

# MINISTRIES COUNCIL

## May 2015

### PROPOSED DELIVERANCE

#### The General Assembly:

1. Receive the Report.
2. Commend and encourage action by ministers, congregations and Presbyteries in promoting the discernment of vocation to the ministries of the Church and instruct the Council to continue to resource Vocations Champions in their work. *(Sections 2.2 and 2.4)*
3. Instruct the Council to continue its exploration and development of Pioneer Ministry, including the development of appropriate education and training, and report to the General Assembly 2016. *(Section 2.5)*
4. Note the decision of the Council to initiate, monitor and evaluate up to five pilot Pioneer Ministry posts and instruct the Council to report on progress to the General Assembly 2017. *(Section 2.6)*
5. Pass an Act amending Act X, 2004 on Selection and Training for Full-time Ministry (as amended) as set out in Appendix 3. *(Section 2.10 and Appendix 3)*
6. Welcome the 'Ministers in Training' pilot offering further flexibility to candidates in training for the full-time Ministry of Word and Sacrament and instruct the Council to continue its evaluation and development of this option for training. *(Section 2.12)*
7. Affirm the Council's action in offering additional financial support to Candidates in training and instruct the Council to investigate further ways in which this may be enhanced. *(Section 2.14)*
8. Instruct the Council to continue its work on resilience in ministry and encourage Ministers and Deacons to participate in the ongoing research. *(Section 2.17)*
9. Adopt the Regulations on Remuneration and Reimbursement set out in Appendix 1 *(Section 2.18 and Appendix 1)*
10. In the light of the Council's decision to provide Church of Scotland domain-name e-mail addresses for all Ministers, Ordained Local Ministers, Auxiliary Ministers and Ministries Development Staff, instruct all Councils and Committees, as far as is possible, in future to use these addresses as the primary means of communication. *(Section 2.21)*
11. *Provisional section to be taken in the light of the outcome of Returns to Overtures:* Pass an Act amending Act VIII, 2003 on Vacancy Procedure (as amended) as set out in Appendix 2. *(Section 2.22 and Appendix 2)*
12. Congratulate Place for Hope on achieving independent status as a Scottish Charitable Incorporated Organisation and instruct the Council to maintain its support for and close working relationship with the new body. *(Section 2.23)*
13. Instruct Presbyteries to ensure that all Parish Ministers within their bounds respond to requests from the Safeguarding Office to complete PVG checks in accordance with Act VII 2011 (as amended). *(Section 2.24)*
14. Affirm the expansion of the work of Chance to Thrive as a joint venture of the Council and the General Trustees and instruct the Council to report to the General Assembly on the ongoing development of the process. *(Section 3.7)*

15. Welcome the developing partnership with the PCUSA in the work of Young Adult Volunteers and Volunteering Vocations and instruct the Council to report on its development to the General Assembly 2016. *(Section 3.9)*
16. Instruct the Council to complete its work on the development of a Ministerial Development Review process for Parish Ministers and the mapping out of a programme of Continuing Ministerial Development by the General Assembly 2016. *(Sections 4.1 and 4.11)*
17. Affirm the work on Dementia Friendly Churches offered in conjunction with CrossReach and instruct the Council to continue its delivery and development. *(Section 4.14)*
18. Pass an Act on Presbytery Mission Initiatives as set out in Appendix 6. *(Section 5.1 and Appendix 6)*
19. Pass an Act amending Act VII, 2003 on Appraisal and Adjustment (as amended) as set out in Appendix 7 and also to pass an Act amending Act I, 2014 on Appeals (as amended) as set out in Appendix 8. *(Section 5.3 and Appendix 7 and Appendix 8)*
20. Affirm the work of the Go For It fund and instruct the Council to explore with Presbyteries how congregations within their bounds can further use the fund to support the aims of the Decade for Ministry. *(Section 5.4)*
21. Encourage each Kirk Session and congregation to consider how they can use the Go For It fund as a resource in their planning for mission. *(Section 5.4)*
22. Instruct Presbyteries whose Presbytery Plans contain Guardianships to ensure that each has an agreed Basis of Guardianship as set out in section 5.5. *(Section 5.5)*

#### **Joint Emerging Church Group** *(Appendix 5)*

23. Instruct the Ministries and Mission and Discipleship Councils to report to the General Assembly of 2016 on the number, diversity, and spread of new ecclesial communities in the Church of Scotland. *(Appendix 5, para 5)*
24. Instruct the Ministries and Mission and Discipleship Councils to work together with Presbyteries and congregations in exploring the possibility of hosting Fresh Expressions Vision Days, Mission Shaped Introduction, and Mission Shaped Ministry Courses. *(Appendix 5, para 6-7)*
25. Encourage Presbyteries and Kirk Sessions, in publicising such events, to consider making funding available to enable the widest participation. *(Appendix 5, para 6)*

## **REPORT**

### **1. Introduction – A Decade for Ministry**

1.1 A flourishing ministry and a flourishing church are a little like the chicken and the egg – it is hard to say which comes first. A flourishing ministry will lead to a flourishing church. A flourishing church will result in a flourishing ministry. Since the two are so interwoven, positive action on one should naturally produce positive results in the other.

1.2 The General Assembly of 2014, aware of the challenges facing both ministry and the Church, made addressing ministry its priority. It declared a Decade for Ministry beginning in 2015, a decade which is being launched at this General Assembly.

1.3 During the past year the Ministries Council has been praying about and planning for the Decade for Ministry. It has had many fruitful conversations with both partners

and interested parties and has valued the opportunities given to work especially with the Mission and Discipleship Council and the Panel on Review and Reform. Some initiatives have already begun – some Vocations Champions have started their work; some pilot Pioneer ministry posts are taking shape. While these will take time to bear fruit, already there are some promising shoots. In the sections that follow, some of the plans are presented, many questions are identified and some tentative answers are even outlined.

1.4 Before that it will be important to put the Decade for Ministry into context. Earlier in the year the Moderator, Rt Rev John Chalmers, posed the question as to whether a Decade for *Ministry* ought to be our first priority. He asked this not to undermine the call for such a Decade, but in order to issue a challenge to the whole Church to set ourselves a target of 100,000 new *members* by 2025. This was both a timely *reminder* that ministry is not an end in itself and a *pointer* to the fact that, in baptism, *all* Christians are called to minister. As its Latin root (*minister* = 'servant') already indicates, the essential characteristic of ministry is service – of God, of one another and of the world. In much the same way, the church is not an end in itself. It exists to glorify God, to bear witness to the gospel and to serve the world.

1.5 The ministry which God's people undertake has a solid foundation. It derives from the life and work of Jesus of Nazareth, known to us through the Gospels, acknowledged by his earliest followers as the Christ, God's anointed one. Ministry today continues to be worked out in patterns of *servant leadership*, just as Jesus Christ served all whom he met and for whom he came.

1.6 The General Assembly was wise, therefore, in indicating that the Decade for Ministry is a challenge to the *whole* Church. It is not merely directed to the Ministries Council. It is certainly not to be mistaken for a call to a new wave of clericalism, where an unhealthy division is fostered between ordained ministers and the rest of God's people. Nor does it herald an era where only the work done by ordained ministers is seen as being

important. A Decade for Ministry is not about putting ordained ministry on a pedestal and sacrificing all other aspects of the Church's life on this altar.

1.7 The Church has chosen a Decade for Ministry because it recognises the pivotal role that Parish ministers in particular have played in nurturing a healthy church and enabling the whole people of God to engage in mission in the world. Throughout our history ministers have worked with God's people in communities across Scotland and beyond, planting, nurturing and tending congregations that have borne witness to Jesus Christ and served their communities.

1.8 It is not only ministers who have offered this leadership. There are many examples of gifted and committed people who have not been ordained ministers who have played similar roles. Ministers, however, bring with them a gifting and a call that has been tested and recognised by the Church. They bring experience and training and where they are in a paid role, the ability to devote themselves full-time. For most others, this is not possible. It is this combination of gifting, call, training, experience and being released through a stipend in terms of time, which allows them to play a critical role in leading, developing and sustaining the mission and ministry of Christ through the Church.

1.9 Last year's General Assembly intuitively understood this. It sensed an opportunity in declaring a Decade for Ministry, to take a crucial step in addressing the challenges the Church of Scotland is facing. As we recruit and equip a new generation of ministers, while also supporting and encouraging those already in ministry, we expect to see the Church as a whole flourishing.

1.10 What do we mean by ministry? We use the word ministry to refer to different things at different times. First there is the ministry of Christ. In the reformed tradition we have emphasised that Jesus Christ is the High Priest who is continually praying for humanity, the created world and the cosmos.

1.11 Second, there is the ministry of all God's people, whose call to serve is recognised in baptism. The people of God are inspired by the Holy Spirit to service wherever they are and in whatever they do: it is that Spirit which equips. As we have noted, their ministry is rooted in the ministry of Jesus Christ, through whose incarnation and sharing of our common humanity, new potential is given to all our daily joy and struggle. For the Church of Scotland, included in this are elders, who are ordained to that office, and who play a crucial role in every congregation. The ministry of all God's people, however, is not restricted to elders.

1.12 Third, there is the ministry of certain individuals, who are called, trained and recognised by the Church for specific ministries. These individuals also participate in that one ministry of Jesus Christ. In the Church of Scotland we have identified four specific roles: Parish Ministry – that is, people who are eligible to be inducted to a charge, though some choose to serve in other contexts; Ordained Local Ministry (OLM), in which people choose to exercise an ordained ministry of Word and Sacrament using whatever time they can commit, without stipend; Deacons, whose ministry is focussed particularly on the intersection between Church and community; and Readers, who lead worship and offer pastoral care without seeking ordination. Sometimes these four ministries are described as the 'Recognised Ministries of the Church', a term which is a useful shorthand, but which is not without its problems. This is not to suggest, for example, that the ministry of all God's people is not recognisable or visible: rather it simply signifies that these are particular roles for which God equips some to whom the Church then applies a process of discernment, testing, training and enabling.

1.13 There is, of course, significant overlap between the 'recognised ministries' and Ministries Development Staff (MDS), who serve alongside Parish Ministers in a variety of roles identified through Presbytery Plans. Many of our Deacons are employed in MDS posts and some full-time Ministers of Word and Sacrament are employed as Associate Ministers (also MDS posts).

1.14 While MDS clearly offer ministry in significant and diverse ways, many having been through assessment and training for recognised ministries, there is no process of discernment and testing of call which relates directly to their *appointments*. They are, however, interviewed and employed on the basis of the skills they have to undertake the jobs advertised.

1.15 The Ministries Council believes that those who are called to specific ministries are called to enable God's people in their ministry. This means that they will be called to exercise *leadership* in the Church and in the community, the pattern for which is that servant leadership exercised by Jesus Christ. The Ministries Council's responsibility is primarily for the four 'Recognised' Ministries noted above, but new forms of ministry are now also emerging to meet new challenges. In this year's report, for example, Pioneer Ministry is identified. Ministry in the coming years will necessarily see significant change and the Council, as it works together with the whole Church in a Decade for Ministry, will need to be open, through the leading of the Holy Spirit, to change and development. Above all, we must see ministry as empowerment of all God's people to follow Jesus Christ and engage in his mission. The particular role of the recognised ministries is to identify, support and encourage *all* of God's people to play their part in the ministry of Jesus Christ in Scotland and beyond.

1.16 The emphasis in this report is on the work associated with the recruitment, training, support, care and development of the four particular recognised ministries. Everything that is said, however, needs to be read against the broader context that has been outlined. It is the deeply held desire of the Ministries Council that, as a result of prayer and responsible planning, God will raise up a new generation of ministers. These ministers will both enable existing congregations to share the life, ministry and message of Jesus Christ in their communities and will help bring to birth new communities of faith. Flourishing ministries will be rooted in flourishing congregations and together they will bring life and blessing to their communities.

	Main Tasks from 2014 Deliverance	Progress/Update
2.1	<p>Noting with regret and concern that, on present trends, the Church will be short of over 200 Parish Ministers by the early 2020s, a) instruct the Council to continue exploring ways in which those in ministry can flourish in such a context; b) instruct all Presbyteries, while continuing to implement approved Presbytery Plans, to consider how they can best fulfil the commitments of the Third Article Declaratory; c) encourage all Kirk Sessions to consider how they can best serve their community and bear witness to Jesus Christ in it, whether or not they have a minister.</p>	<p>Although the issue of shortage of ministers remains a critical one for the Church as a whole to address, this deliverance from the GA 2014 was to some extent overtaken by the call for the Church to engage in a Decade for Ministry.</p> <p>As the Introduction above and this report as a whole reflects, the Council is wholeheartedly committed to ensuring that it employs its resources fully and effectively to enabling and supporting <i>flourishing ministries</i>. Initiatives such as the Vocations Champions; Volunteering Vocations; Ministerial Development Review; Continuing Ministerial Development; to name but a few, are indicators of that intent being worked out across Scotland and beyond.</p>
2.2	<p>Instruct the Council to develop further its work on vocations and recruitment.</p>	<p>The Council continues to give high priority to the work of discerning vocations and recruiting people to the ministries of the Church. An Under-35s Group, set up to gain some understanding of the issues facing younger people in particular, has also contributed to the Council's thinking in this area. An update on this key work is given below at 2.2.</p>
2.3	<p>Instruct the Council, in consultation with the Mission and Discipleship Council, to call the whole church to engage through prayer and planning with 'a decade for ministry' from 2015 to 2025.</p>	<p>The two Councils are working in partnership towards achieving the aims of the Decade for Ministry. The Mission and Discipleship Council has committed to producing and updating <i>prayer</i> resources to enable congregations to engage in prayer for the Decade. This includes plans for a regularly updated prayer resource highlighting particular aspects of the work to be included in the existing Starters for Sunday material, which is widely used by those preparing worship. At the time of writing of the report, discussion is also advancing on setting up a Decade for Ministry blog.</p> <p>In terms of planning, the greater part of this year's report reflects the planning which is ongoing to ensure the successful launch and implementation of work relating to the Decade for Ministry. The Council is also working closely with the Communications and Media staff to ensure that the message of the Decade is</p>

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		disseminated effectively. To that end, the Council is also engaging a marketing company to offer advice and to help plan ahead a strategy for getting the aims of the Decade across to both the wider Church and beyond to the parishes to which we all belong.
2.4	<p>Instruct the Council, in consultation with the Mission and Discipleship Council to make two of the aims of the Decade for Ministry:</p> <ol style="list-style-type: none"> <li>a. the education/training of no fewer than 30 candidates for the ministry of word and sacrament each year</li> <li>b. the training of no fewer than 100 members per year in the theology and practice of mission either through the Mission Shaped Ministry course or similar, these to be delivered by presbyteries or groups of presbyteries in cooperation with Fresh Expressions and ecumenical partners wherever possible.</li> </ol>	<ol style="list-style-type: none"> <li>a. The training of 30 candidates for Parish Ministry is an aspiration towards which the Council is striving. The task of encouraging applicants remains primarily the responsibility of ministers and congregations in identifying, encouraging and even cajoling those in whom they see gifts for ministry to enter a period of discernment of vocation. Opportunities for discernment offered by the Council at a national level and encouragingly also by some Presbyteries acting together at a regional level, mean that we now have contact with more potential applicants. It will remain a key focus moving forward into the Decade for Ministry, to achieve the target of 'no fewer than 30 candidates'. The Council takes this to mean candidates for the Parish Ministry, but it seeks similar numbers also of OLMs and increased recruitment also for the Diaconate and Readership.</li> <li>b. Over 70 people have participated in Mission Shaped Ministry courses in Glasgow and Edinburgh over the past year. A further 45 have attended courses run by the Go For It fund and additional taster events entitled Mission Shaped Introduction have also been well attended. Further information on these can be found below in section 5.1 and in the Report of the Joint Emerging Church Group (Appendix 5).</li> </ol>
2.5	<p>Instruct the Council to bring proposals to the 2015 General Assembly for a new Pioneer stream of education and training for the Ministry of Word and Sacrament (informed by the example and experience of the Church of England and the Methodist Church in the UK), which will offer a distinctive pattern of recruitment/vocation, assessment and training</p>	<p>The Council has explored the potential for Pioneer Ministry, seeking to learn in the process from partners experienced in this field. In particular, through the partnership established with Fresh Expressions in 2014 and in discussion with colleagues in the Anglican Diocese of London, the Council has been able to learn something of the opportunities which this form of ministry presents and of the pitfalls which might be avoided along the way.</p>

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	alongside current patterns, with the aim of supporting and enabling the mission of the Church of Scotland through the development of Fresh Expressions of Church.	A report of progress, including some pointers to the way in which training at both initial level and for ministers who wish to avail themselves of further training in-service, is provided below at section 2.5. While considerable progress has been made in this area, the Council is still in conversations with potential academic providers for a course of training, so firm proposals cannot be presented at this point in time. A further update will be provided at the General Assembly 2016.
2.6	Pioneer Ministry – Pilot Posts	In addition to looking at training for Pioneer Ministry, the Council has agreed to put in place five experimental Pioneer Ministry posts. Presbyteries are being asked to bid for these pilot posts, which will be in addition to existing Presbytery Plan allocations. Further details are outlined in Section 2.6 below.
2.7	Urge the Council to review its Enquiry and Assessment processes in relation to those not accepted for OLM training but who may choose to pursue training for the Readership.	If an applicant is at first unsuccessful in relation to one form of ministry, it is always possible for the person to come back into the discernment process with a view to exploring a different form of ministry. A question arose as to how the return process might be shortened if the change were from OLM to Readership. The Council considered this matter carefully and it concluded that there is enough flexibility in the regulations as they stand to respond to particular situations without the need for a change in the Acts governing the process at this stage.
2.8	Encourage the Council and congregations to see Lent as one of the opportunities prayerfully to make Church members and adherents aware of the different vocations available within the Church.	The Council, through its Education and Support Committee, looks each year at how best to promote Vocations. Previously, Advent was seen as the time to have a Vocations Sunday and some worship resources have been written with that in mind. As there are many Sundays throughout the year with a particular focus, the Council will offer a Lent Study resource on the Vocations theme rather than Sunday worship material for Lent.
2.9	Affirm that age is no barrier to entry into the recognised ministries of the Church and encourage the Council to continue to challenge the myth that one must gain “experience outside of the Church” or “life	The Council very much affirms that those with no prior career or experience outwith the Church who are looking to enter a recognised ministry at a young age are encouraged to apply. The Council would encourage people to see ministry as a <i>first career</i> option. Ministries Council members and staff and the Vocations Champions are committed to sharing that message and there

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	experience" before entering one of the recognised ministries.	have been helpful articles in the press to that effect. We bear in mind that the minimum age for application for a recognised ministry is 18 and that there are upper age limits in place for the completion of training for the Parish Ministry and the Diaconate.
2.10	Instruct the Council to bring forward proposals for training opportunities to meet the needs of those unable to undertake full-time study, ensuring that they liaise fully with the Church's present academic providers regarding any provision they may already be making at various levels and in various modes.	<p>At the time of writing discussions are ongoing with at least one academic provider about the provision of a part-time degree course.</p> <p>The Council agrees in principle that a part-time probationary period is something for which it wishes to provide. This is a logical development in light of the fact that some Presbyteries now plan for part-time appointments of Parish ministers. It is likely that in future there will be more instances of what is sometimes referred to as 'bi-vocational' ministry.</p> <p>The details of how this will be worked out will vary according to the particular circumstances of the individuals who indicate that they would wish to complete probation on a part-time basis. The current Act (Act X 2004) did not envisage the potential for part-time training, but the principle requires only minimal adjustment of the Act to make an initial pilot of the process possible. The Council has received an application to undertake Probation over a slightly longer period of time, but at a reduced number of hours each week and the Council believes this is a reasonable request.</p> <p>As a result, the Council proposes a limited revision of the Act (as set out in Appendix 3 below), allowing it to pilot a part-time Probationary Placement over a revised time period. This will help to determine what further changes, if any, would need to be made to enable this to be established on a more permanent basis. The Council will report further on this pilot to the General Assembly 2016.</p>
2.11	Instruct the Council to examine factors that made TLS successful that could lead to an increase in future candidates for the Ministry.	Over the past year, the Council has spoken with some of those who taught and who studied on the <i>Training in Learning and Service</i> course, formerly run by the Scottish Churches Open College. As reported below (section 3.8), in parallel with those conversations, the Council has been working on supporting

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		<p>leadership in Priority Area congregations. As a result, a pilot is now beginning whereby the Council will assess the potential for using some of this material, appropriately updated and revised, as a means also of enabling leadership and stimulating vocations. A further report will be brought to the GA in 2016.</p>
<p>2.12</p>	<p>Instruct the Council to test the “Ministers in training” option and report progress in 2015.</p>	<p>From 2014-15 three candidates in training for full-time ministry of Word and Sacrament have been testing the “Ministers in Training” option. It was decided that for the test period, only candidates with an undergraduate theology degree and at least one successful training placement behind them would be considered. The three candidates are on placement for 20 hours per week, receive an enhanced training grant and should continue with the same supervisor and placement into Probation. The candidates are also committed to a range of post-graduate study courses that enable them to combine academic study with theological reflection on the practice of ministry. At the time of writing the test has only been running for a few months, but it will be kept under review and options for undergraduate candidates will be explored further.</p>
<p>2.13</p>	<p><b>Simplifying and shortening the process from Enquiry to Ordination</b>                      Having carried out a review of the Enquiry and Assessment process, which was reported to the General Assemblies of 2013 and 2014, the Council has found ways to shorten the process of discernment and selection when that is possible. It removed the period of enquiry and created one period of discernment that can now last for as little as 3 months prior to going to a Local Review and no more than 12 months. There are no longer any deadlines for the application process so people can enter whenever they wish. In 2015 there will be additional National Assessment conferences in autumn/winter to assess those who were not ready for assessment in the spring/summer. A changed process still requires a settling in period and staff members are constantly working with aspects of the new process to iron out any difficulties in order to create something that is more straightforward.</p> <p>In respect of training, there is a perception that it takes many years to train for ministry. This very much depends, however, on the individual. For those accepted to train for full-time ministry who have a theological degree it takes only two years of study and placements to reach Probation. Those who have an undergraduate degree in another discipline take only three years to reach Probation. With the extent of flexibility in the system that already exists the Committee considers it right to keep its recruitment and training processes under review to fine tune them. The “Ministers in Training” option may lead to shorter, more intensive training.</p>	

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	<p>The Council considers that the challenge is not that the processes are too long, but that the <i>perception</i> is that they are and there is a need to communicate better the actual timescales. The Council emphasises that candidates are not only engaged in ministerial <i>training</i>, but <i>formation</i> and that does take time. Many engaged in the process attest to how quickly the time passes and affirm the value of time spent in training for a challenging future in the Church.</p>	
2.14	<p><b>Enhanced financial support for Candidates for the Ministry</b>  The Council is pleased to report that enhanced financial support was agreed for 2014-15 as an interim step while legal advice was sought on taxation issues. A higher level of training grant has been offered to postgraduate candidates, as they receive no SAAS funding whereas many undergraduate candidates are able to access student loans. Those following the “Ministers in Training” option receive a higher level of grant. Legal advice has now been received confirming that the Council may proceed to enhance further the financial support for candidates in future years. This will ease the burden during training and reduce student debt.</p> <p>The Council notes with concern that a significant number of candidates still do not apply for financial support, despite regular reminders and encouragement to do so.</p>	
2.15	<p>Note the work of the Enquiry and Assessment Review Implementation Group and instruct the Council to implement the changes immediately.</p>	<p>The revised process has been implemented and the changes are being regularly monitored for potential improvement. This has necessitated refresher training for those involved in local assessment and the Council is grateful to all the Assessors who have given of their time and expertise in this regard.</p>
2.16	<p>Review of the Admissions and Readmissions Guidance and Placement Arrangements.</p>	<p>The Council has engaged in a review over the past year of the familiarisation placements often undertaken by ministers coming into the Church of Scotland from other denominations. It has also reviewed issues around starting stipends and the costs of application. A full report is given below at section 2.16</p>
2.17	<p>Research on resilience in ministry.</p>	<p>This year the Council embarks upon a significant piece of research into resilience in ministry. The Council has commissioned Professor Leslie Francis and his team at St Mary’s Centre Glyndwr University. The research will rely heavily upon the participation of ministers and Deacons and the Council hopes that all will engage wholeheartedly with this project in order to help build resilience in ministry for the future.</p>
2.18	<p>Invite the Ministries Council to consider the following change to Listed Expenses: “A</p>	<p>The Council considered this request as part of a wider review of the remuneration and reimbursement of Parish Ministers. The</p>

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	minister is entitled to six Sundays' pulpit supply in respect of holidays, one Sunday's pulpit supply when fulfilling duties as a commissioner to the General Assembly and one further Sunday each year".	commentary on this can be found in section 2.18 below and the Regulations on Remuneration and Reimbursement and attached Schedule are to be found in Appendix 1. The Council commends these to the General Assembly for adoption with effect from 1 June 2015 and in the case of the additional Sunday, with effect from 1 January 2016.
2.19	Authorise the Council to set a rate for the pastoral / funeral cover fee.	The Council considered the question of a rate to be paid in cases where a Parish Minister is not available to conduct funeral services. The Council has fixed this fee at £55:00, which fee should be covered by the charge where the funeral is being conducted. This fee is intended to cover both the conduct of the service and any pre- and post-funeral visits to the family. Under no circumstances should such a fee be charged to the family of the deceased. For the avoidance of doubt, no Parish Minister or Deacon shall charge personal fees of any kind relating to a funeral either in his / her own Parish or that of a colleague.
2.20	<p><b>Wellbeing Conference</b></p> <p>The Council is considering organising a Scottish-based Wellbeing Conference for clergy and one of their primary supporters (a spouse, colleague, adult child or friend). This is based on a model that has been run successfully in the United States. The Council is delighted that the consultants who run the US-based conference have expressed willingness to be involved in running the course in Scotland.</p> <p>The leaders bring with them significant experience in the fields of Church leadership, clergy resilience and support. They are ordained clergy in their own denominations and licensed psychologists. The Council hopes in future to host courses of this kind under the leadership of Scottish-based practitioners.</p>	
2.21	<p><b>E-mail addresses for Parish Ministers, OLMs, Auxiliary Ministers and Ministries Development Staff (MDS)</b></p> <p>In December 2014, the Council began the process of allocating a Church of Scotland domain name e-mail to all ministries personnel. Despite occasional difficulties, the scheme has moved forward well and at the time of writing, around 650 had activated their e-mail. The introduction of these addresses will bring significantly improved opportunities for communication and will result in savings to the Ministries Council alone of more than £10,000 per year (and significant amounts to other Councils).</p> <p>This is also an environmentally responsible action as it will reduce markedly the amount of paper currently used to send out letters and mailings to around 1,000 people.</p>	

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	<p>Roadshow events entitled 'Supporting Ministry' are being offered in conjunction with the 'go live' date for the system – the point at which the vast majority of paper communications cease. By the time of the General Assembly these Roadshows will have taken place, offering input and advice on how to maximise the benefits of electronic communication in the course of ministry.</p> <p>The Council would encourage those who have not yet activated their e-mail addresses to do so immediately.</p>	
2.22	<p><b>Vacancy Procedures Act Amendment – Returns to Overture</b></p> <p>At the time of going to press, it was clear that the majority of Presbyteries had voted in favour of the Ministers and Deacons in Civil Partnerships Overture sent down to Presbyteries under the Barrier Act in 2014. Should the General Assembly decide to uphold the majority decision of Presbyteries, it will be necessary to make an amendment to Act VIII 2003 on Vacancy Procedure. Without in any way pre-empting the decision of the General Assembly in this matter, the Council thought it prudent to prepare such an amendment for consideration should the decision be upheld. Accordingly, an amendment to Act VIII 2003 can be found at Appendix 2 and this will be moved (or not) in the light of the outcome of the vote on the Returns to Overtures on the first day of business.</p>	
2.23	<p><b>Place for Hope</b></p> <p>Place for Hope has now been established as a Scottish Charitable Incorporated Organisation and by the time of the General Assembly, staff will have been transferred to its employ. A full report on work undertaken can be found below at 2.23.</p>	
2.24	<p><b>Protection of Vulnerable Groups (PVG)</b></p> <p>The Council is grateful to the Safeguarding Office for its work in providing the process for the enrolment of all Parish Ministers into the PVG Scheme in accordance with the provisions of Act VII 2011 (as amended). By the time of the General Assembly, all serving Parish Ministers will have received a form to complete and return. The Council notes that a significant number of ministers have not responded to the first approach of the Safeguarding team (more than 50%). It is disappointing that so many have had to be reminded, involving the cost of additional mailing and staff time.</p> <p>Council expresses its thanks to those Presbyteries who have assisted in ensuring that ministers complete the process and asks all Presbyteries to ensure that all those within their bounds eligible to enrol in the PVG scheme, especially those who may have moved charge over the past year, have completed the process.</p>	

## 2.2 Vocations and Recruitment

2.2.1 The first Vocations Champions have now been appointed and have begun their work of encouraging Presbyteries, congregations and individuals to provide opportunities for people to explore their sense of call. The first Champions to be appointed are Rev Alison Burnside

(*Inverness, Abernethy and Moray*); Rev Jonathan Fleming (*Greenock & Paisley*); Rev Stuart Fulton (*Falkirk, Stirling and West Lothian*); Rev Alan Kimmitt (*Dunfermline, Kirkcaldy and St Andrews*); Rev David Logan (*England*). It is hoped that by the time of the General Assembly, more Champions will have come forward and begun this

important work of encouragement. The Council is grateful to Vocations Champions from the Church of England who have helped by providing guidance, training and inspiration.

**2.2.2** As the Decade for Ministry is launched, recruitment is one of the key initial themes. Through increased publicity and a range of new opportunities to gain a 'taster' of ministry, the Council believes that more will be drawn to offer to service in the Church.

**2.2.3** The Volunteering Vocations programme is now linking with the Presbyterian Church of the USA Young Adult Volunteers (YAVs) programme to provide experience of volunteering in Priority Areas (*see further section 3.9 below*). The Council is also seeking to pilot the Volunteering scheme in Arbroath later this year.

**2.2.4** The Under 35s Group has also been contributing to discussion and innovation in the area of recruitment. According to those working in this area in the Church of England, there are five essentials for any Church which wishes to encourage ministerial vocations amongst its younger members. They report that young people need:

1. People like them – who are going through the process with them
2. People ahead of them – role models who inspire
3. People for them – mentors and encouragers
4. An understanding of the connection between their own story and the gospel story
5. The chance to do things, to "get stuck in."

The Council is striving to ensure that in its work with young people, particularly in the encouragement of vocations, these principles are applied.

**2.2.4.1 People like them:** In our vocations conferences and discernment processes, there are opportunities for young people to meet with others in a similar situation, and to travel together as they discern their vocation. The new regional vocations conferences (the first of which was held in Kilmarnock in the Autumn of 2014) also allow the

possibility of developing a community of vocation amongst those who have attended. It will also be a key part of the work of Vocations Champions to facilitate groups of young people who can explore vocation together.

**2.2.4.2 People ahead of them:** The Vocations section of the Church of Scotland website now features more stories of young people who have experienced a call to Parish Ministry. There will be more development of this in the early stages of the Decade for Ministry.

**2.2.4.3 People for them:** This has been a major focus of work of the Council in the recruitment of Vocations Champions. These people will have a major role in encouraging and mentoring young people who sense they may be called into Ministry.

**2.2.4.4 Understanding the connection between the Gospel story and our story:** The enquiry process, which has been in place since 2001, now places a far greater emphasis on theological discernment of a call to ministry, and on identifying the activity and purpose of God in our lives.

**2.2.4.5 The chance to do things:** This too has been a major focus of the Council's work in the past year. It has included [i] developing the Ministers in Training initiative which is open to candidates who already have theological degrees, and enables a deeper involvement in the life of a congregation and its parish; [ii] giving young people the opportunity to work for a year in a parish context living in community with other young people (*Volunteering Vocations*); [iii] launching an apprentice scheme, being run by Workplace Chaplaincy Scotland, which will enable young people to experience ministry in both parish and chaplaincy contexts.

**2.2.5** Worship and study resources continue to be provided to be used at different times of the liturgical year in relation to the promotion of vocations.

**2.2.6** The Council plans to do further work in the year ahead on different kinds of congregational placements.

These are already offered by a number of congregations within the Church of Scotland and include:

- Work experience placements for young people of Secondary School age.
- College placements for students on a course with a placement component which may be fulfilled by work in a parish setting.
- Summer placements.
- Year-long internships. These will be similar to volunteering vocations, but hold the possibility of interns staying in their current home.

**2.2.7** The Council plans to explore means by which the availability of such placements might be made more widespread across the Church, and to enable the sharing of best practice. In doing so, the Council will seek to ensure that young people are both inspired and challenged through a deeper involvement with the life of the Parish and the wider Church.

## **2.5 Pioneer Ministry**

**2.5.1** *Context:* The need for Pioneer Ministry arises out of the changing social context in which the Church finds itself:

- The results of the 2011 Scottish Census, wherein an increasing number of people declared their religious affiliation as 'none';
- Continuing decline in overall church membership (now fewer than 400,000);
- Cultural, societal and spiritual changes that are pushing traditional established churches, including the Church of Scotland, increasingly to the margins of society and challenging their historic modes of engagement.

**2.5.2** In responding to that context the General Assembly of 2014 called for the development of a scheme to recruit, train and deploy pioneer ministers. Building on the newly formed partnership between the Church of Scotland and the Fresh Expressions movement, the church

has expressed a willingness to embrace this particular calling to Christian service.

**2.5.3** The Church of Scotland is not alone in this as the development of Pioneer Ministry strands by other mainline denominations, including the Church of England and the Methodist Church indicates.

**2.5.4** *Defining Terms:* Offering a definition of Pioneer Ministry which illustrates its distinctiveness is a challenge in itself. Some argue that Pioneer Ministry is defined by being contextual, but *all* ministry is contextual. Others argue that it is a listening ministry, but at its best, *all* ministry should engage in listening. Some say merely that you'll know a pioneer minister when you meet one. Still others have said that *every* minister ought to be a pioneer minister.

**2.5.5** It may be more fruitful to define what particular *practice* denotes someone as a pioneer minister. This involves focusing on the question of what a fresh expression of Church, or a new ecclesial community may be. We can then more effectively move on to the question of what skills, gifts and formation process, might be appropriate in responding to that fresh expression of church.

**2.5.6** The Fresh Expressions movement has defined a fresh expression as: *"a form of church for our changing culture, established primarily for the benefit of people who are not yet members of any church. It will come into being through principles of listening, service, incarnational mission and making disciples. It will have the potential to become a mature expression of church shaped by the Gospel and the enduring marks of the church and for its cultural context."*

**2.5.7** If this definition is helpful, then the defining of pioneer ministry becomes a little easier. While 'pioneering' should be part of every ministry, for current purposes we define a pioneer ministry as one:

- *whose focus is on establishing new ecclesial communities (rather than ministry in the context of already established ones);*
- *that is recognised and set apart by the Church for this specific role.*

**2.5.8** In exploring the different pioneer ministry training initiatives within the UK, there are a number of common strands. To enable consideration of the experience of some ecumenical partners in this field, three different lists of the qualities or skills expected in a pioneer minister can be seen at Appendix 4. Some of these are attributes, while others are competencies. Both may have implications for discernment and assessment. What comes through in this is that much of what is being sought in pioneer ministry is also being looked for in those whose sense of call is to more traditional forms of ministry. There are overlapping core gifts and competencies, but the balance may well be different.

**2.5.9** In terms of assessing a call to Pioneer Ministry, the Church already has indicators for assessment to ministry of word and sacrament, under six headings: [i] Integration of Life and Faith; [ii] Interpersonal, Leadership and Teamwork Skills; [iii] Openness to Learning; [iv] Preparation and Reflective Skills; [v] Handling and Facilitating Change; [vi] Discernment of Gifts and Affirmation of Call. Recognising that these have served the church well and that we already have assessors trained in their use, the Council believes that these should continue to be used in examining a call to Pioneer Ministry. It will be important, however, to ensure that appropriate weighting is given to certain indicators which relate most closely to pioneering skill and aptitudes.

**2.5.10** In terms of training for pioneer ministry, special emphasis would be required on:

- missiology, particularly looking at cross-cultural mission
- an exploration of what it means to be a missionary entrepreneur – i.e. imagining new possibilities and bringing them into existence

- establishing new ecclesial communities – what used to be known as church planting
- bringing an ecclesial community to a point of maturity, which would look different in different contexts.

**2.5.11** Major research conducted by the Church of England into church growth culminated in 2013 in a significant report called from *Anecdote to Evidence* (details can be found at <http://www.churchgrowthrd.org.uk/>). Through research in ten dioceses of the Church of England, it emerged that fifteen percent of the churches were fresh expressions of church, constituting ten percent of the attendance in these dioceses. Even more significant was that 40% of those attending were unchurched – people who had never before had anything to do with church, with 35% de-churched – folk who had previously stopped going. The remaining 25% were active church people who had chosen to develop and nurture such fresh expressions, often alongside pioneer ministers.

**2.5.12** It is also interesting that there were some twenty types of fresh expression of church (up from 10 types when the last research was done), ranging from café church, to Messy Church, to more evangelical and charismatic groups, to groups engaging in social justice initiatives – but all seeking to be church for a changing culture, and birthing a church that is relevant to its cultural context. Such fresh expressions are existing in harmony alongside more traditional Parish Churches. A mixed ecology is emerging where each form of ministry lives, learns and grows in partnership with the other.

**2.5.13** The Council has considered carefully advice from more experienced partners with regard to establishing a strand of Pioneer Ministry. This includes the caution not to segregate those training for different forms of ministry. The core skills of ministry should be learned together in a community of practice. Those who are called into Pioneer Ministry should train alongside those whose call is into a more traditional form of ministry. This will ultimately enable easier movement between different forms of ministry.

**2.5.14** As this report goes to print, the Council is in conversation with two potential providers of pioneer ministry at both initial and postgraduate level. It is likely that there will be core modules in pioneer skills provided for *all* candidates for Parish Ministry training, with an option for specialization for those who sense a more specific call to pioneer work. The Council also hopes to be able to provide, through the Study Leave scheme, in-service training for those Parish Ministers (and OLMs and Deacons) who wish to avail themselves of the opportunity.

**2.5.15** In addition to enabling academic training in relation to pioneering work, the Council is committed to providing *placement* opportunities in pioneer contexts, both in the initial discernment process (as part of testing the call) and for candidates in training.

**2.5.16** The opportunities and challenges presented by Pioneer Ministry will form an important part of the Council's work throughout the Decade for Ministry. A further report will be brought to the General Assembly 2016.

## **2.6 Pilot Pioneer Ministry Posts**

**2.6.1** In responding to the call to create opportunities for pioneering forms of ministry, the Council agreed to work towards establishing up to five pilot Pioneer Ministry posts. Pioneer Ministry is particularly focused on growing and nurturing new church communities and fresh expressions of church. It may often present itself as a calling to work with those on the margins of church or society.

**2.6.2** These posts are being advertised through the Church's recruitment channels. Successful applicants will be appointed as employees of the Ministries Council. While these will be additional to posts on existing Presbytery Plans, it is currently possible for Presbyteries to create pioneer ministry posts, lay or ordained, by using MDS posts from within their plan allocation.

**2.6.3** An application process will invite bids from Presbyteries against clear criteria. Presbyteries should submit applications, either outlining where they see a

need, or where there is a vacancy which might be filled in this way. Within the five posts there could be a mix of "*directed*" and "*entrepreneurial*" posts: directed posts would direct the appointee to a particular opportunity, already identified — a geographic area, a sub-culture within one locality — while entrepreneurial posts would allow for applicants to come with proposals for establishing new work not necessarily rooted in a single existing Parish. Assessment of such proposals will form a part of the selection process. These posts will normally be full-time posts, although some consideration could be given to part-time arrangements.

**2.6.4** Applications should be assessed in terms of how they respond to the following criteria:

- how the proposed pioneer ministry will serve those outside church;
- how it will listen to people and enter their culture;
- how making discipleship a priority is articulated;
- what context is envisaged for the pioneer ministry;
- what is innovative in the proposal;
- how clearly the attempt to establish an ecclesial community is articulated;
- how relationships with local parties, including parish ministers, will be defined.

**2.6.5** Sustainability is key for such posts. If a Presbytery feels this is a crucial development, then it would be for it at the end of five years to mainstream the post into the Presbytery Plan. For the avoidance of doubt, however, during the pilot phase these additional posts will be funded through the Parish Ministries Fund.

**2.6.6** As an initial guide to the kind of person sought for such posts, the following outline person specification is offered:

- Vision for planting fresh expressions of church within contemporary culture
- An authentic, integrated understanding of the particular ministry

- Capacity to innovate and initiate
- Mature and well developed devotional life
- Well-developed abilities to initiate change and enable others to face it in a flexible, balanced and creative way
- Demonstrable maturity and robustness to face the demands of pioneering mission and ministry
- Self-motivation
- Well-developed understanding of the interaction between gospel and culture
- Clear vision of the place of their envisaged ministry within the wider church's response to God's mission in the world
- The ability and desire to work in a team and collaboratively
- Commitment to reshaping the church for mission
- Ecumenical awareness and commitment to develop relationships and networks.

## **2.16 Review of the Admissions and Readmissions Guidance and Placement Arrangements**

**2.16.1** The current process of Admission and Re-Admission was adopted by the General Assembly in May 2002. The principles that govern this process mean that those seeking transference or re-admission are assessed on the same criteria as all applicants for ministry.

**2.16.2** The Act on Admission and Re-admission (Act IX 2002) has been amended on several occasions since then with the most recent revision occurring in 2009.

**2.16.3** To provide guidance to applicants for Admission and Re-admission the Ministries Council has produced an Overview which offers advice appropriate to the contents of the Act. This document has also been updated on several occasions in line with amendments to the Act and also in relation to UK Government regulations on immigration issued from time to time by the Home Office (formerly by the UK Border Agency).

**2.16.4** In the years immediately following 2002 most ministers applying successfully for transfer to the Church of Scotland from other denominations were issued

immediately with a Certificate of Eligibility which entitled them to apply for vacant charges and appointments open to other ministers of the Church. This would be conditional on completing courses, for example, in Church Law and Scottish Church History, usually within 12 months of admission.

**2.16.5** Feedback and experience provided evidence that not all ministers, and especially those from countries whose culture and ministry practice varied hugely from that encountered in Scotland, found the transition to be a smooth one and were struggling to cope with some aspects of their ministry. In response, the then Board of Ministry introduced the practice whereby the majority of applicants were required to complete a supervised familiarisation placement before being issued with a Certificate of Eligibility. This enabled them to learn and develop within a "safe" environment, receiving guidance and support from an experienced parish minister trained in supervisory techniques and procedures.

**2.16.6** This system of supervision has in the main worked effectively, but there remain occasions when ministers admitted to the Church do encounter significant difficulties following induction to a charge.

**2.16.7** Feedback and anecdotal evidence in recent years has suggested that the Council should provide more information to potential applicants about the relational aspects of ministry in the Church of Scotland. For those ministers unfamiliar with Scotland and its culture, clearer advice is also needed on practical matters such as opening a bank account, obtaining a National Insurance Number, a driving licence, information about schooling and immigration procedures. This evidence also revealed that the supervised placement should place greater emphasis on gaining exposure to and experience of the different cultures found in the wider Scottish population and within the Church itself.

**2.16.8** In January 2015, the Council therefore began a review of the application procedures and assessment and placement processes to ensure, as far as possible, that ministers transferring to the Church of Scotland receive

a comprehensive preparation and enculturation prior to induction or employment in the church. The introduction of these revised procedures has grown in importance given (a) the increase in numbers of ministers admitted in the last 12 months, (b) those currently awaiting assessment and (c) the steady inwards flow of enquiries for admission.

**2.16.9** This review quickly revealed that whilst some sections of the procedures were working well, others were outdated and required major adjustment to meet the challenges now being experienced. As a result of the consultation, a revised familiarisation programme will be implemented later in 2015.

**2.16.10** The Council has also reviewed its policies with regard to starting stipends and costs of application. The policy introduced in 2012, at a point when the Council was focussed on reducing a very large budget deficit, whereby *all* those admitted were placed on point 1 of the National Stipend Scale, regardless of experience in their own denomination, has been reversed. The Council will now take account of prior ministerial experience and where appropriate place applicants on a point of the Stipend Scale commensurate with their experience. A review of those admitted in the period from 2012 – 2015 will take place and their stipend will be adjusted in line with this measure, with effect from 1 June 2015. For the avoidance of doubt, there will be no back-payment covering that interim period.

**2.16.11** With regard to the cost of application, the Council recognises that the £300 fee, which covers the costs of administration and the running of a two-day Assessment Conference, may act as a disincentive to some potential applicants. Given the falling number of Parish Ministers, the Council wants to ensure that no unnecessary obstacle be placed in the way of potential good recruits to Church of Scotland ministry. For this reason, the Council has decided that the £300 fee will be removed from applications made after 1 June 2015.

## **2.18 Regulations for Remuneration and Reimbursement of Parish Ministers**

**2.18.1** In recent years it has become clear that the Regulations for Listed Expenses, last amended in 2008, do not offer sufficient clarity in relation to this important area of governance. The Ministries Council was asked by the Governance Group of the Council of Assembly to review these and present to the General Assembly a wider ranging set of regulations which seek to cover the main areas of payments to Parish Ministers. For the avoidance of doubt, Parish Ministers are *Office Holders* rather than employees and these Regulations cover the issues which arise out of that particular status.

**2.18.2** Parish Ministers are entitled to a *stipend* and have the right to the provision of a *manse*, in which they have a corresponding duty to live. The stipend is that set annually by the Council of Assembly, which bases its decision on a recommendation from the Ministries Council. A five-point incremental National Stipend Scale is published each year as part of the report of the Ministries Council to the General Assembly. Congregations are not permitted to pay their minister outwith the parameters of the National Stipend Scale.

**2.18.3** The manse and its upkeep are the responsibility of the congregation. The manse should be inspected annually by the congregation and the minister is required to allow reasonable access for this to take place. Such works as may need to be undertaken to maintain the manse in good order should be expedited, where necessary with the advice and support of the General Trustees. Presbytery has a responsibility to ensure that manses within its bounds are well maintained. For the avoidance of doubt, the minister must live in the manse of the charge unless, in exceptional circumstances, another property has been designated as the manse through the aegis of the Manse Adjudication Committee (MAC). Regulations governing the MAC can be obtained from the Secretary of the Ministries Council. There is *no other process* by which permission can be granted for a Parish Minister to reside outwith the manse of the charge.

**2.18.4** Ministers are entitled to claim legitimate expenses reasonably incurred in the discharge of their

ministerial duties. There are two important principles which govern expenses. On the one hand, no minister should be out-of-pocket for expenses actually incurred in the course of performing the tasks of ministry. On the other hand, expenses claimed should actually reflect the duties which are required of a minister. It is important to distinguish between those things which the minister may expend in the course of daily duty (*eg* travel costs; telephone usage; stamps; *etc*), which are reclaimed from the congregation and those things which become the property of the minister as part of ongoing fulfilment of his / her calling (*eg* books; vestments; *etc*). The cost (or a proportion of it) of these latter expenses *may* be reclaimable against the minister's personal tax allowance – but it is the responsibility of the minister to seek advice on what may from time to time be considered legitimate by Her Majesty's Revenue and Customs (HMRC).

**2.18.5** It is the responsibility of the minister to ensure that the duties of the office are discharged throughout the year. Ministers have different patterns for ensuring this happens and many will ask a colleague to cover any pastoral needs during a period of absence from the parish. In order to release the minister from duties on a reasonable number of occasions throughout the year, six Sundays of Pulpit Supply have been provided by congregations as part of listed expenses. In the course of revising these Regulations, the Council considered the issue of pastoral cover and commends the notion that the cost of up to six weeks of pastoral cover should be provided by the congregation where this is necessary to maintain the offices of ministry in the absence of the minister. The Council notes that for many congregations, the expense of paying for additional pastoral cover could have serious budgetary implications and encourages ministers to continue to cover for one another on a voluntary basis wherever possible. Any paid arrangements should be agreed in advance with the Kirk Session and all payments should be at the rates set out annually in the Ministries Council report to the General Assembly. For the avoidance of doubt, no serving Parish Minister may be paid for undertaking pastoral work on behalf of a colleague.

**2.18.6** The Council was also asked to consider whether an additional Sunday might be made available to ministers. In reaching its recommendation, the Council considered a number of factors, and wanted to recognise two issues in particular. [i] Significant pressure is placed on ministers and their families due to the fact that a minister's working week is out of sync with that of most working people. This means, for example, that to attend a family baptism, or a wedding at a distance, ministers have to use one of their six Sundays. In addition, many holiday bookings run from weekend to weekend, meaning that ministers may have to use two Sundays for one week of holiday. [ii] The amount of time allowed for holiday in the working population has commonly increased; the legal minimum for employees is now 28 days per year (including public holidays) and the Council's Ministries Development Staff (MDS) receive 35 days.

**2.18.7** In the light of this, the Council commends such a seventh Sunday, as reflected in the revised Regulations, but does not see the need for a seventh week of pastoral cover. The Council believes that offering an additional Sunday is a small means by which the church can affirm the value of its Parish Ministers.

**2.18.8** In addition to revising what have been known as 'Listed Expenses', the revised Regulations also seek to clarify what 'other' expenses may legitimately be considered for payment by congregations. These remain discretionary and need to be considered carefully in relation to advice from HMRC, but they point to good practice in relation to the maintenance of the Church's property – the manse. They may also provide important relief to the minister, releasing him/her from tasks which are often time consuming, particularly in some of our older, larger manses. The Council is also clear that it is a false economy to put off regular upkeep of the manse.

**2.18.9** These Regulations seek to strike a balance between recognising and respecting the right of ministers to structure ministry according to their understanding of their calling and ensuring good practice and probity

across the ministries of the Church. It is in this spirit that the Council commends them to the General Assembly.

### **2.23 Place for Hope**

**2.23.1** Place for Hope, which has its roots in the Church of Scotland, has in recent months become an independent charity with its own Board of Trustees. It continues to support and equip our Ministers and churches to develop creative, positive and life-giving ways to explore and address difference, shaping a culture that acknowledges difference and demonstrates diversity in love.

**2.23.2** The Council has previously indicated that the support of mediation and conflict transformation is one of its significant priorities. To ensure a strong partnership between Ministries Council and Place for Hope going forward, a funding agreement has been entered into to support the development of the skills and processes of addressing conflict among all involved in ministry and to respond to requests to intervene in situations of conflict.

**2.23.3** For more than two years there has been a significant debate within the Council and with interested parties about the best structure to enable Place for Hope to serve the needs of Presbyteries, Kirk Sessions and Ministers. While there would have been benefits of retaining Place for Hope as an in-house function, there would also have been corresponding constraints. [i] While the needs within the Church of Scotland are significant, it has always been hoped that Place for Hope might have a reconciling role within other churches in Scotland and in broader society. As a free-standing organisation it will have greater opportunity to play this wider role. [ii] In many situations, some of the conflict relates to the structures of the Church of Scotland. As a free-standing agency, rather than as an agent of the structures, Place for Hope will be in a better position to assist people as they seek positive ways forward.

**2.23.4** Over the past year, Place for Hope has seen an increase in the number of requests for its services from Ministers, Kirk Sessions and Presbyteries. Requests are often made to support a situation where there has been a breakdown of relationships between individuals and / or

groups. The reasons presented are many, but often living through a time of change is at the heart. The team of skilled mediators seek not only to address the immediate brokenness, but also to offer the means to deal with differences as they will arise in the future.

**2.23.5** Increasingly, Place for Hope is being invited to provide training to equip and resource people where there is no current conflict. A key role has been in facilitating groups working through change and encountering challenging issues that are potentially divisive.

**2.23.6** Beyond the Church of Scotland, Place for Hope has begun to receive requests from other denominations and faith communities for similar support, facilitation and training. The widening of its work is reflected in the new Board of Trustees, who come from a range of different denominational backgrounds.

**2.23.7** Place for Hope has also responded to the needs in the wider community, through its project "Responding to Sectarianism", funded by the Scottish Government. It has facilitated over 40 Community Dialogues in central and rural Scotland. It has worked closely with the Conforti Institute (Coatbridge) and Faith in Community Scotland, co-hosting community dialogues and running joint events in Belfast, Iona and Edinburgh, along with gatherings of church leaders. Through this process of dialogue those participating have been accompanied towards the heart of a very protracted, embedded and complex issue.

**2.23.8** At the heart of Place for Hope as it moves forward is the ministry of reconciliation, the desire to repair broken relationships, to find a place of healing and a pathway to restored relationships and wholeness. This remains very much consistent with the original vision articulated by the Council at the time of obtaining the funding support from the Guild of "establishing a live network of people throughout Scotland committed to the work of peacemaking and reconciliation...and initiate a church wide realisation of the importance of building communities of peace and reconciliation".

	Task	Progress/Update
<b>3</b>	<b>PRIORITY AREAS WORK</b>	
3.1	Note the Priority Areas Action Plan Interim Review and instruct the Ministries Council to continue implementing the Action Plan.	The Council has continued to work closely with other Councils and Committees of the General Assembly, as well as with presbyteries and local congregations, in the ongoing implementation of the Priority Areas Action Plan. Areas of particular note over the last year include: [i] the development of Chance to Thrive with the General Trustees; and [ii] close working relationships with the Church & Society Council, including around the Independence Referendum and the Smith Commission.
3.2	Approve the revised list of Priority Area Parishes, and instruct the Ministries Council to work together with Presbyteries in considering the issues raised by it.	At the time of writing the Council, through its Partnership Development and Priority Areas Committees, has met with representatives of all but one of the Presbyteries which have priority areas within their bounds. At a time when limited numbers of Ministries Development Staff (MDS) are available, with some parishes coming off the list and new ones coming on, the Council is continuing to work closely with Presbyteries to try to maximise resources to support ministry and mission in Priority Areas.
3.3	Instruct the Council to work closely with the eleven parishes due to come off the Priority Areas List and to report on any further developments to the 2015 General Assembly.	<p>Representatives of the Council have met with office-bearers of all eleven congregations which came off the Priority Areas List following the 2014 General Assembly. The Priority Areas Committee will continue to work closely with these parishes for the next two years to ensure that they receive ongoing support.</p> <p>At this stage, the Council would not be recommending any changes to the 2014 Priority Areas List, but will continue to keep this under review as additional data becomes available.</p>
3.4	Overall coordination of work in priority areas through the Priority Areas Action Plan and bespoke support for individual congregations.	<p>The Council, through the Priority Areas Committee, continues to facilitate and coordinate the Priority Areas Action Plan. The Plan highlights the commitments made by the Assembly's Councils and Committees to focus time, energy and resources towards work in Scotland's poorest communities and with our most disadvantaged citizens.</p> <p>Every priority area parish is different, with different strengths and different struggles. As a result of this, the support offered in every parish will differ and will be based on what congregations and communities consider to be most useful to them. This support continues to be built around three main areas of activity: wider church and society; new models of church; and new models of community. It is focused on</p>

	Task	Progress/Update
		<p>the seven strategic priorities of the Priority Areas Action Plan: Buildings; Structures; Margins; Worship; Causes; Leadership; and Extending Support.</p> <p>A copy of the revised Priority Areas Action Plan is available online at: <a href="http://www.churchofscotland.org.uk/_data/assets/pdf_file/0014/4532/Priority-Areas-Action-Plan-updated-version-June-2011.pdf">http://www.churchofscotland.org.uk/_data/assets/pdf_file/0014/4532/Priority-Areas-Action-Plan-updated-version-June-2011.pdf</a>. A copy of the 2015 Priority Areas Annual Report, which highlights some of the areas of work that the Priority Areas Committee supports, is available at: <a href="http://www.churchofscotland.org.uk/_data/assets/pdf_file/0011/18389/priority_areas_annual_report_2014.pdf">http://www.churchofscotland.org.uk/_data/assets/pdf_file/0011/18389/priority_areas_annual_report_2014.pdf</a>.</p>
3.5	<p><b>Scotland's Poverty Truth Commission</b></p> <p>The Council works closely with a wide range of partners to raise issues of justice and to support local congregations, individuals and communities to make the difference to which they aspire. One of the most high profile pieces of work supported by the Council is the work of the Poverty Truth Commission (<a href="http://www.povertytruthcommission.org">www.povertytruthcommission.org</a>).</p> <p>The Commission launched its report, <i>Turning Up the Volume on Poverty</i> (available at: <a href="http://www.faithincommunityscotland.org/wp-content/uploads/2014/06/REPORT.pdf">http://www.faithincommunityscotland.org/wp-content/uploads/2014/06/REPORT.pdf</a>) in June 2014 to an audience of 500 people. At that time, a new Commission was also launched, bringing together a fresh cohort of individuals, 50% of whom are recognised leaders within Scottish society and 50% continue to struggle against poverty on an ongoing basis. The new Commission has identified dignity, food poverty and the cost of school as its three core themes for the coming year.</p> <p>The Poverty Truth Commission is highlighted within the Scottish Government's Programme for Government (2014) as an organisation with which it will work to identify more effective ways of tackling poverty in Scotland. It will also seek increasing participation of some of Scotland's poorest individuals in the process of democratic renewal. The Commission is also working with other partners and funders to develop up to 14 additional Poverty Truth Commissions across the UK over the next 5 years.</p>	
3.6	<p><b>WEvolution</b></p> <p>The 2012 General Assembly received the report of the Economics Commission as part of the work of the Church &amp; Society Council. The Commission highlighted the need for new economic models if the issues of growing inequality and poverty were to be tackled effectively. The development of WEvolution (formerly A Passage from India) is one such model.</p> <p>WEvolution (<a href="http://www.wevolution.org.uk">www.wevolution.org.uk</a>) supports groups of people (primarily women) to come together to improve their own life circumstances and to develop small businesses. Thanks to the support of the Guild and</p>	

	Task	Progress/Update
		<p>the Ministries Council, as well as the incredibly hard work of the groups themselves, as of March 2015 there are now 13 Self Reliant Groups in Glasgow, Dundee, Inverclyde and Edinburgh, with many more planned.</p> <p>WEvolution has caught the imagination of many and is now receiving significant support from the Scottish Government to increase the staff team and to enhance and develop groups across Scotland.</p>
3.7	<p><b>Chance to Thrive</b></p>	<p>Chance to Thrive was established in 2011 as a partnership between the Ministries Council and the General Trustees. It has worked in 8 communities through local congregations to develop a people-centred model of regeneration. It takes as its starting point the insight of the celebrated Danish architect Jan Gehl: 'first the life, then the place; and finally the buildings.' Throughout its initial three years the project has been independently evaluated thanks to support from the Carnegie UK Trust and others.</p> <p>The evaluation highlights the clear success of the work to date and, in particular, the effectiveness of the volunteer mentors that have supported each community. A copy of the evaluation is available at:</p> <p><a href="http://www.churchofscotland.org.uk/serve/ministries_council/priority_areas/developing_new_models_of_church_life">http://www.churchofscotland.org.uk/serve/ministries_council/priority_areas/developing_new_models_of_church_life</a>.</p> <p>In virtually all of the communities involved in the pilot, there is increased activity and resources as well as more effective relationships with local partners and the General Trustees. Chance to Thrive provides important lessons for leadership development across the Church.</p> <p>Building upon this success, the work of Chance to Thrive will be expanded from 2015 onwards to support an increased number of congregations and will form part of the broader work to ensure that church buildings in Priority Areas are fit for purpose and are meeting the aspirations and requirements of local communities.</p>
3.8	<p><b>Supporting the Leadership of all God's people in Priority Area Congregations</b></p>	<p>Over the years, congregations in Priority Areas, in line with many other parishes, have consistently expressed a desire for locally-based support and training of congregational members to help people to discern and develop their gifts as part of the ministry of all God's people.</p> <p>Over the past year the Council, through the Priority Areas Committee, has been exploring the potential of developing two hubs in Glasgow to deliver such training. This is likely to be based on the <i>Training in Learning and Service</i> materials (TLS) which were developed by the Scottish Churches Open College and continue to be delivered by the United Reformed Church.</p> <p>The plan is to have two groups, in the north and south of Glasgow, commencing in September 2015 and bringing together participants from a range of different congregations, including but not exclusively Priority Areas. This</p>

	Task	Progress/Update
		work will be developed ecumenically. It is intended that this will not only be responding to a stated need from a number of congregations, but will also help to inform the development of a longer term strategy.
<b>3.9</b>	<b>Volunteering Vocations – Young Adult Volunteers</b> The Ministries Council is developing Volunteering Vocations as part of its broader programme of activity within the Decade for Ministry. Within Priority Areas, Volunteering Vocations will sit alongside a developing partnership with the Presbyterian Church of the United States of America. The PCUSA has hosted a highly successful Young Adult Volunteers (YAV) programme for over 20 years, enabling young people to spend a year in ministry and service either in the United States or overseas.  In 2015, the Council will host up to four volunteers from the YAV programme to volunteer within Priority Areas with the aspiration that, if this proves successful, the scheme will be extended in 2016. During the initial year we will be working closely with the programme's site team in Belfast.	
<b>3.10</b>	<b>Equipping young people from some of our poorest communities</b> The Council has, in recent years, identified the need to work more intentionally with some of the most disadvantaged young people in our communities. Much of the time, this work is carried out by superb projects involving children, young people and families in a number of Priority Area congregations. Alongside this, the Council has supported the development of theGKexperience, a small youth-work project focussed on supporting young people to become effective leaders in their communities. Over the last year, it has been inspiring to see the development of this piece of work, which currently has over 70 active volunteers involved. This includes a number of young people who have previously been participants on the programme. A number of these are also beginning to develop a regular group where issues of faith can be explored.	

	Task	Progress/Update
<b>4</b>	<b>Education &amp; Support</b>	
<b>4.1</b>	<b>Ministerial Development Review and Continuing Ministerial Development</b>	The Council of Assembly was entrusted by the General Assembly with the task of implementing the recommendations of the Special Commission on Tenure and Leadership in the Local Church. The part of those recommendations relating to Ministerial Development Review (MDR) and Continuing Ministerial Development (CMD) clearly falls within the remit of the Ministries Council and the Council of Assembly delegated these matters to the Ministries Council. A full report on these important pieces of work will be brought to the General Assembly 2016, but an interim report on progress to this point can be found in the Council of Assembly's report on all areas of work relating to the Tenure Commission.

	Task	Progress/Update																																				
4.2	<b>Vocations</b>	One aspect of Vocations that has been raised by both the Recruitment Task Group and the Pastoral and Vocational Task Group is the matter of a theology of 'call'. The Task Groups wish to explore how call is experienced and assessed through the discernment process and also the ways in which serving ministers can be supported in discerning a call to a new ministry. This will be an ongoing task and the Council welcomes the interest and involvement of the Theological Forum. Statistics relating to the Assessment process can be found below at section 4.2. A fuller report on vocations can be found above at section 2.2.																																				
4.3	<b>Appointment of new Assessors and ongoing training</b>	The Council has undertaken a review of the process of selecting new Assessors in order to provide more focussed training and wider experience prior to a final assessment. It is hoped that this will enable more assessors to be selected and trained. There are currently 9 people engaged in the selection and training process for new Assessors.																																				
4.4	<b>Discernment Process</b>	The new Discernment Process is underway and staff are monitoring progress. A good number of applicants have come into the system and are currently on placement with Mentors and Presbytery Assessors across the country. See further above under section 2.13.																																				
4.5	<b>Admissions and Re-Admissions</b>	<p>In the past year, <b>Certificates of Eligibility</b> have been issued to the following ministers:</p> <table border="0"> <tr> <td>Rev Dr Jacobus Boonzaaier</td> <td>Dutch Reformed Church in South Africa</td> </tr> <tr> <td>Rev Terrance Burns</td> <td>Presbyterian Church of America</td> </tr> <tr> <td>Rev Pamela Gordon</td> <td>Presbyterian Church USA</td> </tr> <tr> <td>Rev William Hayes</td> <td>Presbyterian Church in Ireland</td> </tr> <tr> <td>Rev Ute Jäger-Fleming</td> <td>Badische Landeskirche, Germany</td> </tr> <tr> <td>Rev Dr Leon Keller</td> <td>Dutch Reformed Church in South Africa</td> </tr> <tr> <td>Rev Dr Thomas Kisitu</td> <td>Methodist Church in Uganda</td> </tr> <tr> <td>Rev Calum Macleod</td> <td>Presbyterian Church USA</td> </tr> <tr> <td>Rev Neil Meyer</td> <td>Uniting Presbyterian Church in Southern Africa</td> </tr> <tr> <td>Mr Terence Moran</td> <td>Re-admission</td> </tr> <tr> <td>Rev Dr Elijah Obinna</td> <td>Presbyterian Church of Nigeria</td> </tr> <tr> <td>Rev Dr Wayne Pearce</td> <td>Associated Presbyterian Churches</td> </tr> <tr> <td>Rev Monika Redman</td> <td>Presbyterian Church of Aotearoa, New Zealand</td> </tr> <tr> <td>Rev Dr Lance Stone</td> <td>United Reformed Church</td> </tr> <tr> <td>Rev Markus Thane</td> <td>Park Lake Drive Baptist Church, Texas, USA</td> </tr> </table> <p><b>Conditional Certificate for appointment made in terms of s.19 (4) of Act VIII 2003 (as amended)</b></p> <table border="0"> <tr> <td>Rev Kristina Hine</td> <td>Presbyterian Church USA</td> </tr> <tr> <td>Rev Lourens de Jager</td> <td>Dutch Reformed Church of South Africa</td> </tr> <tr> <td>Rev Mark McKeown</td> <td>Presbyterian Church in Ireland</td> </tr> </table>	Rev Dr Jacobus Boonzaaier	Dutch Reformed Church in South Africa	Rev Terrance Burns	Presbyterian Church of America	Rev Pamela Gordon	Presbyterian Church USA	Rev William Hayes	Presbyterian Church in Ireland	Rev Ute Jäger-Fleming	Badische Landeskirche, Germany	Rev Dr Leon Keller	Dutch Reformed Church in South Africa	Rev Dr Thomas Kisitu	Methodist Church in Uganda	Rev Calum Macleod	Presbyterian Church USA	Rev Neil Meyer	Uniting Presbyterian Church in Southern Africa	Mr Terence Moran	Re-admission	Rev Dr Elijah Obinna	Presbyterian Church of Nigeria	Rev Dr Wayne Pearce	Associated Presbyterian Churches	Rev Monika Redman	Presbyterian Church of Aotearoa, New Zealand	Rev Dr Lance Stone	United Reformed Church	Rev Markus Thane	Park Lake Drive Baptist Church, Texas, USA	Rev Kristina Hine	Presbyterian Church USA	Rev Lourens de Jager	Dutch Reformed Church of South Africa	Rev Mark McKeown	Presbyterian Church in Ireland
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	Task	Progress/Update
4.6	<b>Implementation of changes to the training of Deacons</b>	The changes to the training of Deacons set out in the GA Report 2014 have been implemented and will be monitored for their effectiveness.
4.7	<b>Candidate Statistics</b>	Statistics relating to Candidates in training for the ministries of the Church are printed below at section 4.7.
4.8	<b>Training for full-time ministry (Word and Sacrament and the Diaconate), including the transfer of Ordained Local Ministry Candidates to training for the Parish Ministry</b>	The Council has identified a number of issues relating to the transfer of Ordained Local Ministers and OLM Candidates to Parish Ministry. These are set out below in section 4.8, with proposed legislative changes to be brought forward in a Supplementary Report.
4.9	<b>Readers in Training</b>	With changes in staff over the year, the Council looked to review its staffing needs in the area of training. As an interim measure, Dr Lesley Orr was contracted to provide support to Readers in Training, working one day per week until June 2015, by which time it is hoped that permanent staff appointments will have been made. The Council is grateful to Dr Orr for bringing her expertise to this area of the Council's work. It is planned to review initial Readership training and report to the General Assembly of 2016.
4.10	<b>Study Leave</b>	As noted above, the Council has been tasked to create a scheme for Ministerial Development Review and make plans for Continuing Ministerial Development. This being the case the Council wished to make better use of all the work done by ministers as part of their Study Leave projects, recognising that often ministers may not be aware of useful courses or study materials. Dr Lesley Orr, already working for the Council for one day per week, was invited to review past Study Leave reports to determine which, with the permission of their authors, could be made available on the Church web-site. The Council also hopes to gather through this exercise better information on the kinds of training and Study Leave opportunities that should be made available to ministers.

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4.11	<b>Continuing Ministerial Development for Ordained Local Ministers</b>	The Council has provided resources, including an annual review template, for use by Presbyteries and OLMs. There has been a significant interest in ongoing study and use of the resource grant (currently set at £275 per year). A number of OLMs who attained their Certificate in Higher Education prior to ordination are now working towards a Diploma. Full details of the resources can be found at <a href="http://www.churchofscotland.org.uk/_data/assets/pdf_file/0010/20341/OLM-CMD-guidance-notes-for-OLM-and-PRESB.pdf">http://www.churchofscotland.org.uk/_data/assets/pdf_file/0010/20341/OLM-CMD-guidance-notes-for-OLM-and-PRESB.pdf</a> . The CMD conference programme offered to OLMs, Auxiliary Ministers and Readers in Service has been under review this year in order to ensure that it addresses identified training needs.
4.12	<b>Pastoral Support</b>	The Council has reviewed its staffing structure regarding the support of ministers and is seeking to appoint a Pastoral Support Officer who will network with Presbyteries and ensure the provision of primary support across the ministries of the Church. It is hoped that this post will be filled by summer 2015.
4.13	<b>Presbytery Chaplains and Pastoral Advisors conference</b>	Meetings with groups of Presbytery Clerks have made it clear that pastoral support structures are many and varied throughout the Church, but also that many new and experienced Presbytery Chaplains and Pastoral Advisors would appreciate the opportunity to meet together to share good practice and to learn more about what the Council offers by way of pastoral support. Changes in pension provision and the new Group Income Protection Plan also raised a need for discussion and sharing of information. The Pastoral team of the Council therefore arranged a conference for Chaplains and Advisors held at Crieff in February 2015. It is hoped that this might become a more regular event to ensure mutual support for those providing pastoral care.
4.14	<b>Dementia Friendly Churches</b>	Following on from a large conference in Perth, CrossReach and the Ministries Council again joined forces to offer 4 regional day conferences focussed on creating Dementia Friendly Churches. Days were held in Bo'ness, Glasgow, Inverness and Perth. There were talks on 'What is Dementia?' followed by workshops on pastoral visiting, leading worship in care homes, making changes to the physical space and then opportunities to hear about Church and community projects that were making a difference to people living with dementia and their families and carers. In hearing about the projects, the Councils hoped to encourage others to create supportive opportunities in their own area in the knowledge that small beginnings could easily bear a lot of fruit.
4.15	<b>Education and Support Roadshow</b>	The last few years have seen a number of changes in Vocations, the recruitment process and training, all of which impact on Presbytery Committees and their work. Education and Support staff organised a number of regional days inviting local Presbytery Committees that deal with recruitment and training to send one or two representatives to hear updates on the Council's work and to discuss together some of the challenges we all face. The Council is

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	Task	Progress/Update
		very grateful to all those who have gathered from the Presbytery Committees to share their thoughts and concerns and greatly values the participation of all concerned.

## 4.2 Enquiry and Assessment Scheme Statistics: 2010 – 2014

	2010			2011			2012			2013			2014		
	M	F	Total	M	F	Total	M	F	Total	M	F	Total	M	F	Total
Applicants for Ministry (all types)	52	45	97	51	31	82	31	37	68	46	35	81	43	26	69
Entered Local Assessment	40	34	74	39	22	61	28	35	63	41	27	68	36	22	58
Chose to Withdraw (locally)	1	0	1	3	1	4	1	3	4	11	2	13	8	4	12
Completed Local Assessment	39	34	73	36	19	55	27	32	59	30	26	56	27	17	46
Readership (Applicants)	7	8	15	8	6	14	6	9	15	3	2	5	7	1	8
Readership Accepted	7	8	15	7	6	13	4	9	13	2	2	4	6	1	7
Attended Assessment Conference	17	21	38	21	17*	38	15	20	35	21	21	42	19	19	38
Full-time Ministry (Applicants)	14	20	34	11	11	22	10	15	25	13	5	18	13	8	21
Full-time Ministry Accepted	7	10	17	6	6	12	7	9	16	9	2	11	9	5	14
Ordained Local Ministry (Applicants)	3	1	4	8	4	12	5	5	10	8	14	22	6	10	16
Ordained Local Ministry Accepted	3	1	4	3	3	6	2	2	4	1	6	7	4	6	10
Deacons (Applicants)	0	0	0	2	2	4	0	0	0	0	2	2	0	1	1
Deacons Accepted	0	0	0	2	2	4	0	0	0	0	2	2	0	1	1
First Time Applicants	15	17	32	16	14	30	13	16	29	16	17	33	33	17	50
Accepted	6	10	16	7	10	17	7	8	15	6	7	13	13	9	21
Returning Applicants	2	4	6	5	3	8	2	4	6	5	3	8	3	5	8
Accepted	1	0	1	4	1	5	2	3	5	4	3	7	0	4	4

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

M = male F = female

#### 4.7 Statistics on Candidates in Training

	2012–2013				2013–2014				2014–2015			
<b>Full-time Candidates studying theology at University (across all years of study)</b>												
Glasgow	13				13				14			
Edinburgh	19				16				14			
Aberdeen	3				2				1			
St Andrews	5				0				2			
HTC, Dingwall	7				8				8			
<b>Number of OLM candidates in Training</b>	11 + 13 reader transfers				13 + 1 reader transfers				10			
<b>Number of Readers in Training</b>	20				16				24			
<b>Number of Readers Set Apart</b>	9				6 + 4 transfers				6			
<b>Candidates beginning their formation process</b>												
Full-time Word & Sacrament	16				12				15			
OLM	3 + 13				5				7			
Diaconate	1				1				1			
<b>Courses being followed by new full-time Candidates</b>												
Studying for undergraduate theology degree	10				9				10			
Studying for 2 years on a post-graduate programme	3				3				5			
Tailored academic requirements	4				1				1			
<b>Number of probationers completing training</b>												
Full-time	8				24				15			
OLM	4 + 30 reader transfers				3 + 17 reader transfers				19 + 2 reader transfers			
Diaconate	0				1				2			
<b>Gender of Candidates in Training</b> (F/T = Full-time Word & Sacrament and Diaconate)	F/T M	F/T F	OLM M	OLM F	F/T M	F/T F	OLM M	OLM F	F/T M	F/T F	OLM M	OLM F
First year of four									1	0	NA	NA
First Year	8	9	1	2	9	5	1	4	8	6	2	5
Second Year	8	7	3	3	8	10	3	2	5	5	0	2
Third Year	5	10	2	0	4	3	2	1	9	7	1	0

#### 4.8 Transfer of Ordained Local Ministry Candidates to training for the Parish Ministry

4.8.1 When Act IX 2011 on Ordained Local Ministry (OLM) was written, it included a process for transfer from

OLM to what the Act referred to as Ordained National Ministry. By this was meant essentially moving from a non-stipendiary form of part-time ministry to being eligible to be inducted to a Parish. The term Ordained National Ministry was an administrative catch-all term invented in the process of writing the Act to cover the fact that not all those in training for “Parish Ministry” will either serve all (or even part) of their ministry in a Parish, nor will all be engaged on a full-time basis throughout ministry. Those completing this form of training, however, will be eligible for induction and the course is structured to focus on that form of ministry – so we refer here to OLM transfer to Parish ministry on that understanding.

**4.8.2** The Act indicates that normally the OLM should have served a minimum of five years as an OLM before any transfer to eligibility for Parish Ministry can be considered. There was a hope that a number of those trained for OLM would, during their first five years of service, complete their theological degree and consider the possibility of transferring to Parish Ministry. It was not then envisaged, however, that OLM *candidates in training* might wish to transfer status *during* training, but in fact a number have sought so to do.

**4.8.3** The only process whereby this could be determined was via the Presbytery agreeing to *nominate* the candidate for Parish Ministry training as opposed to OLM. This has been deemed possible on the understanding that the candidate had already been assessed and selected for a ministry of Word and Sacrament. While this is true, there is a measure of inconsistency in allowing this, because in the normal course of events, anyone trained and ordained as an OLM should serve 5 years as an OLM prior to applying for transfer. At that point, the transfer process would involve an interview with the OLM conducted by representatives of Presbytery together with a National Assessor (Act IX 2011, section 16).

**4.8.4** The Council is aware that the current position creates significant anomalies in terms of the assessment

and training of candidates, amongst which are the following:

- Although both OLM and Parish Ministry are ministries of Word and Sacrament, there are distinct differences in the two roles and in terms of the leadership expectations of each. These differences will be influencing factors in the assessment process.
- It is inconsistent that an ordained and experienced OLM has to go through a transfer process while no formal process is in place for those still in training.
- There is no formal provision for those who are ordained with fewer than five years’ service but who may wish to transfer.
- There is an issue around Candidates for OLM who have previously been not accepted at National Assessment for Parish Ministry, who can currently transfer without further assessment during the training period.
- There are questions around who should be involved in any assessment for transfer, particularly around any role which might be played by National Assessors and at what point. Currently the burden falls solely on the Presbytery representatives.
- There is also a question around age-qualification, since there is no age limit on application for OLM, whereas Candidates for Parish Ministry must be able to complete training by the end of the year in which they turn 55. This creates the possibility of an applicant seeking to avoid the age-qualification restrictions by being assessed for OLM and then transferring to training for Parish Ministry almost immediately upon entering training.

**4.8.5** The Council believes that, although candidates for both OLM and Parish Ministry are assessed for a call and aptitude for a Ministry of Word and Sacrament, these forms of ministry are sufficiently distinct as to warrant further consideration through an assessment process if a person wishes to transfer from OLM to Parish Ministry whether during or after the completion of training.

**4.8.6** In the light of this, the Council proposes that OLM candidates in training and OLMs who have served fewer than 5 years post ordination who wish to transfer to Parish Ministry, should be assessed at a National Assessment Conference. OLMs who have completed 5 years of service should attend a transfer panel as provided for in Act IX, 2011, section 16. This will require some changes to legislation and due to time restrictions, these will be presented in a Supplementary Report.

**4.8.7** With regard to age-qualification restrictions, the Council proposes that the 55 limit applied to initial applicants for Parish Ministry training should apply also to those seeking to transfer from OLM to Parish Ministry during training.

**4.8.8** The Council believes that there should be an age qualification for those wishing to transfer from OLM to Parish Ministry *post*-ordination. There will be a requirement to complete further training in such cases, but in recognition of the fact that such training will usually be no more than a probationary placement plus whatever modules are required to complete a degree, and further recognising the experience that serving OLMs will bring to Parish Ministry, the age qualification should be set at completion of all training by the end of the year in which the applicant celebrates his/her 60<sup>th</sup> birthday. Appropriate changes to legislation arising out of this will also be presented in a Supplementary Report.

	Task	Progress / Update
<b>5</b>	<b>PARTNERSHIP DEVELOPMENT</b>	
<b>5.1</b>	Instruct the Council, in consultation with the Mission and Discipleship Council and the Legal Questions Committee, to bring proposals to the 2015 General Assembly for legislation which will allow presbyteries to authorise church plants, new charge developments or Fresh Expressions to be developed under presbytery supervision, both across multiple existing parishes and within existing parishes; where presbytery believes these will be complementary to the mission of the existing parish churches within those areas.	<p>The Council, together with the Joint Emerging Church Group, has met with representatives of the Legal Questions Committee to consider these matters. Work was also done in examining the legislative framework of Bishop's Mission Orders within the Church of England, to see what lessons might be learned, and consultation also took place with the Department of Stewardship and Finance. The Council now presents an Act on Presbytery Mission Initiatives which builds substantially on work undertaken by the Presbytery of Edinburgh and reflects some of the characteristics, from an earlier era, of Presbytery Mission Stations, introduced in the 1930s.</p> <p>The key elements in this Act respond to the question of intrusion and to finding a way in which key governance issues, such as accountability to Presbytery, can be addressed in an acceptable manner. The other important aspect of this Act relates to the possibility of such Mission Initiatives being established either directly by a Presbytery, or at the instigation of a congregation or congregations. It reflects the life-cycle of New Charge Development congregations and</p>

		fresh expressions of church, which begin with witnessing and serving and then move into worship and making disciples. The Act is set out at Appendix 6 below.
5.2	<p><b>Review of Vacancy Processes (Tenure Commission)</b></p> <p>The General Assembly of 2014 instructed a review of vacancy processes, including a revision of the Vacancy Procedure Act (Act VIII 2003), to provide resources for Nominating Committees and appropriate training of Interim Moderators and Advisory Committees. This was to ensure in future a measure of consistency in these matters. In the course of considering this, the Ministries Council consulted the Presbytery Clerks' Forum about existing practice in the Church and listened to the experience of its own Interim and Transition Ministers.</p> <p>In responding to this instruction, cognisance was taken of the reports of the Panel on Review and Reform in 2007 and 2008. These highlighted the anomaly whereby elders acting as Interim Moderators in vacant charges required to be nominated by Presbytery and to undergo training, offered by the Principal Clerk's Office, while ministers acting as Interim Moderators did not receive any training. The Panel's research highlights many of the same issues which featured in the Tenure Commission's report. Some of the concerns expressed by the Panel have already been addressed, including a more dynamic vacancy list and better circulation of the guidelines for Interim Moderators and Nominating Committees. The Ministries Council actively keeps the content of these two sets of guidelines under review. They can be found on the Ministries Resources section of the Church's website at: <a href="http://www.churchofscotland.org.uk/resources/subjects/ministries_resources">http://www.churchofscotland.org.uk/resources/subjects/ministries_resources</a>.</p> <p>The Panel's report of 2007 indicated the need for some guidelines on content for Parish Profiles. This arose from a survey which identified the need to be honest and not paint an unrealistic picture of the Parish. Some research has been undertaken and sample templates for Parish Profiles have been gathered together, drawing on work undertaken by the United Reformed Church, the Methodist Church and the Presbyterian Church in the United States of America.</p> <p>That same report from 2007 highlighted the need for some basic training of Interim Moderators. This will be addressed in the Council of Assembly's Report to the General Assembly of 2016, as the Ministries Council, together with other interested parties, further explores the questions noted here.</p>	
5.3	<p><b>Bespoke Process for Presbytery Planning Appeals</b></p> <p>The General Assembly instructed the Ministries Council, in consultation with the Legal Questions Committee, to consider the development of a bespoke process for Presbytery Planning appeals under the Appraisal and Adjustment Act (Act VII, 2003). Initial conversations took place with the Legal Questions Committee on this subject, but it did not prove possible to bring forward proposals for a bespoke process for Presbytery Planning Appeals. Instead, it became obvious that there was need to change some of the provisions of Act VII, 2003 as set out in Appendix 7 below. In the process of considering the amendments to the Appraisal and Adjustment Act, some consequential changes to the Appeals Act were identified and these are annexed at Appendix 8.</p>	

	<p>The Council proposes an amendment to the Act which makes it consistent with Act 1 2014 on Appeals, reducing the period of notice from 21 days to 14 and affirming the existing grounds for appeal in the Appeals Act. Section 2(3) of the Appeals Act provides for four grounds of appeal, three of which are potentially applicable in appeals against Presbytery Planning decisions. These are: (a) an error in Church law; (b) breach of the principles of natural justice or material irregularity of process; (c) decision influenced by incorrect material fact.</p> <p>It is recognised that these grounds may be restrictive, so a fourth ground for appeal is proposed where the decision in a planning issue is believed to be <i>unreasonable</i>. The test of 'reasonableness' is standard when a court reviews whether a decision should stand or not. Broadly speaking, the test is whether the decision falls within the spectrum of reasonable outcomes.</p> <p>The Council also reemphasises the principles which were identified in its report to the General Assembly 2011 (sections 1.4.6.1 – 1.4.6.2). These principles are reprinted for convenience in Appendix 9 below.</p> <p>Act VII, 2003, section 6(1) makes provision for a dissatisfied party to "seek determination of the matter" by the Appeals Committee of the Commission of Assembly. Given that the Appeals Committee is not well placed to make such a determination, the Council proposes that this provision be removed. This means that an appeal against a planning decision would, if successful, simply result in the decision being vacated, and the Presbytery instructed to determine the matter afresh. It would still be open for the Appeals Committee to make any additional recommendations it saw fit. Other references to seeking a determination in the existing Act VII, 2003 would be removed.</p>
5.4	<p><b>Go For It</b></p> <p>Following the decision of last year's General Assembly to amend the Regulations for the Go For It Fund to allow applications by the Presbytery of England, it is pleasing to report that a main grant award was made to West London Churches Housing Action, a project supported by St Columba's London.</p> <p>In its report to the General Assembly of 2014, the Council indicated that conversations with the Presbytery of Europe about its relationship to the Councils and Committees of the Church were ongoing and that it was inappropriate to take a decision on the possibility of allowing congregations within the Presbytery of Europe to make application to Go For It until these conversations have concluded. These conversations continue in a positive vein and the Council will report again on this to the General Assembly of 2016.</p> <p>A fuller report on the work of Go For It, containing some of the stories of the projects involved, can be found at section 5.4 below and further information about Go For It can be found on the Church website at:</p> <p><a href="http://www.churchofscotland.org.uk/serve/ministries_council/partnership_development/go_for_it">http://www.churchofscotland.org.uk/serve/ministries_council/partnership_development/go_for_it</a>.</p>
5.5	<p><b>Presbytery Planning</b></p>

	<p>Last year, the Council reported that two Presbyteries had still to submit plans. The Presbyteries of St Andrews and Buchan submitted their presbytery plans in June 2014 and the Council's Presbytery Planning Task Group concurred with them.</p> <p>The compiling of plans and seeking concurrence is only the first stage of the exercise. Implementation is as much of a challenge, if not a greater one. Appeals lodged when plans were agreed by Presbyteries are now coming to the fore as ministers retire or are translated to other charges. Presbyteries are reminded of the requirement to conduct an annual review of their plans and to submit to the Ministries Council an extract minute reflecting that the plan has been reviewed.</p> <p>It is the Council's intention to engage with those Presbyteries where part-time ministries or Guardianships featured in plans to gauge the effectiveness of these measures. Anecdotal evidence suggests that these are working effectively, notwithstanding that a number of Presbyteries that included Guardianships in their plans have still to agree bases of Guardianship. As congregations in Guardianship will not have the right to call a minister, it is appropriate that a Basis of Guardianship should be voted on by the congregation concerned and agreed by Presbytery. The Council asks the General Assembly to instruct Presbyteries whose Plans feature Guardianships to agree a Basis of Guardianship in cases where this has not yet happened. Further information on Guardianships can be found on the Church website at <a href="http://www.churchofscotland.org.uk/resources/subjects/ministries_resources">http://www.churchofscotland.org.uk/resources/subjects/ministries_resources</a>, as well as on the General Assembly pages.</p> <p>An overview of adjustments has been compiled, and this can be found on the web at: <a href="http://www.churchofscotland.org.uk/serve/ministries_council/partnership_development/presbytery_planning">www.churchofscotland.org.uk/serve/ministries_council/partnership_development/presbytery_planning</a></p>
5.6	<p><b>Ecumenical Partnership</b></p> <p>The Council is represented on the Ecumenical Development Group of Action of Churches Together in Scotland (ACTS). This is the body which supports and reviews ecumenical partnerships. The Committee on Ecumenical Relations reports that Livingston United Parish Church has now adopted the ecumenical constitution approved by the General Assembly, with consequences for the Livingston Sponsors Council.</p> <p>The Council is pleased to report that the Rev Tabea Baader, minister of the Lutheran Church of Bavaria, continues to minister in Fort Augustus linked with Glengarry in the Presbytery of Lochaber. The Rev Magdaléna Trgalová also remains in post in Stromness, in the Presbytery of Orkney. These deployments are of mutual benefit to the Church of Scotland and to the sending Churches.</p>
5.7	<p><b>Deaf Ministry</b></p> <p>The Council has been seeking to respond to the challenges of ministry to the Deaf and hard of hearing, beyond the valuable work done by the Rev Mary Whittaker in St John's Church for the Deaf in Aberdeen and the Rev Richard Durno in John Ross Memorial Church for the Deaf in Glasgow. The Rev Rosie Addis, Deacon in the Scottish Episcopal Church and a registered British Sign Language (BSL)/English interpreter, took up the combined role of National Deaf Development Worker and Chaplain to Albany Church for the Deaf in Edinburgh</p>

	<p>at the end of June 2014. She has worked diligently in addressing the challenging aspects of both parts of her role.</p> <p>The Council has also been involved in submitting material to the Church and Society Council for an official response, through the Scottish Churches Parliamentary Office, to the British Sign Language (Scotland) Bill, which is currently going through the Scottish Parliament. This has been facilitated through the use of social media, with a video clip using BSL seeking responses from members of the Deaf community. This has also encouraged some discussion about increased use of social media to reduce isolation and enable appropriate communication.</p> <p>Presbyteries interested in learning more about ministry to the Deaf, and to those who are hard of hearing, are encouraged to contact Mrs Addis in the Church Offices.</p> <p>In a recent gathering to reflect on ministry to the Deaf, the Council's attention was drawn to Act XXIII, 1969 on Ordination of Missionaries for Work among Deaf People. There is much in this Act which reflects a different world, but the Council will bring a revision to the General Assembly of 2016.</p>
5.8	<p><b>Presbytery Staffing Funds</b></p> <p>The pilot Presbytery Staffing Funds were set up in 2011 to enable Presbyteries to fund additional posts outside of the Presbytery Plans. The Regulations for the Presbytery Staffing Fund indicated that an interim review of the scheme would take place at the end of 2014. The positive missional impact of posts funded under the Presbytery Staffing Fund is clear, in terms of activity and outcomes. A list of posts can be found on the General Assembly webpages.</p> <p>The results of the interim review, however, indicate that one of the key aspirations of the Presbytery Staffing Fund has not been fulfilled. The amount of additional funding raised has not been significant, given the potential envisaged when the scheme was established. In only two of the Presbyteries involved has there been additional funding created beyond the use of the Presbytery's existing 4% allowance in Ministries and Mission allocations. The question of whether additional finance was raised, and if so, how much, will be one of the key outcomes in considering the results of this experiment. Fuller details can be obtained from the Ministries Council.</p> <p>Annual meetings have taken place with participating Presbyteries, and these will continue over the life of the project to share learning and assess progress against the original vision. The current initiatives launched through the scheme will run over the five year period which was envisaged, from initial agreement in 2011. A final report will be presented to the General Assembly of 2016.</p>
5.9	<p><b>Chaplains' Forum</b></p> <p>The Chaplains' Forum is responsible for ensuring that those from the Church of Scotland who work in chaplaincies are included within the support and care of the Ministries Council. Chaplains work beyond the immediate confines of the Church and the Forum strives to ensure that they continue to feel they belong within the community of the Church.</p>

	<p>In practical terms this is achieved by liaison with staff in the Ministries Council, which organises an annual conference for the full-time university chaplains, an annual retreat for full-time chaplains and day conferences for both full-time and part-time chaplains serving in Healthcare, Prisons, Universities, the Work Place and the Armed Forces. Chaplaincy remains rooted in its Christian traditions and beliefs, but offers primarily a spiritual care service which also engages with people of faiths other than Christian and people of no faith.</p> <p>The Church of Scotland is very well represented in senior appointments in the various sectors of chaplaincy; in January 2015, the Rev Sheila Mitchell was appointed as Programme Director for Healthcare and Spiritual Care, NHS Education Scotland, succeeding the Rev Dr Ewan Kelly, also a Church of Scotland minister, who is now Director of Spiritual Care for Dumfries and Galloway Health Board; the Rev Iain McFadzean is Chief Executive Officer for Work Place Chaplaincy Scotland; the Rev Gordon Craig is the UK Oil and Gas Chaplain; the Rev Bill Taylor is Church of Scotland Chaplaincy Adviser to the Scottish Prison Service; the Rev Dr David Coulter was appointed in September 2014 as Chaplain General to Her Majesty's Land Forces; and Church of Scotland ministers occupy five of the seven full-time Chaplaincy posts in Scottish Universities.</p> <p>At grass roots level there are over 200 Church of Scotland personnel working in full-time, part-time, honorary and voluntary positions across the length and breadth of Scotland. In healthcare and military chaplaincy a small but effective number are serving in other parts of the United Kingdom and others still are ministering in 'hot spots' around the globe.</p> <p>Their work often goes unseen. It is about listening and supporting and offering that cloak of comfort in the routine and critical moments of life. Many of those institutions they serve will not be immediately aware of the value Chaplains provide – but would soon realize it if chaplains were not there! The Church recognises with warm appreciation the faithful service they carry out in Christ's name.</p>
5.10	<p><b>Work Place Chaplaincy Scotland (WPCS)</b></p> <p>Last year the Council reported on how Work Place Chaplaincy Scotland (WPCS) had been deeply involved around the Clutha disaster. Shortly before Christmas 2014, the resources of WPCS were again called upon in the aftermath of the tragic accident involving a refuse lorry in George Square, Glasgow. The chances of such events occurring must be infinitesimal, but WPCS responded quickly to the needs of people and offered a ministry of presence and support, working out of its Glasgow base in St George's Tron Parish Church at the heart of the city.</p> <p>One client says this;</p> <p>"For others, too, the Chaplain provides a vital lifeline. When life, as it invariably does, gets messy and what's needed is a sympathetic, non-judgmental, listening ear and a companion on the journey, the Work Place Chaplain is there – accepting, valuing, serving."</p> <p>WPCS continues to develop and grow, providing Christian chaplaincy to over 1500 workplaces across Scotland and providing training and support to over 90 chaplains - lay and ordained, from all denominations. WPCS aims to inspire and support congregations to engage fully with all in the working environment, and has had contact</p>

	<p>with over 100 Church of Scotland congregations and 10 presbyteries in the last year, and aims to build on that in the months ahead. More information can be found at <a href="http://www.wpcscotland.co.uk">http://www.wpcscotland.co.uk</a>.</p>
5.11	<p><b>Interim Ministries</b></p> <p>Since the inception of Interim Ministry, some sixty congregations have benefitted from the services of one of the Church's team of eight Interim Ministers, an Interim Deacon, and now three Transition Ministers.</p> <p>In 2014 the Council agreed that organisationally, Interim Ministry should move to a largely regional model from the largely peripatetic model in use since 1997. This regional model allocates a certain number of Interim Ministers to a specific group of Presbyteries. A list of these regions and their constituent Presbyteries can be found on the Church of Scotland website.</p> <p>Two of our Interim Ministers have for the past few years been working successfully within established Regions: in the north-east and in the west of Scotland. In addition to the successful North-East Regional Interim Ministry Steering Group, the Interim Ministries Task Group have augmented the West Group by the inclusion of several neighbouring Presbyteries. A new East Regional Steering Group was also established, drawing together the former Lothians Group and the three Fife Presbyteries of Dunfermline, Kirkcaldy, and St Andrews. In addition a brand new Steering Group covering the Presbyteries in Central Scotland was also successfully established.</p> <p>These Regional Groups, which include Presbytery representatives, the Regional Interim Minister(s) and Task Group representatives, meet twice a year. Their purpose is to enable the Task Group to share developments with Presbyteries, engage in forward planning and work with Presbyteries to establish priorities in relation to applications and deployments.</p> <p>The Council is clear that the move to this largely regional model does not exclude parts of Scotland which do not fit into the list of regions outlined. We would always seek to offer interim ministry where a situation warranted it and where staffing was available. Precedent exists for redeployment of a regional interim minister to a sphere of activity outwith his or her home region. At the time of writing, the Council is seeking to recruit a peripatetic Interim Minister, who would be available for deployment outside the regional structure.</p> <p>Another significant piece of work undertaken by the Interim Ministries Task Group in this past year has been in differentiating between Transition Ministry and Interim Ministry, and in developing new guidelines for the appointment of Transition Ministers.</p> <p>The Council was delighted to welcome as its newest Transition Minister the Rev Jayne Scott, who was appointed in October 2014 to Edinburgh: Drylaw. In February 2015 the Rev Russell McLarty re-joined the team as Regional Interim Minister for the East of Scotland. The Council expresses its appreciation to the Rev Alan Ward, who retired on Easter Sunday, his most recent appointment having been at Kilwinning: Mansefield Trinity in the Presbytery of Ardrossan.</p>

	<p>Information and guidance on all aspects of this area of work can be found in the Interim Ministries Handbook, available on the Church website at the following link: <a href="http://www.churchofscotland.org.uk/resources/subjects/ministries_resources">http://www.churchofscotland.org.uk/resources/subjects/ministries_resources</a></p>
<b>5.12</b>	<p><b>New Charge Development Congregations</b></p> <p>The Council continues to work with the remaining seven New Charge Development congregations, a list of which can be found on the General Assembly pages of the website.</p> <p>A positive review of Glasgow: Wallacewell NCD took place last year and reviews are scheduled to take place in 2015 for Paisley: St Ninian's; Dunfermline: East; Inverness: St Columba's; and Glasgow: Robroyston.</p>
<b>5.13</b>	<p><b>The Diaconate</b></p> <p>The Diaconate met in Council in Dundee in June 2014 and in Glasgow for its January 2015 day conference. It is hoped to develop a long-standing relationship with the Diaconate of the United Church of Zambia into a more formal partnership, following a visit by Pat Munro, DCS, Janie Martin, DCS, and Ann Lyall, DCS in the spring of 2014.</p> <p>Representatives of the Church of Scotland's Diaconate were also present at the annual meeting of the Diaconal Association of the Church of England, and will be attending the DRAE – Diaconia Region Africa-Europe – in Bergen, Norway, at the beginning of July 2015.</p> <p>Preparations continue in response to the invitation to the Diaconate Council to host the DRAE gathering in 2019, some 25 years on from the last time DRAE visited Stirling for the Conference in 1994.</p> <p>Although no candidates for the Diaconate were accepted in 2012, two were accepted in 2013, and one in 2014, as reflected in the statistics reported above (section 4.2). Diaconate Council, together with the wider Church, rejoices in the ordination of Angela Brydson as Deacon to work across three parishes in the north of the Presbytery of Annandale and Eskdale.</p>
<b>5.14</b>	<p><b>Buildings</b></p> <p>The Council continues to work with legacy issues regarding properties which came into its ownership in 2005. Some have sitting tenants and others are in locations where Presbyteries formerly saw potential for New Charge Development work. There is also a handful of properties which were bequeathed to the Church and in which the Ministries Council has an interest. In addition the Council has responsibility for NCD buildings as they make the journey towards Full Status and other properties which are essential for the mission of the Church. The Council is grateful to both the Central Properties Department and the General Trustees for their key roles in supporting the care of many of the properties for which the Council has a duty of care.</p> <p>The Council is delighted to report that, following initial promptings from the Presbytery of Edinburgh, conversations have begun with the Royal Incorporation of Architects in Scotland with a view to running a design competition for a Demountable Church. This is an exciting proposal to draft a design for a church which can</p>

	be built in one place and later demounted and relocated. The advantages of this are that such a building does not entail the same financial outlay as a building with a settled future for the long term. It allows for flexibility. The Council is in ongoing dialogue with the General Trustees about this proposal and looks forward to reporting further to the General Assembly of 2016.
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#### 5.4 Go For It

**5.4.1 Go For It's** role is to encourage creative ways of working which develop the life and mission of the local church and are transformative for both communities and congregations. The focus is very much on "the local" and any application to **Go For It** must be able to demonstrate clearly its association with at least one Church of Scotland congregation. Successful applicants to the fund show a commitment to good partnership working; this can be with other churches or denominations, or with other key organisations. We fund projects that meet at least two of our five criteria:

- meeting identified needs in the community
- nurturing Christian faith within and beyond the church
- tackling poverty and/or social injustice
- developing new ecclesial/Christian communities
- creating work which is genuinely innovative and shares good practice with others

**5.4.2 Go For It** is proud to be the "first funder"; in other words, to be the first grant maker to step up and support projects through making an award. If we assess a project as being within our criteria, clear about its outcomes and financially viable, then we will make an award and be prepared to wait for other funders to follow. This enables projects to lever in money from other sources. Grant-makers are notoriously risk averse, so being able to see the Church of Scotland **Go For It** fund as a supporter of a project has encouraged other Scottish funders to grant-aid our projects.

*"Go For It is currently enabling congregations in the majority of Presbyteries to reach out missionally into their communities. Why not see if there is a Go For It project near you?"*

*Jane Howitt,  
Go For It Committee*

**5.4.3** We are trying to achieve increased sustainability for the projects we fund. Thereby better enabling them to attain success, make progress towards their outcomes and address real need in congregations and communities. In turn, this will impact on the Ministries Council's ability to meet its own outcomes.

**5.4.4** The Ministries Council aims to support the development of dynamic, resourced, effective, outward-looking and varied ministries which are shaped by the Gospel and its priority for the poor. **Go For It**, in very practical ways, can demonstrate its close fit with the Council's objectives:

- Standing with the poorest and most marginalised; **Go For It** projects are engaging in a dynamic way with the wider church and society. They are developing new models of church and resourcing new models of community engagement.
- Preparing for ministries in a changing world; **Go For It** projects are places where vocations are directly encouraged. They are contributing to a renewal in church life and in its structures, learning about new ways of developing and managing work. They work ecumenically, in partnership with other denominations and beyond this, with other faith based groups.
- Enabling effective ministries; by providing a fund focused on our 5 **Go For It** criteria, we deliver a

resource that is focused on quality, value for money and effectiveness, enabling ministry in all its forms to be supported. This in turn can build up resilience for ministers, enabling networks of support through the development of projects. It is one of **Go For It's** key outcomes to encourage the sharing of learning across the Church.

- Living with and embracing difference within the church; our projects work at a local level to widen the "conversations" about theological difference. They often enable reconciliation and new positive developments to happen in some of the most troubled places.

***"We are absolutely delighted to be awarded the main grant we applied for. You have no idea what a difference this makes to me and the folks here as we plan towards the future. Many thanks again."***

*The Acorn Project, Balerno,  
Main Grant, April 2014*

**5.4.5** Following the General Assembly 2014, the Council was charged with leading on proposals to support the development of the Decade for Ministry. In October 2014, the **Go For It** Committee made an effective business case to have the fund increased in 2015 to £1,200,000, in order to maximise the amount we distribute in grants and to further develop our learning and training programme. By growing the ability of **Go For It** to fund projects, we will increase the potential for this work to feed into and support the initiatives that form part of the Decade for Ministry, laid out in the Ministries Council Annual Operational Plan 2014-2015. **Go For It** will make this contribution through:

- Projects offering and demonstrating new forms of ministry
- Projects acting as places where people start to discern a call to ministry
- Projects as placement opportunities for ministers in training; supporting an "apprenticeship" approach

- Participants in projects taking up learning opportunities on pioneer/mission-shaped ministry courses and similar.

**5.4.6** Figures from our latest evaluation show that around 120 **Go For It** funded projects (2013/2014) worked with over 35,000 beneficiaries and utilised the skills of over 1,500 volunteers. These figures indicate rich sources from which to draw ministers and pioneers and provide real learning and insight for the Church.

**5.4.7** In 2014 we continued to develop our successful Learning and Training Programme; a range of workshops and events supporting projects and potential applicants to the fund. Over 500 people attended 18 events run by **Go For It** and we gave an input at 9 other events, attracting around 300 attendees. Evaluation of the programme showed how successful it had been. For example, 98% of participants attending our "Applying to **Go for It**" workshops, reported increased skills as a result of attending.

***"This was a wonderful day of fellowship, sharing and learning. It was tremendously encouraging to meet with so many people who are enthusiastic about the future of the church and who are 'Going For it' in diverse ways. This was networking at its best."***

*Aileen Christie, The Well, Dunfermline,  
Continuation Grant November 2014*

**5.4.8** Beyond making direct grants to projects and developing our learning programme of workshops, we are also developing new approaches to networking, mentoring and coaching. These are ways in which we can assist projects to be sustainable beyond receiving grant funding; accordingly, we themed our annual conference in December 2014 as The Festival of Networking. We ran this in partnership with Faith in Community Scotland's Transformation team in the heart of Glasgow at Renfield St Stephen's Church. The conference attracted 100 participants who came together to find practical ways of networking, to support the development of their work.

Through workshops, speakers, and interactive sessions, projects and potential applicants to the fund were able to make very tangible connections. Strong partnerships and the ability to network and connect can really make the difference.

*"All members of the Board and Advisors were absolutely delighted to receive your letter of Award. We are praising God in this opportunity to develop our work."*

*Rosemarie Shairp, Highlands and Islands Youth for Christ, Inverness, Main Grant, November 2014*

**5.4.9** We continued to send out 12 monthly e-bulletins highlighting the work of projects and raising awareness of other funds and resources. *Bloggng For Change*, our weekly blog by **Go For It** champions is now well established, attracting over 8,000 viewings in 2014. It is aimed at inspiring congregations and potential projects to come to the fund.

**5.4.10** We continue to gather baseline information so that we can develop strategic approaches to our grant-giving. As at January 2015:

- we are funding **115** projects in **37** Church of Scotland presbyteries
- we have received **236** new applications to the fund
- we have awarded **130** new grants since the start of operations
- we have awarded a total of **£2,346,000** since the start of operations
- we have received applications totalling **£4,371,000** since the start of operations
- in 2014, we awarded grants totalling **£1,048,000** to **67** projects
- in 2014 we spent **93%** of our total budget on projects and **7%** on administering the fund.

**5.4.11** From June to September 2015 we will be undertaking an external evaluation on the effectiveness of **Go For It**, reporting to the General Assembly in 2016, in line with Regulation IV, 2012.

6	FINANCE	Progress / Update
6.1	<p><b>Stipend and Salary Scales</b></p> <p>The General Assembly 2013 affirmed the principle that, where possible, stipends and salaries should increase broadly in line with inflation. Unfortunately the finances provided by congregations through the Parish Ministries Fund did not allow for an inflation-matching increase in January 2014. It is the Council's practice to use the August CPI figure to calculate inflation and at that point inflation was running at 2.7%, while stipends and salaries increased by only 1.4%. This year, in January 2015, the Council was able to redress this slightly. With inflation running at 1.5%, stipends and salaries increased by 2%. The Assembly will note with regret, however, that this was only made possible because the total number of ministers had fallen.</p>	
6.2	<p><b>Pre-1997 Pensions</b></p> <p>The Housing and Loan Fund offered in December 2014 to transfer unused congregational contributions amounting to £1.5 Million pounds to the Council, on the basis that these would be used to provide an ex-gratia increase for pensioners with pre-1997 service. The Council readily agreed and transferred the money to the Pension Trustees for this purpose. The has resulted in a pension increase of around 1.5% in the pre-1997 element of their pensions.</p>	

The Council expresses its sincere thanks to the Fund Trustees for making this small but welcome rise in income for some of our most elderly pensioners possible.

### 6.3 Allowances and Expenses Rates for 2015

#### Stipend Scale (+Associate Ministers) 2015

Point 1 £26,119

Point 2 £27,828

Point 3 £29,536

Point 4 £31,245

Point 5 £32,098

#### Ministries Development Staff Scales 2015

##### MDS General Scale Team Leader Scale

Point 1 £23,788 Point 1 £28,960

Point 2 £24,565 Point 2 £29,607

Point 3 £25,340 Point 3 £30,253

Point 4 £26,116 Point 4 £30,899

Point 5 £26,891 Point 5 £31,546

##### Deacon Scale (Genuine Occupational Requirement)

Point 1 £25,340

Point 2 £26,116

Point 3 £26,891

Point 4 £27,668

Point 5 £28,443

##### Island Allowance

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

Outer Island Allowance £1,566

Inner Island Allowance £616

##### Travel Expenses 2015

Rates for those providing their own car:

- a. reimbursed to ministers and MDS providing their own car for pastoral duties:

45p per mile for the first 10,000 miles

25p per mile for all additional mileage

Ministers also receive capital reimbursement of £80 per month.

- b. reimbursement of travel expenses for students, probationers, OLMs, auxiliary ministers and locums:

45p per mile for the first 10,000 miles

25p per mile for all additional mileage

- c. reimbursed to ministers and MDS providing their own motor bike for pastoral duties:

24p per mile travelled per annum

- d. reimbursed to ministers and MDS providing their own pedal bike for pastoral duties:

20p per mile travelled per annum

##### Recommended Pulpit Supply Fee and Expenses

In Charges where there is only one diet of worship, the Pulpit Supply Fee shall be a Standard Fee of £55. In Charges where there are additional diets of worship on a Sunday, the person fulfilling the Supply shall be paid £15 for each additional service.

In all cases, Travelling Expenses shall be paid. Where there is no convenient public conveyance, the use of a private car shall be paid for at the Committee rate of Travelling Expenses. (The current rate is 25p per mile)

##### Removal and Disturbance Allowance

When a Minister is called to a Charge, the congregation(s) to which the Minister is called shall meet the removal costs incurred in transporting the minister's personal effects into the manse of the Charge. In addition a manse disturbance allowance of up to £1,740 can be paid on production of appropriate receipts.

If a Charge has an average income base of less than £30,000, the Ministries Council will meet the full cost of

the removal expenses and disturbance allowance. When a Charge's average income base is between £30,000 and £60,000, application may be made to the Ministries Council for assistance in meeting these costs. This assistance may take the form of a grant, or loan, or a combination of both.

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

### **Funerals**

Where a congregation calls upon the services of a minister, or other suitably qualified person, to conduct a funeral, a fee of £55 may be paid *by the congregation*. On no account should such a fee be charged to the family of the deceased.

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

### **Vacancy Allowance**

For 2015 the Vacancy Allowance has been increased to £910 per month and £980 for linked charges. This is sufficient to cover pulpit supply and two days per week pastoral cover at the rate of £315 per month for each day of pastoral cover per week should a vacant congregation choose to engage a locum. The Vacancy Allowance is deducted directly from each vacant charge's Ministries and Mission Allocation.

### **Guardianship Allowance**

For 2015, the Guardianship Allowance has been increased to £595 per month. This is sufficient to cover pulpit supply and one day per week of pastoral cover.

*In the name of the Ministries Council*

NEIL DOUGALL, *Convener*  
COLIN BROUGH, *Vice-Convener*  
NEIL GLOVER, *Vice-Convener*  
MARJORY MACLEAN, *Vice-Convener*

DEREK POPE, *Vice-Convener*  
MARTIN SCOTT, *Secretary*

## **ADDENDUM**

### **Rev Neil Dougall**

Rev Neil Dougall has given extraordinary service and leadership to the Ministries Council over the past 10 years, the last four of which as Convener. Always a person with an eye to the bigger picture and the strategic direction of the Council's service of the wider Church, Neil has been the right leader at the right time. That grasp of the overview has been matched, however, by an unstinting attention to detail which involves not only reading copious amounts of material, but also taking time to listen to people. Neil has never shied away from difficult decisions, as the move to a balanced budget, changes to the pension schemes and concentration on the development of a flourishing ministry bears witness. Neil's heart for the Parish Ministry remains his driving force and the Council, with enormous gratitude, wishes him God's blessing as he enters the next stage of ministry in North Berwick.

## **APPENDIX 1**

### **Regulations for Remuneration and Reimbursement of Parish Ministers**

*Edinburgh, XX May 2015, Session XX*

#### **1. Remuneration**

Ministers shall be entitled to a stipend to release them to discharge the duties of their calling to Parish Ministry. The stipend rate shall be that set annually by the Council of Assembly on the recommendation of the Ministries Council, a National Stipend Scale being published annually in the Report of the Ministries Council to the General Assembly.

Ministers shall have the right to be provided with a manse and have a corresponding duty to live in it and discharge the duties of their office from it.

Beyond the stipend paid to them through the Ministries payroll, Ministers may not receive any other form of

remuneration from their congregation relating to the discharge of their ministerial duties.

## 2. Reimbursement of Legitimate Expenses

Every congregation shall pay for legitimate expenses reasonably incurred by ministers in the course of discharging their duties. These should be paid directly by the congregation (or in the case of items 1(a); 5-9, may be reclaimed by the minister from the congregation). The following list sets out the categories of legitimate expense:

1. (a) Communion Expenses incurred.
- (b) Any fee or expenses due to a visiting minister at Communion Seasons if such payments are authorised in advance by the Kirk Session.
2. Pulpit Supply on seven Sundays in any calendar year.
3. The costs of providing Pastoral Cover (should such payment be necessary) for six weeks in any calendar year.
4. Pulpit supply for one additional Sunday and the costs of providing Pastoral Cover (should such payment be necessary) for an additional week when the minister is a Commissioner at the General Assembly.
5. Telephone line rental and calls, including where agreed in advance that for mobile services, incurred in the performance of ministerial duties.
6. The cost of internet access at a level required for the performance of ministerial duties.
7. Computer hardware, software and consumables necessary for the performance of ministerial duties.
8. Stationery and postage stamps for use in relation to work.
9. Travelling expenses incurred in the fulfilment of ministerial duties, at the rates agreed from time to time by the Ministries Council.

In relation to travelling expenses, ministers are required to keep an up-to-date Log Book listing actual mileage covered in the discharge of ministerial duties, against which expenses are reclaimed. Presbyteries are required,

by instruction of the General Assembly, to carry out an annual inspection of all ministers' Log Books.

Reference is made in Part 2 of the Schedule to these Regulations.

## 3. Discretionary Expenses

In addition to the categories of reimbursable expense listed above and the essential ongoing care and maintenance of the manse, Financial Boards may decide from time to time to cover some fabric related costs relating to the running of the manse. Such costs are discretionary, but it would be good practice to assist with costs which maintain the Church's property in good order. Any expenses to be claimed by the minister *must* be agreed by or on behalf of the Financial Board in advance and the claim must be accompanied by appropriate receipts. Examples of possible costs are: gardening materials and help where the garden is larger than the domestic norm; cleaning of public areas, materials and help. It should be noted, however, that no reimbursement can be made to the minister with respect to the cost of heating and lighting the manse.

In order effectively to discharge their ministerial duties, ministers may also, from time to time, purchase clerical garments or theological books, subscribe to journals, arrange for some form of Spiritual Direction or Professional / Pastoral Supervision, attend courses and training events. Congregations may choose to contribute to some or all of the cost of these to a reasonable extent.

*Regulations VII, 2008 are hereby repealed.*

## Schedule

### Part 1 – Background to Regulations

These Regulations cover the remuneration of Parish Ministers and their reimbursement for expenses legitimately incurred in the course of their duties. It is a general principle, where there is any doubt about the appropriateness of making a potential claim for reimbursement, that the minister will clarify this *in advance* of incurring the expense. The Ministries Council is

able to point Parish Ministers or Treasurers to more specific advice on issues relating to these Regulations should this prove helpful.

The context of these Regulations is one wherein the Church seeks to strike a balance on the one hand between recognising and respecting the historic right of ministers to structure ministry, including the management of working time and time off, according to their understanding of their calling and on the other hand ensuring good practice, probity and a measure of equality across the practice of ministry in the Church.

### Part 2 – Additional Clarity

For the avoidance of doubt, the following points of clarification are appended to these Regulations to enable ease of implementation:

- Parish Ministers are *Office Holders* rather than employees and these Regulations cover the issues which arise out of that particular status.
- Regulations VII, 2007 (Manse) and III, 2013 (Manse Adjudication Committee) provide further clarity about the responsibilities of upkeep of the Manse and the duty of living in the Manse of the charge.
- In relation to reimbursement, ministers should distinguish between items expended in the course of daily duty (*eg* travel costs; telephone usage; stamps; *etc*), which are reclaimed from the congregation and items which become the property of the minister (*eg* books; vestments; *etc*). In some circumstances, a proportion of the cost of these latter expenses *may* be reclaimable against the minister's personal tax allowance (receipts for which should be retained by the minister).
- Congregations may choose to contribute towards the costs of some other expenses as exemplified in section 3 (above). The Ministries Council also provides study opportunities for ministers through its Study Leave Scheme and a planned programme of Continuing Ministerial Development, both of which may also

contribute towards some of the expenses noted above.

- In relation to Parish Ministers offering pastoral cover or pulpit supply in support of colleagues during absence (on leave or through illness), this is part of fulfilment of the role of Parish Minister and no pulpit supply fee or pastoral cover payment is payable. Similarly, in the conduct of funerals, no Parish Minister may charge a fee to conduct a funeral or related visit either in his / her own Parish or that of another minister.
- Parish Ministers are reminded of the need at all times to behave in a manner worthy of their calling, to which end the General Assembly has approved a Code of Professional Conduct which is published in the Ministers' Handbook on the Church of Scotland website.
- Ministers are responsible for probity in relation to their own tax affairs.
- Beyond those items listed in these Regulations, no other expenses or remuneration may be paid by congregations or claimed by ministers.

### APPENDIX 2

#### Act amending the Vacancy Procedure Act (Act VIII 2003) *Edinburgh, XX May 2015, Session XX*

The General Assembly hereby enact and ordain that the Vacancy Procedure Act (Act VIII 2003), as amended, shall be further amended as follows:

1. *Insert a new sub-section (3) in section 7 of the Act as follows, and re-number the remaining sub-sections of section 7 accordingly:*

‘Provided that permission to call has been given, it shall be the duty of the Interim Moderator to ascertain whether or not the Kirk Session (or Kirk Sessions in the case of a linking or deferred linking or deferred union) may wish to follow the procedures contained in the Ministers and Deacons in Civil Partnerships Act (Act [ ] 2015), as regards making a decision on whether or not to depart (as “depart” is defined within that Act). Any such decision should be made after the Kirk Session(s)

meets with the Advisory Committee in terms of section 12(2)(a) of this Act.”

**APPENDIX 3**

**ACT AMENDING THE SELECTION AND TRAINING FOR FULL-TIME MINISTRY ACT (Act X 2004)**

*Edinburgh, XX May 2015, Session XX*

The General Assembly hereby enact and ordain that the Selection and Training for Full-Time Ministry Act (Act X 2004), as amended, shall be further amended as follows:

1. *In section 17 add a new sub-section (5) as follows:*

(5) In respect only of the fifteen month full-time probationary placement referred to in section 17(1) above, the Committee shall have power to prescribe a part-time equivalent to the full-time probationary placement, which part-time equivalent shall have the same overall outcome in terms of hours worked and experience gained.

2. *In section 22 add a new sub-section (6) as follows:*

(6) Where the Committee has prescribed, under section 17(5) above, a part-time equivalent to the requirement of a fifteen month full-time probationary placement, the Committee may also under this section prescribe equivalent milestones for informal review and for Review, as are appropriate to the arrangements agreed for the part-time probationary placement.

3. *In section 22(3), delete the words “fifteen month” and substitute the word “probationary”.*

**APPENDIX 4**

**Pioneer Ministry – Qualities and Skills**

<p><b>Pioneer ministers:</b></p> <ul style="list-style-type: none"> <li>• are able to relate to contemporary culture</li> <li>• have a well-established and mature Christian faith</li> <li>• are visionary and innovative with the ability to imagine different and radical ways of being ‘church’</li> <li>• have a passion that others should become disciples of Christ</li> <li>• are open, reflective and willing to work with difference and diversity</li> <li>• value the mixed economy of fresh and</li> </ul>	<p><b>Pioneer ministers should have:</b></p> <ul style="list-style-type: none"> <li>• a vision for planting fresh expressions of church within contemporary culture</li> <li>• an authentic, integrated understanding of the particular ministry envisaged</li> <li>• the capacity to innovate and initiate</li> <li>• a mature and well developed devotional life and faith</li> <li>• well-developed abilities to initiate change and enable others to face it in a flexible, balanced and creative way</li> <li>• demonstrable maturity and robustness to face the demands of pioneering mission and ministry</li> <li>• a well-developed understanding of the interaction between Gospel and culture</li> <li>• a clear vision of the place of their envisaged ministry within the wider church’s response to God’s mission to the world</li> <li>• self-motivation</li> <li>• the ability and desire to work in a team and collaboratively</li> </ul>	<p><b>Pioneer ministers should have skills in:</b></p> <ul style="list-style-type: none"> <li>• parish planting</li> <li>• missional communities</li> <li>• engaging with wider church Structures</li> <li>• creating and communicating vision</li> <li>• designing effective structures and strategies</li> <li>• building and working with teams</li> <li>• group structures in church life</li> <li>• growth and change management</li> <li>• conflict resolution</li> <li>• understanding culture</li> </ul>
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<p>traditional expressions of church</p>	<ul style="list-style-type: none"> <li>• commitment to continually reshaping the church for mission.</li> </ul>	<ul style="list-style-type: none"> <li>• integral mission</li> <li>• discerning movements of the Spirit</li> </ul>
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## APPENDIX 5

### Report of the Joint Emerging Church Group

1. When Phil Potter, Team Leader of the Fresh Expressions movement ([www.freshexpressions.org.uk](http://www.freshexpressions.org.uk)) addressed a fringe meeting at the 2014 General Assembly, a challenge was issued to the Joint Emerging Church Group (JECG) to engage with the whole of the Church. The JECG took this on board and started out on a three-year programme to engage with different parts of Scotland. Under the banner of *Going for Growth*, gatherings took place in Ayr, Dornoch, and Dundee, attended by 165 people. At these events, the idea of a fresh expression of church was explored and elaborated upon. A list of participating Presbyteries can be found on the General Assembly pages of the Church website.
2. These events comprised an afternoon meeting with key office-bearers in the surrounding Presbyteries, followed by an evening meeting with members of congregations who wished to learn more about fresh expressions of church. Over a three-year cycle, every Presbytery is being invited to take part, using a cluster model, completing the cycle by the General Assembly of 2017. The group is grateful to the host Presbyteries and the venues used, for a valuable and exciting set of conversations. The JECG is convinced of the value of the learning which took place at these events; there is a clear appetite from those who came along for exploring new ways of being church, and people are keen to find out what the first steps which they can take may be. There is also a thirst for concrete examples and stories, and the stages of listening; serving; discipling; and forming church struck a chord with many who were present. An outline programme for engaging with the Presbyteries and congregations can be found on the internet at [www.freshexpressions.org.uk/vision](http://www.freshexpressions.org.uk/vision).
3. The General Assembly 2014 agreed to launch a Decade for Ministry and members of the JECG have been involved in work towards this, which is reported on elsewhere in the report of the Ministries Council, particularly relating to Pioneer Ministry (*section 2.5*) and legislation to allow for Presbytery Mission Initiatives (*section 5.1 and Appendix 6*).
4. The JECG is also aware of the work being undertaken by the Panel on Review and Reform following its autumn series of roadshows where consultations took place with virtually every Presbytery. The possibility of looking at new posts which would have a missional focus was discussed with participants in these roadshows. The JECG has also welcomed the Ministries Council's decision to run a series of pilot Pioneer Ministry appointments. Presbyteries will have the opportunity to bid for five such posts initially and these will be appropriately mentored and evaluated as they develop.
5. The Numbers. Two sets of statistics focus the mind: [i] the 2011 Census reported an increasing percentage of people who indicated *no* religious affiliation, or denominational allegiance; [ii] the decline in membership of the Church of Scotland. There is evidence (*see sections 2.5.11- 2.5.12*), however, that in Fresh Expressions congregations in England the number of people coming from unchurched and de-churched backgrounds is

- growing. Over the coming year, the JECG will be seeking to assess the number, diversity and spread of new ecclesial communities in Scotland, to understand whether the patterns south of the border are repeated here and what can be learned from that for the ongoing work.
6. Three vision days have taken place. For more information on what Vision Days are about, please visit <http://www.freshexpressions.org.uk/vision> or speak to the staff and Council members, from either Ministries Council or Mission and Discipleship, who are involved in this area of work. Ayrshire explored what a fresh expression of church might look like at a gathering on March 14<sup>th</sup>; Dornoch on March 21<sup>st</sup>; and Fort Augustus engaged with a similar set of questions on the same day as Dornoch. A third vision day is planned for the Dundee and Perthshire Area following the General Assembly, on May 31<sup>st</sup>. This will be delivered together with other partners in Fresh Expressions, including the Methodist Church and the United Reformed Church. Invitations to run Vision Days are welcome from any part of Scotland.
  7. Two Mission Shaped Ministry courses took place over 2014/2015, one in Glasgow, and one in Edinburgh, with around 70 participants in total. Participants in both came from a range of denominations. In addition to these courses, two Mission Shaped Introduction taster programmes were delivered in Edinburgh. The resources for Mission Shaped Introduction courses are downloadable for a small fee and do not need any prior knowledge. The JECG would encourage every congregation to consider running Mission Shaped Introduction.
  8. In its report to the General Assembly of 2014, eight key areas were identified for the work of the JECG and these have helped shape the work of the JECG over the past year. In the latter part of 2014, however, it became clear that a more tightly focussed approach was necessary. Accordingly, the JECG will now focus on three main areas:
    - structures, including legislation;
    - network development – the need to raise awareness of new ecclesial communities and fresh expressions of church and the need to bring people together who wish to adopt a missional approach, resourcing those who take the first steps in establishing new ecclesial communities as well as helping people to know about Fresh Expressions as a movement;
    - engagement in the development of Pioneer Ministry, at the stage of vocational discernment, in initial training and in continuing ministerial development.
  9. Most significantly, picking up on the challenge to equip people for mission voiced at last year's General Assembly, the JECG plans to take forward the agenda of *Going for Growth* in a Summer School on mission, to run from Monday 22<sup>nd</sup> to Thursday 25<sup>th</sup> June 2015, at the West Park Conference Centre in Dundee. Registration for this event can be made through the Resourcing Mission website at [www.resourcingmission.org.uk](http://www.resourcingmission.org.uk) and further information can be obtained from [mandd@cofscotland.org.uk](mailto:mandd@cofscotland.org.uk). This event is eligible for Study Leave funding for ministers through the normal application processes.
  10. The work of the JECG in the last year has focussed on raising awareness of the balance between new ways of being Church and the necessity of affirming the continuing valuable work which goes on in established parishes, and in other spheres of ministry, as people faithfully strive to live out a contextual witness being nourished by all who serve the Church.
  11. In its report to the General Assembly of 2014, the group referred to a mixed economy. This year, using a phrase coined by the Rev Dr George Lings, Director of the Church Army's Research Unit, the JECG's preferred choice of wording is to strive for a *mixed ecology*. This is a more dynamic and holistic

phrase, which contains within it the notion of growth. In seeking to work across the whole Church, the JECG commends this phrase for further reflection and encourages all God's people to rise to the challenge of mission today.

## APPENDIX 6

### Presbytery Mission Initiatives Act (*ACT xx 2015*) *Edinburgh, XX May 2015, Session XX*

The General Assembly enact and ordain as follows;

1. In this Act:

- (1) 'congregation' shall, when referring to a Church of Scotland congregation, have the meaning assigned to it in the Appraisal and Adjustment Act (Act VII 2003), section 1(b);
- (2) 'Core Leadership Team' shall mean those persons appointed to lead the Presbytery Mission Initiative and who have the responsibilities outlined in the Schedule to this Act;
- (3) 'Covenant' shall mean an agreement by which a Presbytery Mission Initiative is set up in terms of section 3 of this Act;
- (4) 'Presbytery' shall mean the presbytery of the bounds of the Church of Scotland congregation or congregations who are sponsoring a Presbytery Mission Initiative;
- (5) 'Presbytery Mission Initiative' shall mean a Christian community whose purpose is to witness, serve and worship and which has been established in terms of section 3 of this Act.
- (6) 'Sponsoring Congregation' shall mean a congregation which is party to a Covenant

and may be a congregation or community from another Christian denomination; and,

- (7) 'Supervising Congregation' shall mean a congregation of the Church of Scotland which is a Sponsoring Congregation which undertakes the responsibilities outlined in the Schedule to this Act.
2. (1) The Church of Scotland is committed to the principles enshrined in the third Article Declaratory and to be a national church with a distinctive evangelical and pastoral concern for the people and nation of Scotland.
- (2) In particular, the Church is committed to maintaining witnessing, serving and worshipping Christian congregations throughout Scotland.
  - (3) In order that the Church may more effectively fulfil these commitments, new forms of witnessing, serving and worshipping Christian communities may be established by means of Presbytery Mission Initiatives. Without prejudice to this generality, a Presbytery Mission Initiative may witness, serve and worship as a network or other non-location specific form provided that its main purpose is to witness, serve and worship within the bounds of the Presbytery.
  - (4) A Presbytery Mission Initiative may include witness, service and worship in partnership with or alongside a congregation or community from another Christian denomination.
  - (5) This Act places no restriction on any other expression of Christian witness, service and

- worship which otherwise complies with the law of the Church.
3. (1) On the instructions, at the request or with the agreement of the Presbytery, one or more congregations within a presbytery may agree to set up and sponsor a Presbytery Mission Initiative.
- (2) For this purpose, the Sponsoring Congregation or Congregations and the Presbytery shall enter into a Covenant.
- (3) A Covenant shall reflect and be consistent with the provisions of Schedule hereto and shall be in a form from time to time prescribed by the Ministries Council after consultation with the Legal Questions Committee.
- (4) A Presbytery Mission Initiative shall be subject to the superintendence of the Presbytery. Without prejudice to the right and responsibility of the Presbytery to exercise such superintendence as it deems to be appropriate, the Presbytery shall conduct a review of a Presbytery Mission Initiative at least once every five years.
4. For the avoidance of doubt, the provisions of the Ministry Act (Act II 2000), section 19 (which relate to the entry of a minister into another parish) do not to apply to anything done by a minister in furtherance of a Presbytery Mission Initiative.
- must be a congregation of the Church of Scotland.
- (2) The Supervising Congregation shall:
- (a) ensure that all requirements of the law of the Church of Scotland and civil law are fulfilled by the Presbytery Mission Initiative;
- (b) hold any funds or other assets, whether heritable or moveable, accumulated by the Presbytery Mission Initiative;
- (c) agree with the Core Leadership Team how any such funds or assets are administered on a day-to-day basis.
2. A Presbytery Mission Initiative shall have a Core Leadership Team, which shall include one or more representatives of the Supervising Congregation and one or more representatives of one or more of the other Sponsoring Congregations. No less than two-thirds of the members of the Core Leadership Team shall be drawn from Church of Scotland congregations.
3. The life and witness of a Presbytery Mission Initiative shall be the responsibility of its Core Leadership Team. Without prejudice to this generality, the Core Leadership Team shall be responsible for:
- (1) developing appropriate expressions of witness, service and worship; and,
- (2) ensuring that the Presbytery Mission Initiative is adequately resourced taking account of the commitments of the Sponsoring Congregations and others to support it.

### Schedule

1. (1) One of the Sponsoring Congregations shall be the Supervising Congregation. Where there is only one Sponsoring Congregation, that congregation shall be the Supervising Congregation. The Supervising Congregation

4.

- (1) For the purposes of Church and civil law, the Supervising Congregation shall be deemed to be the owner of any funds or other assets, whether heritable or moveable, accumulated by the Presbytery Mission Initiative.
  - (2) The Supervising Congregation shall apply such funds or other assets for the benefit of the Presbytery Mission Initiative for as long as it continues to function or to exist.
  - (3) If the Presbytery Mission Initiative, for whatever reason, ceases to function or to exist, such funds or other assets shall remain the absolute property of the Supervising Congregation. The Supervising and other Sponsoring Congregations may agree to divide such funds or other assets among them.
5. (1) The Presbytery Mission Initiative shall not be liable for Ministries and Mission Contributions.
  - (2) Notwithstanding that they are owned by the Supervising Congregation, any funds or other assets held by the Supervising Congregation in terms of Schedule 4, shall be ignored in determining the its Ministries and Mission Contributions for as long as the Presbytery Mission Initiative continues to function or to exist.
6. (1) A Presbytery Mission Initiative is not and shall not be treated as a congregation of the Church of Scotland.
  - (2) A Presbytery Mission Initiative shall have such representation within the life of the presbytery as is agreed in the Covenant.

7. (1) A Presbytery Mission Initiative shall not have independent legal personality.
- (2) Neither a Presbytery Mission Initiative nor a Core Leadership Team nor any person acting on behalf of a Presbytery Mission Initiative or a Core Leadership Team shall have any authority or power to enter into contracts or to incur liabilities in any capacity.
- (3) Neither a Presbytery Mission Initiative nor a Core Leadership Team nor any member of either shall allow any holding out or other conduct (including silence) that might cause an inference contrary to section 7(2) to be drawn by any person.

### **APPENDIX 7**

#### **ACT AMENDING THE APPRAISAL AND ADJUSTMENT ACT (ACT VII 2003)**

*Edinburgh, [ ] May 2015, Session [ ]*

The General Assembly hereby enact and ordain that the Appraisal and Adjustment Act (Act VII 2003), as amended, shall be further amended as follows:

1. *Add new section 1(e) as follows and re-number existing sections 1(e) to 1(g) accordingly:*

"Planning Criteria" shall mean the criteria set out in the Schedule to this Act;"

2. *Delete section 4(e) and substitute therefor:*

"(e) In preparing a Presbytery Plan, a Presbytery shall apply the Planning Criteria. Failure to do so is an error in church law."

3. *Delete the existing section 6(1) and substitute the following:*

"Upon formal intimation at a Presbytery meeting that the Assembly's Committee has concurred or has not

concurrent with a plan or any part thereof, a Presbytery or any of its members or any Kirk Session within its bounds may dissent-and-complain or appeal against the plan or any part thereof and the Presbytery may appeal the Assembly's Committee's non-concurrence. Intention to dissent-and-complain or appeal shall be intimated within fourteen days to the Principal Clerk (who in turn shall inform the Assembly's Committee). The appeal may be brought on any one or more of the grounds set out in section 2(3) of the Appeals Act (Act I 2014), and/or additionally a party may appeal on the ground that the decision is, in all the circumstances, unreasonable. Such an appeal shall be heard by the Appeals Committee of the Commission of Assembly in terms of the Appeals Act and to any such process the Kirk Session, the Presbytery and the Assembly's Committee shall all be parties. Any Kirk Session which wishes to support the Assembly's Committee's non-concurrence may become a party to the appeal process."

4. *In section 6(2) delete the words "(request for determination)", which appear twice.*
5. *Delete the existing section 6(3) and substitute a new section 6(3) as follows:*

"Any appeal in which Grounds of Appeal have been lodged before 31 May 2016 shall be dealt with under the law as it existed prior to [date of passing of the amending Act at GA 2015]"

6. *In each of the following sections delete the words "(request for determination)": 7, 10(4)(b), 12(1)(a) and 13(2).*
7. *In section 8(1)(c) delete the words "no outstanding appeal, dissent-and-complaint or request for determination" and substitute "no outstanding appeal or dissent-and-complaint".*
8. *In section 8(2)(b) delete the words "any outstanding appeal, dissent-and-complaint or*

*request for determination" and substitute "any outstanding appeal or dissent-and-complaint".*

9. *In section 9(1) delete the words "appeal, dissent-and-complaint or determination" and substitute the words "appeal or dissent-and-complaint".*
10. *Delete the existing section 9(2)(vi) and substitute the following:*

"If the Assembly's Committee has concurred in the decision of the Presbytery, the Presbytery shall proceed to implement the decision, subject to the right of dissent-and-complaint (by a member of Presbytery) or appeal (by a Kirk Session) against the decision of Presbytery. Upon formal intimation at a Presbytery meeting that the Assembly's Committee has concurred in the decision of Presbytery, any member of Presbytery or any Kirk Session within its bounds may dissent-and-complain or appeal against the decision. Intention to dissent-and-complain or appeal shall be intimated within fourteen days to the Principal Clerk (who in turn shall inform the Assembly's Committee). The appeal may be brought on any one or more of the grounds set out in section 2(3) of the Appeals Act (Act I 2014), and/or additionally a party may appeal on the ground that the decision is, in all the circumstances, unreasonable. Such a dissent-and-complaint or appeal shall be heard by the Appeals Committee of the Commission of Assembly in terms of the Appeals Act and to any such process the Kirk Session, the Presbytery and the Assembly's Committee shall all be parties. Any Kirk Session which wishes to support the Assembly's Committee's non-concurrence may become a party to the appeal process."

11. *Delete the existing section 9(2)(vii) and substitute the following:*

"If the Assembly's Committee has not concurred in the decision of the Presbytery, parties shall be removed, and the Presbytery may resolve to confer further with the Assembly's Committee. Thereafter:

- a. *If the Presbytery does not so resolve, or if, after such conference, no agreement is reached, the Presbytery shall have a right to appeal against the Assembly's Committee's non-concurrence to the Appeals Committee of the Commission of Assembly under the Appeals Act (Act I 2014). Any Kirk Session which wishes to support the Assembly's Committee's non-concurrence may become a party to the appeal process, or*
- b. *If, after conference as above, agreement is reached, matters shall proceed as provided for in section 9(2)(iv)."*
12. *In section 12(1)(a) delete "any" where it appears on the second occasion and substitute "either".*
13. *Delete the existing section 14(1) and substitute the following:*

*"The right of appeal or dissent-and-complaint against Bases of Adjustment shall be as in section 6 above, except that intimation must be given immediately at the meeting at which the decision of Presbytery is made or at the meeting at which the concurrence or otherwise of the Assembly's Committee is formally intimated; the party making the appeal or dissent-and-complaint shall thereafter within fourteen days send intimation of it to the Principal Clerk (who in turn shall inform the Assembly's Committee)."*

14. *Insert the following Schedule to the Act:*

*[The Planning Criteria: Insert here the Presbytery Planning Principles as set out in sections 1.4.6.1 and 1.4.6.2 of the Ministries Report to the GA of 2011]*

## **APPENDIX 8**

### **ACT AMENDING THE APPEALS ACT (ACT I 2014)**

*Edinburgh, [ ] May 2015, Session [ ]*

The General Assembly hereby enact and ordain that the Appeals Act (Act I 2014), as amended, shall be further amended as follows:

1. *In section 2(3) the following words shall be added at the end:*

*"In addition, in the case of an appeal under the Appraisal and Adjustment Act (Act VII 2003), the additional legal ground specified in sections 6(1) and 9(2)(vi) of that Act shall apply."*

2. *In section 4(2)(ii), delete the word "references" and substitute the word "appeals (or requests for determination)".*

## **APPENDIX 9**

### **Principles for Planning**

#### **Principles**

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

2. The Church has learnt from this first round of Presbytery Planning. While population will remain a key element in Planning, it is evident that there are other factors that need to be taken into account. Furthermore, the experience gained means that the church has the capacity to cope with a more sophisticated set of principles that will inform its Planning.

3. In 2010 the Assembly approved the report of the Special Commission on the Third Article Declaratory and reaffirmed its commitment to a territorial ministry by passing a declaratory Act. In large part, the principles which follow are drawn from the report of the Special Commission and sections of its report are quoted.

#### 4. Mission: The primary principle

- a. Mission is the primary principle for deploying ministry. The template for our ministry is the ministry of Jesus. The Church's ministry is a participation in the ministry of Jesus Christ. Jesus' ministry was a ministry rooted in and focused on mission. It is captured in the phrase, *'As the Father has sent me, I am sending you.'* (John 20:21)
- b. The first and most important consideration for Presbyteries in shaping their Plans, therefore, is this mission imperative given by Jesus. The Special Commission recognised this when it stated that the phrase *ordinances of religion* "must be interpreted dynamically in missional terms not statically in reactive terms. Our calling is nothing other than the challenging of the people of Scotland with a vision of God's kingdom and asking them to respond to it in faith and love.". It is not sufficient, therefore, for a Presbytery to ensure that every house in Scotland is in a Parish. It must endeavour to use the resources it has available to engage in the mission imperative given to us by Jesus. This will involve both existing patterns of ministry and emerging ones.

#### 5. Secondary Principles

The church has affirmed a number of important principles that help to explain what is meant by being a church focused on mission. Presbyteries in their Plans will therefore take account of the following.

- a. **Communities:** Every community of every size in every location within Scotland is part of a Church of Scotland Parish. While population should no longer be the only principle in shaping Presbytery Plans, it still remains the starting point. Our calling as a church is not primarily to resource congregations: it is mission to everyone in the land.
- b. **Ecumenism:** "The Commission readily acknowledges that reaching the people of

Scotland is an ecumenical task and one to which the Church of Scotland contributes along with other denominations as partners in the gospel." If a particular community is well served by another denomination, there may be no need for the Presbytery to duplicate that. Where a community is equally well served by the Church of Scotland and another denomination the Presbytery should explore what local possibilities there might be for recognising each other's ministry so that resources can be used elsewhere.

- c. **The poor:** The General Assembly has repeatedly affirmed that the gospel imperative is priority to the poor. At a time when resources are scarce, it is tempting to take away from the most marginal communities where churches are often very fragile and small. However pressing the reasons may be locally, this must be resisted because it makes a mockery of the gospel and the repeated commitments of the General Assembly.
- d. **Whole people of God:** This material's primary aim is to assist the church in making the most effective use of paid ministries. However this takes place in the context of the ministry of the whole people of God. The Commission noted that "the living out of the commitment of Article III may well involve an increasing number of communities where the ministry is exercised largely by the eldership and membership of the Church, albeit under the oversight of an ordained minister." Therefore a further principle to guide Presbyteries in their deployment of ministries is how they might be used to encourage and enhance the ministry of the whole people of God.
- e. **Congregations:** The church has "a commitment to maintain worshipping, witnessing and serving Christian congregations throughout Scotland." One of the ways in which the gospel finds visible expression is in committed congregations under the power of the Holy Spirit. They both express the gospel and commend the gospel. In their planning, Presbyteries will identify congregations that are

- outward looking, which engage with their communities and the wider church and consider how they might build on these strengths.
- f. **Mixed economy:** Whilst affirming the importance of the Parish system and recognising the importance of a sense of 'place', the Special Commission stated that this needs to be expressed in a variety of ways. It quotes Martyn Percy, "For the Church to find its place in the modern world, it will have to create new spaces for new communities and different opportunities for differentiated niche groups." While in many communities the sense of place is best expressed in something physical and tangible, that is not universally true. The church will need, for example, to discover how to relate to those whose belonging is primarily through networks or the virtual world.
- g. **Financial responsibility:** Presbytery Planning does *not* mean ensuring that congregations which make a net contribution to central funds take priority. Nonetheless a degree of financial realism is required and it is appropriate that some consideration is given to congregational financial responsibility. Some congregations are more generous than comparable ones and all congregations are expected to make a financial contribution appropriate to their means. At present one third of congregations are net contributors and two thirds are net receivers. However, per capita giving can be much higher amongst some of the poorest congregations than it is in some of the wealthiest. It makes sense for Presbyteries to consider the complex financial picture and allocate ministerial resources to congregations that take their financial stewardship seriously.
- h. **Buildings:** There is a connection between ministry and church buildings, although that connection is neither uniform nor universal. At a national level there is a consensus that the Church of Scotland has too many buildings, numerous buildings that are under-utilised, buildings that are too large for present day needs and buildings that are in the wrong place. At a local level however, almost every church building is deemed essential. There is no simple solution to this problem. The starting point however should be mission. Presbyteries will want to consider which buildings are essential and useful for the mission they envisage.
6. These principles do not offer a simple template for Planning. It is acknowledged that no two Presbyteries will apply them in precisely the same way. What is critical, however, is that all Presbyteries begin by taking seriously the primary commitment to mission. In doing that, each Presbytery will want to consider how the secondary principles affect the way they plan for mission. Wisdom, judgement and balance will be needed in deciding how much importance should be attached to each one.