different bodies. Ministry and Mission contributions are set by the Council of Assembly. Patterns of deployment are determined by Presbyteries and the Ministries Council using Act VII 2003.

Some disadvantages of this approach are now evident. They include:

- Rights and responsibilities are out of step because they are calculated on a different basis. Each Presbytery believes it has a *right* to a certain number of ministries, but does not own a *responsibility* for funding a certain amount of ministry because funding for ministry is calculated on a different basis. Every Presbytery is allocated a percentage of the total ministry available to the Church. Ministries and Mission contributions are based on the average of each congregation's giving over three years. Provided each congregation meets its contribution, Presbytery is entitled to believe it has fulfilled its responsibilities, whether or not the total match the total cost of ministry in Presbytery Plans.
- The current system contains little incentive to give more. Presbytery Plans describe a core level of ministerial provision that the Church is committed to financing through the Parish Ministries Fund. If a Presbytery has a vision to do more than is contained within the Plan it may be possible to increase giving. People give in response to vision. If a local vision, which resonates with them, is articulated it is likely that they will respond generously. However the current system prevents this happening. If individual congregations or a Presbytery increase their giving, that extra cannot easily be directed towards the local vision that stimulated it.
- There is no penalty for a Presbytery or a congregation that does not take stewardship seriously. If congregations within a Presbytery reduce their giving in real terms, their Ministry and Mission contribution will fall, but their entitlement to ministry does not. Their slice of cake remains the same size, even if what they are contributing falls. In some cases this is entirely appropriate, for example, where the income of a whole community falls. Other times it is simply because stewardship has not been taken seriously.

As Presbyteries begin to *Plan with Purpose*, money will quickly become part of the discussion. Prompted by the Holy Spirit, Presbyteries will discern opportunities

for new initiatives, identifying fresh ways of going about mission. Many of these will cost money. Under the current arrangements the budget is fixed. If a Presbytery wants to do something new, it must cut something first. While there is always a place for this approach, on its own it can corrode vision.

A Presbytery's vision is more likely to be realised if it is given freedom to generate additional finance. People give to support and realise vision. When a vision is articulated to which they can relate, they give. Funding the ministries of the Church of Scotland is too nebulous for people to relate to in this way. A new worker (a person they can put a name and a face to) for a shopping centre (for example, a place that they go to regularly) might be a vision that would prompt them to give.

The Council engages regularly with the Finance Group of the Council of Assembly and over the coming year will continue to bring forward new initiatives relating to finance which will pave the way for a more focussed connection between what a congregation contributes and the ministry it receives. In addition, the Ministries Council will seek ways in which more incentive can be given to Presbyteries and congregations to increase giving in a framework where more money can be directed towards mission.

1.4.11.2 Giving Agreement

The General Assembly 2009 approved the concept of a Giving Agreement. A Giving Agreement allows a Presbytery and a Congregation to agree that that congregation will contribute more than their Ministry and Mission Contribution. Any increase forthcoming is then made available to the Presbytery in addition to the 3% leeway to which it is already entitled.

The model outlined here is similar. It could be viewed as a giving agreement between Presbyteries. That is, Presbyteries agree that additional sums generated can be kept and used locally.

1.4.12 Conclusion

2020 Vision: what is God calling us as a Church to be and do in the next ten years? The Ministries Council, along with many others in the Church, believes that obedience to that call will involve change. The best of what is now being undertaken in ministry will continue and be supplemented by new things. In the meantime, the Council with the support of the whole Church will set about tackling the four key areas highlighted in our opening statement about where we are in articulating a vision for the future:

- ***There is a massive deficit which must be dealt with***
- ***We need to prune in order to grow***
- ***We need to realign the Church for mission through a reshaping of ministries***
- ***We need to revise Presbytery Plans with purpose and variety, taking account of finance***

Presbytery Planning has the potential to be much more than the orderly management of decline. Act VII 2003 gives power to Presbyteries to shape their own future. The mission facing the Church in Scotland is both a challenge and an opportunity. The Church through effective use of the Presbytery Planning Process can respond to that challenge and opportunity. It will be helped to do that if it:

- is clearer about what it is trying to achieve through its plans, that is, *Planning with Purpose*
- grasps that ministry can be much more than full-time paid people, that is *Planning for a Variety of Ministries*
- ceases to treat funding and planning as separate activities, and instead joins them together so that rights and responsibilities are balanced, incentives to give more are created and penalties for inaction are clear.

Appendix 1 – Table of Percentages of Ministries for Presbytery Planning

| | A | B | C | D | E | F | G |
|------------------------------|--|--------------------------------------|---|--|---|--|--|
| Presbytery (alphabetical) | Percentage (%) of Ministries allocated to each Presbytery (remains the same as 2010) | FTE Posts by 2014 @ £37,900 | Locum provision for vacancies (2 days) @ £10,800 | Total Posts in 2014 (FTE Posts + Vacancies: Columns B+C) | Presbytery Ministries Budget 2014 (Costs of column B + cost of column C X £000) | Total Posts in current Presbytery Plans (includes 124 vacancies) | Reduction by 2014 from current plans |
| Total | | 1000 | 75 | 1075 | £38,710 | 1234 | 159 |
| Aberdeen | 3.59% | 35.6 | 3 | 38.6 | 1,390 | 46 | 7 |
| Abernethy | 0.62% | 6.7 | 0 | 6.7 | 240 | 8 | 1 |
| Angus | 2.41% | 23.9 | 2 | 25.9 | 933 | 29 | 3 |
| Annandale & Eskdale | 1.28% | 12.8 | 1 | 13.8 | 495 | 16 | 2 |
| Ardrossan | 2.28% | 22.5 | 2 | 24.5 | 883 | 29 | 4 |
| Argyll | 2.97% | 29.9 | 2 | 31.9 | 1,150 | 38 | 6 |
| Ayr | 2.57% | 25.6 | 2 | 27.6 | 995 | 35 | 7 |
| Buchan | 2.18% | 21.4 | 2 | 23.4 | 844 | 24 | 1 |
| Caithness | 0.92% | 8.9 | 1 | 9.9 | 356 | 12 | 2 |
| Dumbarton | 2.09% | 20.5 | 2 | 22.5 | 809 | 28 | 6 |
| Dumfries & Kirkcudbright | 2.06% | 20.1 | 2 | 22.1 | 797 | 25 | 3 |
| Dundee | 2.72% | 27.2 | 2 | 29.2 | 1,053 | 35 | 6 |
| Dunfermline | 2.10% | 20.6 | 2 | 22.6 | 813 | 27 | 4 |
| Dunkeld & Meigle | 0.92% | 8.9 | 1 | 9.9 | 356 | 13 | 3 |
| Duns | 0.62% | 6.7 | 0 | 6.7 | 240 | 8 | 1 |
| Edinburgh | 6.87% | 68.9 | 5 | 73.9 | 2,659 | 88 | 14 |
| England | 0.47% | 5.1 | 0 | 5.1 | 182 | 6 | 1 |
| Falkirk | 2.99% | 30.1 | 2 | 32.1 | 1,157 | 38 | 6 |

| | | | | | | | |
|----------------------|--------|-------|---|-------|-------|-----|----|
| Glasgow | 12.24% | 122.6 | 9 | 131.6 | 4,738 | 160 | 28 |
| Gordon | 2.76% | 27.7 | 2 | 29.7 | 1,068 | 34 | 4 |
| Greenock & Paisley | 3.81% | 38.0 | 3 | 41.0 | 1,475 | 54 | 13 |
| Hamilton | 5.27% | 52.7 | 4 | 56.7 | 2,040 | 66 | 9 |
| Inverness | 1.99% | 20.4 | 1 | 21.4 | 770 | 25 | 4 |
| Irvine & Kilmarnock | 2.07% | 20.3 | 2 | 22.3 | 801 | 27 | 5 |
| Jedburgh | 1.15% | 11.4 | 1 | 12.4 | 445 | 12 | 0 |
| Kincardine & Deeside | 1.43% | 14.4 | 1 | 15.4 | 554 | 18 | 3 |
| Kirkcaldy | 2.41% | 23.9 | 2 | 25.9 | 933 | 30 | 4 |
| Lanark | 1.44% | 14.5 | 1 | 15.5 | 557 | 18 | 3 |
| Lewis | 0.70% | 6.5 | 1 | 7.5 | 271 | 9 | 1 |
| Lochaber | 0.81% | 7.7 | 1 | 8.7 | 314 | 10 | 1 |
| Lochcarron - Skye | 0.73% | 6.8 | 1 | 7.8 | 283 | 9 | 1 |
| Lothian | 2.85% | 28.6 | 2 | 30.6 | 1,103 | 37 | 6 |
| Melrose & Peebles | 1.30% | 13.0 | 1 | 14.0 | 503 | 15 | 1 |
| Moray | 1.96% | 20.1 | 1 | 21.1 | 759 | 25 | 4 |
| Orkney | 1.03% | 10.1 | 1 | 11.1 | 399 | 13 | 2 |
| Perth | 2.08% | 20.4 | 2 | 22.4 | 805 | 27 | 5 |
| Ross | 1.37% | 13.7 | 1 | 14.7 | 530 | 16 | 1 |
| Shetland | 0.96% | 8 | 0 | 8 | 314 | 8 | 0 |
| St Andrews | 1.83% | 18.7 | 1 | 19.7 | 708 | 22 | 2 |
| Stirling | 3.25% | 32.9 | 2 | 34.9 | 1,258 | 38 | 3 |
| Sutherland | 0.63% | 6.8 | 0 | 6.8 | 244 | 9 | 2 |
| Uist | 0.23% | 2.5 | 0 | 2.5 | 89 | 6 | 4 |
| West Lothian | 2.58% | 25.7 | 2 | 27.7 | 999 | 34 | 6 |
| Wigtown & Stranraer | 1.03% | 10.1 | 1 | 11.1 | 399 | 11 | 0 |
| Contingency | 2.43% | 28.4 | 2 | 28.4 | 998 | 0 | |

1.6 Green Travel Plans: Pointers to the Future

1.6.1 Introduction

The purpose of a Green Travel Plan is two-fold. Firstly, it is to provide for all those involved in ministries a clear set of guidelines to help them plan their work-related travel in the most effective and economical manner; to help reduce wastage and unnecessary travel and expense. Secondly, it is to help the Church of Scotland deliver its commitment to respond to climate change by seeking to reduce the carbon footprint associated with work-related travel.

1.6.2 The Business Case for a Travel Plan

Over a number of years, those involved in ministries have noted the fall in value of the 40p per mile reimbursement for the first 10,000 miles of travel per year. This figure relates to the rate allowable before tax by HM Revenue & Customs (HMRC). It is not a figure which the Ministries Council has discretion to alter.

Further work needs to be undertaken to lay out the business case for a green travel plan, but some elements of this would be:

- The overall cost of travel expenses, which is largely made up of the reimbursement of mileage;
- The acknowledgement that the HMRC rates are highly unlikely ever to increase because of the signal this would send in encouraging car travel against national policies of encouraging alternative means of travel;
- The rising cost of fuel, which must surely become an increasing burden on individuals in the light of the previous bullet point.

1.6.3 The Environmental Case: Responding To Climate Change

In its report to the General Assembly in 2009 the Church & Society Council identified the importance of climate change to the Church of Scotland.

The Church of Scotland is concerned that climate change poses a serious and immediate threat to people everywhere, particularly to the poor of the earth, and that

climate change represents a failure in our stewardship of God's creation. We accept the need to reduce the emissions of greenhouse gases urgently to avoid dangerous and irreversible climate change and to promote a more equitable and sustainable use of energy.

The Scottish Climate Change Act 2009 requires the Scottish Government to reduce carbon emissions across Scotland by 42% by 2020 and 80% by 2050 – a dramatic and challenging target that will affect all parts of the Scottish economy and Scottish life. The Church is committed to responding positively to this challenge and has, for example, instructed Presbyteries to produce plans for all parishes in their area to measure and reduce the carbon footprint of energy use in their buildings.

Road traffic is now one of the largest sources of carbon dioxide emissions in Scotland, accounting for over ten million tons in 2006, out of the Scottish total of 47million tons. This is over 20% of the total - and the proportion is growing.

For these reasons a travel plan to manage work-related travel and to reduce the Church's carbon footprint is now an essential step. Some key pointers to such a plan are listed here.

1.6.4 Aim of a Green Travel Plan

To empower those engaged in ministries to manage their work-related travel to reduce costs and achieve the lowest possible carbon footprint.

1.6.5 What this Means in Practice

The plan reinforces the existing rules that are printed on expenses claim forms. All those participating in the scheme would be expected to abide by the rules and expenses would not be paid for trips that fall outwith the guidelines, unless by prior agreement. An important hierarchy of travel might look light this:

| | |
|--------------------------|---------------------------------|
| Most sustainable | Reducing the need to travel |
| | Walking |
| | Cycling |
| | ↓ |
| | Public Transport |
| Least sustainable | Multiple occupancy car journeys |
| | Single occupancy car journeys |
| | Air Travel |

Guidelines for expenses claims might pose the following questions.

Is your trip necessary?

Is it possible to find an alternative such as a conference call, e-mail or video conference? New technologies such as 'skype', 'blogs' and 'tweets' offer alternatives to travel. Could these reduce the need for business travel?

Which is the lowest carbon way to travel?

If you do have to travel, what are the costs and the carbon footprints of the alternatives? The carbon footprint associated with different modes of travel can vary widely. Walking and cycling have negligible carbon footprints, but are not always practical. Comparative figures for motorised transport are set out below (*Source: Highland Council*):

| CO2 emissions for a return journey between Edinburgh and Inverness (287.6 rail miles/314 road miles) | |
|---|---|
| Train | 7.9 kg of CO ₂ per passenger |
| Small car | 59.0 kg of CO ₂ per passenger, 1 occupant |
| Large car | 119.1 kg of CO ₂ per passenger, 1 occupant |
| Coach | 41.2 kg of CO ₂ per passenger |
| Plane | 73.1 kg of CO ₂ per passenger |

1.6.6 Alternatives to driving

Walking and cycling – the healthy alternative for short journeys.

Bus or train – In towns or cities or for journeys between towns and cities, public transport is often the best option. For example, journeys to 121 George Street can take advantage of its proximity to Edinburgh stations making train trips an option for all or part of the journey. On line resources such as *Traveline* can help you plan your journey. The following websites offer details of planning a trip with public transport: <http://www.travelinescotland.com>; <http://www.transportdirect.info>

For longer journeys within the UK, train travel is usually a practical option. The train will often now offer the opportunity to work on a laptop or to use mobile phones or other wireless communication, which is not possible when driving.

Consideration should be given to making public transport the *default* mode of travel between areas connected by regular rail services, e.g.: Glasgow, Edinburgh, Aberdeen, Dundee, Inverness, Perth, Stirling, etc..

Ferry travel

Travel by ferry is a way of life for island communities around Scotland and there is often no alternative. Consideration should always be given to the use of video conferencing facilities or other new communication technologies to reduce the number of journeys.

Air travel

Sometimes looks the quickest means of travel, but in reality this is only true if the rail alternative exceeds the flight by more than three hours. Budget airlines appear to offer lower fares for British or European travel, but when the full cost of extras is included the full fare is often the same as for rail travel. Air travel has a higher carbon footprint than rail or bus travel and for this reason is best avoided if there is an alternative. For travel outwith the UK, however, it may be the only realistic alternative.

Driving

Road vehicles powered by fossil fuels will remain important for many years to come. In view of this a pragmatic approach to managing car travel and its impact is recommended. There are questions for each car user to address: *What vehicle are you driving – is it appropriate? What age is it? What are the emission levels?* The answers to these will inevitably vary with the circumstances of the user.

The carbon footprint of vehicles varies widely. The simplest way to assess this is to check the emission-band rating of a vehicle. Driving a vehicle in a lower emission band saves money *and* reduces the carbon footprint. From 1 May 2009, vehicle tax rates for cars registered on or after 1 March 2001 are split into 13 bands depending on CO2 emissions. The amount you'll pay depends on which band your car is in. The lower a car's emissions, the lower the vehicle tax payable on it.

Petrol / Diesel car

| Band | CO2 emission (g/km) | 12 months rate | 6 months rate |
|------|---------------------|----------------|----------------|
| A | Up to 100 | Not applicable | Not applicable |
| B | 101-110 | £35.00 | Not applicable |
| C | 111-120 | £35.00 | Not applicable |
| D | 121-130 | £120.00 | £66.00 |
| E | 131-140 | £120.00 | £66.00 |
| F | 141-150 | £125.00 | £68.75 |
| G | 151-165 | £150.00 | £82.50 |
| H | 166-175 | £175.00 | £96.25 |
| I | 176-185 | £175.00 | £96.25 |
| J | 186-200 | £215.00 | £118.25 |
| K | 201-225 | £215.00 | £118.25 |
| L | 226-255 | £405.00 | £222.75 |
| M | Over 255 | £405.00 | £222.75 |

For further details see the UK Government website:

http://http://www.direct.gov.uk/en/Motoring/OwningAVehicle/HowToTaxYourVehicle/DG_10012524

To find out the emissions from any car in the UK go to <http://www.taxdisc.direct.gov.uk/EvlPortalApp/> and click on the 'Vehicle enquiry' tab and enter the registration and make of car.

Is your driving safe and economical? It is possible to reduce the fuel usage of a car journey by eco-driving. The Energy Saving Trust has set out some simple tips to reduce fuel consumption and reduce the cost of motoring. Find these on the link at: www.ecodrivescotland.com

Hire Cars: it is worth bearing in mind that, even taking into account fuel costs, daily hire cars can often be better value than reimbursing staff using their own vehicles for journeys of 70 miles or more per day. For example: it would cost £32 to cover an 80 mile round trip paying 40p per mile compared to car hire from as little as £18 per day plus fuel costs. You can also specify a smaller more fuel efficient vehicle when hiring.

Planning journeys before travelling can save time and minimise unnecessarily vehicle mileage. The following websites are helpful and can also be used to calculate and check vehicle mileage:

- Transport Direct: <http://www.transportdirect.info>
- The AA Route Planner: <http://www.theaa.com/route-planner/index.jsp>
- The RAC Route Planner: <http://www.rac.co.uk/route-planner/>

Vehicle Mileage *Ready Reckoners* (example below) can ease accurate reporting in mileage claims between locations that are frequent origins and destinations for travel. This can also be used to highlight where there is a public transport option available. For example, there is a regular express bus service between Location A and B which would be a convenient alternative to travelling by car.

| | Location A | Location B | Location C |
|------------|------------|------------|------------|
| Location A | - | 7.9 miles | 3.6 miles |
| Location B | 7.9 miles | - | 10.5 miles |
| Location C | 3.6 miles | 10.5 miles | - |

1.6.7 Compliance with Health & Safety Legislation

There is an issue to be explored in relation to health and safety legislation. Work needs to be done to ensure that those engaged formally in ministries are complying with the Health & Safety at Work Act. Although procedures are in place to ensure this is the case for all employees of the Ministries Council, further work needs to be undertaken in relation to the position of office holders.

1.6.8 Rural ministries

Ministers in rural parishes, particularly in remote rural parishes face particular challenges. While in towns and cities walking, cycling or public transport may be adequate for many everyday travel needs, this will rarely be the case in large rural parishes. It is recognised that daily car travel is likely to remain necessary for such ministries.

1.10 ACT ANENT THE ORDINATION OF PROFESSORS AND LECTURERS OF THEOLOGY AND BIBLICAL STUDIES

Edinburgh, xx May 2010 Sess. yy

The General Assembly enact and ordain as follows:

1. A Graduate Candidate (as defined in Act X 2004 section 1(k)) or the holder of a Certificate of Eligibility (as defined in Act IX 2002 section 6(b)) who has been appointed to a chair or lectureship in an accredited institution as defined in Act X 2004 is eligible to be ordained by the Presbytery in which the institution is located.
2. He or she shall be a member of the Presbytery that ordained him or her, or may apply to transfer his or her membership to the Presbytery within which is situated

the congregation of which he or she is a member, or the Presbytery within the bounds of which he or she resides, as he or she may choose.

3. Upon taking up an appointment defined in section 1, a minister shall be entitled to membership of Presbytery as described in section 2, and the Presbytery may hold a service marking the commencement of the appointment, which for the avoidance of doubt shall not be a service of induction or introduction as defined in Act VIII 2003 sections 29 or 30.
4. Act III 1956 anent the Ordination of Church and University Professors and Lecturers of Theology and Lecturers in Biblical Studies (as amended by Act I 1967) is hereby repealed.
5. Act III 2000 is hereby amended as follows:
 - (1) By the addition, in section 11 of a new sub-section (9), reading 'a professor or lecturer in an accredited institution as defined in Act X 2004'
 - (2) By the addition in section 20, after the word 'assistant' of the words ' professor or lecturer'

1.13 CONSOLIDATING AND AMENDING ACT ANENT DEACONS (incorporating the provisions of Acts VIII 1998, IX 2001, VII 2002 and II 2004, all as amended)

Edinburgh, xx May 2010, Session yy

The General Assembly declare and enact as follows:-

The Office of Deacon

1. A Deacon is a man or woman who, under a Call from God, has pledged himself or herself to the service of Jesus Christ and His Church and has been selected, trained and ordained to exercise ministry in terms of this Act (or any succeeding legislation) and according to the doctrine and discipline of the Church of Scotland. The Office of Deacon is recognised by the Church to be a distinctive, lifelong status within the ministry of the Church and to be agreeable to the Word of God. For the avoidance of doubt, this Act does not apply to members of Deacons' Courts.

A. SELECTION, TRAINING AND ORDINATION OF DEACONS

Definitions

2. Section 1 of Act X 2004 shall apply to the Diaconate subject to the deletion of sub-sections (h), (j) and (k), all for the purposes of that application only.

Selection and Training of Deacons

3. Sections 2-11, 18-21 and 23-25 of Act X 2004 shall apply to the Diaconate. For the purposes of this Act:
- (i) references to 'the Ministry of the Church of Scotland' or 'the full-time ministry' shall be understood as referring to the diaconal ministry of the Church of Scotland
 - (ii) references to Universities shall be deemed to include any institution of higher education approved by the Ministries Council for the training of Deacons.

For the avoidance of doubt appeals against decisions taken in terms of this section shall be subject to the provisions of Act VI 2007 anent the Ministries Appeals Panel.

Academic and Practical Training of Deacons

4. (a) Each Candidate shall have a Course prescribed by the Ministries Council immediately following acceptance as a Prospective Candidate.
- (b) The Candidate shall satisfy the Ministries Council of competence:
- (i) in all areas of study prescribed from time to time by the Ministries Council, which shall always include the interpretation and use of Holy Scripture (both Old and New Testaments), the development and growth of the Church (with special reference to the Church of Scotland), the principal doctrines of the Christian faith (their interpretation, their defence and their application), the constitution and laws of the Church of Scotland, the history and contemporary understanding of the Diaconate in the Church of Scotland and ecumenically, practical theology (including mission, evangelism, pastoral care and counselling, the worship of the Church (especially the Church of Scotland), and

the contemporary understanding of Church and society, and voice and communication skills;

- (ii) in further optional courses approved from time to time by the Ministries Council and selected by the Candidate;
- (iii) in all areas of practical knowledge required by the Ministries Council, by satisfactory participation throughout their candidature in such residential courses and conferences as are prescribed by the Ministries Council;
- (iv) in attendance and participation at the Diaconate Council;
- (v) in the practice of the diaconal ministry, by completing to the satisfaction of the Ministries Council the three placements prescribed below.

Placements during Training

5. (a) As part of the Church requirements, three periods of placement work shall be undertaken by the Candidate, and must be completed to the satisfaction of the Ministries Council which shall determine the length and content of each placement. The placements shall normally include two during the academic course (of which one shall be part-time and shall last not less than twenty-five weeks and one shall be a full-time summer placement lasting not less than ten weeks) and one full-time placement of twelve months commencing on the first day of July, August, September or October in the year of completion of the prescribed academic course; the Ministries Council shall have power in exceptional circumstances to vary this arrangement. The candidate will not normally be permitted to engage in academic study through a university or college or in remunerative employment or office during the course of the twelve months full-time placement at the conclusion of the academic course.
- (b) The supervisor of each placement will be chosen by the Ministries Council and shall undertake

training as specified by the Ministries Council. The supervisor shall be responsible for supervising the placement according to the guidelines and standards established by the Ministries Council and University, and shall produce assessment materials as required.

- (c) The assessment materials shall be assessed by the Ministries Council. It shall be competent for the Ministries Council to refuse to sustain a placement where it considers that the Candidate has not met the required standard or for other relevant reasons.

Sustaining the Course

- 6. (a) The Ministries Council shall obtain from the universities lists of those Candidates who have satisfactorily completed their prescribed Course, whereupon the Secretary of the Ministries Council shall inform candidates that they have permission to commence their final placement.
 - (b) The Ministries Council shall, in consultation with the Presbytery, decide whether to sustain the final placement after nine months.
7. The Council shall maintain a list of those who have satisfactorily completed their training in terms of this Act and Act X 2004. An individual who has completed training, who has not been ordained as a Deacon and who has not applied to be removed from the above list, shall for the purposes of superintendence and discipline be treated in the same manner as a Graduate Candidate as defined in section 22 of Act X 2004 and all Acts and Regulations of the General Assembly relating to the superintendence or discipline of a Graduate Candidate shall apply to such individuals.

Ordination

- 8. (a) *Entitlement.* It belongs to Presbytery to ordain an individual to the Office of Deacon on his or her taking up an appointment. However, in order to ensure a general standard of qualification and training for the Office throughout the Church, a

Presbytery may ordain a candidate to this Office only if it is furnished with a recommendation to that effect from the Ministries Council.

- (b) *Procedure.* The procedure leading to the act of ordination shall be the same as the procedure described in section 29 of Act VIII 2003 for ministers of Word and Sacrament, *mutatis mutandis*.
- (c) *Ordained status.* A Deacon, on being ordained, shall have the authority of the Church to exercise his or her appointed ministry. He or she shall be entitled to append the letters "DCS" (Deacon of the Church of Scotland) after his or her name and to wear the Diaconate badge. On being ordained, a Deacon shall be admitted into membership of the Diaconate Council.
- (d) *Membership of Presbytery.* A Deacon shall be a member of Presbytery if he or she occupies a parish appointment, or any other post that would entitle a Minister of Word and Sacrament to membership of Presbytery in terms of sections 11-13 of Act III 2000, and the provisions of those sections shall determine which is the relevant Presbytery.

Admission and Readmission of Deacons

- 9. Act IX 2002 (as amended) shall apply to the diaconate *mutatis mutandis*.

Transfer

- 10. (a) The provisions of Act XIII 2003 anent the Auxiliary Ministry (as amended) or of Act X 2004 anent Selection and Training for the Full-time Ministry and Eligibility for Ordination shall apply to any Deacon wishing to transfer to the Ministry of Word and Sacrament; in all cases the Ministries Council shall determine the nature, content and duration of the academic course and practical training to be followed by a Candidate.
- (b) Notwithstanding (a) above, any Deacon whose candidature for the diaconate was acquired in terms of section 3 above (i.e. enquiry, field

assessment and local review) shall not require to repeat those elements of the selection process (Act XIII 2003 section 6; Act X 2004 section 5), but shall proceed directly to national assessment.

- (c) No Deacon who has been not accepted as a candidate in training for either the auxiliary or full-time ministry on three or more occasions may apply for transfer to the Ministry of Word and Sacrament (auxiliary or full-time).

B. FUNCTION OF DEACONS

The Function of a Deacon

11. The function of a Deacon is to exercise a ministry of an evangelistic, pastoral, educational or social nature, including the conduct of public worship as need arises, in one or more of the following spheres:
- (a) service in the employment of a Council, Committee or Court of the Church;
 - (b) service in a Chaplaincy, including University, College, School, HM Forces, Prison and Hospital, or as a Lecturer or Teacher in Religious Education, and in similar spheres;
 - (c) other service which is approved by the Ministries Council and the Presbytery concerned.

Deacons and Marriage Services

12. (1) The functions of a Deacon shall include the solemnisation of marriage, subject to the provisions of sub-section (3) hereof and to the permission and supervision of the minister or Interim Moderator of the parish in which the marriage takes place.
- (2) For the purposes of the conduct of marriages, section 18 of Consolidating Act II 2000 anent Ministry (as amended) shall apply to Deacons.
- (3) The Principal Clerk shall authorise Deacons to conduct marriage services where that is consistent with the provisions of the relevant civil law, or with the special permission of the Registrar General of Births, Deaths and Marriages.

Retirement Age

13. The normal retirement age for Deacons shall be 65 years.

C. SUPERINTENDENCE OF DEACONS

Responsibility for Life and Doctrine

14. (a) A Deacon shall be responsible for his or her life and doctrine to the Presbytery of which he or she is a member, or from which he or she holds a current Practising Certificate.
- (b) A Deacon who is not a member of Presbytery and who does not hold a Practising Certificate is nevertheless subject to the jurisdiction of the Presbytery of the bounds in which is situated the congregation of which he or she is a member, or in which he or she lives, as he or she shall choose, and are under obligation to notify the Presbytery Clerk of any change of address.

Responsibility for Service

15. A Deacon shall be responsible for the due performance of his or her service as follows; namely:
- (a) a Deacon, serving under a Council, Committee or Court of the Church shall be responsible to that body;
 - (b) a Deacon, serving outwith the jurisdiction of the Church of Scotland, shall be responsible to the employer.

Practising Certificates

16. The provisions of sections 5-15 of Consolidating Act II 2000 anent the Ministry shall apply to Deacons *mutatis mutandis*.

The Roll of the Diaconate

17. (1) The Ministries Council and Diaconate Council shall keep a Roll of the Diaconate containing the following lists:
- (a) Deacons who are voting members of Presbyteries.
 - (b) Deacons holding Practising Certificates.

- (c) Deacons who are neither members of Presbyteries nor holders of Practising Certificates.
- (2) In cases of doubt as to the list on which a Deacon's name should be placed, the decision of the Ministries Council shall be final. In December of each year, the Ministries Council shall check the Roll with Presbyteries, including the names of those to whom Practising Certificates have been issued.

The Diaconate Council

- 18. (1) The functions of the Diaconate Council, of which all Deacons shall be members, shall include the representation of the interests of all Deacons to the Ministries Council, and the support of the Ministries Council in the professional development of Deacons.
- (2) The Constitution and Standing Orders of the Diaconate Council, and the Constitution of Local Associations thereof, are as set out in the Appendix, and are subject to the powers of alteration contained therein.

D. REPEALS AND AMENDMENTS

- 19. Sections 26 and 27 of Consolidating Act III 2000 anent Church Courts (as amended) are hereby repealed, and shall be replaced by a note reading "*See Act ____ 2010*"
- 20. Act II 1988 anent the Judicial Commission (as amended) is hereby further amended as follows:
 - by the addition in paragraph 2(a), after the word 'Ministers' of', Deacons'.
 - by the addition in paragraph 2(j), after the word 'Ministers' of', Deacons'.
- 21. Paragraph 1(c) of Act XV 2003 anent Scottish Criminal Records office Checks of Ministers, Deacons and readers in Terms of the Police Act 1997 (as amended) is hereby amended to read "*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."

APPENDIX A

CONSTITUTION OF DIACONATE COUNCIL

Functions

The Functions of the Diaconate Council hereinafter constituted shall be:

- a) To formulate and express the collective views of its members
- b) To make contacts with those engaged in like work at home and overseas
- c) To provide opportunity for in-service training and personal development

Constitution

The Council shall consist of:

- (i) All Deacons on the Active List
- (ii) All retired Deacons
- (iii) Deacons with a Practising Certificate may attend Council at their own expense and be non-voting members.
- (iv) Two members appointed by the Ministries Council
- (v) Deacons ordained or commissioned by the Church of Scotland who are serving overseas as members of another Church shall be entitled when on furlough to attend all meetings of the Council as corresponding members without the right to vote.

Office –bearers

The Office bearers shall be:

A President, who shall hold office for three years, and not be eligible for re-election.

A Vice President, who shall hold office for three years, and not be eligible for re-election.

A Secretary, who shall be appointed for three years and be eligible for reappointment.

A Treasurer, who shall be appointed for three years and be eligible for reappointment.

The President and the Vice President shall be elected by the Council in manner specified in the Standing Orders.

Committees

Business Committee – a Business Committee to attend to business during the meetings of the Council and at other times, as agreed, between Councils, may be constituted in manner provided in Standing Orders.

Other Committees

The Council shall have power to appoint, if it so desires, other Committees to facilitate its business and to consider various aspects of the service undertaken by Deacons.

Meetings

The Council shall meet for one day in January/February of each year.

The Council shall normally meet for two days in June of each year or as otherwise decided.

The Council shall meet in public or in private as the Business Committee may decide.

The Council may in exceptional circumstances meet at such other times as the Ministries Council appoint.

Procedure

Meetings shall each day be opened, and the Council closed with prayer.

Other procedures shall be as set out in Standing Orders. The cost of Council, including the travelling expenses of full members of Council, shall be met by the Ministries Council.

The Diaconate Council shall be represented on the

Ministries Council through its President.

The administration of the Council shall be serviced by a Secretary appointed by the Diaconate Council and an admin assistant appointed and financed by Ministries Council.

Local Associations of Deacons

The Council shall set up Local Associations of Deacons, which shall have the following aims:

- a) To provide a fellowship of Deacons
- b) To be a channel through which Deacons may communicate to the Business Committee and/or Diaconate Council matters concerning Deacons or the wider interests of the Church
- c) To give an opportunity to Deacons to express their views on matters of public interest
- d) To be the body to liaise with such local groups as are related to the interest of the Diaconate
- e) To do all things necessary for or incidental to the Constitution

Local Associations shall be governed by the Constitution

Alteration of Constitution

Any alteration to this Constitution may be made only by a two-thirds majority of the whole membership of the Diaconate Council, upon a motion of which seven days' notice has been given to all members thereof.

APPENDIX B

THE DIACONATE COUNCIL – STANDING ORDERS

Standing Orders

Procedure at Meetings

The President, or in his or her absence the Vice-President, shall preside, whom failing the Council shall appoint its own Chairperson.

Proceedings each day shall be opened with prayer.

Business

The business of the Council shall include:-

- (1) Election of Office-bearers, Committees and Representatives on the Ministries Council, such election to take place at the meeting of the Council in June.
- (2) Reports from Local Associations, Committees of the Council, and the Ministries Council.
- (3) Initiation of discussion on any matters which concern the Diaconate and the wider interests of the Church.

Election of Office-bearers

Nominations for the election of the President and Vice-President shall be sent in by Local Associations. Each Local Association shall send in a maximum of four nominations, selected from the whole membership of the Council, and those nominated must have been ordained/commissioned for at least five years. The Secretary shall draw up a list which shall be sent to all Deacons, both active and retired, for their postal vote.

Business Committee

The President, Vice-President, Secretary and Presidents of the Local Associations shall constitute the Business Committee.

Other Committees

Any Committee appointed by the Council by virtue of the power conferred on it in the Constitution shall be given a special remit, and shall report to the Council.

Finance

Members may be required to pay an annual subscription fee.

Any proposal involving finance amounting to more than the total of Council Funds shall, before action is taken, be referred to the Ministries Council.

Minutes

The Minutes of Diaconate Council shall be approved at the opening session of the next Council.

Full Minutes of the proceedings of the Council shall be circulated to all members.

Reports

Reports from Local Associations and Committees of the Council shall reach the Secretary at least seven days before the meeting of the Council.

Any Other Business

Local Associations or individuals may request an item of competent business to be placed on the Agenda, giving seven days' notice to the Council. Where shorter notice has been given, the mover shall briefly introduce the item and the Council shall, without discussion, decide by simple majority to take up the item of business.

Close of the Council

When the business set down for the final day of the session of the Diaconate Council has been completed, the Council shall appoint the date and place of its next meeting.

Alterations of Standing Orders

Seven days' notice having been given, these Standing Orders, with the exception of the paragraph on Finance, may be altered by a two-thirds majority of the Diaconate present at a meeting of the Council.

APPENDIX C**LOCAL ASSOCIATION OF THE DIACONATE - CONSTITUTION**

1. The name shall be "Church of Scotland Diaconate Local Association"
2. **Aim**
 - (a) To provide a fellowship for Deacons
 - (b) To be a channel through which Deacons may communicate to the Diaconate Council matters concerning the Diaconate or the wider interests of the Church

- (c) To give an opportunity to Deacons to express their views on matters of public interest
- (d) To be the body to liaise with such local groups as are related to the interests of the Diaconate
- (e) To do all things necessary for or incidental to the Constitution.
3. The aim shall be reached by:-
- (a) holding at least four statutory meetings each year;
- (b) providing an opportunity for corporate worship, retreat and help for the devotional life of Deacons throughout the year;
- (c) submitting to the Council a report which will include matters referred to the Local Association by the Council;
- (d) initiating business for the Council.
4. **Membership**
All Active Deacons and retired Deacons, shall be full members of the Association.
All Deacons holding a Practising Certificate shall be associated but without voting power.
Deacons serving a probationary period shall be associated but without voting power.
Deacons ordained/commissioned by the Church of Scotland who are serving overseas as members of another Church may be corresponding members, and when on furlough may attend meetings but may not vote.
Deacons of other denominations may be associated.
5. **Office Bearers**
The Association shall appoint its own office-bearers and committee in accordance with a procedure agreed by the Association in advance.
6. **Subscriptions and meetings**
The Association shall fix the amount of subscription and arrange the time and character of its meetings.
7. **Report for Council**
The adoption of the Association's Report for the Council shall be moved by one of the office-bearers. After adoption by the Association, the Report shall be dispatched so as to be in the hands of the Secretary of the Council seven days before the meeting of Council.
8. **Individual Business**
Any business brought forward by an individual Deacon, if rejected by the Association, shall if desired by the Deacon, be forwarded by the Association with full comments to the Secretary of the Council.
9. **Election of President and Vice-President of Council**
On the occasion of the election of a President or Vice-President of the Council, the Association shall send to the Secretary of the Council by the end of February not more than four nominations for each office.

Nominations shall be selected from the whole membership of the Council and must have been ordained / commissioned for not less than five years.
10. **Change of Constitution**
Any change in this constitution proposed by the Association shall be notified to all other Local Associations, as each Association is governed by the same Constitution, and shall become effective only when approved by the Council.

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| 2 | PRIORITY AREAS WORK | | | |
| | Engaging Wider Church & Society | | | |
| 2.1 | Ongoing development and delivery of the <i>Poverty Truth Commission</i> | Over the past year the <i>Poverty Truth Commission</i> , co-chaired by Lord Wallace of Tankerness (former Depute First Minister of Scotland) and Tricia McConalogue (Coordinator: Bridging the Gap) has continued to meet on a regular basis. Its work has focused on: kinship care; promoting alternatives to violence; and encouraging positive media images of people living in poverty. Regular information and updates are available from www.povertytruthcommission.org . | | |
| 2.2 | Development of <i>SCCoTTS Buddies</i> | Building upon the impact of <i>Together for a Change</i> —its international exchange programme—the Committee has worked in partnership with the <i>Scottish Federation of Housing Associations</i> to develop <i>SCCoTTS Buddies</i> . This will be an official legacy programme of the <i>Glasgow 2014 Commonwealth Games</i> , connecting communities in areas of poverty in Scotland and other parts of the Commonwealth. | | |

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| 2.3 | Ongoing support of twinning | In the past year 4 new twinning relationships have been established. Work has also been undertaken in partnership with Glasgow Presbytery where twinning has formed part of the Presbytery Plan in the case of 7 congregations. | | |
| | New Models of Church Life | | | |
| 2.4 | Effective rolling out of <i>Priority Areas Worship Strategy</i> | The Committee has built upon work undertaken previously on participative worship – through <i>Soul Marks</i> (www.soulmarks.co.uk) and Bible Study – through <i>Unlock Glasgow</i> (www.unlockglasgow.org.uk) and has now established a programme which will look to provide intensive support to a small number (six) congregations over the coming year to assist them to develop new models of worship appropriate to their local context. | | |
| 2.5 | Support and development of ongoing local leadership within <i>priority area congregations</i> | <p>The Committee has continued to build upon its coaching programme – delivered in partnership with <i>Auburn Theological Seminary [New York]</i> (www.auburnsem.org). Over the past year another 12 people involved in a range of ministries within <i>priority areas</i> have undertaken the programme.</p> <p>The Committee has also established <i>Transforming Lives</i> and <i>Bereavement Support</i> training, two programmes designed to equip local people to be more effective in supporting their neighbours through difficult time.</p> | | |

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| 2.6 | Provision of new church buildings in <i>Easterhouse: St George's & St Peter's</i> and <i>Garthamlock & Craigend East</i> | In November contractors went on site to build new church buildings in two of the three <i>church extension congregations</i> which fall under the responsibility of the Priority Areas Committee. It is hoped that these buildings will be completed by autumn 2010, providing both congregations with valuable facilities as they engage with their local neighbourhoods. | | |
| 2.7 | Establishment of an effective framework for enabling congregations in <i>priority areas</i> to develop and maintain sustainable buildings. | <p>In September, the Council in collaboration with the <i>Church & Society Council</i> co-hosted <i>Going Through the Roof</i> – a one day conference designed to enable <i>priority area congregations</i> to respond more effectively to the challenge of climate change.</p> <p>In October, the Committee, in collaboration with the <i>General Trustees</i> and <i>Faith in Community Scotland</i> (www.faithincommunityscotland.org) published <i>Letting It Happen</i> – a handbook designed to help all congregations to improve upon the maintenance and usage of their church buildings.</p> <p>In December, the Committee – in partnership with the General Trustees – hosted a two day seminar under the leadership of <i>One Church 100 Uses</i> (www.onechurch100uses.org) to explore ways in which new and entrepreneurial models for developing new church buildings within our very poorest communities can be developed. Plans are now underway to support the development of up to eight new community/ church buildings in some of Scotland's poorest neighbourhoods over the next five years.</p> | | 15 |

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| 2.8 | Increased levels of staffing in the areas where they are most needed. | <p>The Committee has continued to support local congregations to access staffing posts within existing Presbytery Plans (14 new posts have been filled over the last year) and to encourage applications to the <i>Priority Areas Staffing Fund</i> (PASF).</p> <p>Applications to this fund continue to be lower than anticipated (4 in 2009) and in the last year the Committee has taken steps to increase support for congregations interested in making an application.</p> | | |
| | New Models of Community Life | | | |
| 2.9 | Support the ongoing development of the work of <i>Faith in Community Scotland</i> . | <p><i>Faith in Community Scotland</i> (www.faithincommunityscotland.org) has continued to develop its portfolio of work over the past year. It has:</p> <ul style="list-style-type: none"> • Built upon the ongoing work in Glasgow through the <i>Transformation Team</i> (www.transformationteam.org) which has, over the last four years, worked with over 100 faith groups across the city. • Established <i>Faith in Throughcare</i> (www.faithinthroughcare.org) – a small team of staff committed to developing local networks of support for ex-offenders and their families. • Launched <i>FISCAF</i> (Faiths in Scotland Community Action Fund) (www.fiscaf.org) – a new anti-poverty fund working across faiths, building upon the work of the <i>Scottish Churches Community Trust</i>. | Copy of Annual Report available at www.faithincommunityscotland.org | |

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| | | <ul style="list-style-type: none"> • Developed <i>One Place</i> (www.one-place.org) – an interfaith Storytelling and Participation Centre based in Govanhill (Glasgow) designed to increase awareness and understanding within Scotland's most diverse neighbourhood. • Continued to support the development of work in Dundee (<i>Faith in Community Dundee</i>) which it is hoped will be launched in 2010. | | |
| 2.10 | Development of a <i>Priority Areas Youth Strategy</i> . | <p>In February 2010, the Priority Areas Committee launched its youth strategy – <i>An Option for the Young</i>. The strategy seeks to lay out a programme designed to enable local churches to do all that they can to support effectively some of the most marginalized young people in Scotland.</p> <p>This work is being carried out in partnership with a wide range of other organizations including the <i>Rank Foundation</i> and the <i>George Williams YMCA College</i>. Our aspiration is to help to develop the next generation of youth leaders from within <i>priority areas</i>.</p> | Copy of <i>An Option for the Young</i> available at www.churchofscotland.org.uk/priorityareas.htm . | 16 |

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| 3 | VOCATION AND TRAINING WORK | | | |
| 3.1 | Enquiry & Assessment | <p>The Enquiry & Assessment process continues to attract strong numbers of people who seek to discern the call of God in their lives. At the time of writing, around 100 people are exploring the recognised ministries lying within the remit of the Ministries Council [ie. Readership, the Diaconate, and Ministry of Word and Sacrament (full-time and Auxiliary)], prior to assessment for training.</p> <p>The Council remains indebted to all those who serve as Church Assessors, Local Assessors and Presbytery Representatives. Presbyteries are encouraged to continue to nominate those people whom they feel have suitable gifts and abilities to serve in these roles. An invitation is sent out once per year to this effect.</p> <p>Seven new trainee Church Assessors have been appointed:</p> <p>Rev Liz Crumlish, Rev Andrew Gardner, Rev Brian Hendrie, Rev Rosemary Legge, Rev Christine Murdoch, Rev Thom Riddell and Dr Dot Weaks. They all now move forward into their initial training and probationary periods.</p> <p>Comparative Enquiry & Assessment Statistics for the years 2005 – 2009 can be found in the Table below (3.1).</p> | Table: Enquiry & Assessment Scheme Statistics 2005 – 2009 (3.1) | |

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| 3.2 | Candidates' Training and Support | <p>Various developments have taken place over the past year.</p> <p>The <i>Ministries Training Network</i> (MTN) is a series of regional meetings designed to enable Candidates to meet together for worship, peer support and learning. It seeks to establish good habits of reflective practice, collaborative working and openness to learning, as well as giving the opportunity for spiritual growth and the development of good leadership skills. MTN has been reviewed and evaluated after the pilot of last year, and as a result some changes have been made to its delivery. Candidates meet in small regional groups and work with one facilitator throughout the year. The work which is required of Candidates integrates with and enhances other aspects of formation. A further review will take place once this year's MTN has been completed.</p> <p>Provision for training for schools chaplaincy has been strengthened within the Candidates' and Probationers' Conference programmes and remains under review. Further opportunities to offer training in this area are being sought.</p> <p>The Candidate Task Group is working collaboratively with the Rural Strategy Group. The aim is to increase Candidates' experience and understanding of the particular demands of rural ministry.</p> | <p>Table: Statistics on Candidates in Training 2007 – 2010 (3.2)</p> | |

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| | | <p>It is acknowledged that, in most cases, Candidates suffer considerable financial hardship throughout training. Financial support is available from the Ministries Council in the form of local bursaries (awarded once per year) and hardship payments (paid as necessary for unexpected hardship). The amount paid out this year was considerably higher than the previous year, in an effort to further support Candidates. The Vocation and Training Committee is also reviewing the use of these types of funds to ensure that support is provided as effectively as possible.</p> <p><i>Probationers:</i> The Moderator hosted a lunch to which all Probationers, and those on familiarisation placements, were invited. The Rev Dr Robin Hill, Convenor of the HIV/ Aids Project, outlined the main issues facing the Project and emphasized the importance of future church leaders having a firm understanding of these. Joel Cithinji, Mission Partner in Nepal, shared his experiences with those present.</p> | | |

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| 3.2.1 | Admissions and Re-Admissions | <p>Certificates of Eligibility have been issued to the following:</p> <p>Rev Dr Robert Calhoun Henley Baptist Church, Texas, USA</p> <p>Rev Robert Cleland Baptist Union of Scotland</p> <p>Rev Aftab Gohar Presbyterian Church of Pakistan</p> <p>Rev Johannes Groenewald Dutch Reformed Church, South Africa</p> <p>Rev Geoffrey McKee Baptist Union of Scotland</p> <p>Rev Dr Lectus Steenkamp Dutch Reformed Church, South Africa</p> <p>Rev Jan Steyn Dutch Reformed Church, South Africa</p> <p>Rev Jeffrey Tippner Presbyterian Church USA</p> <p>Conditional Certificate for appointments made in terms s.19 (4) of Act VIII 2003 (as amended)</p> <p>Rev John Butterfield Methodist Church of Great Britain</p> <p>Admitted to Status of Graduate Candidate</p> <p>Mrs Judith Breakey Reformed Church of Switzerland</p> | | |

| | Task | Progress/Update | Additional Material | Del |
|-----|------------------|--|---------------------|-----|
| 3.3 | Support Training | <p>The Ministries Council relies heavily on a number of different groups of people who give their service willingly and voluntarily in support of the assessment and formation processes. These groups include National Church Assessors, Local Church Assessors, Presbytery Assessors, Presbytery Representatives, National Psychologist Assessors and Personal Development Interviewers.</p> <p>Throughout the year, training events take place, with the aim of providing sufficient support for each individual confidently to give service in the role to which they feel called. This is an area which the Vocation and Training Committee would like to expand further. Resources available, however, are limited and further discussions will take place regarding the feasibility of major future development.</p> <p>Over the past year the following training events have taken place:</p> <ul style="list-style-type: none"> • Initial Training for Local Assessors/Presbytery Representatives • Group Meeting for Personal Development Interviewers (PDIs) • 24-hour training event for National Church Assessors, National Psychologist Assessors and PDIs • Training for Supervisors of Candidates (3 days) • In-service Training for Supervisors (2 days) • Training Day for Supervisors of Probationers • Consultation Day for Supervisors of those on Familiarisation Placements (Admissions) | | |

| | Task | Progress/Update | Additional Material | Del |
|-----|--------------------------|--|--|-----------|
| | | <p>A five day intensive training event for 10 supervisors was held in March. The training was delivered by trainers from the Presbyterian Church of Canada. It was offered to those who were already supervisors, with a view to establishing a pool of trained personnel who will then deliver training to new supervisors. This group will now develop and deliver a training package, based on the intensive training which they have received, which will be tailored to the needs of our candidates and supervisors.</p> <p>It is hoped in the future to offer in-service training to Local Assessors, Presbytery Assessors and Presbytery Representatives. It is also hoped to develop appraisal processes where they are not already in place, as an additional training and support mechanism.</p> | | |
| 3.4 | Women in Ministry Report | <p>The General Assembly of 2007 instructed the Ministries Council to report on the disproportionately lower number of women than men presenting for training for ministry. An interim report was received in 2008. Further research and analysis has been carried out and the full report can be found below (<i>Section 3.4</i>).</p> | <p>Numbers of Women Presenting for Ministry</p> <p>(<i>Section 3.4</i>)</p> | 18 |

3.1 Enquiry and Assessment Scheme Statistics: 2005 – 2009

| | 2005 | | | 2006 | | | 2007 | | | 2008 | | | 2009 | | |
|-------------------------------------|------|----|-------|------|----|-------|------|----|-------|------|----|-------|------|----|-------|
| | M | F | Total | M | F | Total | M | F | Total | M | F | Total | M | F | Total |
| Applicants for Ministry (all types) | 35 | 26 | 61 | 40 | 23 | 63 | 50 | 31 | 81 | 40 | 32 | 72 | 44 | 22 | 66 |
| Entered Local Assessment | 34 | 24 | 58 | 39 | 23 | 62 | 49 | 31 | 80 | 39 | 27 | 66 | 41 | 19 | 60 |
| Chose to Withdraw (locally) | 4 | 2 | 6 | 5 | 1 | 6 | 11 | 6 | 17 | 15 | 6 | 21 | 3 | 0 | 3 |
| Completed Local Assessment | 30 | 22 | 52 | 34 | 22 | 56 | 38 | 25 | 63 | 24 | 21 | 45 | 38 | 19 | 57 |
| Readership (Applicants) | | | | | | | 4 | 3 | 7 | 8 | 8 | 16 | 3 | 8 | 11 |
| Readership Accepted | | | | | | | 4 | 3 | 7 | 7 | 7 | 14 | 3 | 8 | 11 |
| Attended Assessment Conference | 26 | 19 | 45 | 30 | 15 | 45 | 31 | 22 | 53 | 18 | 18 | 36 | 25 | 9 | 34 |
| Full-time Ministry (Applicants) | 24 | 12 | 36 | 27 | 8 | 35 | 26 | 15 | 41 | 13 | 13 | 26 | 18 | 6 | 24 |
| Full-time Ministry Accepted | 16 | 8 | 24 | 15 | 6 | 21 | 17 | 6 | 23 | 9 | 7 | 16 | 7 | 1 | 8 |
| Auxiliary Ministry (Applicants) | 2 | 5 | 7 | 3 | 7 | 10 | 5 | 7 | 12 | 5 | 3 | 8 | 7 | 2 | 9 |
| Auxiliary Ministry Accepted | 2 | 2 | 4 | 2 | 6 | 8 | 5 | 5 | 10 | 2 | 2 | 4 | 3 | 1 | 4 |
| Deacons (Applicants) | 0 | 2 | 2 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 2 | 2 | 0 | 1 | 1 |
| Deacons Accepted | 0 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 2 | 2 | 0 | 0 | 0 |
| First Time Applicants | 19 | 20 | 39 | 26 | 15 | 41 | 26 | 18 | 44 | 15 | 15 | 30 | 24 | 9 | 33 |
| Accepted | 13 | 10 | 23 | 16 | 11 | 27 | 17 | 10 | 27 | 9 | 10 | 19 | 10 | 2 | 12 |
| Returning Applicants | 6 | 1 | 7 | 2 | 2 | 4 | 5 | 4 | 9 | 3 | 3 | 6 | 1 | 0 | 1 |
| Accepted | 5 | 1 | 6 | 1 | 1 | 2 | 5 | 1 | 6 | 2 | 1 | 3 | 0 | 0 | 0 |

M = male F = female

| 3.2 Statistics on Candidates in Training 2007 – 2010 | 2007 – 2008 | 2008 – 2009 | 2009 – 2010 |
|--|--------------------|--------------------|--------------------|
| Number of full-time Candidates studying theology at University (across all years of study): | | | |
| Glasgow | 2 | 14 | 8 |
| Edinburgh | 28 | 32 | 21 |
| Aberdeen | 8 | 7 | 5 |
| St Andrews | 4 | 3 | 1 |
| HTC | 3 | 6 | 6 |
| Number of Auxiliary Candidates in Training | 20 | 21 | 16 |
| Number of Readers in Training | 47 | 39 | 41 |

| 3.2 Statistics on Candidates in Training 2007 – 2010 | 2007 – 2008 | | | | 2008 – 2009 | | | | 2009 – 2010 | | | |
|---|--------------------|----------|--------------|--------------|--------------------|----------|--------------|--------------|--------------------|----------|--------------|--------------|
| Number of Readers set apart | 14 | | | | 17 | | | | 8 | | | |
| Candidates beginning their formation process | | | | | | | | | | | | |
| Full-time | 26 | | | | 15 | | | | 7 | | | |
| Auxiliary | 11 | | | | 4 | | | | 4 | | | |
| Diaconate | 0 | | | | 2 | | | | 0 | | | |
| Courses being followed by new full-time Candidates | | | | | | | | | | | | |
| Studying for undergraduate theology degree | 17 | | | | 10 | | | | 4 | | | |
| Studying for 2 years on a post-graduate programme | 7 | | | | 2 | | | | 2 | | | |
| Tailored academic requirements | 2 | | | | 1 | | | | 0 | | | |
| Number of Probationers completing training | | | | | | | | | | | | |
| Full-time | 29 | | | | 30 | | | | 23 | | | |
| Auxiliary | 4 | | | | 1 | | | | 5 | | | |
| Diaconate | 0 | | | | 0 | | | | 0 | | | |
| Gender of Candidates in Training | M | F | Aux M | Aux F | M | F | Aux M | Aux F | M | F | Aux M | Aux F |
| First Year | 20 | 6 | 5 | 6 | 7 | 10 | 2 | 2 | 4 | 2 | 3 | 1 |
| Second Year | 16 | 5 | 2 | 5 | 20 | 6 | 5 | 6 | 10 | 10 | 2 | 2 |
| Third Year | 9 | 7 | 1 | 1 | 10 | 5 | 1 | 4 | 9 | 5 | 3 | 5 |

3.4 Numbers of Women Presenting for Ministry

3.4.1 Background

The General Assembly of 2007 instructed the Ministries Council to report on the disproportionately lower number of women than men presenting for training for ministry.

An interim report was received in 2008 where the Enquiry & Assessment processes of the Church were examined to ascertain whether women were being “selected out” in any inadvertent way. The statistical research and analysis carried out confirmed that women and men were being accepted in proportion to the number of applications [through the natural working out of the process and not by any policy], but did not answer the question of why fewer women presented for ministry.

The 2008 report to the General Assembly agreed to continue the research, and raised the question for the whole Church as to why fewer women were coming forward. Possible factors noted were;

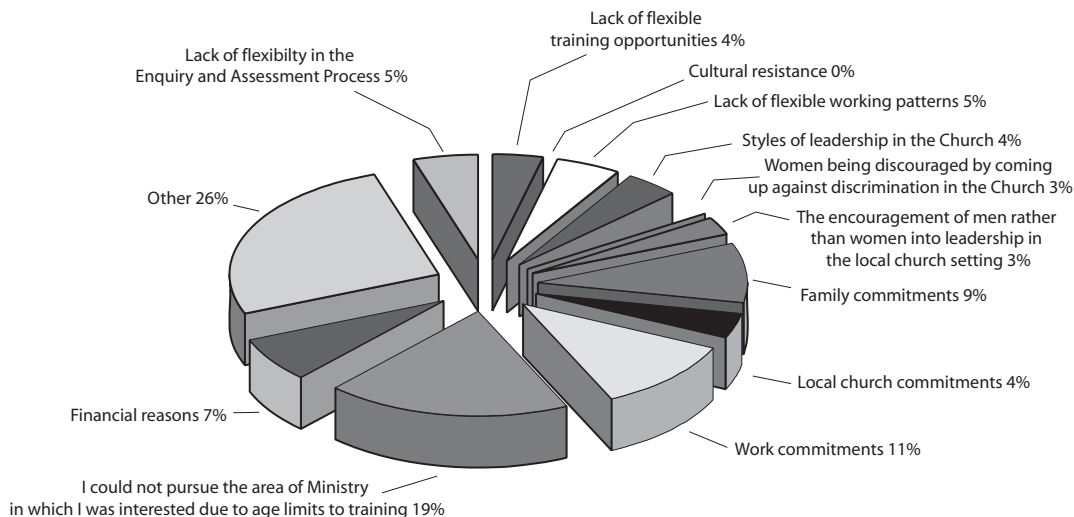
- lack of flexible training opportunities
- a culture of resistance to recruitment and ordination of women in some areas [geographical and theological] of the church

- the lack of flexible working patterns, with the overwhelming majority of appointments being full-time and parish based
- styles of leadership in the Church
- women being discouraged by coming up against discrimination within the Church
- the encouragement of men rather than women into leadership in the local church setting
- women entering other forms of ministry

The Ministries Council now reports its findings for the interest of the whole Church, and thanks all those who contributed, and in particular the Revd. Dr Anne Logan for her valuable assistance and willingness to share her ongoing PhD research.

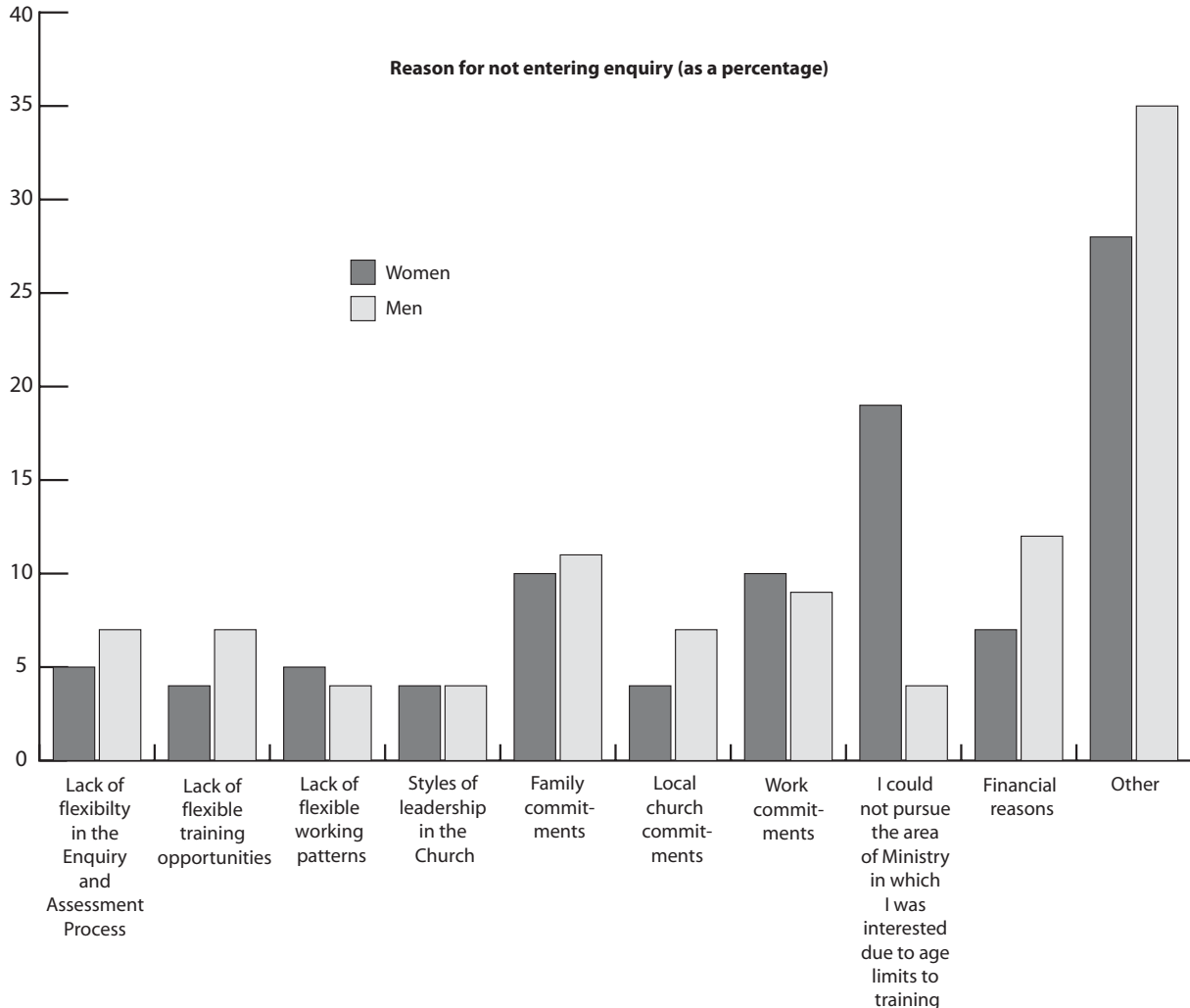
3.4.2 Survey of Enquirers not proceeding into Ministry

Taking the possible factors above, a questionnaire was developed and sent out to women who had registered to attend an Enquirers’ Conference over the last five years. Around one third responded to the questionnaire representing around ¾ of Presbyteries.



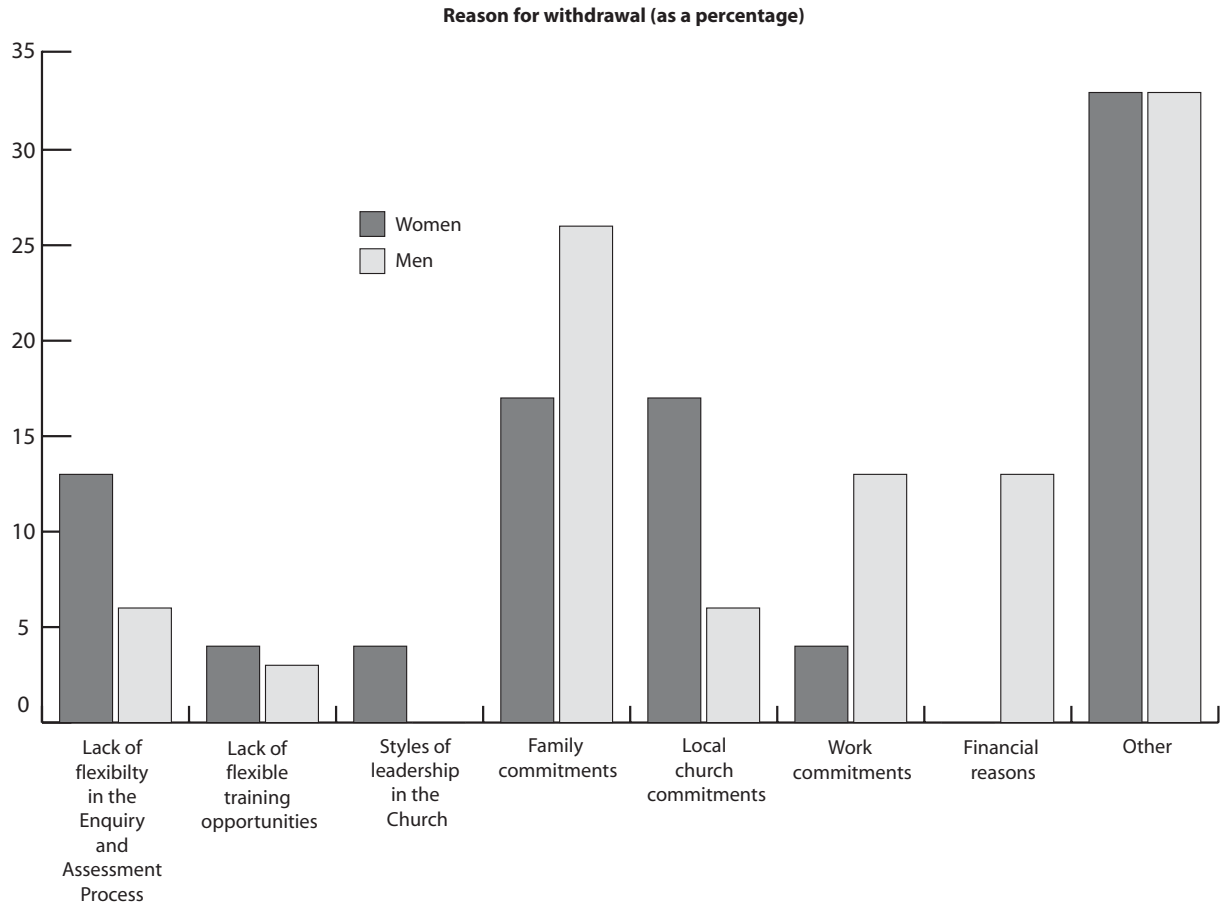
This was an interesting exercise which highlighted a number of reasons why women choose not to apply for Ministry, including, but not limited to age limits in place for training, local church commitments, family commitments, work commitments and other reasons. Only a small proportion of respondents noted gender discrimination or lack of encouragement due to gender as an issue.

A similar questionnaire was sent to men to find out if the main reasons given by women were shared. The responses show a similar spread of reasons for not entering the Enquiry Process, with the exception of a notable difference when it came to age limits. Our research has shown that women often apply for the ministries of the church at a later age, which may account for this difference.



When it came to comparing reasons for withdrawing from the process, there was a notable difference between the

male and female respondents when it came to financial reasons, work, family and local church commitments.



It should be noted that the questionnaire was sent only to those who registered to attend an Enquirers' Conference and not to the wider Church, therefore missing out women [and men] who attend Church on a regular basis but do not pursue a Call to one of the recognised ministries of the Church.

From interview research amongst women ministers it became evident that if a woman truly feels called to the full-time ministry of Word and Sacrament, she will overcome considerable barriers. There are women in ministry who have trained despite considerable financial hardship; who have trained whilst being sole carers for children or for elderly parents; who have trained despite a lack of previous academic opportunity; who have trained despite a lack of support from family or friends. Whilst it is likely that men have also overcome some of these barriers, this particular piece of research is part of a larger study which was only carried out amongst women.

3.4.3 Women and Eldership

Recognising that women were admitted to the Eldership of the Church of Scotland only one year before the decision to allow women to be ordained as ministers of Word and Sacrament, it is interesting to note that women make up around 50% of the Eldership of the Church of Scotland and this is increasing year on year. This percentage is not being translated, however, when it comes to women serving as ministers of Word and Sacrament.

It remains of concern to the Ministries Council that there are still a number of Presbyteries and Kirk Sessions who do not have any women Elders at all. An apparent tacit acceptance of this over the years by the Church allows such situations to remain unchallenged.

3.4.4 Women and Ministries

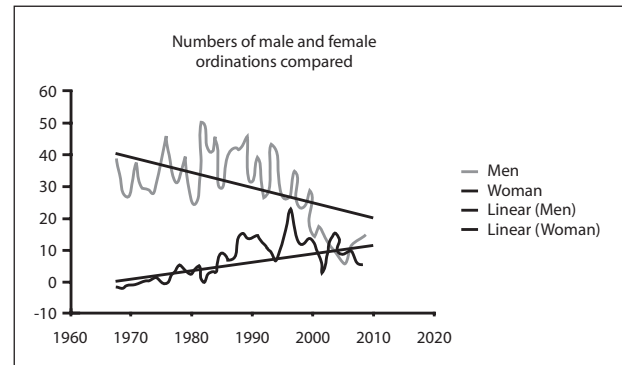
Using current year book statistics the following is of note:-

- 21% of Ministers of Word and Sacrament are women
- 40% of Auxiliary Ministers are women

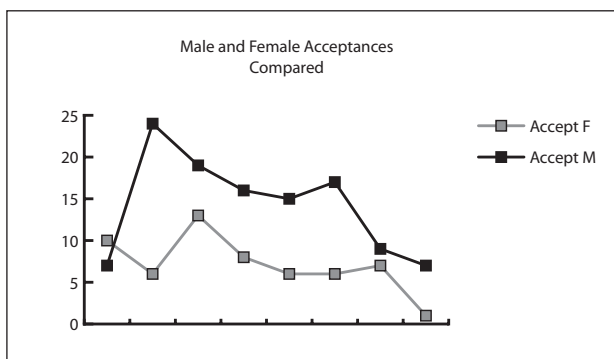
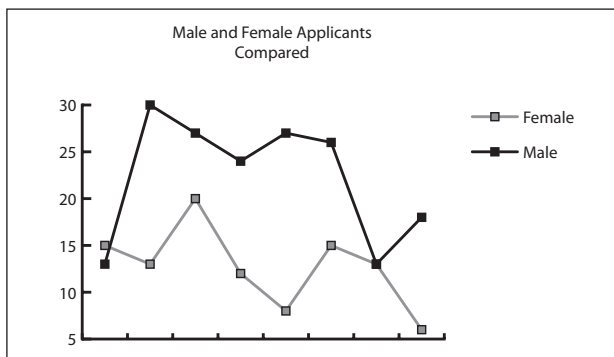
- 10% of Chaplains to HM Forces are women
- 79% of Deacons are women
- 38% of Presbytery and Parish Workers are women
- 36% of Readers are women

3.4.5 Patterns of Ordination of Women and Men between 1968 – 2008

Examination of the patterns of women's ordination to full-time ministry of Word and Sacrament within the Church of Scotland shows a slow beginning. Not until 1988 does the number of women being ordained in a year reach double figures. The numbers peak in 1996 at 22 and thereafter the number of women being ordained each year declines. However, over the same period, the number of men being ordained in each year also shows a steady trend of decline.



In 2005, the number of women ordained [9] was the same as the number of men [9]. In the following three years, the number of men being ordained began to show a slight increase while the number of women being ordained continued to fall. Whilst it is too early to consider this a trend, if seen in conjunction with the graphs below from Assessment Conference figures, the situation bears further watching over the next few years.



3.4.6 Areas of concern

3.4.6.1 A failure of the National Church to Recognise Fully the Ordination of Women

Although the numbers of men and women seeking ordination reached parity briefly in 2005, the fact remains that after forty years women represent only 21% of the full-time ordained ministry within the Church of Scotland. From recent research amongst women ministers, it becomes apparent that they recount stories of increasing change and acceptance from within congregations. Congregations and individual members, when exposed to the ministry of women, often become supporters of women's ministry (This pattern is supported by evidence from USA and England).¹

¹ Lehman, E 'Women Clergy: Breaking through Gender Barriers', Transaction Inc. New Brunswick. 1985 and Jones, I 'Women and Priesthood in the Church of England' CHP, London 2004.

Most women ministers, however, also recount 'war stories', stories of rejection, intolerance, bullying and patronising, including from amongst their male colleagues. The rejection of women by some male colleagues is generally perceived by women ministers to be increasing. There is also a perception that attitudes are hardening over the years.

There is a widespread concern among women ministers about the lack of structural change. Theoretically, the Church of Scotland supports the ordination of women: in reality, it does nothing to confront those ministers and congregations who reject it. After forty years, there are very few male ministers in parishes who were ordained before women's ministry was accepted in the Church of Scotland. There are, however, entire geographical areas (including also congregations within the Central Belt) who reject women's ministry, and the Church as an institution has done nothing to address the issue.

The Ministries Council is aware that, although candidates are asked specifically about their attitudes to the ordination of women during the assessment process, a number of candidates go on to practice non-acceptance after ordination.

3.4.6.2 Repositioning of the Church

It has been suggested that the issue of Women's Ministry is an indicator of the place any denomination wishes to hold, vis a vis other denominations². It could be argued that in 1968, when the Church of Scotland accepted the arguments in favour of women's ministry, it did so, not because of demands from women (there were, at the time relatively few women seeking ordination in the Church of Scotland), but because the denomination wished to project itself as a modernising, forward thinking, encultured Church. It may be that the perceived hardening of attitudes against women's ministry is an indication that some within the Church of Scotland would wish to reposition the denomination as a 'counter cultural' Church.

² Chaves, Mark 'Ordaining Women: Culture and Conflict in Religious Organisations' Harvard University Press. Cambridge Mass. 1997

3.4.6.3 Women leaving the Church

All of this must be set in the context of the wider Church. Professor Callum Brown of Dundee argues that much of the decline in churchgoing in Scotland has been caused by the haemorrhage of women from the institutional Churches³. As the number of women coming forward for ordination falls, it would be important to consider that against a background of falling female membership of Churches in Scotland. This is an area in which the Church of Scotland should consider further research.

3.4.6.4 Age profile of Ministry

In carrying out some of the research above, another matter of concern was uncovered. Whilst comparing the age profiles of male and female ministers it became apparent that, whilst there is little of interest in the gender comparisons of age, there are issues about the age profile of Church of Scotland ministers in general.

- 25% of ministers are over the age of 60
- 66% of ministers are over the age of 50
- Only 6.4% of ministers are under the age of 40 (of whom 78.4% male and 21.6% female)

The following questions should be asked:

- does an ageing membership encourage an ageing ministry?
- does an ageing ministry encourage an ageing membership?
- does the age profile of ministry connect readily with the age profile of our communities?

³ Brown, Callum 'Religion and Society in Scotland since 1707' EUP, Edinburgh. 1997

3.4.7 Conclusions

Considering the figures on ordination and Enquiry and Assessment it would be difficult to conclude at this stage that women are presenting in significantly lower numbers than men. The figures on ordination show a gradual convergence of the genders to arrive at parity in 2005. Nonetheless, it is notable that only 21% of ministers of Word and Sacrament are women. The rise in the figures for men in the last three years may be the beginning of a trend and would bear careful monitoring and further research.

The attitudes of some male ministers, and the lack of a complete acceptance across the Church of the ordination of women, remain a cause for concern for many women ministers interviewed. In particular the *de facto* sanctioning of those who 'opt out' of accepting women's ministry is hurtful.

It would also be in the interests of the Church to engage in further research on whether the gender composition of the Church as a whole is changing and if so, why.

The rapidly ageing profile of the ministry also gives cause for concern. The Church would benefit from further research which considers the age profile of the ministry in the context of the age profile within congregations.

| | Task | Progress/Update | Additional Material | Del |
|----------|---|--|----------------------------|------------|
| 4 | Support and Development | | | |
| 4.1 | Prepare a brief for the appointment of a Development Officer to lead the church in a programme raising deaf awareness and in developing ministry to the Deaf Community in Scotland. | <p>Following on last year's report to the General Assembly, the Ministries Council prepared a brief for the appointment of a Development Worker to lead the church in rolling out a programme of raising D/deaf awareness, expanding the work of the church amongst the deaf community and succession planning for future ministry amongst the D/deaf. At the time of writing this report the recruitment process was underway and the Council hopes that it will be able to introduce a newly appointed member of staff to the General Assembly.</p> <p>In addition, the Council supported one congregation in a project to test out the effectiveness of voice activated sub-titling within the context of worship. The Council looks forward to receiving an evaluation report which it will make available to other congregations who may be considering this kind of development.</p> | | |

| | Task | Progress/Update | Additional Material | Del |
|-----|---|--|---------------------|-----|
| 4.2 | <p>Take forward the aims of the Guild sponsored project <i>A Place for Hope</i>. In particular deliver:</p> <ul style="list-style-type: none"> • A launchpad ecumenical conference to explore all aspects of conflict in the church • A team of trained mediators to work with local congregations • A centre for peace and reconciliation to serve Scotland | <p>As reported above (section 1.5), the Aviemore Conference, "Christianity, Conflict and the Soul of the Nation" proved to be an event which more than fulfilled the expectations of its organizers and participants. One immediate result of this event has been the opportunity quickly to move towards the goal of training a cohort of mediators who will be available to facilitate early interventions in congregational conflicts. Under the auspices of <i>Core Solutions</i>, the Council has been able to develop an advanced course on mediation which has been especially tailored to meet the needs of the church. This, together with a further programme of training later this year, to be led by Professor David Brubaker, will provide the team with the highest quality of preparation for this vital work.</p> <p>One spin off from this event has been the development of a website dedicated to the project <i>A Place for Hope</i>. At http://www.placeforhope.org.uk it is possible to hear the Keynote Addresses from the Aviemore Conference and share some of the featured Workshop materials.</p> <p>It is also a matter of great encouragement to the Council that the Rev John Christie has decided to promote <i>A Place for Hope</i> throughout his year as Moderator. With its continuing concern about the need for the church to find more mature ways to deal with difference, the Council commends the efforts of <i>A Place for Hope</i> to the whole church.</p> | | |

| | Task | Progress/Update | Additional Material | Del |
|-----|--|---|----------------------------|------------|
| 4.3 | Continue to introduce the process of Accompanied Review for all the recognised Ministries of the church. | <p>In the past year the Council has engaged in an exercise of raising the profile of the Accompanied Review process. The aim was to encourage more people to review their ministry and utilise the expertise of our trained Facilitators.</p> <p>Presentations have been delivered to twelve Presbyteries, most of these at full Presbytery meetings. Our thanks go to those Facilitators who have helped out with this exercise. We followed up on these presentations by sending out personal invitations, supported by a new leaflet describing the process in some detail, to all ministers and ministries staff in those Presbyteries. As a result, a handful of new requests were received to take up the process.</p> <p>In the last twelve to eighteen months, approximately twenty new participants have engaged in the process. This is not nearly enough, so the aim is to deliver further presentations at Presbyteries and various training conferences organised by the Ministries Council.</p> <p>The Council is convinced that the process of Accompanied Review is an essential tool for engagement in today's ministry and it will continue its consideration of how this process might become embedded in the practice of ministry. As alluded to below (<i>Section 4.8</i>), the Council, in the course of its review of training, will turn its mind to the place of regular review in the context of continuing education and personal development.</p> | | 19 |

| | Task | Progress/Update | Additional Material | Del |
|-----|---|--|----------------------------|------------|
| 4.4 | Continue to develop lines of communication between the Ministries Council and those working in chaplaincies and other ministries under other employment agencies. | <p>The Council has continued its commitment to arranging regional gatherings for Chaplains who work across a range of disciplines outside of the confines of the church. This year's gathering was held in Edinburgh and was addressed by Ann Morisy. As well as this input, the event itself provided a real opportunity for networking and sharing of ideas. The Council will continue to develop this means of keeping in touch with those who exercise their ministry in various Chaplaincy roles.</p> <p>The establishment of a Chaplaincies Forum under the aegis of the Support and Development Committee is a further step that has been taken to widen the group of chaplains able to enter into dialogue with members of the Council. The Forum is representative of the widest range of people working in chaplaincy and it gives an opportunity for two-way conversations on issues that are of common interest.</p> | | |

| | Task | Progress/Update | Additional Material | Del |
|-----|---|---|---|------------|
| 4.5 | Devise a liturgy for a Service of Introduction for Chaplains. | <p>Over the past two years, members of the Chaplaincies Task Group and Forum have discussed the possibility of publishing a liturgy which could be used at Services of Introduction where a Presbytery was being asked to conduct such a service in the context of an otherwise secular environment. However, the wide variety of possible contexts and the need to be particularly sensitive to local needs and circumstances has led to the conclusion that no one structure or liturgy could be applied universally.</p> <p>Instead the Council asks Presbyteries who are involved in preparing such Services of Introduction to be particularly sensitive to the way in which these services are put together and to ensure that the widest possible range of people from the "client group" are involved and, where possible, the interests of other denominations and faith groups are represented.</p> <p>Some foundation work has been done by the Council and sample resources can be made available on request.</p> | | 20 |
| 4.6 | As instructed by the GA 2009, undertake a review of the chaplaincy arrangements in NHS Boards and report to the General Assembly of 2010. | <p>At last year's General Assembly concerns were raised about the way appointments of NHS Spiritual Care Advisers are made and the Council was asked to engage in a review of procedures. The outcome of that Review is reported below (<i>section 4.6</i>). As a result, the Council reiterates its strong recommendation to Presbyteries that they become fully engaged in the work of their Local Spiritual Care Committee (LSCC). The Council remains willing to assist in making contact with the LSCC where such intervention is appropriate and helpful.</p> | <p>Review of NHS Spiritual Care Chaplaincy Appointments</p> <p>(4.6)</p> | 21 |

| | Task | Progress/Update | Additional Material | Del |
|-----|--|--|----------------------------|------------|
| 4.7 | Continue to review the structure of Workplace Chaplaincy (formerly Scottish Churches Industrial Mission) | <p>Over the past year, the Council has continued to work with ecumenical partners towards the restructuring and reinvigoration of workplace chaplaincy in Scotland. Agreement has been reached to draft a new constitution for a single body – Workplace Chaplaincy Scotland – to replace both the Scottish Churches Industrial Mission Council and the Industrial Mission Trust. It is hoped that the work of registering this new body as a charity in its own right can be completed in the coming months.</p> <p>Changes in staffing over recent years have meant that the work has necessarily been reduced to a much lower profile than in the past, but as this report goes to print, applications are being received for the appointment of a new National Director, whose role will be significantly different from the current one. It will include an element of seeking funding as well as a clear management responsibility. With the completion of the transfer to the new Workplace Chaplaincy Scotland board, the Director will relate directly to the new body as the policy-making, management group. New staff appointments to posts currently vacant will follow upon the appointment of the Director.</p> | | |

| | Task | Progress/Update | Additional Material | Del |
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| 4.8 | Administer and monitor current study leave schemes. | <p>The Study Leave Scheme continues to provide those in the Ministries of the church with a vast range of opportunities for further study and personal development. During the last year the annual Study Leave Allowance was increased by £25 to £275.</p> <p>The Council is committed to the development of this Scheme, but realizes that, as it is more than 10 years since it was first introduced, it is time to review some of its fundamental tenets. In particular the Council will explore the potential for a relationship between the Accompanied Review process and the choices made in relation to personal and professional development in ministry. The Council would hope to present some initial thinking on this matter within its overall review of training and formation for the ministries of the church.</p> | | |
| 4.9 | Organise and deliver training days, as required, for Elders as Interim Moderators. | In June 2009, some 12 elders from 6 Presbyteries were trained in accordance with the requirements of Act VIII 2003. The Council is currently collecting the names of others being submitted by Presbyteries and will arrange another training event some time in the coming year. | | |

| | Task | Progress/Update | Additional Material | Del |
|------|---|---|----------------------------|------------|
| 4.10 | Continue monitoring and development of Interim Ministry, both regional and peripatetic. | <p>Since last year's General Assembly, the Ministries Council has appointed a further two Interim Ministers to the team. At the time of writing, the spheres of deployment for these new team members, the Rev Eleanor McMahon and the Rev Alan Ward, are still to be confirmed. This brings the total number of Interim Ministers to 9. They are actively involved both in a variety of Charges and also in support of the Council's commitment to conflict resolution through mediation.</p> <p>For the first time an Interim Minister has been involved in an intervention abroad, in Lausanne, within the Presbytery of Europe. The work of Interim Ministry is demanding, and in some Interim Ministry situations, the Ministries Council is becoming increasingly aware both of the challenges offered by buildings which are no longer fit for purpose, as well as of new forms of ministry which need to be developed to enable congregations to be the Church in demanding circumstances.</p> <p>It has been a particular pleasure for the Council that one of its Interim Ministers, the Rev John Christie has been appointed as Moderator Designate. The Council is sure that he will bring great quality to this office and wishes him well in his year as Moderator.</p> | | |

| | Task | Progress/Update | Additional Material | Del |
|------|--|---|----------------------------|------------|
| 4.11 | Establish a broad-based approach to the provision of the Ministry of Health and Healing in the church. | <p>The Council has been indebted to the Very Rev David Lunan for his leadership throughout a period of consultation on the place and development of the ministry of healing in the Church of Scotland. As a result of this work the Council is pursuing a number of areas of development. As a first step, plans are in place to hold three regional conferences on the Ministry of Healing in June, in partnership with the Christian Fellowship of Healing.</p> <p>As this area of interest involves a wide range of people, not only those in the recognised ministries of the Church, the Council hopes to have discussions with the Mission & Discipleship Council about developing and promoting engagement in this ministry.</p> | | |
| 4.12 | Ongoing oversight of the regional delivery of Occupational Health provision and review of its benefits and cost effectiveness. | <p>Over the last year the Support and Development Committee of the Council has reviewed the usage and effectiveness of the Occupational Health Scheme. In the course of this review the Council has been satisfied that the regional delivery of this service has worked well. Ministers and PPW's have had ready access to the service with early appointments being made available whenever necessary. The costs have been contained well within budget, and while the Council will keep a watching brief on this service, it has no reason to suggest that there should be any changes to the current provision.</p> | | |

| | Task | Progress/Update | Additional Material | Del |
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| 4.13 | Organise a pilot scheme for the provision of supportive supervision of Presbytery pastoral advisers and chaplains. | <p>Chaplains and/or Pastoral Advisers from 6 Presbyteries were introduced in June 2009 to the concept of confidential supportive supervision. The training sessions for this were provided by Scottish Institute for Human Relations. This small group now constitutes a pilot scheme and the SIHR has been contracted to provide those involved with regular supervision sessions. The Council is committed to expanding the network of locally provided pastoral support and believes that the provision of supportive supervision is another significant step in the process of delivering a rigorous level of care. The Council will evaluate the effectiveness of the pilot scheme and if it proves to be effective, it will seek to expand this service to other Presbyteries.</p> <p>In connection with the development of Pastoral Networks the Council is delighted that the Very Rev David Lunan, Mrs Maggie Lunan, the Very Rev Andrew McLellan, the Rev John MacLean and Mrs Iris MacLean have agreed to augment the pastoral services of the Council by joining a Pastoral Care Team. They will work on an occasional basis for the Council and geographically they will be able to cover major areas of the country. Presbytery Chaplains and Pastoral Advisers should be aware of their availability and their willingness to be called upon should the need arise.</p> | | |

| | Task | Progress/Update | Additional Material | Del |
|------|---|--|----------------------------|------------|
| 4.14 | Monitor the support made available to the recently ordained | <p>In the mid-nineties, when the drop-out rate in the early years of ministry was alarmingly high, the then Board of Ministry instructed Presbyteries to ensure that ministers in the first five years of ministry were accompanied by a Presbytery-appointed Pastoral Adviser. In 2001, when the General Assembly affirmed a new structure for Pastoral Advisers and Colleagues, it was agreed that ministers and Deacons in the first three years of ministry should be accompanied by a Pastoral Adviser. It was further agreed that, at the latest, by the end of that first three year period, all ministers and Deacons should have been integrated into their Presbytery's overall pastoral care scheme.</p> <p>Unfortunately there have been a number of recent reports that local support is not being provided by some Presbyteries. The Council is acutely aware that some Presbyteries find their resources of personnel stretched to the limits. However, this is too important an issue to be allowed to slip through the net. Accordingly, the Council believes that the time is right to remind Presbyteries of the instruction to support those in the early years of ministry. In addition, given the number of new appointments being made of Presbytery and Parish Workers, it is appropriate to ensure that those who are involved in these ministries are also included Presbytery pastoral support networks.</p> <p>Where Presbytery resources are stretched to supply this need it is suggested that Presbyteries look beyond their own membership (for example, thinking ecumenically), or even beyond their own Presbytery boundaries in order to ensure that those women and men are properly support in the early years of their ministry.</p> | | |

4.6 Review of NHS Spiritual Care Chaplaincy Appointments

At the outset it needs to be acknowledged that the Ministries Council has no locus to review the procedures adopted by NHS Boards with regard to Spiritual Care Chaplains. Over several years from 2004 on, the Church of Scotland has noted and then approved of steps being taken to transfer all Health Care Chaplains into the employ of NHS Boards. It could not have been made clearer to the General Assembly that the implication of this policy shift was the removal from the church of the influence it had previously enjoyed in making and approving these appointments. At the time, however, the General Assembly was convinced that the advantages of this shift far outweighed the disadvantages. Subsequently this has proved to be the case, with many Chaplains reporting that their integration into the structure of local Health Boards has strengthened their role within the NHS.

In its Supplementary Report last year, the Council emphasised the need for Presbyteries to become fully involved in their Local Spiritual Care Committee (LSCC). This is essential if they are to enjoy any kind of real influence on the making of appointments, or in the establishing of such matters as the “good standing” of applicants. Nonetheless, the Council was asked to examine matters more thoroughly and as a result, the Support and Development Committee consulted with Presbyteries, Health Care Chaplains and Chief Executives of Health Boards to try to establish how effectively LSCCs were working and whether suggestions for improvements could be made.

Unfortunately the returns do not point to any conclusive results. Only 20 out of a possible 43 Presbyteries responded. Half of these reported that they were represented on their LSCC and 6 out of those 10 reported that they kept their Presbytery up to date with information. One Presbytery reported that they felt that rural communities were poorly represented while another rural Presbytery reported no problems and improved awareness of links. One Presbytery detected a “dumbing-down” of Chaplaincy and a widening gap between Spiritual Care and the church while another

spoke in very encouraging terms of there being a “higher profile” for Spiritual Care and more opportunities for training.

One Presbytery was critical of appointments being made of non-ordained Chaplains and was also unhappy that Roman Catholic denominational Chaplains were still being appointed while specifically Church of Scotland Chaplains were not. This, however, is a direct result of the policy shift deliberately and consciously taken by the General Assembly, while the Roman Catholic Church in Scotland actively pursued a different course of action.

In the main, positive statements about developments in Spiritual Care come from those who are well represented on LSCCs while the more negative perceptions come from those who are not, as yet, properly represented. One Health Board offered a very detailed return which appears to be a model of how a LSCC, which straddles several Presbyteries, might be constituted and the Council will be happy to make that model available on request.

In conclusion the Council does not believe that it has a role in influencing NHS Boards or LSCCs from a national perspective. Instead it believes that active representation on LSCCs is of the utmost importance. There are many regional variations and micro-cultures across Scotland that can only be represented if Presbyteries are prepared to be pro-active in their involvement.

In the light of this, the Council recommends that where Presbyteries are already involved as members of LSCCs they continue to work hard at making their presence count and to work collaboratively with their colleagues across the denominations and other faiths who care passionately about the provision of Spiritual Care within the NHS. For those who are not yet represented on LSCCs, it is of the utmost importance that Presbyteries indicate their willingness to become actively involved. In this connection if an individual Presbytery has any difficulty in establishing contact or in being represented on a LSCC, the Council will be happy to assist and support their application.

| | Task | Progress / Update | Additional Material | Del |
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| 5 | PLANNING & DEPLOYMENT WORK | | | |
| 5.1 | Maintain the process of Presbytery Planning - requests for alterations to plans, annual reviews of plans, five year reviews of plans, building determinations. | <p>During the year the Presbytery Planning Task Group has continued to monitor the planning system. Alterations to plans have been considered and approved, annual reviews of plans noted and consultations with Presbyteries have been undertaken where more difficult planning issues have been discussed.</p> <p>Of the 44 Presbyteries in Scotland and England, at 1 February 2010, 9 Presbyteries had not complied with the General Assembly instruction to submit their buildings determinations. The Presbytery Planning Task Group will continue to engage with these Presbyteries.</p> | | |
| 5.2 | Conduct an overview of the Presbytery Planning process, taking into account the need for Strategic Planning and Mission. Assess the applicability of the Future Focus project of Mission and Discipleship to Presbytery Planning. | <p>Considerable thinking and work has taken place, much of which is reflected in material relating to Presbytery Planning, finance and numbers above (<i>Section 1.4</i>).</p> <p>The proposals presented above were prepared in consultation with representatives of Presbyteries, who were invited to two consultations in November 2009 and February 2010. These consultations were well received and the Council appreciated the input received, which went towards shaping what now lies before the General Assembly.</p> | | |

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| 5.3 | Maintain employment processes for PPWs - opening new posts and closing old ones as Presbytery Plans are altered, filling vacancies as they arise. | Despite staffing changes and a measure of restructuring during the year, employment processes for PPWs were maintained and developed. The help and support of the staff of the Human Resources department was much appreciated and the two departments work ever more efficiently together. A new recruitment Microsite was developed, allowing much clearer information about PPW vacancies to be made available. It is hoped that this might be extended to congregational vacancies in due course. | | |
| 5.4 | Maintain Summer Work Experience programme - placements, applicants. | The programme was restricted this year to Church of Scotland ministries candidates, and for the first time placements were made in cooperation with the Priority Areas Committee of the Council. Four placements were in Priority Area parishes and three placements in Highland and Island Presbyteries. Those serving in Priority Areas had a programme of meeting and reflection built into their experience and it is hoped to add this dimension to the other placements this year. Because of budgetary constraints, numbers will be held at eight for the Summer of 2010. | | |
| 5.5 | Continue to develop training and appraisal systems for PPWs and their line managers. | <p>The appointment of Mrs Anne Law, as MSO on the Council staff with a specific training focus, should see this area of work considerably develop in the coming year. In addition to her appointment, a more generous budget has been allocated, this being considered an important priority for the Council.</p> <p>An induction process for new PPWs is planned, alongside developments in team training, appraisal training and line management training. Other dimensions of training will be planned and introduced through the year.</p> | | |

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| <p>5.6</p> | <p>Maintain NCD processes - regular reviews of all NCD charges, appointments to Commissions.</p> | <p>The Council supports 13 NCD Charges as follows:-</p> <p>Edinburgh: Gilmerton Dunfermline: St Paul's East Paisley: St Ninian's Ferguslie Perth: Riverside Greenock: East End Dundee: Whitfield Glasgow: Robroyston Aberdeen: Cove Glasgow: Whiteinch Aberdeen: New Stockethill Glasgow: Wallacewell Inverness: St Columba East Kilbride: Stewartfield</p> <p>During the last year, NCD Commissions have been established for Glasgow: Wallacewell and for Inverness: St Columba.</p> <p>An 8-Year Review has been carried out for Aberdeen: Cove and a 5-Year Review for Paisley: St Ninian's Ferguslie.</p> <p>The Council is pleased to bring the NCD charge of Glasgow: Whiteinch to the General Assembly for raising to full status.</p> | <p>Charge Moving to Full Status – Glasgow: Whiteinch (5.6)</p> <p><i>and</i></p> <p>Appendix 1: Act anent Glasgow: Whiteinch</p> | <p>22</p> |
| <p>5.7</p> | <p>Process issues of land purchase in cooperation with ACTS.</p> | <p>The ACTS <i>Being Church</i> Task Group, on which the Council is represented, continues to explore these issues, in particular becoming involved with planning issues over a proposed new development in Clackmannanshire.</p> | | |
| <p>5.8</p> | <p>Revise the NCD Act and consider associated legal issues.</p> | <p>Work has progressed with revision of the Act covering New Charge Development work. The Council present the proposed amendment to Act XIII 2000 as outlined below (<i>Section 5.8</i>)</p> | <p>Revisions of Act XIII, 2000 (5.8) + Appendix 2</p> | <p>23 + 24</p> |

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| 5.9 | Develop learning network for NCD/ EM practitioners. | A significant conference was arranged in November 2009, which was addressed by Bishop Graham Cray of <i>Fresh Expressions</i> and Stuart Murray Williams of <i>Urban Expression</i> . This brought together those involved in both New Charge Development and Emerging Ministries for the first time, and was widely appreciated. | | |
| 5.10 | Operate the Emerging Ministries Fund - processing applications. | <p>During 2009, the Fund distributed £280,600 to 20 Projects:-</p> <ul style="list-style-type: none"> Tulloch Net (Perth) Westacres (Newton Mearns) The Ark (Newmains) Lion Rampant (Glasgow) Sanctuary First (Bo'ness) The Gateway (Duns Presbytery) Connect (Brucefield) Church on the Move (Eskdale) Glasgow Harbour Messy Church (Selkirk) Fridays in Faith (Annan) Sgeul Mor @ Sabhal Mor (Skye) Hot Chocolate (Dundee) Howard Centre (Kilmarnock) Glasgow City Centre Connect (Musselburgh) Urban Expression (Glasgow) Infuse (Inverness) Emerge Granton (Edinburgh) Andrew's Place (London) Citylife (Edinburgh) The Aidan Project (Edinburgh) <p>Several other projects are under consideration by the Task Group.</p> | | |

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| 5.11 | <p>Evolve the strategy for the development of Emerging Ministries, in cooperation with the Mission and Discipleship Council.</p> | <p>The Joint Working party on Emerging Church has continued its regular Programme of meetings. Having reported in 2009 through the Ministries Council, it reports this year through the Mission & Discipleship Council.</p> | | |
| 5.12 | <p>Develop the application of the Mission Shaped Ministry Course to Scotland, in cooperation with ecumenical partners.</p> | <p>A very considerable demand for this course has become apparent during the year. Ecumenical planning meetings took place, with invaluable help from Pete and Kath Atkins of <i>Fresh Expressions</i>, the Church of England/ Methodist project. As a result, Vision Days were held in Edinburgh, Glasgow and Inverness, which were well attended, as were the follow-up Mission Shaped Intro courses, also held in Glasgow, Edinburgh (121 George Street and also Barclay Church) and Inverness.</p> <p>Two full year-long courses are now well underway in Inverness (42 attending) and Glasgow (18 attending). The Council is greatly encouraged that so many people have expressed a deep interest in church planting, and looks forward to further developments.</p> <p>In addition, the <i>Invest</i> course, based in Glasgow: Whiteinch Church of Scotland, has received modest support from the Council, through the sponsoring of four students through the course in 2009-10. The Vocation and Training Committee of the Council has also backed participation.</p> | | |
| 5.13 | <p>Monitor application of video technology for worship.</p> | <p>The Emerging Ministries Fund gave a grant to Caithness Presbytery and is pleased to report that equipment has been purchased for two congregations, with funds for installations in a further two congregations being raised locally.</p> | | |

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| 5.14 | Develop peripatetic mode of deployment of Deacons. | <p>Two Deacons have been deployed in Lochaber and Caithness Presbyteries. They started work in November 2009. The Deacon in Caithness will have prime responsibility for encouraging and coordinating an Ordained Local Ministry pilot training project, as well as advising and supporting congregations Presbytery wide.</p> <p>In Lochaber, the Deacon is assigned to three congregations recently linked, in order to offer support after a long period of uncertainty.</p> | | |
| 5.15 | Develop Secondment opportunities for Ministers to long term vacant parishes. | <p>Secondment was advertised to Ministers in December and four have expressed an interest. At the time of writing, there is nothing further to report.</p> | | |
| 5.16 | Assist development of Gaelic services at Crown Court Church, London. | <p>Contact continues with the group who make arrangements for the Gaelic Services in Crown Court, and support has been given through small grants.</p> | | |
| 5.17 | Continue to develop the use of GIS Software, in cooperation with the Statistics for Mission group. | <p>The Statistics for Mission Group has met through the year and this project is slowly developing. It will be expanded as the 2011 Census approaches, in order to extract maximum benefit to the Church from the information that this will make available. This will inform the Presbytery Planning process, as well as allowing Presbyteries and their congregations to understand better the context in which the mission of the church is undertaken.</p> | | |

5.6 Charge Moving to Full Status – Glasgow: Whiteinch

At the request of the Core Group and the Presbytery of Glasgow, the Emerging Ministries Task Group, within the Ministries Council, agreed to request the General Assembly to erect the congregation of Glasgow: Whiteinch (which was constituted as a New Charge in February 2000) to a charge in full status. This request has the full support of the Ministries Council and of the General Trustees. The relevant statistics are as follows:

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| Formal Membership | 40 (Attendance 150) |
| Parish Population | 4,800 |
| Contribution towards Stipend | £22,443 |
| Repayment Liability | 0 |
| Creation of the Charge | 2000 |
| Erection of Church Building | N.A. |

Summary of Charge Activity

The congregation is committed to an incarnational model of mission, which sees it seeking to enter the culture of those sections of the community that are currently not part of the faith community. This has led to the multi-congregational approach, focused on children (Revolution), youth (Encounter) and families (Sunday congregation). Each section of the congregation has its own form of leadership team, worship, discipleship and outreach. The congregation worships in rented premises and has a manse situated at 65 Victoria Park Drive South, Glasgow. There is also a joint initiative with Partick South congregation in Glasgow Harbour.

An Act empowering the raising of this charge to full status is presented for approval by the Assembly in Appendix 1.

APPENDIX 1

ACT ANENT GLASGOW: WHITEINCH

*Edinburgh ** May 2010 Sess.*

The General Assembly enact and ordain as follows:

1. Disjoin an area from the Parishes of Scotstoun, Balshagray Victoria Park and Partick South in the Presbytery of Glasgow, the boundaries of which being as more particularly described in the Minute of the said Presbytery dated 8th May 2001, namely on the North: commencing at the junction of Dumbarton Road and Henrietta Street, thence running east along the Clydeside Expressway to the Thornwood Roundabout; on the East: running south along Sawmill Road and by a projection of this line to the River Clyde; on the South: running west along the River Clyde to a point opposite Henrietta Street and on the West: running north-east by a line to Henrietta Street and along Henrietta Street to the point of commencement, the said area having thereafter had an additional area added to include the Glasgow Harbour area, said area being as more particularly described in the Minute of the said Presbytery dated 9th December 2008, namely, the parish boundary to extend east from Thornwood Roundabout along the Clydeside Expressway then, south at Castlebank Place and on to the Clyde, then west to the existing boundary, provided always that the Presbytery of Glasgow shall have power to revise or alter the boundaries of the said area from time to time.
2. Erect the said area so disjoined into a Parish of the Church of Scotland to be called the Parish of Glasgow: Whiteinch having as its legal name Whiteinch Church of Scotland, Glasgow (Scottish Charity Number SC030362).
3. Declare the said Parish of Glasgow: Whiteinch to be wholly within the jurisdiction of the Presbytery of Glasgow.
4. Find and declare that the Minister and Elders of the said Church and Parish, as so erected, shall have and enjoy the status and have all the powers, rights and privileges of a Parish Minister and Elders in connection with the Church of Scotland and shall form together the Minister and Kirk Session of the said Parish.
5. Provide and declare that any existing rights of the Ministers of the surrounding parishes shall in no way be

affected by the erection of the said Parish of Glasgow: Whiteinch.

6. Appoint as a Constitution for the said Parish, the form of the Deed of Unitary Constitution as applicable to the new Parish and remit to the Delegation of the General Assembly to execute and deliver the same, after it is satisfied as to the vesting of the Manse and endowment for stipend and fabric, all in terms of Act XIII 2000; provided always, as is hereby specially provided and declared, that this Act shall not come into operation until the date of issue of the said Deed of Constitution.

5.8 Revisions of Act XIII, 2000

The New Charge Development (NCD) work of the Emerging Ministries Task Group (EMTG) is governed by Act XIII, 2000, which has been amended on two previous occasions. The Council believes that Act XIII is in need of further revision in the light of:

- the changes in Council structures, stipend structure and nomenclature;
- the ongoing development of Presbytery Planning, which includes NCDs;
- the need to develop closer links with Presbyteries in supporting NCDs;
- experience of how the Act works in practice, particularly in relation to an exit strategy.

The following revisions are put forward under two separate sections of the Deliverance (*Del 23 and 24*). The revisions to Sections 1 – 25 of the Act are presented for straightforward consideration and approval by the General Assembly. The revision to Sections 26 – 37, however, contain the proposal that the Ministries Council should in future be responsible for raising NCDs to full status, rather than the General Assembly. The reasoning for this is outlined below. The Council presents this to the Assembly in the knowledge that some may opine that such a change should require the use of the Barrier Act. The Council raises this issue for discussion, accepting fully the right of the Assembly to decide the right course of action. By presenting the

changes in this way, the relatively straightforward revisions of Sections 1 – 25 can be treated separately and not lost in the meantime, should the Assembly agree to their enactment.

Discussions are taking place with the General Trustees, in relation to the responsibilities the EMTG has for maintaining NCD buildings, and any changes to these responsibilities will be brought to a future Assembly.

The Revisions.

5.8.1 New Charge Commissions

There are times and places where it is not possible to find the requisite number of people to serve on New Charge Commissions. The Council proposes accordingly that this number be variable (5-7) and that the EMTG works in close consultation with the Presbytery in the appointment of all Commission members, rather than several being nominated by each party. The Council also proposes that EMTG appoint the Convener first, to ensure quality of leadership, rather than the Convener being appointed by the Commission from those nominated to it.

5.8.2 Appointment of Ministers

A new clause has been added to enable the Presbytery to review the NCD within its plan at the point of a vacancy, under Acts VII and VIII 2003. The EMTG views its entire NCD work within the framework of enabling Presbyteries to fulfil their plans, where NCDs are appropriate and have been agreed with the Presbytery Planning Task Group.

5.8.3 Review Procedure

A new clause has been added to enable the Presbytery to request, but not insist on, a special review of the charge to assist it in the updating of its Presbytery Plan. The shape of this section has also been revised to improve the flow of thought, and to set aside the use of the term 'viable,' which is difficult to define. The revisions make the process of returning a charge to the Presbytery more straightforward, in the event of the EMTG deciding, after review, that it should not continue as an NCD.

5.8.4 Full Status

The second stage of these revisions proposes that the Ministries Council should be responsible for raising NCDs to full status, rather than the General Assembly. The argument to support this is purely practical. Raising an NCD to full status involves a number of parties engaging in discussion, the preparation of documents and the inspection of properties. Should meeting dates not coincide sufficiently, or one party not provide the required information timeously, then, at present, the opportunity is lost until the following year's General Assembly. More importantly, the proposed change would allow an NCD to be raised to full status at an appropriate point of the year in relation its own life cycle, rather than waiting for the General Assembly in May. Such events will be reported to the General Assembly in the Council's annual report and may be celebrated by the Assembly in an appropriate way at that point.

The Council believes that these revisions will help all concerned parties work together more closely and effectively for the benefit of New Charges, as they journey towards maturity in Christ, serving the communities to which they belong.

APPENDIX 2

ACT AMENDING ACT XIII 2000 ANENT NEW CHARGE DEVELOPMENT (AS AMENDED BY ACTS V AND VIII 2003 AND ACT VII 2004)

*Edinburgh, ** May 2010, Session ____*

The General Assembly hereby enact and ordain that Act XIII 2000 anent New Charge Development (as amended by Acts V and VIII 2003 and Act VII 2004) shall be further amended to read as follows:

Interpretation

1. For the purposes of this Act, the following terms shall be deemed to have the meanings hereby assigned to them:

"The EMTG" shall mean the Emerging Ministries Task

Group of the Ministries Council.

"The PPTG" shall mean the Presbytery Planning Task Group of the Ministries Council.

"The Presbytery" shall mean the Presbytery of the bounds of the New Charge or charge concerned.

"A New Charge" shall mean a new or newly established sphere of pastoral duty which shall be subject to the special legislative arrangements herein set out, which shall be a charge on reviewable tenure and which shall (except where the context indicates otherwise) include (a) a New Charge where there has been no previous congregation in existence and (b) a changed status New Charge. The New Charge may or may not have responsibility for a territorial parish area, but, in the event that the New Charge is not assigned a parish area, the entitlements and responsibilities of the congregations and ministers of any parishes in which the New Charge is operating shall not be affected, except by a regular process of adjustment in terms of Act VII 2003.

"A changed status New Charge" shall mean a New Charge where, prior to its constitution as such, there has been a congregation having full status ("the parent congregation") which has resolved at a Congregational meeting called for that purpose, that it shall adopt the status of, and be constituted as, a New Charge, whether in the same or a different place, and whether or not involving a change of parish boundaries or a transportation to a new parochial area.

"A New Charge congregation" shall mean a company of persons associated together for Christian worship, fellowship, instruction, mission and service in a New Charge parish whose names are on the Roll of Communicants and Adherents kept for the congregation, and who are under the pastoral oversight of a minister or ministers appointed as

herein provided and under the pastoral and temporal oversight of a New Charge Commission.

“A New Charge Commission” shall be a body constituted in terms of Sections 7 and 8 hereof, and having the powers and duties therein provided.

“The New Charge Core Group” shall be a group constituted in terms of Section 9 hereof, and having the powers and duties therein provided.

A “New Charge Mission Design” shall mean the written plan to be worked up by the New Charge Commission, to set out the steps to be taken initially to develop the New Charge, but which shall not include matters relating to the provision or maintenance of buildings.

Preliminary Steps

2. At the request of the Presbytery of the bounds, or of the EMTG, or on its own initiative, the PPTG shall determine whether a New Charge is needed and should be constituted. Prior to determining finally to constitute a New Charge, the PPTG shall consult with and obtain the concurrence of:
 - (a) the Ministries Council, with respect to any required re-allocation of endowments;
 - (b) the Church of Scotland General Trustees, in the event of any property or funds vested in or held by the Church of Scotland General Trustees being affected, or in the event of any property being subject to the control of the General Assembly;
 - (c) the Council of Assembly and the Ministries Council, in the event of any question arising with regard to accumulated shortfalls to central funds, to the extent that these had been declared by the Presbytery to be unjustified.
3. Thereafter a detailed Basis of New Charge (appropriately adapted to fit the circumstances applicable) shall be drawn up by the Presbytery.
 4. In the case of a changed status New Charge, the terms of the Draft Basis shall be negotiated with the office-bearers of the congregation or congregations concerned, and afterwards presented to meetings of the congregation or congregations, and then, if thereat approved, to the Presbytery for its concurrence, declaring that no Basis affecting the rights of a minister shall be presented to his or her, or any other, congregation, without his or her prior written consent. The Presbytery, with the concurrence of the PPTG, may resolve that a Church Extension Charge adopts the status and is constituted as a New Charge, provided that this has been previously approved at a Congregational meeting called for that purpose, and that the Minister of the Charge has given his or her approval; it being declared that no formal Basis of New Charge will, in such a case, require to be drawn up and approved.
 4. The Presbytery, following upon approval of the Basis by it and by the PPTG, shall then proceed to delimit the bounds of the New Charge, and the EMTG shall proceed to appoint the New Charge Commission and, if a name therefore has not yet been selected, shall name the New Charge. Where the New Charge is vacant, the EMTG shall further proceed to appoint the Minister.
 5. In the case of a changed status New Charge, it is declared, for the avoidance of any doubt, that on the New Charge being constituted, the legal identity of its parent congregation (notwithstanding the dissolution of the Kirk Session and the Financial Board thereof) shall be continued within the New Charge, which shall, except in so far as otherwise provided for herein or in the Basis of New Charge, assume all rights and responsibilities of the parent congregation, and to which shall continue to belong all property and funds belonging to, or held for, the parent congregation.
 6. It is further declared that New Charges are constituted

and shall operate and function in accordance with the settled law and practice of the Church, except where any provision or arrangement herein cannot be so construed and which shall accordingly be deemed an exception thereto and be interpreted as such.

New Charge Commission

7. (1) The *New Charge Commission* shall consist of five (5) to seven (7) members, appointed by the EMTG in consultation with the Presbytery. The *New Charge Commission* may co-opt other members who shall be entitled to speak, but not to vote.
- (2) The charge shall be deemed to have been constituted at the point at which the New Charge Commission is constituted.
- (3) The EMTG shall appoint the Convener of the Commission.
- (4) At its first meeting the Commission shall:
 - (a) appoint a Secretary;
 - (b) ensure that the Presbytery has provided adequate arrangements for (i) the continuing Church membership of members of the prior congregation and (ii) the provision of the ordinances of religion within the territorial area (if any) of the New Charge until the establishment there of a new ministry.
8. (1) The purpose of the Commission shall be:
 - (a) to offer to the New Charge, strategic oversight appropriate to its formation and the development of its mission;
 - (b) to offer to the minister and other members of staff, pastoral support and a mechanism of accountability.
- (2) The remit of the New Charge Commission shall be:
 - (a) to plan, in consultation with the EMTG and the Minister of the New Charge, its initial development;
 - (b) to form the New Charge Core Group provided

for in Section 9 hereof;

- (c) to provide pastoral support to the Minister and pastoral oversight of the New Charge congregation and undertake the functions exercised by a Kirk Session and a Financial Board in a congregation having full status, until such time as any such functions are delegated or transferred by the Commission to the New Charge Core Group; such delegation or transfer to occur as and when the Commission considers it appropriate, and in the case of the administration of Congregational and other funds, only following upon the appointment by the New Charge Core Group of a Treasurer to be responsible for the keeping of detailed accounting records and the preparation of annual accounts;
- (d) to supervise the New Charge Core Group in relation to such financial and other matters as may have been entrusted to it by the Commission, and to appoint annually, auditors to inspect the accounts;
- (e) to review its work on a regular basis, *at least twice per annum*, and to report to the EMTG and to the Presbytery through the appropriate Presbytery Committee;
- (f) to carry out such other functions as may from time to time be delegated to it by the EMTG.

The New Charge Core Group

9. The New Charge Core Group shall be formed from members of the New Charge congregation, and shall be entitled to appoint one of its number to the Presbytery, such person having the status of being a corresponding member thereof. Vacancies shall be filled and new appointments made by the Commission from time to time as may be required. The New Charge Core Group shall have such powers and

shall undertake such duties as are from time to time delegated or transferred to it by the Commission.

Appointment of Ministers

10. (1) The appointment of the Minister of a New Charge where no congregation exists or has yet been gathered, shall be made by the EMTG in terms of Appendix A. In all such cases, the appointment shall be made only after the name of the minister nominated by the EMTG has been submitted to the Presbytery and it has agreed to sustain his or her appointment.
- (2) In the event of the Minister nominated being unacceptable to the Presbytery, the EMTG shall nominate another Minister and the same procedure shall be followed as with the first nomination.
- (3) Should the second nominee also prove unacceptable to the Presbytery, the Presbytery shall appoint a small sub-Committee to consult directly with the EMTG; the two bodies to act jointly in selecting a suitable minister who shall be appointed to the Charge.
- (4) On the occurrence of a vacancy, the provisions of Acts VII and VIII 2003 shall apply, *mutatis mutandis*.
11. The Presbytery shall induct the Minister to the New Charge on the basis of reviewable tenure.
12. In the case of ministerial appointments where a congregation exists or has been gathered, the procedure set out in Appendix B shall apply.
13. In the event of the Minister appointed being a probationer or Graduate Candidate, the Presbytery shall take the necessary steps for ordination, if required, and induction to the New Charge.
14. The Minister shall be responsible to the EMTG for the development of the Charge. The EMTG shall be responsible for the provision of learning opportunities

and professional development for ministers in New Charges, and shall report the development or alteration of such provision to the General Assembly.

15. He/she shall have a seat in Presbytery and shall be responsible to the Presbytery for matters of life and doctrine.

Financial Arrangements and Responsibilities

16. The stipend payable to the minister of a *New Charge* shall be the stipend to which he or she would be entitled under the prevailing stipend structures.
17. The EMTG may, *if appropriate*, fix a budget annually to meet the cost of developing the mission of the New Charge, and shall remit the amount concerned to the New Charge Commission. The Commission shall be responsible for administering this, together with other Congregational funds held locally, until such time as the Commission deems it appropriate to delegate said administration to the New Charge's Core Group.
18. It is the expectation that a New Charge congregation shall, as soon as possible after its constitution, start to assume responsibility for meeting regular expenses. A Financial Plan setting out a planned programme for the meeting by the New Charge congregation of its financial obligations shall be agreed by the Ministries Council and shall be reviewed every three years. The said financial obligations shall include:
 - (a) the remitting to the General Treasurer the agreed contribution to the Ministries and Mission Funds;
 - (b) the funding of the Missionary Outreach of the congregation;
 - (c) the repayment of the proportion, as fixed by the Ministries Council, of the cost incurred by it in providing buildings for the New Charge.
19. Until such time as the outstanding liabilities of the *New Charge* or former *New Charge* to the EMTG have been

repaid, the New Charge or former New Charge shall submit a copy of the Annual Statement of Accounts, as submitted to the Presbytery, to the EMTG.

20. Review Procedure

- (1) *Reviews* of the operation of the New Charge shall be carried out by the EMTG in consultation with the PPTG and the Presbytery.
- (2) An interim review shall be carried out at the beginning of the third year of the life of the charge, so as to establish clear goals for the review conducted in terms of sub-section (4).
- (3) To assist it with the fulfilment of its duties under Act VII 2003, the Presbytery may request the EMTG to initiate a review, the review to be carried out at the discretion of the EMTG.
- (4) It shall be normal for both the charge and the tenure of the minister to be reviewed six months prior to the fifth and tenth anniversaries.
- (5) All reviews shall be carried out by two representatives of the EMTG, one minister with New Charge experience (not from within the same Presbytery as the New Charge under review) and one Presbytery representative who is not otherwise involved with the charge under review.
- (6) The reviews will focus on recognising the establishment of: leadership, mission initiatives, training and nurturing, functional growth structures and a sense of community building.
- (7) The report of any review shall be issued to the EMTG to consider the future of the charge. It shall be the responsibility of the EMTG to decide whether or not the New Charge under review should continue.
- (8) If it is considered that the *New Charge* should continue, an extract shall be submitted to the PPTG requesting its concurrence for the continuation of the appointment and charge.
- (9) If it is considered that the *New Charge* should not continue, unless otherwise determined

in consultation between the EMTG and the Presbytery, the charge shall be returned to the Presbytery. Thereafter the terms of Act VII 2003 shall apply.

Provision of and Arrangements for Buildings and Facilities

21. Where the New Charge has no suitable existing place of worship or manse, the EMTG shall take steps to provide suitable buildings for the New Charge, if appropriate. Any building contract relating to the erection of a new building shall run in the name of the EMTG and the title to all heritable property acquired or pertaining to the New Charge shall be vested in, or transferred to, the Church of Scotland General Trustees.
22. The EMTG shall be entitled to sell any redundant heritable property of the New Charge and to apply the sale proceeds towards the acquisition costs of any new buildings, with the balance, if any, to be held and applied by the EMTG as a fund for the maintenance of the properties of the New Charge ("the Building Fund"). Where there are funds credited for the benefit of a parent Congregation of the New Charge in the Consolidated Fabric Fund, the Church of Scotland General Trustees shall transfer these to the EMTG to be amalgamated with or to form 'the Building Fund'. In the event of the EMTG, with the concurrence of the Presbytery and the Church of Scotland General Trustees, determining that the Building Fund is in excess of the fabric requirements of the New Charge and if the stipend of the New Charge is considered by the EMTG to be inadequately endowed, an appropriate allocation will be made from the Building Fund to its stipend endowment. Any surplus remaining shall be the subject of discussion with the General Trustees and may, subject to the General Trustees' concurrence, be allocated to the ordinary funds of the EMTG and used in connection with its general work.

23. Regulations 7 1995, applicable to the Consolidated Fabric Fund, shall be amended to facilitate the provision of section 22 hereof.
24. The EMTG shall be responsible for the maintenance and insurance of all the heritable properties of the New Charge and for all other outgoings with respect thereto.
25. The EMTG shall commission and obtain professional reports on the condition of the ecclesiastical properties of each New Charge five years after its constitution and thereafter at intervals of not more than five years from the date of the previous report. Copies of the said reports, which shall be similar in form and content to principal reports commissioned in terms of the Section 8 of the Act anent the Care of Ecclesiastical Properties (Act IX 1979) shall be forwarded to the Presbytery and the Church of Scotland General Trustees.
26. EMTG to the Delegation of Assembly on or before 31 January.
28. The EMTG, on receipt of the Application, shall consult with the Church of Scotland General Trustees so that the General Trustees may inspect the buildings of the New Charge to establish whether they are in a satisfactory state of repair. The Application for full status shall proceed only once the General Trustees have indicated their satisfaction with the buildings. The EMTG shall provide the sum of £2,000, or such other sum as it, in consultation with the Church of Scotland General Trustees, may from time to time fix, to provide the nucleus of a Fabric Fund to which sum shall be added (i) an equivalent amount from the Congregation; (ii) such sum as the Baird Trust may make available; and (iii) the Building Fund (if any).
29. The EMTG shall further consult with the Ministries Council, the concurrence of which shall be required in the proposed stipend arrangements.

Application for Full Status

26. It shall be open to a New Charge to apply for full status at any time, normally after it has been in existence for five years, and in any event before the eleventh anniversary of its constitution. It shall be open at any time to the Presbytery (with the agreement of the Emerging Ministries Task Group and the Ministries Council) to take the initiative towards the erection to full status of any New Charge within its bounds.
27. An application by a New Charge for full status shall be submitted, in the first instance, to the Presbytery of the bounds and the EMTG. If the Presbytery is of the opinion that the application merits consideration at that time, it shall forward to the Committee such other information regarding the life and witness of the New Charge as it considers relevant. Said application shall normally require to be lodged with the EMTG by 30 November if it is to be submitted to the next General Assembly and shall require to be transmitted by the
30. There shall be transmitted thereafter by the EMTG to the Delegation of Assembly the following documents:
- (a) A Report from the EMTG containing such information regarding the Charge as shall enable the General Assembly to make a judgement as to whether it is appropriate that it should be granted full status, which Report shall further include as a draft Deliverance a paragraph in the following terms:
- “The General Assembly resolves to raise the New Charge(s) of XXXXXXXX into (a) Parish(es) and to pass (an) Act(s) thereanent in terms of the draft set out in the Appendix to the Report”. The proposed Act shall be in the style of the draft Act set out in Appendix C;
- (b) Extract Minute of the Church of Scotland General

Trustees concurring with the proposals; and

(c) Extract Minute of the Ministries Council concurring with the stipend arrangements.

31. The Solicitor of the Church shall, under the direction of the Delegation, then proceed with the preparation of the necessary documents, including the proposed new Deed of Constitution of the Charge, so that they may be ready for signature immediately after the passing of the Act of Assembly. In all cases, the New Charge, on obtaining full status, shall be constituted either in terms of the Model Deed of Constitution or the Unitary Constitution, as determined by the EMTG in consultation with the Kirk Session and the Presbytery.
32. The Delegation shall thereafter issue the new Deed of Constitution. The Act of Assembly shall (unless otherwise provided in the Act itself) take effect at the date of issue of the Deed of Constitution.
33. The whole procedure shall, if possible, be completed by 1 July, immediately following upon the passing

of the Act of the General Assembly. The whole expenses incurred shall be borne in equal shares by the congregation and by the EMTG.

34. On the New Charge attaining full status, the EMTG's responsibilities and rights of oversight of the Congregational properties shall cease, except for any existing financial obligations in respect of new buildings. The Presbytery shall make formal intimation of the change of status to the congregation and shall take such other steps in connection therewith as may seem to the Presbytery appropriate.
35. For the avoidance of doubt, this Act shall apply to New Charges constituted on or after 11 May 1999.
36. The EMTG will be responsible for formulating and updating guidelines for all areas of its work.
37. Regulations 3 1999 are hereby repealed.

Appendices A, B and C, as referred to in this Act, can be found in the original version of Act XIII 2000 as printed in the Acts and Regulations of the General Assembly.

| | Task | Progress / Update | Additional Material | Del |
|-----|-------------------------|---|--|------------|
| 6 | FINANCE | | | |
| 6.1 | Budget Deficit | As will be evident from Section 1.4 above, the Council is urgently working towards the reduction of its budget deficit. In order to enable a clear picture of the reasons for this deficit, a section is added to this report outlining the main budget headings, the direct and indirect costs of ministry across the Church, the main roots of the deficit problem and a brief summary of actions being taken by the Council (reported in more detail in <i>Section 1.4</i>) to address the issues. It is hoped this will provide readers with a quick guide to the decision-making process. | Budget Deficit (6.1) | 25 |
| 6.2 | Allowances and Expenses | Rates for allowances and expenses for 2010 are published below. As with stipends and salaries for 2010, no increases have been applied to these rates for this year. | Allowances & Expenses Rates (6.2) | |
| | Pensions Report | Over the past year, the Council has worked together with the Trustees of the Pension Funds in preparation for outcome of the triennial valuation of the funds at the end of 2009. The Council appreciates the close cooperation which is maintained with the Trustees and looks forward to continuing conversation as the implications of the outcome of the valuation are worked through. | | |

6.1 Budget Deficit

6.1.1 Summary of Ministries Council 2010 Budget

| | £000 |
|--------------------------|----------------|
| Income | |
| Parish Ministries Fund | 37,571 |
| Endowments and Glebe | 3,118 |
| Other | 3,208 |
| Total Income | 43,897 |
| Expenditure | |
| Ministries Staffing | 44,402 |
| Administration | 1,466 |
| Planning & Deployment | 653 |
| Priority Areas | 860 |
| Support & Development | 770 |
| Vocation and Training | 1,464 |
| Total Expenditure | 49,615 |
| Net (deficit) | (5,718) |

In 2010 the Council is budgeting for a deficit of £5.7M. At one stage it was anticipated that the deficit would be as high as £6.2M, but the Council is assuming that steps to reduce the supply of ministers and other costs will already produce savings of £0.5M by the end of the year.

6.1.2 Direct Ministry Costs

Congregations contribute in two ways to the cost of the ministry they receive.

- Parish Ministries Fund: this is the portion of Ministry and Mission contribution the Council receives. This amounts to £37.6M
- Endowment and Glebe income is the income individual congregations earn on their investment that goes to help pay for their ministry. This amounts to £3.1M.

Total congregational contribution towards the direct cost of Parish Ministry is £40.7M.

Ministries Staffing Expenditure is all the direct costs of paying ministers' stipends and PPWs' salaries. This amounts to £44.4M. The primary reason that the Ministries Council is running a large deficit is that the direct cost of Parish Ministry is £3.7 m a year greater than the amount congregations are currently contributing.

6.1.3 Indirect Ministry Costs

Ministries Staffing accounts for 90% of the Council's spending. All the other costs of the Council are also related to the provision of ministries in parishes.

- Vocation and Training, that is providing ministers for the future, accounts for 3% of expenditure.
- Priority Areas, that is offering specific support to the poorest parishes in the country, accounts for 2%.
- Support and Development, that is providing support for ministers and PPW's, accounts for 2%.
- Planning and Deployment, which includes Emerging Ministries, accounts for 1%.
- Administration, that is the cost of employing Council staff and providing an office in which they work, is less than 3% of the total budget.

6.1.4 Other income

The Council receives a small amount of other income. This is mainly income on investments, and grants for specific purposes. The Council is happy to use this income to supplement the contributions from congregations. It will, however, only ever be a small proportion of the total. The fact is that sustainable ministry in the Church of Scotland is only possible if income from congregations is paying for both the direct and indirect costs of ministry.

6.1.5 The Roots of the Deficit

The National Stipend Scheme, approved by the Assembly in 2003, was intended to raise significantly the stipends of ministers. There was an assumption that this would be accompanied by a significant reduction in the number of ministers. In the event, ministry numbers have barely reduced, while those in Church of Scotland ministries are now amongst the highest paid ministries personnel in the UK.

Congregational Contributions. The Council of Assembly has had a policy of holding congregational contributions at or below the level of inflation in recent years, while at the same time as stipends have increased beyond inflation.

The Pension Deficit. To address the large deficit in the Church's Pension Funds, the Council took a deliberate decision to use some of its reserves. Over a ten year period, £26M will be put into the Pension fund. This accounts for some £2.4M of the 2010 deficit. A similar figure will continue to be paid until 2017.

Reduced income from investments. The value of the Council's investments has fallen because some have been used to fund the Pension shortfall and stock market values have also fallen. This has reduced the income from this source.

Standardising conditions of service. At the request of the General Assembly, the Council has addressed some of the inequalities that existed between Ministers and PPWs – eg salary scales; housing allowance, etc..

Implementing Presbytery Plans. Some Presbyteries have created new posts in their plans on the basis that in due course another post will end when someone retires. The Council has had a policy of permitting the new post to be created without waiting for the retirement to happen.

6.1.6 The deficit in a nutshell

- Once the contribution to the pension fund is removed, the ongoing annual deficit is £3.3M.
- The main reason for the deficit is that the costs of ministering in the parishes of the Church have increased more rapidly than congregational contributions towards their payment.
- The Council is using its reserves to meet the costs of the deficit, which also reduces income.
- Unless the deficit is eliminated in the next five years, the level of reserves will reach a critical level.
- The Council believes that, if painful but manageable

action is taken now, it is possible to achieve a balanced budget within five years.

6.1.7 Achieving a balanced budget

6.1.7.1 Ministries numbers. The Council is declaring to the General Assembly this year that on current levels of congregational contribution, the Church can afford 1000 FTE ministries. Currently there are 1097 people on the Ministries payroll. The Council is, therefore, taking steps to reduce the number by 25 a year. It will do this by:

- Setting a ceiling on the number of PPW full-time equivalent posts at 130 for the duration of the transition period to 2014.
- Limiting the number of people accepted through the Admissions process. Given the relative numbers coming through the enquiry and assessment process, and those retiring, it is anticipated that in 2010, about five people will continue to be able to be admitted through the Admissions process. This figure will be revised up or down annually on the basis of other relevant statistics. The Council recognises that, disappointing though this may be for some who have already made application for Admission, consideration of some applications may have to be put on hold for a period of time.

6.1.7.2 Stipend and Salaries policy. The Council invites the Assembly to approve a new policy for stipend and salaries. Stipends and salaries will be tied to the level of increase in congregational contributions. They will not rise by a figure greater than the increase in income coming to the Ministries Council from congregations. This will be a matter for the Council of Assembly, which now approves stipend and salary rates, to implement on the recommendation of the Ministries Council.

6.1.7.3 Other costs. Ministries numbers will decrease by 10% by 2014. The Council is also committed by 2014 to reduce by at least 10% indirect ministry costs.

6.2 Allowances and Expenses Rates for 2010 Stipend Scale 2010

| | | | |
|--------|---------|---------|---------|
| Year 1 | £23,139 | Year 6 | £27,187 |
| Year 2 | £23,948 | Year 7 | £27,997 |
| Year 3 | £24,758 | Year 8 | £28,807 |
| Year 4 | £25,567 | Year 9 | £29,617 |
| Year 5 | £26,377 | Year 10 | £30,426 |

PPW Scale 2010

| | | | |
|--------|---------|---------|---------|
| Year 1 | £22,220 | Year 6 | £24,657 |
| Year 2 | £22,707 | Year 7 | £25,143 |
| Year 3 | £23,195 | Year 8 | £25,631 |
| Year 4 | £23,682 | Year 9 | £26,119 |
| Year 5 | £24,170 | Year 10 | £26,605 |

Island Allowance

The inner and outer island allowances are held at 2009 levels:

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

Travel Expenses 2010

Rates are held at 2009 levels for those providing their own car:

- a) **reimbursed 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

- e) **housing allowance**

The housing allowance rate for PPWs for 2010 is £3,600

Recommended Pulpit Supply Fee and Expenses

The Council agreed the continuance of 2009 rates from 1st April 2010

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.

Recommendation on Funeral Fees

Where a retired minister or other suitably qualified person not in the employ of the Church (or currently serving as a Parish Minister) is asked to officiate at a funeral service and a fee is deemed appropriate, the Council recommends this be set at £50. Such fees are the responsibility of the congregation where the service takes place and should not be charged to the bereaved family.

Disturbance Allowance 2009

The Council agreed that the level of disturbance allowance should be held at the 2008 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 2009

The Council agreed the continuance of the 2008 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.

In the name of the Ministries Council:

Graham Finch (*Convener*)

J H A Dick (*Vice-Convener*)

Neil Dougall (*Vice-Convener*)

Lezley Kennedy (*Vice-Convener*)

Muriel Pearson (*Vice-Convener*)

Martin Scott (*Secretary*)