

PEOPLE OF THE WAY



THE CHURCH OF SCOTLAND
GENERAL ASSEMBLY 2016

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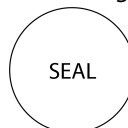
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**COMMISSION
IN FAVOUR OF
SIR JAMES ARTHUR DAVID HOPE
TO BE
HER MAJESTY'S COMMISSIONER TO THE GENERAL ASSEMBLY**

ELIZABETH THE SECOND, by the Grace of God of the United Kingdom of Great Britain and Northern Ireland and of Our other Realms and Territories, QUEEN, Head of the Commonwealth, Defender of the Faith, to all to whom these presents may concern.

GREETING! WHEREAS WE taking into Our Royal Consideration that the General Assembly of the Church of Scotland was appointed to meet on the Twenty-first day of May next and seeing We by reason of Our other weighty affairs cannot in Person be present in the said Assembly. AND WE being desirous that Our Right Trusty and Well-beloved Counsellor Sir James Arthur David Hope, Baron Hope of Craighead, Knight of Our Most Ancient and Most Noble Order of the Thistle, shall discharge the great trust of Our High Commissioner to the General Assembly: WE ordain a Commission to be made and passed in due form under the Seal appointed by the Treaty of the Union to be kept and made use of in place of the Great Seal of Scotland, nominating, constituting and appointing like as We by these presents do nominate, constitute and appoint the said Sir James Arthur David Hope, Baron Hope of Craighead, to be Our High Commissioner to the said General Assembly of the Church of Scotland. GIVING AND GRANTING unto the said Sir James Arthur David Hope, Baron Hope of Craighead, power, commission and warrant to represent Our Sacred Person and Royal Authority and supply His Presence and hold His Place in the said ensuing General Assembly as Our High Commissioner specially appointed for that effect, and to do all and everything belonging to the power and place of a High Commissioner to a General Assembly as fully and freely in all respects as any other in that High Station hath done or might have done in any time heretofore and as We Ourselves might do if Personally present, We hereby ratifying and approving all and whatsoever things the said Sir James Arthur David Hope, Baron Hope of Craighead shall in the discharge of this Commission lawfully do or cause to be done: WE HEREBY require and command all the Ministers, the Diaconate and Elders of the said Assembly and Church with all other of Our good subjects in Scotland of whatsoever degree or quality to acknowledge reverence, honour and obey the said Sir James Arthur David Hope, Baron Hope of Craighead as Our High Commissioner to the effect and manner above mentioned, and We declare that this Commission shall commence and be in force from the Twentieth day of May next and from thenceforward to continue during the ensuing session of the said General Assembly or until this Commission be by Us revoked and discharged: IN WITNESS WHEREOF We have ordered the Seal appointed by the Treaty of Union, to be kept and made use of in place of the Great Seal of Scotland to be appended hereto. Given at Our Court at Buckingham Palace this Seventh day of December in the year Two Thousand and Fifteen in the Sixty-Fourth Year of Our Reign.

Per Signaturam Manu SDN Reginae Supra Scriptam



HER MAJESTY'S LETTER TO THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND

Right Reverend and Well Beloved, We Greet You Well.

We gladly renew on this Occasion Our pledge to preserve and uphold the rights and privileges of the Church of Scotland. In doing so, We acknowledge, with Gratitude to Almighty God, the Church's steadfast witness to the Christian faith and its services to our people in Scotland and in many lands overseas.

At a time of such upheaval and unrest across the world, it is reassuring to hear that the Church of Scotland has made a particular priority of working to develop a coordinated response to the issues affecting refugees and asylum seekers. This international crisis requires a compassionate and generous response and We are pleased that, in keeping with your priority to serve the poorest and most vulnerable, you are making such a valuable contribution.

We are also aware of your commitment to and concern for the care of creation. We acknowledge the significant influence of the Churches and other faith groups who played a prominent part in contributing to the United Nations Climate Change Conference held in Paris in December 2015.

We understand that this year marks the 50th anniversary of the ordination of women to the eldership in the Church of Scotland and We are deeply conscious of the significant mark that women have made since being included in the leadership of the Church. We recognise the way in which this has enriched the Church at both local and national level and We send Our congratulations as this milestone is marked within the context of your Assembly.

We have been pleased to note the way in which the immediate past Moderator has been able to encourage the use of the Gaelic language within the Church of Scotland and beyond. The Gaelic language is a rich part of the inheritance of the people of Scotland and We encourage you as you develop new and imaginative ways to use what others have often called "the language of heaven".

We greatly admire the work that is done in Christ's name through national agencies such as Crossreach and by the tireless contribution of women and men throughout the parishes of Scotland. We recognise the immense contribution which Church folk make to the nation's life and We assure you that Our prayers for all that you do are constant.

May your faith and courage be strengthened in your deliberations during the week ahead and through the times to come. As We are unable in Our Own Person to be present at your Assembly this year, We have chosen Our Right Trusty and Well Beloved Counsellor, The Right Honourable Sir James Arthur David Hope, Baron Hope of Craighead, KT, PC to be Our representative being assured that Our choice will meet with your approval.

And so, praying that the blessing of Almighty God may attend your deliberations, We bid you heartily farewell.

ELIZABETH R

ANSWER TO HER MAJESTY'S LETTER

TO THE QUEEN'S MOST EXCELLENT MAJESTY

May it please Your Majesty

We, Your Majesty's loyal subjects convened in General Assembly, have received with pleasure Your Majesty's gracious letter to us.

We greatly value Your Majesty's continuing pledge to maintain the historic rights and privileges of the Church of Scotland.

Your Majesty and His Royal Highness the Duke of Edinburgh are always in our prayers. We rejoice that good health has allowed Your Majesty and His Royal Highness to continue to carry out, in the course of the last year, a remarkable number of public engagements in the service of both nation and Commonwealth. In particular, in this year when Your Majesty became the longest reigning monarch in our nation's history, we marvel at the commitment to duty and integrity in public service which these years represent. The Church of Scotland wishes to commend Your Majesty for all that has been accomplished in the course of these years and gives thanks for the way in which His Royal Highness the Duke of Edinburgh has served at Your Majesty's side.

We also took great pleasure, last month, in celebrating Your Majesty's ninetieth birthday and we are delighted to report that congregations throughout the Church of Scotland gave thanks for your Majesty's reign. Congregations prayed that Your Majesty's example of dignity in service and response to the high calling to serve others would unite us in love and service to one another.

We sincerely appreciate Your Majesty's gracious words in commending the work that the Church of Scotland is doing to help co-ordinate a response to the issues affecting refugees and asylum seekers and, given the importance we have placed on the matter of Climate Justice, we are delighted that Your Majesty has acknowledged the role that Churches and other faith groups can play in contributing to our better stewardship of the creation.

In this the 50th anniversary of the ordination of women to the eldership of the Church of Scotland we are greatly heartened by Your Majesty's interest and encouragement. The Church of Scotland is glad to have been at the vanguard of churches that have recognized the proper place of women in our leadership.

Your Majesty's encouragement of our efforts to promote the use of the Gaelic language in worship and in everyday life is also important to us, as is Your Majesty's continued recognition of the work that both national agencies and local churches do in contributing to the common good and in building up the social fabric of our communities.

It is particularly pleasing that Your Majesty has appointed for a second time the Rt Hon Sir James Arthur David Hope, Baron Hope of Craighead as Lord High Commissioner. His gracious presence at our Assembly last year and his informed interest in our proceedings were greatly appreciated and he will be warmly welcomed amongst us again this year.

Finally, we commend to the unfailing care and protection of Almighty God, Your Majesty and His Royal Highness the Duke of Edinburgh and as we begin our deliberations we pray that God will continue to bestow favour upon Your Majesty, that you may long reign over us.

Your Majesty's most faithful and loyal servants.

THE MINISTERS, ELDERS AND DEACONS OF THE CHURCH OF SCOTLAND CONVENED IN GENERAL ASSEMBLY

Signed in our name, in our presence and at our appointment by

George Russell Barr, *Moderator*

REPORTS – PART I

PEOPLE OF THE WAY



THE CHURCH OF SCOTLAND
GENERAL ASSEMBLY 2016

PART I

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ASSEMBLY ARRANGEMENTS COMMITTEE

May 2016

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Approve the Order of Business for the first two days. (Order of Proceedings)
3. Appoint Mr Roy Pinkerton to index the verbatim record.
4. Invite commissioners to submit to the first meeting of the Business Committee nominees for consideration to serve on the Selection Committee.
5. Appoint the Rev Dr Martin Scott as Precentor to the General Assembly for a four-year period. *(Section 2)*
6. Note the development of the electronically available version of the Reports to the General Assembly and encourage its wider usage by future commissioners to the General Assembly. *(Section 6)*
7. Instruct
 - (i) The Committee to explore the implications of moving the General Assembly to the second week in June, and to bring a recommendation to the General Assembly of 2017.
 - (ii) The Committee to redraft the timetable for the opening day of the General Assembly, in consultation with the World Mission Council and the Committee for Ecumenical Relations, and to bring a recommendation to the General Assembly of 2017.
 - (iii) The Committee to continue providing management of the Heart and Soul event until 2020, and continue discussions with the Council of Assembly concerning ongoing funding and resource implications for Heart and Soul, with a review to be reported to the General Assembly of 2019. *(Section 7)*
 - (iv) The Committee to consider the possibility of developing regional Heart and Soul events or Heart and Soul reunions as a way of engaging the whole church in matters of common purpose, and report to the General Assembly of 2017. *(Section 7)*
 - (v) All Councils, Committees and other bodies reporting to the General Assembly to present concise reports and deliverances in accessible language.
 - (vi) The Committee, in consultation with the Communications Department of the Church, to explore the production of short film clips from the Councils, Committees and other bodies reporting to the General Assembly and relating to their work, and making these available annually on the Church website; and submit budget proposals to the Council of Assembly and report to the General Assembly of 2017. *(Section 9.v.d)*
 - (vii) The Committee, in consultation with the Communications Department of the Church, to produce a guide to 'What happens at the General Assembly'; and make this available on the Church website and in Assembly publications by April 2017.
 - (viii) The Committee in consultation with the Council of Assembly and with the assistance of the Legal Questions Committee to explore further the feasibility and practicality of managing the business of the General Assembly, whilst maintaining good governance, in such a way as to save sufficient time to enable the General Assembly to finish on an inspiring note and send out a positive message to the Church and nation.

SCOTTISH BIBLE SOCIETY

8. Urge the Scottish Bible Society to pursue its current efforts to address the challenge of global Bible translation.
9. Support the Society in its desire to work in partnership with congregations to improve people's experience of the Bible and its impact on their life.
10. Endorse the Society in its efforts to encourage confidence in the gospel and in providing Scripture resources for mission purposes.
11. Commend the Society's global outreach to the generosity of congregations and members.

REPORT**1. The Very Rev Dr Angus Morrison**

The General Assembly and the Church of Scotland as a whole were delighted to learn that Angus Morrison had recovered fully from surgery and was well enough to accept nomination as Moderator. The schedule for Angus and Marion has been full and the enthusiasm and great warmth with which they have carried out all their engagements have been deeply appreciated by everyone they have encountered. For the first time in many years, the Church of Scotland has had a Gaelic speaker as Moderator and Angus has willingly undertaken preaching, speaking and writing tasks in Gaelic throughout his time in office. Presbytery visits to Argyll, Lochaber, Dunfermline, Ayr and Moray provided many opportunities to see the local church at work in a wide variety of settings and enabled Angus to open doors and help to strengthen links with community groups, local industry, schools and hospitals as well as affirming congregations in their ongoing work and witness.

The international situation during the past year impacted on several of the visits – to Italy and Sicily where Angus and Marion saw some of the work with refugees being undertaken by our partner churches; to Brussels shortly after the terrorist attacks in Paris; to Egypt in January. To each of these, Angus brought thoughtful enquiry and deep concern for the individuals affected and a determination that the Church of Scotland should live out its calling to the poor, the refugee and the stranger.

Throughout the year, Angus has supported the work of the 'Grasping the Nettle' initiative, which seeks to address public understanding of issues related to science and God. This has involved chairing meetings and hosting events to bring people together to discuss the challenge of secularism in contemporary society.

The path to the Moderator's chair was a challenging one for Angus but the Church is indebted to him and to Marion for the gracious way they have carried out their roles and it rejoices with them that good health continues.

2. Precentor

The position of Precentor to the General Assembly became vacant on the retirement of the Rev Dr Douglas Galbraith in 2015. After advertising, auditioning and interviewing, the Committee is delighted to invite the General Assembly to appoint the Rev Dr Martin Scott as Precentor. The post will be held for four years, with the possibility of an extension.

3. Presbytery Representation

The Presbytery returns show that there are in all the Presbyteries 1,056 charges, whether vacant or not and that there are 211 other ministers (excluding retired ministers) who are members of Presbyteries. Representation is calculated for each Presbytery in accordance with Act III, 2000 and the total number of commissions is made up as follows: 354 ministers, 354 elders and 27 deacons.

4. Election of Committee to Nominate the Moderator

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

5. Youth Representatives

The Committee agreed to give consideration to allowing Presbyteries to offer places to Youth Representatives from outwith their Presbytery bounds. The Committee would resist such a fundamental change, as the practice is no longer allowed for Commissioners to the Assembly. The Committee is of the view that Presbytery representation is a fundamental principle that should be applied consistently to both Commissioners and Youth Representatives. In discussions with representatives from the Legal Questions Committee and the Mission and Discipleship Council, the Assembly Arrangements Committee notes that the Legal Questions Committee will bring forward an amendment to Standing Order 35 (i) to enable Presbyteries to nominate as youth representatives young people living away from their home Presbytery temporarily.

The Committee believes that there is a greater issue lying behind the presenting one and that is the role of young people within the Church and *all* its courts. The resolution of this issue lies more naturally in Kirk Sessions ordaining younger people as elders consequently enabling them to play active roles in Presbyteries and potentially be commissioned to attend the General Assembly. The

Committee would therefore urge Kirk Sessions and Presbyteries to address how younger people are enabled to participate within Kirk Sessions and Presbyteries, whilst affirming that the Presbyterian constitution of the Church requires ordination for its court members.

6. The General Assembly in the digital age

The Committee strives to keep abreast of developments in technology and is also keen to keep in review some of the costs of the General Assembly. In this regard the Committee has been examining the possibility of distributing the Volume of Reports electronically, rather than only in printed book form. At last year's General Assembly it was noted that printed copies will always remain available for those who do not choose to receive the reports electronically, and for the purposes of the official records of the General Assembly. The Committee, however, has also noted that over recent years increasing numbers of commissioners and others are now referring to Blue Book reports, and other papers, on a variety of electronic devices – tablets, smart phones and laptop computers. The Committee believes that this is a trend that is likely to continue as technology develops. With the increase in usage of the e-book versions of the Blue Book the Committee has changed the way in which the Blue Book report copy is processed. This is a more automated process that allows copy to be handled more efficiently and with greater consistency.

By creating a unified format the Blue Book is now more easily accessible digitally as well as continuing to be available in print form. It is hoped, if this ongoing trial proves successful, that there will be some financial saving to the Church. The sums saved (mostly from postage) will not become clear for a year or two and will depend on the number of commissioners who opt for the digital version.

Commencing with the run up to the 2017 General Assembly, Presbytery Clerks, when preparing commissions, will be asked to establish from commissioners whether they will require to be sent a printed copy of the Reports or whether they will be

content to download the Reports electronically. Similarly, prior to the publication of the Assembly Reports every serving minister and deacon will receive an email indicating the anticipated publication date and only those who request a hard copy of the reports will receive the volume in the mail. **For the avoidance of doubt, three things should be noted:**

- (i) that the default position will be that commissioners, serving ministers and deacons will access the reports through digital downloads and only those who request a print version will receive a hard copy by post.
- (ii) that the same conditions will apply to the publication and distribution of Volume II and only those who request a print version of Volume I will receive a print version of Volume II.
- (iii) that for the purposes of maintaining the historic record of the General Assembly, those who receive Volume III of the reports will continue to receive print versions of all three Volumes and in the future all three Volumes will be available for digital download.

The Committee hopes that as the new system becomes part of the cycle of Council and Committee reporting, the time gained through using the new system might lead to an extension of the period of time Councils and Committees have to prepare their reports because the formatting of material is more straightforward.

The Committee has also been considering the further development of the General Assembly App. The Committee is happy to announce that this year the Assembly App gives access to Assembly reports and papers, and also contains information about Heart and Soul 2016.

Wi-Fi in the Assembly Hall has been limited in previous years. Increasing requests to remedy this situation have been addressed. The Committee is pleased to announce that this year Wi-Fi will be available in the Assembly Hall, the Rainy Hall and ancillary rooms throughout the period of the General Assembly. This will enable commissioners to

access Assembly reports, papers and updates throughout the period of the General Assembly. Commissioners, however, are reminded that the business of the General Assembly demands the utmost attention and that they should be judicious in their use of mobile devices when their fullest attention should be directed to the business in hand. This is particularly the case when the Assembly is discussing legislative matters or matters of particular sensitivity and it would be regrettable if, for instance, the inappropriate use of Twitter or other social media prejudiced or otherwise influenced the course of a debate.

7. Heart and Soul 2016

Following successful events at the last five General Assemblies, Heart and Soul 2016, with the theme *People of the Way*, will take place in Princes Street Gardens on Sunday 22 May. Those attending in Edinburgh can enjoy worship, fellowship and fun as well as the opportunity to learn from organisations and congregations sharing information about the many different individuals and groups travelling along the way of faith, enriching the journey of belief and discovery.

In other locations it is hoped that smaller local events will be taking place for those unable to travel to Edinburgh. It is hoped these events will include the web-streaming of part of the Princes Street Gardens celebration to these events, as one congregation did in 2015.

Once again the Committee was pleased to work alongside the *Pray Now* group from Mission and Discipleship so that the theme of Heart and Soul and *Pray Now* would be the same. *Pray Now* will be launched to coincide with the General Assembly and Heart and Soul. The Committee seeks the Assembly's approval to continue discussions with the Council of Assembly about resourcing and funding the Heart and Soul event until 2020, and to consider the possibility of developing regional Heart and Soul events or Heart and Soul reunions as a way of engaging the whole church in matters of common purpose. The Committee would then review progress and

bring a report on future plans to future General Assemblies.

8. Property

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

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

The General Assembly Hall was again part of Edinburgh Doors Open Day with over a thousand visitors. These are welcome opportunities to engage with visitors and with those less familiar with the Church's work and to share information about the wider work of the Church.

Edinburgh First has managed the General Assembly Hall for some years. The contract has been extended by one year as the Committee continues to review how best to manage the Assembly Hall.

9. The shape, size and frequency of the General Assembly

i. Background

In response to a remit given to the Committee in consultation with the Council of Assembly by the 2014 General Assembly, a small group was set up to consider the shape, size and frequency of the General Assembly.

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

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

These were noted by the General Assembly of 2015.

Survey Findings

The review group carried out a consultation across many different sectors of the Church: last year's commissioners, Presbyteries, Presbytery Clerks, the National Youth Assembly, and Councils and Committees of the Church. Ecumenical soundings were taken from the United Reformed Church and the Church of England.

A major component of the consultation exercise was a questionnaire that was made widely available during and after the General Assembly 2015. Around 750 responses were received, representing almost every Presbytery. 60% of respondents had attended either the 2014 General Assembly or the 2015 General Assembly. Statistical analysis of responses was supplemented by analysis of comments made in support of responses. A shorter follow-up questionnaire was distributed to Presbyteries and others, including respondents to the first questionnaire

who had indicated that they were willing to be contacted further.

The survey responses affirmed that the following functions (in order) are the key functions of the General Assembly:

- (a) Governance
- (b) Visibility and profile
- (c) Legislative functions
- (d) Fellowship and encounter

The Committee is grateful to all who responded and took part in the consultations, and is particularly grateful to the Rev Dr Fiona Tweedie and Dr Rita Welsh for their expert help in constructing the consultation papers and carrying out analysis once the responses were returned.

ii. Ecumenical discussions and the National Youth Assembly

Conversations with the United Reformed Church suggested that Assemblies on alternate years have not been universally successful and have increased the sense of remoteness from the decision-making process. In particular the URC reported that there were some apparent financial savings in holding its Assembly on alternate years, but it had already been necessary to hold an additional meeting in a 'non-Assembly' year that was unbudgeted and expensive, and it was suspected that this may well be a not infrequent occurrence. The real cost of alternate year Assemblies has been found in the sense of detachment from national decision-making, as well as 'ownership' of those decisions.

In conversation with the Church of England, it was noted that the General Synod meets twice, and sometimes three times in the one year, at a cost considerably more than our General Assembly.

The Committee, aware of discussions about a review of the National Youth Assembly, invites discussions with the National Youth Assembly and the Mission and Discipleship

Council to consider the possibility of holding the National Youth Assembly immediately after the General Assembly, bringing the two Assemblies closer together.

iii. Frequency, timing and venue of the General Assembly

- (a) The Committee does not believe that moving the Assembly from meeting annually to biennially would release sufficient time, energy and other resources to Presbyteries to justify a change in frequency of the General Assembly. The Committee believes that the loss of an annual opportunity to scrutinise the work of the Councils and Committees of the Church at the General Assembly is not something that the Church at large would welcome. The desire to retain the Assembly as an annual event was given clear support from the survey that was carried out (with some 64% of respondents favouring an annual Assembly). The Council of Assembly members of the review group noted that over the past two years the proportion of Ministry and Mission allocation retained by Presbyteries has increased from 3% to 5%, and that proposed amendments to regulations clarify the flexible use of this resource by Presbyteries. The Council of Assembly is producing more detailed guidance for Presbyteries about how these resources might be used. The Assembly Arrangements Committee notes that beyond this issue of the frequency of the General Assembly lies the much more challenging area concerning governance within the Church as a whole, and where the balance between the General Assembly, the Council of Assembly and other councils and committees and the Presbyteries should lie. The Assembly Arrangements Committee simply notes that these issues have arisen from some comments from the survey and its broad discussions.
- (b) The Committee believes that there is no apparent wish across the Church to move the General Assembly from the Assembly Hall in Edinburgh. Without greatly reducing the number of Commissioners, delegates and representatives, the

logistics and cost of moving to other locations in the country, or even other venues in Edinburgh, could not be justified. The experience of the years when the Scottish Parliament was in the Assembly Hall and the Assembly met in the Usher Hall and the Edinburgh International Conference Centre highlighted the problems of using different venues, and the cost (borne by the Scottish Parliament) amounted to far more than the cost associated with maintaining our own Assembly Hall. It is also worth noting that there is considerable convenience in holding the Assembly in Edinburgh when the Church Offices are in the city, and there is further convenience and cost saving in resourcing the Heart and Soul event for similar reasons. One issue, however, that emerged from consultation with the National Youth Assembly related to the timing of the General Assembly. Consideration was given to moving the date of the Assembly to different times of the year. Most options were fraught with difficulties (adequate accommodation provision, church year start-up timings in the early Autumn, holiday periods, the Edinburgh Festival, etc.). The Committee recommends that the General Assembly should move to meet in the second week of June and that the implications of such a move be explored more fully. This slightly later date would allow some additional weeks for preparation of reports by Councils and Committees. It would move the Assembly out of the general exam times at Universities and colleges, and the possibility of a wider range of halls of residence accommodation for commissioners becoming available. The second week in June is also prior to the major holiday season. The Committee seeks permission to explore this possibility further with Universities in Edinburgh and with other relevant bodies.

- (c) The Committee believes that the combined length of sessions on the opening day of the Assembly is too long. The Committee therefore wishes to explore reordering the events that take place on the opening day of the General Assembly. The Assembly would

continue to open on a Saturday, but the Committee recommends that the opening morning, after the usual ceremonial, would then go on to welcome the overseas and ecumenical delegates who would feel enabled to participate in the proceedings of the Assembly from the beginning. Thereafter, apart from formal business which has to be dealt with at the beginning of the Assembly it might be possible to look at orienting the remainder of Saturday's business to setting out what the broad themes, strategies and aspirations of the Church should be in the week of the Assembly. This could be used to set the scene for the forthcoming week. The Committee believes that it would be appropriate for the Council of Assembly to facilitate this 'scene-setting' work with the councils and committees of the Church setting out their strategic views. Consideration would also have to be given to repositioning the report of the outgoing Moderator.

- (d) The Assembly Service at St Giles', with the Gaelic service at Greyfriars Kirk, would continue on Sunday, as would the Heart and Soul event on Sunday afternoon. The survey and other discussions clearly indicated that people felt that Heart and Soul provided a 'shop window' for the Church that would be difficult to replicate at another time, or indeed in another venue, and that it was important for this event to be held during the week of the General Assembly. Heart and Soul was seen as the 'visible church' and provided a good variety of opportunities, allowed for catch-up time with friends from across the country and world, and such informal encounters were highly valued. The theme of the Assembly would also be developed through Heart and Soul and could be carried over into the whole life of the Church.

iv. Size of the General Assembly

No desire has been expressed to reduce the numbers of Commissioners attending the General Assembly. The Committee believes that to do so would reduce the wide reach of involvement to the Church currently afforded by

the 700 or so attending. The energising effect of a larger Assembly is noted and welcomed. Reduction in numbers attending would mean less frequent attendance and would affect the sense of "belonging". The possibility of offering four-year commissions was raised but, beyond providing some limited advantage of continuity, was felt to provide a broader disadvantage, particularly to working elders, who would have to take more time off work to attend.

v. General Assembly 'culture'

- (a) The Committee considered comments relating to the election of the Moderator for a two-year period but noted this would entail a significant change in the Moderator's role and would also raise questions about who would be able to accept such a role for a longer period of time. Recent discussions with former Moderators when the role and duties of the Moderator were considered indicated no enthusiasm for a change in the current pattern. The Committee believes that an increase in the period of office served by a Moderator would make it difficult for him or her to be able to return to duties laid aside in a parish or other church employment; it would be equally difficult for chaplains, elders and deacons at work in the secular world. There would also be a significant change in the 'representational' role of the Moderator if there were a longer period of office. Whilst the Committee is aware that there may be benefits in a longer period of office in relation to dealing with external bodies, and the media, other questions about the Moderator being more than a figure-head would need serious consideration and the Committee is not sure that the Church of Scotland would desire such a significant change.
- (b) From the survey, and from the broader discussions, there was a plea to the Councils and Committees of the Church for more concise reports and for these to be in more accessible language. This must be balanced with the need for transparency in reports and it is important to stress that only matters contained within reports and debated and agreed by the General Assembly form the 'decision' or 'view' of the General Assembly. The Committee notes that many Councils and Committees already strive to produce reports that are clear and direct, but that there is a challenge to find comprehensible language for complex material.
- (c) An accessible overview of the Councils' and Committees' remits and responsibilities would be helpful, particularly to first-time Commissioners. This was strongly echoed by members of the National Youth Assembly. The Committee plans to include a short remit of each Council and Committee either as part of the Reports to the General Assembly (the 'Blue Book'), or in one of the mailings to commissioners to the Assembly; this to be done with the agreement of each Council and Committee.
- (d) Some form of 'preparation' for attendance at the General Assembly would prove helpful. The example of Youth Representatives and the amount of preparation they devote before and during the General Assembly is a healthy one for the whole Church. The familiarisation evening held on the Friday prior to the opening of the Assembly for first time commissioners is greatly appreciated. The Committee recommends, following an observation from the National Youth Assembly, that the Church of Scotland website should carry short clips from Council and Committee conveners, or other representatives, about their forthcoming reports. It was also felt that a revised 'What happens at the General Assembly' clip could be included on the Church's website, similar to the previous DVD that covered much of this material. The Committee wishes to explore the costing of this work with a view to bringing a budget proposal to the Council of Assembly.

The Committee intends to identify and highlight good practice in Presbyteries where imaginative, efficient and non-partisan pre-Assembly preparation is carried out and encourage other Presbyteries to do likewise.

vi. Arranging the business and timetable of the General Assembly

Responses and wider discussion suggested the need to make time at the General Assembly for the kind of session that would inspire, encourage and send out a positive message to the church and nation. The Committee would like to see the Assembly finish on such a high note. The Committee has wrestled with means by which this might be achieved. Would, for example, a system that outlined 'house-keeping issues' in the reports of Councils and Committees, having been properly scrutinised prior to the Assembly, allow the General Assembly to approve such 'starred' items without debate unless notice was given that questions might need to be raised? The idea of examining and filtering the work of Councils and Committees has been raised before. The issue is undoubtedly complex and sensitive. What, for example, would be considered as a 'housekeeping' issue? What would be the criteria for making such decisions? Who would be responsible for this scrutiny? What timescale would be necessary between the publishing of the reports to the General Assembly to allow a scrutinising body to do its work, or would this be something entrusted to the reporting Council or Committee, or a Commission of Assembly, or the Council of Assembly? Whilst there was agreement that creating time to enable the Assembly to finish on a high note for the Church and nation was desirable, the Committee, in consultation with the Council of Assembly, could not come to an agreement on the best method by which more time could be gained at the General Assembly. The more consideration was given to how to shape the timetable in a helpful way, the more issues of good governance, and the right of the General Assembly to make decisions on all matters of Council and Committee work, became entwined. The Committee is therefore asking for a further year to consider this aspect of the shaping of the General Assembly, in collaboration with the Council of Assembly and with the assistance of the Legal Questions Committee.

vii. Governance, Accountability and the Way Ahead

A number of comments from the survey, as well as from the National Youth Assembly and the Presbytery Clerks'

Forum, raised questions about the role of Presbyteries within the broad structure of the Church of Scotland.

The Committee recognises that questions about the role and function of Presbyteries lie beyond its remit. It notes, however, that part of its original remit in consultation with the Council of Assembly, was to identify if, by restructuring and reforming the General Assembly, Presbyteries might be better resourced and enabled to fulfil their role and purpose more effectively. The view of the Committee on this issue is unequivocal: reorganisation of the General Assembly will not, in itself, release the kind of resources needed to meet the aspirations of re-imagined or better-resourced Presbyteries.

The Committee, however, believes that it is right to flag up two significant questions that arose from its survey and discussions, and that others should take these forward:

1. Governance, accountability and authority

These three terms were used frequently in relation to the need for greater clarity on where responsibility for direction, supervision and oversight lies within the structures of the Church of Scotland. This has an impact on the way we understand the role and function of the General Assembly, and the Commission of Assembly if that avenue is explored, and the way in which it interacts with the Presbyterian polity of the Church, and its Councils and Committees in the 21st century.

2. Presbytery review and accountability

A recurrent issue raised in discussions about the shape, size and future of the General Assembly was that the fulcrum of a Presbyterian church is the Presbytery. The Committee notes that the process of Local Church Review is making a positive impact on congregational life. There is no parallel process overseeing the life of Presbyteries. Given that part of the original remit arose from a consideration of how resources currently expended around the General Assembly might be deployed at the level of Presbyteries, the Committee raises the open question: who should tackle these significant issues in our

Church's life, and how might these important agenda items be taken forward?

In the name of the Committee

DEREK BROWNING, *Convener*
JUDITH J H PEARSON, *Vice-Convener*
JOHN P CHALMERS, *Secretary*

APPENDIX A

REPORT OF THE SCOTTISH BIBLE SOCIETY

'I rise early, before the sun is up; I cry out for help and put my hope in your words. I stay awake through the night, thinking about your promise.' Psalm 119:147, 148 (NLT)

However we interact with the Bible, it is worth considering how the dynamic of Scripture works in our lives. Our belief is that the Bible is so much more than a text book. It is the Word of God. We often refer to the Bible as the written Word of God and to Jesus as the living Word of God. The Bible will always, ultimately, lead us to Jesus. As the Holy Spirit constantly brings glory to Jesus we rely on him to illuminate our understanding of the Bible. It is as the Word and Spirit work together that we find the Bible to be a dynamic and life-transforming book.

In 2015, we saw this demonstrated through the **Community Bible Experience (CBE)** - a simple way of reading the New Testament as a whole book, together as a community, in just 8 weeks. Set up for discussions and run like a book club, rather than a traditional Bible study, we heard how **CBE** had been a transformative experience for congregations. Across Scotland, we estimate that over 2,000 people were involved in a **CBE** group last year. Some participants claim not to have read the Bible as much in twenty years as they had over the period of reading in the **CBE** programme. Others said this experience has helped them to be more committed to Bible reading and applying it to their daily lives. The impact of **CBE** has been felt positively by both 'mature' Christians and 'new' Christians

with one participant who became a Christian in the past few years saying, "I've never read the Bible like this. It's like a letter from God, just to me."

At the end of the year, we produced a new resource called '*God's Gift*'. This special edition of Luke's Gospel features an attractive cover design plus quotes and illustrations from children exploring what they think Christmas is really all about. The Christmas Gospel project was born from a concern that Christmas has somehow lost its meaning in modern society. As a Bible Society, we wanted to help churches put the Gospel back into Christmas in a way that would intrigue, inform and even amuse their local communities. We were greatly encouraged when 70 churches used over 20,000 copies to give away as 'gifts' during advent in 2015. Distributing these at Christmas services, in shopping centres, with food bank parcels and throughout neighbourhoods, these little red books now have the potential to bring people and God together.

As the atrocities in Syria and Iraq continue and the refugee crisis grows in this area we have been able to help a trauma healing programme begin in **Iraq**. This programme is Bible-based and addresses some of the long term emotional and spiritual needs of those who have experienced extreme trauma. Iraqi Christians are being trained to work with this programme through the Bible Society in Iraq and we pray for deep healing for many.

In the continuing challenge of **Bible translation**, the latest figures from the United Bible Societies show that globally there are 6,901 languages spoken by 7.2 billion people. Only 542 of those languages have a full Bible translated into languages spoken by 4.9 billion people. Our digital Bible Library is a key part of our strategy to make the Bible as widely and as easily accessible as possible. It has over 1,000 Bibles, Testaments and portions in over 800 languages, spoken by over 4 billion people. Here in Scotland we continue to raise funds to enable people to have the Scriptures in their heart language.

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

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

- Translating Bibles in the South Pacific, Mexico and Botswana – where the Bakgalagari people in Botswana have never had the Bible in their heart language.
- Distributing Bibles to thousands of people in Cambodia, Uruguay and Cuba – where there is a shortage of Bibles as in the last ten years, the number of Christians in Cuba has doubled but due to government restrictions and poverty, it has not been possible to provide Bibles until now.
- Helping communities in Rwanda to tackle the themes of forgiveness and reconciliation through Bible based programmes that have resulted in healing and togetherness.
- Responding to crisis situations as we continue to support displaced families in Iraq by providing Scriptures and relief parcels. We also responded to the earthquakes in Nepal by answering the call to replace damaged and lost Bibles that bring hope to people in desperate situations.

With everything we do, we pray that people will go beyond just reading the Bible and actually engage with God through it. We believe God speaks through his Word into every situation. We are greatly encouraged by the stories about how the Bible has changed lives in Scotland and around the world. Our vision is to see individuals, communities and cultures transformed as people encounter God the Father, Son and Holy Spirit in the Bible. What a privilege and honour it is to serve God in this way.

DELEGATION OF THE GENERAL ASSEMBLY

May 2016

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report of the Delegation of the General Assembly and thank it for its work.
2. Continue the appointment of the Delegation with the same powers as hitherto – the Principal Clerk of the General Assembly to be Chairman, the Depute Clerk of the General Assembly to be Vice-Chairman and the Solicitor of the Church to act as Secretary.

REPORT

The Delegation has to report that during 2015 it granted, in virtue of the powers conferred upon it by the General Assembly, eight additional Model Deeds of Constitution.

The present amended Model Deed of Constitution was approved and adopted by the General Assembly on 21 May 1994 for issue to each congregation whose temporal affairs were then administered by a Congregational Board under the Model Deed and for granting to each congregation thereafter adopting it. Some amendments to it have over the years been approved to take account of changes such as those required by charity legislation.

The General Assembly of 2003 also permitted congregations to adopt, as an alternative to the Model Deed of Constitution, the Unitary Constitution either by Resolution of the congregation or by Basis of Adjustment. 58 congregations adopted the Unitary Constitution during 2015 compared to 45 in 2014. The number of congregations electing to be constituted in terms of the

Unitary Constitution thus continues to be substantially higher than those adopting the Model Deed.

The members of the Delegation have noted, and concur with, the proposal of the Legal Questions Committee that from next year the Unitary Constitution should be the only form which congregations seeking to change constitution should be entitled to adopt.

A number of the congregations adopting the Unitary Constitution have done so prompted by the Deliverance of the General Assembly of 2008 instructing congregations to review their constitutions. The Delegation once again expresses the hope that those congregations who have not yet held such a review will do so in the course of this year.

In the name and on behalf of the Delegation

JOHN P CHALMERS, *Chairman*
JANETTE S WILSON, *Secretary*

RETURN TO OVERTURES

May 2016

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Convert into a Standing Law of the Church the Overture amending the Ministers and Deacons in Civil Partnerships Act, as printed in Appendix B.

REPORT

1. Introduction

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

2. Comments on the Overture

2.1 Comments were received from six Presbyteries.

2.2 Two Presbyteries made remarks of a similar nature, suggesting that it should be clarified within the text of the Overture that its use of the term "same sex marriage" refers only to the civil law creation under the Marriage and Civil Partnership (Scotland) Act 2014. One Presbytery suggested replacing the words "same sex marriage" with "same sex civil marriage", and another proposed that the replacement words should be "union known in Scots law as same sex marriage".

2.3 The Committee is persuaded that some textual amendment to the Overture would be beneficial. It has considered the definition of same sex marriage which was contained in the Overture sent down to Presbyteries: "

"same sex marriage" shall mean a marriage between persons of the same sex which is recognised as valid under Scots law".

The Committee agrees that the definition should be amended to refer more directly to the civil law definition. The Committee believes that such a change would bring increased clarity to the Overture, and also that it would bring consistency to the definitions of same sex marriage and civil partnership in the Overture, as both would then be defined by reference to civil law Acts. The Committee therefore proposes that the definition of same sex marriage be amended to read as follows:

"same sex marriage" shall mean a marriage between persons of the same sex which is recognised as valid in terms of the Marriage and Civil Partnership (Scotland) Act 2014".

The Overture as printed in Appendix B has been amended accordingly.

2.4 One Presbytery asked that the Theological Forum be encouraged to initiate a wide-ranging debate within the Church on the theological implications of the introduction into civil law of same sex marriage. The Committee understands that the Theological Forum is already undertaking such a study, with a report due to the Assembly of 2017.

2.5 One Presbytery which disapproved the Overture highlighted what it believed would be practical inconsistencies which would flow from the passing of it into legislation. The Presbytery drew attention to the anomaly that while ministers and deacons could not solemnise the marriage of other same sex couples. Against that view, others have pointed out that failure to enact the Overture would leave the Church of Scotland in the incongruous position of according a status to one form of same sex relationship recognised in civil law over another. The Committee believes that last year’s Joint Report of the Legal Questions Committee and the Theological Forum addresses these concerns.

3. Adjustments to text

3.1 As set out and explained at paragraph 2.3 above, the definition of “same sex marriage” in the Overture has been amended.

In the name and by the authority of the Committee

JOHN P CHALMERS, *Convener*

APPENDIX A
RETURNS

No of Presbyteries		Members voting for	
Approving	Disapproving	Approving	Disapproving
26	19*	1,207	1,096

* One Presbytery was tied and the Committee took the view that this amounts to a Presbytery not approving the Overture.

APPENDIX B
OVERTURE AMENDING THE MINISTERS AND DEACONS
IN CIVIL PARTNERSHIPS ACT (ACT I 2015)

The General Assembly, with the consent of a majority of Presbyteries, hereby enact and ordain that the Ministers and Deacons in Civil Partnerships Act (Act I 2015) shall be amended as follows:

1. In the title of the Act and wherever the Act is referred to, after “Ministers and Deacons in Civil Partnerships”, insert:
“and Same Sex Marriages”
2. Insert new section 1(i):
(i) “same sex marriage” shall mean a marriage between persons of the same sex which is recognised in terms of the Marriage and Civil Partnership (Scotland) Act 2014.
and renumber accordingly.
3. In section 2(1), after “human sexuality” insert:
“(including marriage)”
4. Wherever “a civil partnership” appears, insert thereafter:
“or a same sex marriage”
5. Add new section 8:
“8. Nothing in this Act implies that the Church permits or will permit its ministers or deacons to register civil partnerships or solemnise same sex marriages.”
and renumber accordingly.

COUNCIL OF ASSEMBLY

May 2016

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Recognise and give thanks for the faithful service of the thousands of volunteers within congregations and Presbyteries. (*Section 1.3*)
3. Instruct the Council to work together with the Mission and Discipleship Council, the Ministries Council and the Panel on Review and Reform in conducting Regional Roadshows engaging the widest possible range of Presbyteries and congregations in discussion about the future of the Church, its ministry and its discipleship. (*Section 2*)
4. Instruct the Council to work with the office of the Principal Clerk to identify and allocate appropriate staffing resource to work alongside Presbytery Clerks to facilitate greater cooperation between Presbyteries, including the sharing of resources and, where appropriate, joint working. (*Section 2*)
5. Instruct the Council to conduct a review of the Strategic Framework, identifying any major themes or projects which the Church may wish or need to address in the next ten years and suggesting a smaller number of core priorities which would assist the Church to make the most effective resource allocations. (*Section 2*)
6. Pass Regulations amending the Ministries and Mission Contributions Regulations (Regulations I 2012) as set out in Appendix I. (*Sections 2.3.2 and 2.3.3 and Appendix I*)
7. Commend the Annual Report and Accounts 2015 to the Church and encourage its sharing within congregations. (*Section 3.1.6*)
8. Extend gratitude for the generosity of people throughout our congregations in the faithful stewardship of their time, abilities and monetary gifts. (*Section 4.1*)
9. Remind Presbyteries and congregations of the Gift Aid Small Donations Scheme and of changes to the Gift Aid declaration form. (*Section 4.1*)
10. Remind all Presbyteries and congregations of the 2011 Assembly's instruction to participate in the National Stewardship Programme and recommend that congregations seek the guidance of a Stewardship Consultant in so doing. (*Section 4.1*)
11. Adopt amended Regulations for Congregational Finance as set out in Appendix II. (*Section 4.8 and Appendix II*)
12. Adopt amended Regulations for Presbytery Finance as set out in Appendix III. (*Section 4.8 and Appendix III*)
13. Repeal Regulations I 2005 and enact new Parish Ministries Fund Regulations as set out in Appendix IV. (*Section 4.9 and Appendix IV*)
14. Note progress on the decisions arising from the Special Commission on Tenure. (*Section 5*)
15. Approve and adopt the International Presbytery Act. (*Section 6.3 and Appendix V*)
16. Approve the Regulations for Contributions from Congregations in the Presbytery of International Charges. (*Section 6.4 and Appendix VI*)

17. Instruct the Council of Assembly to work with other Councils and Committees to develop a co-ordinated response by the Church of Scotland to the issues affecting refugees and asylum seekers outlined in the Report. (*Section 7*)
18. Acknowledge the importance of working in partnership in response to this present humanitarian catastrophe and support a joint approach in collaboration with other Churches, faith groups, voluntary and charitable organisations and statutory agencies. (*Section 7*)
19. Note the work undertaken to this point to ensure that the Church of Scotland in all its parts operates within the legal requirements of the Data Protection Act and urge Presbyteries, Ministries personnel and congregations to implement advice relating to data protection as issued by the Solicitor of the Church acting as Data Protection Controller for the Unincorporated Councils and Committees. (*Section 8*)
20. Note proposed changes to the annual congregational statistics return and urge congregations and Presbyteries to provide the new information to be requested. (*Section 10*)
21. Appoint the Rev Dr Martin Scott as Secretary to the Council of Assembly with effect from 28 May 2016. (*Section 11.1*)
22. Appoint Ms Mary Macleod as Solicitor of the Church with effect from 21 May 2016 and continue to combine the offices of Law Agent and Custodian of Titles with this office. (*Section 11.2*)
23. Appoint Mrs Anne Macintosh as General Treasurer of the Church from 21 May 2016. (*Section 11.3*)
24. Note the appointment from 21 May 2016 of Anne Frances Macintosh as General Treasurer and confer upon the said Anne Frances Macintosh, General Treasurer of the Church, full power to discharge all legacies, bequests or donations which may have been or may be left, bequeathed or made to the Church of Scotland, or any of the Schemes, Councils, Committees or agencies thereof, or which may have been or may be left, bequeathed or made to the United Free Church of Scotland or to any of the Schemes, Boards or Committees or agencies thereof and which in terms of the Agreement with the continuing United Free Church of Scotland fall to the Church of Scotland or its Schemes, Councils, Committees or agencies, and to sign all Discharges, Agreements, Indemnities, Undertakings, and other Deeds which may be necessary in connection therewith. (*Section 11.3*)
25. Approve changes to the membership of the Church and Society Council. (*Section 13.2*)
26. Approve changes to the membership of the Mission and Discipleship Council. (*Section 13.3*)
27. Approve changes to the membership of the Audit Committee. (*Section 13.4*)
28. Approve changes to the membership of the Committee on Ecumenical Relations. (*Section 13.5*)
29. Approve changes to the membership of the Committee on Chaplains to HM Forces. (*Section 13.6*)

REPORT

1. Introduction

1.1 Followers of Jesus have been known as 'people of the way' since the time of St Paul. Then, they were notable for their worship, the generosity of their welcome, and the care they provided. They still are. And the Council of Assembly is privileged to be at the heart of that, engaging with Presbyteries and congregations to ensure that God's mission can be enabled and resourced at local, regional

and national levels. In 2015 the Church of Scotland was supported by members of local congregations and received grants and other income which allowed the Council of Assembly to allocate £110 million to parish resourcing (mainly paying for ministries throughout Scotland and beyond) and providing high-quality care services for those in need. The Annual Report and Accounts which Commissioners will receive highlights

some of the Church's work over the last twelve months and provides details of resources received and spent, all in accordance with the latest accounting standards. The Church, through the Council of Assembly, is accountable for its stewardship of significant sums and good governance is part of faith properly exercised.

1.2 This Report to the Assembly sets out in considerable detail what the Council has worked on in 2015 and seeks Assembly approval for the tasks that lie ahead. However, the Church – no matter how business-like it may be – remains, at heart, a group of people following the way of Christ. The Council never loses sight of what our people achieve, inspired by faith: enriching communities; caring for vulnerable neighbours; speaking out for justice; engaging in creative and fruitful partnerships; and providing Christian worship and service across the world.

1.3 The Council recognises the increasing fragility of some congregations and some Presbyteries. The Church of Scotland's formal membership is declining and ageing, and this places governance and financial burdens on congregations which some struggle to discharge. We remain deeply grateful for the faithful service of thousands of volunteers in congregations and Presbyteries throughout the Church. However, this fragility is becoming increasingly apparent in some congregations and can be a problem at Presbytery level also. The Council has spent time this year, mainly through its Joint Working Group on Strategic Funding and Resource Allocation, talking to Presbyteries and, where possible, some congregations. We mounted, jointly with Ministries Council, a two-day conference for Presbyteries where we explored the challenges of sustaining mission, supporting ministry and improving the connection between the regional/local levels and the national Councils and Committees. That event and a separate consultation with Presbyteries arising from the 2015 Report of the Council resulted in a number of ideas for more collaborative work. Proposals for taking this forward are elsewhere in this Report. The Convener and Secretary of the Council again attended the annual meeting of the Presbytery Clerks' Forum and very much

appreciated the information and feedback that Clerks were so willing to share. The Council once again held its annual conference for Presbytery Stewardship and Finance representatives, this time in Glasgow, which proved a useful opportunity for sharing information and exploring and resolving problems. The Convener was pleased to be invited to represent the Council at the General Trustees' Annual Conference and enjoyed the opportunity to share common concerns and interests. The Convener and Secretary attended the annual Priority Areas Forum in Glasgow and were once more inspired and humbled by the achievements of small groups of people working in particularly challenging situations. Separately, members and staff of the Council engaged directly with the Presbyteries of Annandale and Eskdale, Argyll, Europe, Greenock and Paisley, Hamilton and Kincardine and Deeside. The Council was very keen to organise a meeting with local congregations and Presbyteries in a Gaelic-speaking area but this did not prove possible for a number of practical reasons; it remains a real aspiration.

1.4 All members of the Council are active participants and office-bearers in local congregations and sometimes Presbyteries too. That deep understanding of the local informs and underpins the work they do at national level. In truth, there is no sharp division between the local congregation and the national Councils of the Church: we are the same people, people of the way, on a journey, changing and adapting to bring the timeless truths of Christian faith to bear in real ways in our contemporary world and continuing to worship, welcome and care. In all this we trust in a God who continually beckons people forward to follow in the way of Christ.

2. Joint Working Group on Strategic Funding and Resource Allocation

2.1 Introduction

2.1.1 The problems and challenges set out in 1.3 above, and expanded elsewhere in the Report, cannot be underestimated and potential solutions are discussed at various points in this Report. The deliberations of the Joint

Working Group brought many of these problems into sharp focus.

2.1.2 The Council of Assembly reported to the 2014 General Assembly that a thorough review of strategic funding and resource allocation was needed. It therefore set up a joint working group with representatives of the Council, the General Trustees, Ministries Council and the Panel on Review and Reform (JWG). The Group's remit was included in the 2015 Volume of Reports to the General Assembly and is available on the Church's website. The Council presented an interim report on the Group's work in 2015. The Assembly noted progress and endorsed the direction of travel. It also added an instruction to the Group to consider how payments for pastoral services to those not in receipt of a stipend should be handled, and how to address the issue of Ministries and Mission Contributions for congregations in long-term vacancy. Presbyteries were invited by the 2015 General Assembly to reflect on the challenges outlined in that interim report and we are grateful to those who did so, and who submitted comments.

2.1.3 The JWG has considered both how funding is raised for the Church's national activities and how it is best spent. As well as holding regular meetings of its own members, the JWG consulted widely including those in congregations and Presbyteries who had expressed interest in its work. As in 2015, the Group wishes to thank all those who generously shared their thoughts. The Group took account of the difficulties faced by a number of congregations and Presbyteries as they arose in the course of the last two years; these ranged from congregations which had suddenly lost a disproportionate number of members to those which are facing a degree of financial fragility for other reasons or which wish to spend more of the money raised locally on local mission initiatives. The Group feels such approaches provided useful evidence of the kind of problems which can face local congregations and Presbyteries. Discussions ranged widely and time was taken throughout to pause, reflect and check understanding. It was particularly worthwhile for the

Group to be associated with the Ministries Council in a two-day conference for Presbytery representatives in September 2015; that event provided some very useful information which has shaped the thinking presented in this Report.

2.2 The Challenging Context

2.2.1 The 2015 Report set out the context for the Group's work. Conscious of the Church's continuing commitment to the vision set out in the major Church Without Walls Report of 2001, the Council of Assembly and the Joint Working Group see the overarching task as the return of the ministry of the Gospel to the people of God, giving them the tools and the trust to shape their own local vision. The Church Without Walls Report called for congregations to be given the space and opportunity to develop their own patterns of ministry, mission, worship and leadership; it called for structures to be flexible; and it called for Presbytery and the Church Offices to serve the local in their own context. The institution of the Church is challenged to become flexible and open, generous and accommodating, encouraging and enabling. That vision, of a Church and its people flourishing where trust, responsibility and resources are aligned, drove the JWG's thinking. The Council is also, of course, aware of the importance of good governance across the Church and the Group tried, in its thinking, to remain conscious of the need to ensure the orderly conduct of affairs and the maintenance of accountability.

2.2.2 The Council recorded last year its appreciation of the many good things about the current life of the Church. At a time when the Church sometimes seems to be under both scrutiny and pressure from those who do not share our faith, it is important that we remember that we maintain faithful worship and Christian witness and service in every charge in Scotland ('vacant' or not). Our people enable thousands of local mission initiatives – lunch clubs, Guild projects, Messy Church, chaplaincies, foodbanks, eco-congregations, ecumenical ventures, world church engagement, CrossReach services, refugee projects, prison visitor centres – involving tens of

thousands of volunteers from within and outwith our membership. Our finances are sound and our affairs are well-ordered. However, the JWG was primarily tasked with considering the difficulties, obstacles and problems in the current arrangements for finance and governance in the Church, and particularly for identifying those which may be hindering the achievement of the Church Without Walls vision. The problems can be summarised as follows:

- how to recruit, equip, pay for and support parish and other ministries throughout Scotland (and in the Presbyteries of England, Europe and Jerusalem);
- how to focus on what really matters to the Church while devolving responsibility to an appropriate level and still maintaining effective planning and good governance;
- how to improve communications, planning, understanding and joint working at all levels;
- how to improve self-reliance and ownership at local and regional level;
- how to introduce more flexibility into our systems, to support mission-in-context;
- how to deal with a range of property issues;
- how to ensure proper regional support for the local and proper regional involvement in the national;
- how to ensure appropriate and respected leadership;
- how to introduce the capacity for flexibility and change – and how to help folks welcome such change;
- and, underpinning all of the above, how to manage Church funding and make spending decisions which support mission and service. This could entail some radical changes in funding levels and methods, in Income Disposition and in other budget dispositions.

2.2.3 Last year's General Assembly invited Presbyteries to discuss these challenges and to submit their comments. These were wide-ranging and disparate in nature and it has not been possible for the Council to discern a pattern or consensus. In addition, only about one-third of

Presbyteries responded and it is not sensible to base firm conclusions on such a low sample. Perhaps that very diversity is evidence both of the scale of the problem and of the difficulty the Council faces in framing recommendations for solutions. The following pointers, if not conclusions, may be helpful:

- (a) There is general support for the recent increase in the Presbytery Discretionary Allowance to 5%, and the additional guidance the Council is providing may help Presbyteries in focusing on mission initiatives.
- (b) Buildings remain important on the local agenda.
- (c) Some Presbyteries and congregations have a jaundiced view of the Church Offices and national structures, perceiving them as taking resources from the local. Most also said, however, that they would wish the national structures to continue to provide stipends, payroll and other important support services such as safeguarding and ministry support. Many also asked for more staffing support at Presbytery level.
- (d) There is a perception that national Councils and Committees are populated by people who have no understanding of the local church. More local representation was urged.
- (e) Several Presbyteries expressed interest in developing partnership work among Presbyteries, sharing resources where possible.
- (f) No 'one size fits all'. Problems differ, perceptions vary and solutions must therefore also be tailored to local conditions and priorities.

2.3 Addressing the Challenges

2.3.1 Members of the JWG were well aware of the challenges that the Church has faced in the past and that it has overcome through the transforming power of the Holy Spirit. The Council asks congregations and Presbyteries to continue to pray that God will reveal His plans for His Church in Scotland and that our people will be inspired and enabled in their ministry and discipleship. For its own part, the JWG recognised that it was tasked with identifying a number of ways of addressing the individual

problems. Some can be at least partly addressed by changes to various Regulations and other relatively minor tweaks and amendments to the way things are done. Others need more fundamental change and may take longer to implement. In the former category, the Group and the Council report as follows:

2.3.2 The Regulations for Ministries and Mission Contributions include provision for a sum to be used at the discretion of Presbytery to reduce the contributions of individual congregations or to pay shortfalls from previous years. The sum available to Presbyteries increased from 3% to 4% in 2015 and then to 5% in 2016. That increase has ensured that many Presbyteries now have a significant sum of money for their use and we know that this has been welcomed. During its consultation with individual Presbyteries the Group was made aware of a desire from Presbyteries to use this allowance in a more flexible way in order to further the missional objectives of Presbyteries and of congregations within their bounds. Those Presbyteries which participated in the pilot Presbytery Staffing Fund have been able to demonstrate that increased flexibility in the use of the allowance has enabled exciting and innovative projects either across a Presbytery or among a group of congregations; the Report of the Ministries Council includes more information on this Fund. The Group is encouraged by the ways in which the imaginative use of the allowance has led to increased missional activity and is keen that this possibility be open to all Presbyteries. Accordingly, it is proposed that paragraph 14 of the Ministries and Mission Regulations approved by the General Assembly of 2012 be replaced by the paragraphs included at Appendix I. It is hoped that this change to the Regulations will allow Presbyteries to use the allowance in a number of new ways in order to encourage new initiatives and more exciting developments around the country. The revised Regulations also encourage Presbyteries to work together and to share resources and the Group anticipates that this will lead to a stronger regional Church.

2.3.3 As the change to the Regulations will, in certain circumstances, allow Presbyteries to receive funds in order to finance local projects, the Council also proposes to alter the Regulations to take account of any sums not paid by congregations in respect of Ministries and Mission Contributions. As the vast majority of congregations pay their contributions in full it is unlikely that this provision will have a significant impact on the amount available and Presbyteries are reminded of their role in liaising with those congregations who have not paid to encourage payment of outstanding amounts.

2.3.4 As reported to the Assembly over recent years, the Council of Assembly has required all budget-holding Councils and Committees to work to eliminate deficits. This has been largely successful but it has meant, particularly for smaller Councils and departments, that there has been little scope for undertaking new work or responding to emerging priorities. The Council is working towards an evaluation model which would permit easier determination of cross-Council priorities but, in the meantime, on the recommendation of the Group, it decided to set up a Flexible Budget Fund to address immediate needs and to test out ways of assessing competing priorities. £150,000 was made available for 2016 within the Mission and Renewal Fund to allow any Council, Committee or department, on presentation of a successful business case, to access extra one-off funding. The Fund is permitting the Church and Society Council to appoint a temporary Development Worker to take forward its project on Overcoming Violence Against Women. The Church and Society Council has also been enabled to increase its staffing resources temporarily to support Speak Out! 10,000 Voices for Change, on which it reports fully to the Assembly. The Social Care Council has engaged a Mission Officer to work closely with congregations. The Fund is also enabling the employment of a Future Focus Project Worker within Mission and Discipleship, to support congregations in their missional focus. Finally, the Panel on Review and Reform submitted a successful bid for funding for the training and support required for eight

congregations which are taking part in a pilot project to develop local leadership teams.

2.3.5 The impact on budgets of the decline in the number of ministries was fully discussed at Joint Working Group meetings. It was from these discussions that the idea arose of separating – and protecting – the Parish Ministries Fund element of the Ministries Council budget and of considering the other elements of its budget and activities alongside the work of other Councils and Committees. Considerable work has been carried out to test the practicality of this idea and to work on definitions of the cost of ‘ministries’. Reference is made in 4.5.1 to this work.

2.3.6 The Group was particularly pleased to have membership from the General Trustees and to be able therefore jointly to explore matters of common interest. The Assembly had instructed the General Trustees to review their Investment Strategy for the Consolidated Stipend Fund and the implications of changes were discussed by the Group. The General Trustees report in full on these discussions and on the conclusions in their Report to the Assembly. The Group agreed that it would be useful for the General Trustees to be involved at an early stage with Presbyteries, congregations and, where appropriate, the Ministries Council’s Presbytery Planning Task Group, so that Presbytery planning decisions could be informed by the Trustees’ knowledge of the buildings issues. The Ministries Council has agreed and is exploring with the General Trustees how this could be facilitated. The General Trustees reported that they are in the process of developing website resources which will showcase the creative and flexible use of church buildings, demonstrating to congregations what is possible with some imagination and perhaps also some financial support. The General Trustees have also included in their Report comments on the Manse Fund and on the issue of rental income from vacant manses, raised at the 2015 Assembly. The Group explored, with the Trustees, the desirability of seeking changes in Church law to permit more flexibility in fund transfers; this is a complex issue,

potentially having a significant impact on congregational finances, and the Group agreed with the Trustees’ view that a further year is needed to research it adequately. The General Trustees intend to report on this matter in 2017.

2.3.7 The Group considered alternative financial models to the present Ministries and Mission Contributions system. As an example, it evaluated the effect of setting a cap on the level of contribution so that no congregation would pay more than a fixed amount (using £120,000 for the purposes of the model). The cost of this would be approximately £475,000 and would have benefited 18 congregations had such a cap been applied in 2015. The Group noted that the cost was almost identical to the cost of increasing the Presbytery Discretionary Allowance by 1% and the Council decided that this latter course of action was more efficient and more targeted, particularly as a simple cap would not take account of the number of posts allocated to congregations within Presbytery Plans. The Group also examined the effect of excluding the first £10,000 of a congregation’s income from assessable income. This would benefit all congregations but the total cost would be approximately £7m a year; such a loss of income at the national level would have an impact on the Parish Ministries Fund, on the central services provided to congregations by the Church Offices and on the programmatic work of Councils and Committees. In addition, it would not be targeted to those congregations who need such financial support and it would also result in an increase in the number of charges which do not pay a contribution sufficient to cover their own ministry costs. The Group noted that the percentages applied to income in order to arrive at congregational contributions had been reduced considerably since the current system was introduced, in order to leave more resources with local congregations. The table below shows comparative levels of contribution for both 2007 and 2016 at varying levels of assessable income:

Assessable Income	Contribution in 2007	Contribution in 2016
£40,000	£24,128	£23,200
£80,000	£52,776	£48,800
£100,000	£66,580	£60,600
£150,000	£94,995	£86,400

In addition to the reductions outlined above, the amount of income from use of premises which is not included in assessable income was increased from £10,000 to £20,000 during the period and the Presbytery Discretionary Allowance was increased from 3% to 5%. All of these changes illustrate the successful efforts made by the Council to leave more income available to congregations for local mission. The Group recognised that whatever system is used, the total budgeted amount must still be collected from congregations and if some congregations were to pay less under any revised method than others, inevitably, would have to pay more. The relatively high collection rate of contributions suggests that the current model results in contributions which are largely affordable in present circumstances. In addition, any change to the model would require transitional arrangements in order to protect congregations who might be asked to pay considerably more under an alternative system and this could lead to loss of income in the short term. The Group concluded that the current system remains both effective and fair and that the risks of moving to a new system at this stage were too high. It noted, however, that the system might need to be reviewed again in the light of emerging strategic change as the Church reacts to falling numbers of both members and ministers. The Council proposes to keep the matter under regular review.

2.3.8 The Group considered the financial arrangements of congregations under the guardianship of Presbytery.

The General Assembly of 2015 instructed Ministries Council to report on this matter in 2016 and its conclusions are contained in its Report. The Council of Assembly was instructed to investigate ways in which the issue of Ministries and Mission contributions to congregations in long-term vacancies could be addressed. Initial consideration has been given to this but there is no easy and fair solution. The Group noted the work being done by the Panel on Review and Reform in this area and decided that a better long-term solution could be achieved if informed by the outcome of the Panel's work. The Council intends to keep the matter under review.

2.3.9 The 2015 General Assembly instructed the Group to give consideration to ways in which payments for pastoral services (eg funerals) paid locally to those not in receipt of a stipend may be met by a reallocation of funds towards Presbyteries rather than being met by congregations. The Group agreed that this was primarily a matter for the Ministries Council and notes that Council's intention to address the matter in its Report to the Assembly.

2.4 Having dealt with some of the routine challenges, the JWG moved to consider the more strategic issues that its work had brought to the fore. The Group and the Council see the impact on local congregations and Presbyteries, and increasingly on finances, of declining membership and the consequences for ministry numbers, ministry workloads and ministry wellbeing. We remain, as a denomination, committed to an ambitious territorial ministry; we have an unwieldy and unsustainable structure of Presbytery administration and management, with some coping well and others struggling; Councils and Committees have stretching and visionary programmes of missional work; and the governance and compliance demands on the Church, as on any large organisation, continue to grow and demand resources. At the same time, the world, and that bit of it served by the Church of Scotland, is in ever more need of the redeeming love of God and it needs people of faith to proclaim the Good News and to serve the vulnerable. How can – and how

should – the Church of Scotland respond? Individual Councils and Presbyteries are, of course, well aware of these challenges and are preparing their own responses. For example, the Ministries Council's campaign for ministry recruitment, Tomorrow's Calling, has shown promising early results and Mission and Discipleship has increased its investment in resources and training for local office-bearers. The Panel on Review and Reform is exploring some exciting options for local leadership. But these challenges are significant and they are for the whole Church. They cannot be addressed by any one Council in isolation and they certainly cannot be remedied by piecemeal changes and tweaks. Presbyteries, in their responses to the Council's consultation, seem to agree. The Group has therefore concluded that it is now time for the Church as a whole to face the need for change and to work together to identify the steps we need to take. We need to help people grow in discipleship, we must ensure that we continue to communicate the central message of God's love for all and we want to maintain our positive engagement in the life of our communities. The Church needs to focus on these overarching objectives and it needs to dismantle the barriers that are stopping us, be they structural, financial or cultural.

2.5 The Assembly approved in 2012 a Strategic Framework which set out 13 core priorities. These are:

- making disciples
- exercising priority for the poor
- serving the vulnerable
- promoting reconciliation
- caring for creation
- engaging with society
- discovering and encouraging life in all its fullness
- celebrating our place in the world church
- enabling ministry in every part of Scotland
- renewing Church structures and practices
- empowering young people
- developing leadership

- releasing the gifts of all the people of God.

These priorities remain entirely relevant and have proved useful in the preparation of departmental workplans and for reporting on the work of Councils and Committees, for example in the Annual Report and Accounts. The length of the list is perhaps a weakness: it is possible to fit almost all that we do into one or more of these core objectives and it is therefore difficult to set priorities. The Group believes that the change programme for which we call in 2.4 above could be assisted by the prioritisation of these key objectives, allowing the Council of Assembly and the General Assembly itself to allocate resources to those activities which most support the mission of God.

2.6 The Council is therefore proposing a number of strategic actions which would result in the presentation to the General Assembly of sound data and well-researched options to enable the Assembly to prepare sensibly, in faith, for the future. The Council recommends that it should:

- (a) work together with the Mission and Discipleship Council, the Ministries Council and the Panel on Review and Reform in conducting Regional Roadshows engaging the widest possible range of Presbyteries and congregations in discussion about the future of the Church, its ministry and its discipleship;
- (b) work with the office of the Principal Clerk to identify and allocate appropriate staffing resource to work alongside Presbytery Clerks to facilitate greater cooperation between Presbyteries, including the sharing of resources and, where appropriate, joint working;
- (c) taking account of the findings of the first two actions, conduct a review of the Strategic Framework, identifying any major themes or projects which the Church may wish or need to address in the next ten years and suggesting a smaller number of core priorities which would assist the Church to make the most effective resource allocations.

If the General Assembly agrees to this work, the Council would report progress to the 2017 General Assembly and would make appropriate recommendations.

2.7 The General Assembly of 2015 instructed the Mission and Discipleship Council, in consultation with the Council of Assembly and the Presbytery Clerks' Forum, to bring to the Assembly of 2016 an outline of a programme that would allow a Presbytery to review, if it so chose, its structure, function and mission. The Joint Working Group considered that the development of such a process in isolation would be unhelpful and saw considerable merit in instead subsuming this work within the proposal to work with Presbyteries and Presbytery Clerks on the wider issues of the sharing of resources and key governance challenges, as described above. It therefore proposes to include this matter in the regional consultations and to report in 2017.

3. Governance

3.1 The Council's Monitoring, Co-ordinating and Evaluating Role

3.1.1 The Council decided in 2015 to experiment with reducing the number of its formal meetings from nine a year to six (broadly in line with the other major Councils). We were aware of the time commitment attaching to Council of Assembly membership and the sometimes long distances which people travel to attend, but we also wanted to delegate more responsibility for day-to-day oversight and management to the senior staff and reduce the administrative burden (and carbon footprint) of big meetings. We retained the ability to meet if necessary in the intervening months and, in fact, chose to do so on one occasion. One meeting is taken over two days, allowing time for consideration of strategic issues and longer-term planning. This year, that meeting reached decisions on projects to be funded by a new Flexible Budget Fund; received and approved plans to respond generously, along with other denominations and faiths, to the growing world refugee crisis; and considered its senior staffing needs following the retirement of the Secretary. We were joined at that meeting by two young people nominated by the

National Youth Assembly. This is a practice the Council first adopted four years ago and it is one we intend to continue and which we warmly commend to other Councils and Committees. The young people brought wisdom and experience to the issues under discussion and we benefited both from their formal contributions and from the fellowship and mutual understanding that result from informal communication at a residential event.

3.1.2 Each meeting receives a report from one of the Councils which come within the monitoring, co-ordinating and evaluating remit of the Council of Assembly. Councils must make formal presentations twice a year, providing members with an update on their work, on the successes, challenges and risks attaching to that work and on their financial performance. Members have an opportunity to scrutinise that work and to ask questions. More detailed scrutiny of budgets and requests for additional or replacement staff are first undertaken by the Finance or Staffing Group, as appropriate. Committees are invited to attend the Council of Assembly at least once each year, also providing a report on their work and engaging with the Council on risks and opportunities; detailed supervision of Council, Committee and departmental budgets is delegated to the Finance Group.

3.1.3 The Council is passionate about encouraging co-operation and collaboration across the Councils and Committees. This year, we continued to work closely with the Mission and Discipleship Council on the future of the Scottish Storytelling Centre and were delighted that the medium-term future of the Centre was secured. We have continued to work with Ministries, World Mission and the Legal Questions Committee on the Presbytery of Europe (see section 6). We have supported Ministries Council as they take the lead on the Decade for Ministry planning and worked closely with that Council and both Human Resources and Stewardship and Finance in the project to acquire and implement a new HR and Payroll system. The Council of Assembly has worked particularly closely with the Social Care Council as they continue to face a challenging financial situation; we were pleased to have

been invited to be represented on the Business Strategy Group set up by Social Care to review the issues and make recommendations. The Assembly of 2014 called for the Council, Ministries, Mission and Discipleship and the Legal Questions Committee to work together on the implementation of the decisions arising from the recent Special Commission on Ministerial Tenure and the Leadership of the Local Congregation. The Councils have now integrated this work with their normal work programmes and describe progress in their own Reports. The Convener, Vice-Convener and Secretary worked with a sub-group of the Assembly Arrangements Committee to prepare a report on the future of the General Assembly. We collaborated with colleagues from other Councils and Committees, including the General Trustees, when we were seeking new appointments to the posts of Council Secretary, Solicitor of the Church and General Treasurer and, at the time of writing, we are preparing to work with Ministries Council on the recruitment of their new Council Secretary. The Council has also recently set up a joint working group with the Committee on Ecumenical Relations to review its remit and to prepare a staffing plan in the light of the announced retirement of the long-serving Ecumenical Officer. We continue to work closely with the Employing Agencies and the Pension Trustees to ensure that the Church's closed Defined Benefit pensions schemes are managed and administered efficiently.

3.1.4 The presence on the Council of Assembly of the Conveners and Secretaries of the major Councils, and of other senior officials, ensures that opportunities for effective joint working are identified. The monthly meetings of the Senior Management Team also help to identify and foster collaboration. The Council firmly believes that partnership working is key to achieving effectiveness and to making the most prudent and sensible use of the Church's resources. The current system of independent Councils and Committees, with very little overlap in membership, can militate against effective co-operation but the Council of Assembly has been much encouraged by the willingness of all involved to work

across boundaries and remits in the best interests of the Church and those whom we serve.

3.1.5 A summary of the financial performance of Councils and Committees against their budgets for 2015 will be included in a Supplementary Report from the Council of Assembly to the General Assembly. That Supplementary Report will also include a draft indicative budget for 2017. The Councils and Committees each account separately to the Assembly for their resource decisions and it is not appropriate for the Council of Assembly to comment in detail on their policies and priorities (although we do maintain an overview of the working-out of these policies). We are, as ever, impressed by the careful financial management shown by most Assembly agencies; expenditure is carefully monitored and all are well aware of the need to reach a sustainable financial model. We are working closely with the Committees and Departments which have overspent their budgets this year all, it has to be said, by small amounts and for clear, understandable reasons to ensure that budgets are realistic and achievable.

3.1.6 The Trustees' Annual Report is included in the Annual Accounts which will be distributed to Commissioners. It gives an account of the progress made towards achievement of the 13 strategic priorities set by the Assembly in 2011. As required by the new SORP, that Trustees' Report, like those of the congregations to whom it applies, must be a balanced one and must include details of risks and challenges as well as of successes. It is balanced but it is also inspirational and the Council commends it, and the accompanying detailed financial information, to all interested in the uses to which we put the considerable sums of money entrusted to our care by congregations and other funders.

3.1.7 The Council and the Audit Committee are responsible for overseeing the Internal Audit processes of the Unincorporated Councils and Committees. In discussion with our internal auditors and with the Audit Committee, the decision was taken in 2014 to create a

part-time post of Assurance and Compliance Officer, reporting directly to the Secretary of the Council. The postholder's role is to test and report on the adherence to operating policies, procedures and financial controls throughout the Unincorporated Councils and Committees, and monitor and report on compliance with all statutory regulatory requirements relating to our work. While there are no significant issues or concerns with the Church's overall arrangements for managing regulatory compliance, the general level of regulatory risk is high, particularly in the area of child protection and social care. The Church is, of course, subject to most aspects of the usual regulatory and related legal compliance requirements for charities, employment, tax, health and safety, data protection, safeguarding legislation, environmental law, planning and pensions and is subject to various social care and education inspectorates. As a high profile organisation it behoves us to ensure that our compliance with the law is exemplary; the risks to the Church of non-compliance would be high. The new post unfortunately fell unexpectedly vacant in mid-2015 and it initially proved difficult to fill. The Council and the Audit Committee reviewed the job description and, in the meantime, commissioned more time from our Internal Auditors to ensure that audit coverage is not compromised. The post has now been filled. The Council's Supplementary Report will include a formal report on audit.

3.1.8 One of the more enjoyable tasks this year has been the building of closer links with senior officers of the Boys' Brigade. The Governance Group of the Council of Assembly has been aware for some time of inconsistencies between the governing documents of the Boys' Brigade and those of the Church. These arise partly from the fact that the former were drafted in England and do not take account of recent developments in Scottish charity law and partly because the language is not sufficiently precise. For example, the Boys' Brigade Regulations use the word 'church' to refer both to the denomination and to the congregation, thus leaving a lack of clarity around responsibility and accountability. We therefore engaged

positively with the senior management of the Boys' Brigade and offered them some practical assistance in resolving the issue. We started by welcoming the comment within the Brigade's Mission Statement that it wishes to work in partnership with Churches to encourage the development of a personal Christian faith and assured the BB that this too was our objective. It was agreed that we would jointly work towards updating the Regulations to reflect the legal position; agreeing a Memorandum of Understanding which will set out the practicalities of the relationship between the Church of Scotland and the Boys' Brigade; and agreeing a Safeguarding Policy Document to ensure absolute clarity among the Safeguarding Service, BB Headquarters, congregations and companies on their respective responsibilities for keeping children safe. It is the Council's hope that the strengthening of relationships at the national level and the new clarity on such governance issues will support congregations and the Boys' Brigade as they continue to develop the fruitful and inspiring partnerships which have resulted in the bringing of so many young people to faith in Christ.

3.2 Cohesiveness Task Group

As reported to previous General Assemblies, the Council of Assembly set up a small task group of appropriate Conveners and senior staff to ensure the sharing of information and a co-ordinated approach to the handling of the practical questions and challenges arising from the issue of same-sex relationships and the ministry. That group has representation from the Legal Questions Committee, Ministries Council, the General Trustees and the Council of Assembly as well as from the Law Department, the Department of the General Assembly, the Stewardship and Finance Department and the Communications Department. The Group has met less frequently in the last twelve months although members remain available to advise and assist Presbyteries and Kirk Sessions who face particular challenges. CTG representatives can travel to congregational and Presbytery meetings to explain Church law and procedure, to answer questions and to support Presbytery and local office-bearers in managing some difficult situations; in the

course of the last year, such support has been offered to the Presbyteries of Dunkeld and Meigle, Edinburgh, Glasgow, Greenock and Paisley, Stirling and Wigtown and Stranraer. The Cohesiveness Task Group remains scrupulously careful to maintain a neutral stance on the issue and exists merely to ensure that information is shared and practical problems addressed as effectively and consistently as possible.

3.3 Corporate Projects

3.3.1 Various recent internal audit reports have highlighted the risks arising from the absence of robust Business Continuity plans to ensure that the vital work of the Church Offices and CrossReach's Charis House could continue in the event of a significant incident. Various departments, including IT, have individual plans but there was no coordination of these and this was deemed to pose a risk to the Church. Vital services would include, for example, IT and also payroll and other financial processes; Communications; legal and General Trustees' functions; oversight of care services; and some administrative support and management functions. At certain times of the year, other important services might include General Assembly planning. Consultancy support was engaged to assist with the preparation of a robust coordinated plan and there has been excellent progress. A gap analysis was conducted, crucial activities identified, a Business Continuity Policy and Plan drafted, responsibilities and accountabilities assigned and initial testing organised. The Council is confident that the Church Offices and the administrative offices of CrossReach are now better-placed to keep essential services running in the event of a disruptive incident.

3.3.2 The Business Continuity work identified also a need to tighten up the risk management processes of the Unincorporated Councils and Committees. While very much aware of the need in a church sometimes to step out in faith and take risks, the Council also believes that it is prudent and sensible to identify known risks and to manage and mitigate them where possible. It therefore instigated a project designed to deliver capable, efficient

and cost-effective management of risk. Again with outside assistance, the project has delivered a full gap analysis, a draft Risk Management Policy, completion of a risk matrix and governance and risk management structures and accountabilities. All departments have engaged in a risk management workshop and an agreed central risk register is being developed; training will follow. Most importantly, senior staff will be tasked with developing action plans in mitigation of the high-level risks; the Council of Assembly will oversee this process.

3.4 Charity Legislation and Attestation of Accounts

3.4.1 The Governance Group of the Council is charged with exercising the supervisory function required by the Church's Designated Religious Charity (DRC) status. This includes the approval of Presbytery accounts and the supervision of Presbyteries in regard to their general oversight of charity law compliance by congregations including the scrutiny of congregational accounts, all as required in terms of the Regulations for Presbytery and Congregational Finance. The Church's status as a DRC could be compromised should a Presbytery be shown to have failed to exercise adequate supervisory and disciplinary functions with regard to any of the congregations within its bounds. In turn, a failure of any of its component elements to comply with charity law could have serious consequences including – in a severe case – a possible loss of charitable status and with that a significant loss of various tax reliefs. The Governance Group therefore takes this role seriously and has again spent time over the last twelve months seeking to ensure that Councils, Committees, Presbyteries and congregations all comply with relevant legislation.

3.4.2 Attestation of Presbytery Accounts

After the Accounts have been approved by Presbyteries at the end of each financial year, they require to be submitted for attestation to the Stewardship and Finance Department, which then has to report to the General Assembly through the Council of Assembly. This fulfils the supervisory function required by the Church's DRC status, which is incorporated in the Regulations for Presbytery

Finance (Regulations III, 2008, section D). The Department has attested the 2014 accounts of all 44 Presbyteries.

3.4.3 Presbytery Attestation of Congregational Accounts

Presbyteries are required to attest the Accounts of congregations within their bounds and to report to the Stewardship and Finance Department that they have completed this attestation and details of their findings. This fulfils the supervisory function required by the Church's DRC status, which is incorporated in the Regulations for Congregational Finance (Regulations II, 2008, section D). Reports from 41 Presbyteries on the inspection of Congregational Accounts for 2014, and the analysis undertaken within the Stewardship and Finance Department, indicated that the vast majority were found to be compliant with the Regulations for Congregational Finance. The Council is grateful to those many congregational treasurers and other office-bearers who work hard to ensure that the Church's financial affairs are so well-ordered. The Council of Assembly is expected by OSCR to ensure that all accounts are duly submitted and are compliant and we continue to work actively with Presbyteries and congregations to achieve this end. At the time of completing this Report the Department had not received reports on the Attestation of 2014 Accounts from the Presbyteries of Argyll, Uist and Orkney. The Council indicated in 2015 that it would keep a close eye on any common problems and challenges emerging from this process but is pleased to report that very few have been reported. Of course, it is aware of the challenges posed to all congregations completing accounts in accordance with the updated Statement of Recommended Practice for charities in the early part of 2016; the Stewardship and Finance Department issued guidance for this process but expects to review this in the light of experience and feedback later in 2016.

4. Stewardship and Finance

4.1 National Stewardship Programme

4.1.1 It is encouraging to report that 170 congregations benefited in 2015 from the assistance of the Head of

Stewardship and the Stewardship Consultants in the delivery of imaginative and effective stewardship programmes. Many more churches sought advice from consultants via email or telephone. The Council is aware that a number of other congregations will have engaged in their own structured programmes of stewardship. Data from 2013/14 show that an estimated 300 congregations had participated in their own programmes; this should only be done with the approval of Presbytery. With the passing of time, many congregations feel more able, confident and creative in devising their own programmes so this number may well have risen. However, we estimate that approximately 200 congregations and a small number of Presbyteries have had no meaningful engagement with stewardship, for a variety of reasons.

4.1.2 The Ministries and Mission leaflet for 2016 focuses on the impact of our offerings. This useful tool can be used in conjunction with a stewardship programme. Our offering makes a difference and it is important that we tell that story in worship, on our websites and in our church magazines. The generosity of those within congregations enables a very broad ministry to take place. An offering of £10, for example, is used in the following way:

- *Approximately £4.20 is retained by the local congregation for all sorts of costs including maintaining the buildings, mission, worship and the support of church groups. What does your congregation do to serve its parish? What is the vision of ministry and how is this articulated? How is your congregation changing lives?*
- *Approximately £4.88 goes to the Parish Ministries Fund. This ensures we have ministries in every part of the country. All of our ministries are vital to the task of mission and many work together in teams to deliver contextually relevant ministry to the people of Scotland in every parish and beyond in the wider world. The Parish Minister has a pivotal place in congregations and communities, enabling and coordinating ministry and exercising a servant-leadership role. Ministers lead worship; conduct*

funeral services, baptisms and weddings; they visit the sick and dying, the housebound and the bereaved. They are to be found in schools and hospitals, war zones and industry. Deacons and Ministries Development Staff also serve communities faithfully as do so many other ministries, including readers and Ordained Local Ministers. All have to be trained and supported.

- *Approximately 92p supports congregations through the provision of nationally co-ordinated services such as Safeguarding, the Law Department and Stewardship and Finance. Some of this money also ensures the mission of the Church is strengthened through the work of Councils such as Mission and Discipleship, World Mission and Church and Society, whilst some also goes to support the vital work of CrossReach. The General Assembly and Moderator are also funded from this amount as is assistance for congregations through the Central Fabric Fund. 92p represents a small part of the £10, but it goes a long way and has a substantial impact.¹*

4.1.3 Churches that embark upon a stewardship programme with the advice and ideas of a Consultant invariably observe the positive impact of such a programme on congregational life. When a church opts to adopt the Stewardship Season (based on Time, Talents and Money over a three year cycle) with the assistance of a Consultant, the impact on congregational life is varied: increased interest in prayer or Bible study; new gifts and talents influencing and shaping the ministry of the church; current work being supported by more individuals; and sometimes a return to church by people who had previously drifted away. Congregations working on a money programme in partnership with a Stewardship Consultant observed a collective increase in income of approximately £900,000.² This figure is additional income that those congregations would not have had without the

Consultants' expertise and involvement. Congregations working with a Consultant also observe increases in Gift Aid Declarations and bank standing orders as a committed way of giving. Between 2010 and 2014, the Church of Scotland saw a 13% drop in membership, but a 3% increase in congregational income. In the same period, UK charities received money from 1% more people, but a decrease in total donations of 11%.³

4.1.4 The following quotations provide a snapshot of the Consultants' work across the country:

- *Our Stewardship Season "Moments in TIME" included congregational gatherings, banner-making workshops, a film we put on YouTube and a Service of Rededication. Our Season culminated in a Flower Festival and Exhibition enjoyed by significant crowds over the Easter weekend. Our Stewardship Consultant partnered us through the initiative – advising our Planning Team, helping us shape the events and encouraging us to develop our vision. (Berwick Upon Tweed: St Andrew's Wallace Green and Lowick)*
- *The year-end revealed that offerings took a 10% upturn in the last quarter of the year and at our Finance Committee meeting in April, the Treasurer reported that the offerings in the first quarter of 2015 had in fact risen by 16%. We are greatly encouraged. (Kinross)*
- *120 members attended our Gathering. The Gathering was good fun and the financial outcomes were substantial: 27 new standing orders were set up which, along with increases in existing ones, showed a 26% increase; 30 new gift aid declarations were made. The success of Giving for Growth was due to the considerable effort of our Planning Group, guided*

¹ These figures will not represent every congregation. The figures are taken from total congregational offerings in 2015. Some churches will retain more locally if they have stipend endowments, hall lets etc.

² This figure is taken from congregations embarking upon a Giving for Growth programme in 2013 with the guidance of a Consultant. The impact of a financial programme cannot be fully measured until one full year after the programme

³ Figures on UK charitable giving obtained from © Charities Aid Foundation 2014 UK Giving 2010-2014.

by our Stewardship Consultant. Giving for Growth was a positive experience for the Planning Group and provided a significant financial benefit to St Nicholas Parish Church. (Lanark: St Nicholas)

- *When Muthill Parish Church wanted to encourage members and friends in the community to reveal their hobbies, interests and talents we decided to say it with flowers. A Flower Festival was planned for the summer of 2015 and became the source of much fellowship during the weeks leading up to it. The theme of stewarding our gifts and talents resulted in the establishment of a new database of hobbies and interests within the congregation and from this future clubs and groups are planned. The Festival also raised around £2200 for church funds while it raised the spirits of all who visited to enjoy the beautiful and creative floral displays. (Muthill)*

4.1.5 *Stewardship Seasons* is one of the programmes offered by the Stewardship and Finance Department as part of the National Stewardship Programme. In the past four years this programme has benefited many congregations wishing to take a more creative approach to stewardship. The programme has now been developed further and can commence with a conference in which the Kirk Session (and/or members of the congregation) reflect on the overall direction and aims of the local church and how these are cascaded to congregational members. With the expertise of a Stewardship Consultant, the conference enables a church to identify and prioritise the most pertinent stewardship challenges that are being faced locally, and to then identify ways in which these challenges might be tackled. Challenges may be vacancy, Presbytery Planning, expenditure, ageing congregation, fabric – all of which are connected to stewardship. The conference is entitled *Stepping Stones and Stumbling Blocks* and congregations wishing more details should contact their Stewardship Consultant.

4.1.6 Seeking to ensure that our worship leaders are equipped with the resources to share worship on the theme of stewardship, the Stewardship and Finance

Department is offering Ministers and worship leaders the opportunity to attend a seminar led by Professor Helen Bond in Edinburgh on 6 June 2016. During this event, Professor Bond will identify some of the traditional Bible stories that mention money and explore what these Bible passages might mean to a 21st century Scotland. It is hoped that this event will be the first in a series of opportunities for continuing professional development within the area of stewardship.

4.1.7 GRANTfinder is a web-based support offered by Stewardship Consultants to congregations considering a capital fundraising project. Stewardship Consultants are able to carry out an extensive search of potential donors, trusts and grant award bodies which may be willing to provide financial support for projects in which churches are engaged. Examples of these may be fabric repair, mission, income generation and community outreach. In the past twelve months, Stewardship Consultants have helped to secure over £200,000 for churches by using GRANTfinder.

4.1.8 The Gift Aid Small Donations Scheme (GASDS) has been available to all congregations since 6 April 2013. Churches are able to claim payment of an amount equivalent to Gift Aid for cash donations of £20 or less (subject to an overall limit per charity) without the need for the donor to complete any paperwork (such as the Gift Aid declaration). The claim is made alongside the usual Gift Aid repayment claim. The maximum annual donation amount on which the GASDS can be claimed is to increase from £5,000 to £8,000 from 6 April 2016. First announced in the March 2015 Budget, the change effectively means that congregations will be able to claim Gift Aid style top-up payments of up to £2,000 a year.

4.1.9 HMRC have changed the requirements for Gift Aid declarations. Churches need to update wording for declarations from April 2016. The new wording only applies to newly signed declarations and existing enduring declarations do not need to be renewed. HMRC has also agreed that congregations can use up their

current stock of pre-printed Gift Aid collection envelopes beyond April 2016. However, only congregational Gift Aid envelopes are covered by this concession and other declarations will need to be updated.

4.1.10 With changes to personal allowance and dividend tax credit abolition, churches may wish to write to planned givers to:

- (a) ask those who are not giving through Gift Aid to check whether they are eligible, and if so, whether they would consider giving through Gift Aid; and
- (b) recommend that Gift Aid donors check that they are still paying as much or more tax than the amount of Gift Aid claimed on all their donations in the corresponding tax year following the rise in the personal allowance, and if not, that they inform the Treasurer/Gift Aid Convener.

4.1.11 It is a matter of deep concern to the Council – and perhaps should be to the whole Church – that there remain a number of congregations who have failed to comply with the instruction of the General Assembly to engage in a formal programme of the stewardship of time, talents and money. This Report has demonstrated the positive outcome of such programmes both for the congregation and for the Church and these arguments in themselves should be enough to persuade congregations to comply, even had they not had a direct instruction from the Assembly to do so. The Council wishes to point out also that the failure of some congregations to tackle stewardship places a greater burden on those who do. The Council has no mechanism for ensuring that congregations comply with an Assembly instruction though it strongly encourages Presbyteries to use their powers of superintendence in such cases.

4.2 Budgets

4.2.1 As is customary, due to the necessities of printing deadlines, the proposed total Ministries and Mission Contributions and indicative budget proposals for 2017 will be presented in a Supplementary Report.

4.2.2 The Council is pleased to report continued progress in 2015 towards its objective of financial sustainability for the Church at a national level. The reporting of monthly performance through management accounts to Councils and Committees continues to enable them to have better oversight of their finances, and the practice of forecasting the likely position for the year during the third quarter has allowed Councils and Committees to identify variances and take any necessary corrective action before the end of the financial year. The Council, through its Finance Group, continues to monitor the financial performance of all Councils and has regular dialogue with Assembly-appointed members of Councils and Committees and with senior staff. The financial operating results for 2015 will be reported in the Supplementary Report but the initial (unaudited) results are better than budgeted overall.

4.2.3 The Council is well aware of the pressures on the finances of local congregations. Although it was reassuring to note that congregational income in 2014 was marginally higher than in the previous year, we recommended to the 2015 General Assembly that aggregate Ministries and Mission Contributions for 2016 should be set at a reduced level. This enabled the Council to recommend an increase in the Presbytery discretionary allowance from 4% to 5% in a deliberate attempt to ensure that more money would be retained for the vital work of local mission. As a result, the 2016 budgets of Councils and support departments will once again need to be carefully managed, particularly in view of the increasing requirement to fund essential work to ensure good governance and to manage risk, as well as to support congregations and Presbyteries facing the same issues. The Mission and Renewal Fund continues to support the work of the Councils and Committees from annual legacy and investment income, but also from its accumulated reserves. The Council has been greatly encouraged by Councils and departments largely working to balanced budgets, with much less dependence on using reserves, and aims to ensure that the Fund is able to sustain this work in future. The Ministries Council has been able to

prepare an operating budget (before pension deficit contributions) for 2016 due to the continuing fall in ministry numbers. For this year, special initiatives to address this issue through Tomorrow's Calling are being funded from that Council's reserves. The Social Care Council (CrossReach) had a positive year operationally, before the exceptional planned costs of reconfiguring the residential schools service, and despite continuing to experience difficult financial conditions in a small number of its services. Unavoidable delays in the restructuring of the residential schools service have led to the postponement to 2016 of expenditure, although the costs of the exercise overall are still to be contained within budget. The recommendations of the 2013 Budget Review at CrossReach have continued to be implemented, and there is clear evidence of improved operational and financial monitoring of services, with prompt action being taken where problems arise. This can include taking difficult decisions to close individual service units, the financial results of which could significantly weaken the Social Care Council's overall ability to provide care for the most vulnerable; the Council of Assembly has been happy to work with CrossReach on such issues. The plan to bring the Social Care Council's budget back into balance by 2016 will not be met, mainly because of the timing of the schools' restructuring costs, but also due to service funding issues, upward pressure on wages in the social care sector generally, and specific funding issues in particular service units. The detailed budgets for 2016 will be reported in the Supplementary Report.

4.2.4 Total congregational Ministries and Mission contributions for 2016 of £46,055,000 (excluding endowment income) continue, in aggregate, to represent less than half of total congregational ordinary income, and is also a reduction of £425,000 from the total in 2015. Early indications are that total congregational income in 2015 may have increased marginally from 2014. It is very encouraging that the commitment being shown by church members and adherents through their offerings remains strong. We give grateful thanks once again for that.

4.3 Investments and Reserves

The recovery since 2009 in the capital value of the investments held in reserves by Councils stalled somewhat during 2015, with global uncertainty and faltering growth in the UK economy being the main reasons. There was however a modest increase of 1.2% in the unit price of the main fund used, the Investors Trust Growth Fund, in 2015. The Council is pleased to note that the distribution level from the fund has now been maintained at the same level for three consecutive years 2013-2015. The Council continues to monitor the reserves held by individual Councils in order to ensure that these are maintained at appropriate levels in relation to the volatility of the sources of income available, and the types and patterns of expenditure necessary to carry out Councils' remits.

4.4 Property Disposals

Councils were active in reviewing their operational and residential property holdings and continued to dispose of properties which were surplus to requirements where it was prudent to do so. Other property disposals arose from decisions to close particular operational properties as outlined at 4.2.3 above.

4.5 Ministries and Mission Contributions

4.5.1 Congregations play a vital part in funding Parish Ministries and the work of Councils, Committees and support departments through their Ministries and Mission Contributions. Each congregation contributes according to its means. Those with the greatest financial resources contribute most and those with the smallest financial resources contribute least. In this way the Church of Scotland is a sharing Church where the strong support the weak, and the redistribution of contributions enables us still to sustain a territorial ministry throughout Scotland, an objective most recently re-affirmed by the General Assembly in 2010. The Council of Assembly is currently exploring with the Ministries Council introducing a more responsive system for funding the actual costs of Parish Ministries, guaranteeing that the full costs will be met even as the numbers fluctuate on an annual basis, while allowing for optimum use of some of the resources

previously needed for ministry to be released for other aspects of God's mission.

4.5.2 The Council of Assembly monitors the process for calculating Ministries and Mission Contributions, seeking to strike a fair balance between that wish to be a sharing Church and ensuring that as many congregations as possible are able to contribute the full cost of their own ministry. As an extension of the process of analysing congregational accounts to calculate Ministries and Mission Contributions, the Council continues to analyse the sustainability of congregations' finances; an update will be provided in the Supplementary Report.

4.5.3 By 31 December 2015 congregations had remitted £43,400,000 in Ministries and Mission Contributions for 2015. This was 97.7% of the total required. Late payments for 2014 made during 2015 amounted to £462,000. The Council wishes to record its sincere thanks to all congregations which made their 2015 Ministries and Mission Contributions monthly by standing order and to all congregations which met their contributions in full by 31 December 2015. For a number of reasons, some congregations have not been able to make their contributions, either in part or in full, and while this is a small percentage of the overall total, it does ultimately reduce the amount of funding available to the Church to pay for ministry and all of the other work carried out in the Church's name. The Council encourages congregations to look at all options available to them to meet their obligation towards maintaining the ministries and mission not only of their own congregations but of the Church as a whole. Presbyteries are urged to be proactive in helping congregations to realise their full potential. Comparative returns for recent years are as follows:

Year	Total to be contributed £'000	Total received by 31 December £'000	%
2011	43,745	42,894	98.1
2012	45,666	44,946	98.4
2013	45,491	44,421	97.6
2014	44,802	43,755	97.7
2015	44,423	43,400	97.7

4.5.4 As Parish Ministers and Congregational Treasurers will know, travel expenses for ministers are paid in the first instance by the Ministries Council and congregations, whose responsibility it is to meet these expenses, are then required to reimburse the Council. The vast majority of congregations make these payments in full and timeously and the Council is grateful. However, both Ministries and the Council of Assembly were concerned to note that, at 31 January 2016, the amount outstanding in unpaid travel debts amounted to £182k. Two congregations have particularly large unpaid debts, both over £25k, and both of these also had unpaid Ministries and Mission Contributions. Fourteen other congregations had debts of over 90 days old and of a value exceeding £1,000. The Governance Group of the Council of Assembly is working closely with Ministries Council to try to remedy this situation; the Council seeks the assistance of Presbyteries whose role in this is key.

4.5.5 The Stewardship and Finance Department has again produced an annual leaflet about Ministries and Mission Contributions. This year's leaflet *What Happens When We Place £10 in the Offering Plate on Sunday?* has been explained in paragraph 4.1.2 above but it has also been sent to congregations and circulated to commissioners; additional copies are available from the

Department without charge. In addition to this general information, the Head of Stewardship has again written to each Session Clerk, giving details of his/her congregation's Ministries and Mission Contribution, how it is used, and whether or not it meets the full cost of ministry in the charge. The Council encourages the sharing of this information among members as a means of dispelling some of the myths which exist about the ways in which the Church's finances are managed. It is suggested, for example, that the information could usefully be shared at Stated Annual Meetings. As a result of the information letters being sent in the last five years, some congregations have realised for the first time that they were not meeting the full cost of their own ministry and have made additional contributions. These additional contributions for Parish Ministries amounted to £15,000 in 2015 (2014 - £68,000). We remain grateful for their generosity.

4.6 Legacies

Some of the funding for the work of Councils, Committees and Agencies of the General Assembly comes from gifts in the wills of members and supporters of the Church. In 2015 these gifts amounted to £2,172,000 (2014 - £1,580,000). These legacies, in addition to the estimated £5-6m in legacies bequeathed for the work of individual congregations, are a vital part of the funding of the work of the Church and are very much appreciated.

4.7 Pensions

The triennial valuation of the Church's Defined Benefit Pension Schemes as at 31 December 2015 is due to take place during 2016, with new contribution schedules to be agreed thereafter. The Council will be working alongside the employing agencies in order to monitor the impact on budgets.

4.8 Regulations for Congregational Finance and Regulations for Presbytery Finance

The current Regulations for Congregational Finance were approved by the General Assembly in 2012 and referred to the "Statement of Recommended Practice for Charities

2005" (the SORP). As this SORP has since been replaced by "Accounting and Reporting by Charities: Statement of Recommended Practice applicable to charities preparing their accounts in accordance with the Financial Reporting Standard applicable in the UK and Republic of Ireland", the Regulations have been amended to take account of this change. The proposed Revised Regulations for Congregational Finance which are included at Appendix II have also been amended to take account of a proposal from the Legal Questions Committee that the latest date for the Stated Annual Meeting of a congregation be changed from 31 March to 30 June each year; the reason for this change is explained in that Committee's Report to the Assembly. The Regulations for Presbytery Finance, which were also approved by the General Assembly in 2012, have been amended to take account of the replacement of the SORP and revised Regulations are included in Appendix III.

4.9 Parish Ministries Fund Regulations

4.9.1 Regulations I 2005 ('the Regulations') cover the budget approval process, governance arrangements and scope of the Parish Ministries Fund. The Regulations were last amended in 2006 and are in need of updating, primarily in terms of terminology. The key changes proposed are:

4.9.2 The references to 'parish staff' have been replaced by the current usage, Ministries Development Staff. These are all those staff who work in agreed posts in Presbytery Plans, who are contracted to the Ministries Council and line managed locally (usually by the Parish Minister).

4.9.3 The reference in section 4(d) to 'area team ministry' has been replaced by the phrase 'new, alternative and emerging forms of ministry costs'. This simply reflects the reality of where the Church is now in terms of patterns of ministry, as against the situation some ten years ago. In 2006, 'area team ministry' was one kind of 'alternative' form of ministry. It remains within the scope of the new category, but in a time of rapid change in the Church, other new forms of ministry are emerging which need to

be funded (eg Pioneer ministry). This category was originally intended to ensure funding for experimental forms of ministry, which are essential in the contemporary setting of the Church.

4.9.4 The Ordained Local Ministry did not exist in 2006 and has therefore been included in the appropriate place in the revised Regulations (section 4(f)).

4.9.5 Finally, the revised section 6 offers a clear definition of Ministries Development Staff and clarifies the boundaries of funding.

4.9.6 The Council presents for approval these revised Regulations as detailed in Appendix IV.

5. Implementation of the Tenure Commission Recommendations

5.1 The General Assembly of 2014 received the final Report of the Special Commission Anent Ministerial Tenure and the Leadership of the Local Congregation and instructed a number of Councils and Committees to work together to ensure an integrated approach to the implementation of relevant recommendations. The Assembly of 2015 received a joint Report from those Councils and Committees and noted progress. A final report was to be presented in 2016. The Council had initially assumed a co-ordinating role on this work, to ensure that the various recommendations were satisfactorily progressed. It has become apparent, however, that this is a needless extra layer of bureaucracy. The Special Commission performed a vital role in identifying the priorities and encouraging joint working but it is now sensible for the work to be mainstreamed within the appropriate Councils and Committees. This will make sure that the implementation is seen as an essential element of departmental work plans rather than a piece of work which sits somewhere separate from day-to-day priorities; it also ensures that sufficient staff resource is allocated to the work, that progress is monitored and that deadlines are met. The Council of Assembly will continue

to scrutinise progress through the normal Council and Committee reporting system.

5.2 Individual Councils have therefore included progress reports on the various Tenure Commission recommendations within their individual Reports to the Assembly. The Ministries Council reports in detail on its plans for Ministerial Development Review (MDR) and Continuing Ministerial Development (CMD); these are key elements in that Council's plans for the next stages of the Decade for Ministry project. The instruction to develop a Capability Procedure for inducted parish ministers will follow at a later stage once the new MDR and CMD structures have been fully established. The Legal Questions Committee, which has worked together with Ministries on a Revision of the Vacancy Procedure Act (Act VIII, 2003), brings forward in its Report amendments to the Act resulting from that review. The Mission and Discipleship Council reports on its plans for Local Church Review training and implementation. That Council is also bringing to the Assembly a significant report on Developing the Eldership. The Legal Questions Committee stands ready to assist both Councils as they develop any further legislative proposals.

6 Presbytery of Europe/Presbytery of International Charges

6.1 As the Council of Assembly reported in 2015, the General Assembly of 2013 agreed changes to the remit of the World Mission Council to take account of that Council's new strategic plan. Historically, the World Mission Council, as the successor to the Colonial and Continental Committee, which oversaw expatriate congregations and appointed ministers to work with them, has had a particular relationship with the congregations in Europe, and the Presbytery of Europe, the details being set out in the Church's Europe Act (Act 8, 2007), which created the Europe Committee of the General Assembly and lodged it within the structures of the World Mission Council. The Board of Practice and Procedure recommended to the General Assembly of 2002 that the Presbytery should seek to function in as many ways as possible like other

Presbyteries and, over the period since then, the Presbytery of Europe has indeed done so.

6.2 As World Mission developed its strategic plan, it reviewed its role in relation to the Presbytery and concluded that the effective scrutiny and oversight of a Presbytery and its congregations lay properly within the remits, responsibilities and competencies of other agencies of the General Assembly. The World Mission Council therefore entered into conversations with the Presbytery of Europe about reviewing the arrangements by which the congregations in the Presbytery, and the Presbytery itself, related to the General Assembly structures and agencies. Since the matter involved a number of Councils and Committees – World Mission, Ministries, Ecumenical Relations and Legal Questions – as well as the Church of Scotland Trust, the Council of Assembly undertook the coordination of the negotiations and discussions.

6.3 The discussions resulted in agreement that the Presbytery has the same rights, privileges and responsibilities as any other Presbytery, while recognising there are some special circumstances which require to be spelt out in specific terms through an Act of the General Assembly and that the newly named Presbytery of International Charges should relate to the structures, as far as possible, in the same way as all other Presbyteries of the Church. All parties therefore worked to prepare a new Act, the International Presbytery Act, the draft of which is attached as Appendix V. Advantage was taken of the opportunity presented by the new legislation to recommend a change to the name of the Presbytery to recognise that the congregations in Bermuda, Trinidad and Sri Lanka, though part of the Presbytery, are not located in Europe. The Council is pleased now to recommend approval of the International Presbytery Act, the terms of which have been agreed with the Presbytery.

6.4 Congregations within the Presbytery currently pay Ministries and Mission Contributions on a voluntary basis; this arrangement is not governed by any formal General

Assembly Regulations. The Council has been in consultation with the Presbytery regarding the introduction of formal Regulations in line with those which apply to all other congregations. It is recognised that because of the different circumstances which exist across the Presbytery, particularly in regard to the payment of ministers, it would not be appropriate simply to apply the current Ministries and Mission Contribution Regulations to congregations within the Presbytery. Accordingly, separate Regulations which would be applied to those congregations within the Presbytery have been drafted and are included at Appendix VI to this Report. The Council of Assembly recommends approval of those draft Regulations.

6.5 The Council of Assembly wishes to place on record its thanks for the commitment of members and staff of the various bodies in what has proved to be a lengthy and detailed process. It is particularly grateful to the members of the Presbytery of Europe who travelled so willingly to Edinburgh on a number of occasions and who engaged fully in the process. Change is never easy but all parties are to be commended for their understanding of the various concerns, their willingness to spend time getting this right and their openness to the proposed new arrangements. All parties now look forward to the continuation of a positive and engaged relationship with the Presbytery of International Charges. The World Mission Council is particularly keen to continue to have a strong and positive relationship with the Presbytery (one member is appointed from the Presbytery to sit on the Council) and to work with the Presbytery and its congregations to sustain present international connections and support the development of new links with the world church.

7. Refugee Crisis - Response

7.1 2015 was not the start of the Refugee Crisis, but it was a year in which many of us realised the magnitude of the situation. The year saw a succession of media stories about refugees: hundreds of people perishing at sea or in the back of lorries, the misery of life in the camp in Calais known as the Jungle, and the chaos and terror of

people landing on Greek islands, or wearily attempting to make the long journey through Southern Europe. Europe is now experiencing its greatest refugee catastrophe since the Second World War, but it is not a sudden crisis. For many years, there have been migrant deaths in the Mediterranean and for decades there has been hostility and fear on the part of Western societies to the idea that they may have to offer help to others. Churches across the continent have, with a few honourable exceptions, been slow on the uptake. Those exceptions include the Church of Scotland's own congregations in Malta and in Budapest. St Andrew's Church in Malta, an ecumenical partnership between the Church of Scotland and the Methodist Church, has, of course, been running its successful Out of Africa project for some years, partly with the generous support of the Guild. St Columba's in Budapest was faced in the late summer of 2015 by the needs of thousands of asylum seekers who arrived in Budapest on their way, they hoped, to other western countries. The congregation decided to open its premises to offer overnight shelter for vulnerable asylum seekers and very quickly mobilised a large number of volunteers, raised funds and worked with partners, including commercial companies, to offer shelter, dry clothes and food to refugees who would otherwise have shivered on the streets. Church people want to help – it is what we are called to do and the Church of Scotland is now seeking to co-ordinate the energies of our people towards the common good. The Council of Assembly, as the body charged with the co-ordination of Council and Committee work, took the first steps in this matter and is reporting now on behalf of the various bodies involved.

7.2 The Church and Society Council continues to monitor and comment on the refugee situation on behalf of the Church, and the Council of Assembly has been pleased to work with them to support the Church's response. The UK Government is the second largest aid donor to humanitarian work, after the US, in the region around Syria. This is welcome, but much more aid is needed. The refusal of the UK Government to cooperate within a common EU framework and its resistance to helping refugees rescued from the Mediterranean, those who have

reached Europe, or who are waiting for safe passage in Calais, is reprehensible. Since the UK began bombing Syria the moral authority of the UK Government is threadbare; its refusal to accept more than 20,000 refugees over a five-year period has rightly been criticised by politicians from other EU member states as well as by a wide range of organisations across this country. Saying 'Yes' to accepting hundreds of thousands of people creates many questions of integration and accommodation, but saying 'No' when you have the chance to help condemns many to death. It also denies us all some of the potential and creativity which more diverse communities can bring.

7.3 The response from individuals, communities and congregations has been phenomenal. The prayers, time, money and goods offered by members of the Church of Scotland are important symbols as well as practical means which say that refugees are welcome here, and that we also care for the well-being of those in other parts of the world. One of the challenges has been to co-ordinate and direct the upsurge of goodwill; it was with this desire for the Church to be engaged in a common endeavour that in September 2015 the Council of Assembly resolved to establish a refugee project and arranged for funding to engage a refugee project co-ordinator.

7.4 The refugee project is hosted by the Church and Society Council but is a genuinely cross-Council initiative drawing on and supporting pieces of work from a range of departments in the Church Offices as well as working with individual congregations, Presbyteries, Churches Together groups, Christian Aid, Eco-Congregation Scotland and local authorities and charities and voluntary groups. The project was set up for twelve months in the first instance and commenced in November 2015. Conversations are currently taking place as to what the future direction of this work should be.

7.5 A key element of the response in Scotland has been the emphasis on partnership working and for the Church of Scotland this has meant leading an innovative co-operation between a range of churches and faith groups.

The refugee co-ordination project operates under the name of Scottish Faiths Action for Refugees. The emphasis is on demonstrating interfaith and intercultural collaboration as a lived example of what can be offered in the face of terror and xenophobia. Project partners include Action of Churches Together in Scotland, Interfaith Scotland, the Muslim Council of Scotland, the Scottish Catholic Bishops' Conference, the Scottish Episcopal Church, the Scottish Council of Jewish Communities, the United Free Church of Scotland, the United Reformed Church National Synod of Scotland, the Methodist Church in Scotland and the Salvation Army Scotland Office. For further details about Scottish Faiths Action for Refugees, including resources, sources of information and practical ways congregations can help, visit the website (www.sfar.org.uk) or contact the Refugee Co-ordinator, David Bradwell (dbradwell@churchofscotland.org.uk, 07341 478 174; Twitter: @WithRefugees).

7.6 The World Mission Council has supported the National Evangelical Synod of Syria and Lebanon (NESSL) through encouraging Church members to donate to 'A Place at the Table'. Funds raised through this initiative are used by NESSL in their refugee and humanitarian relief work to provide food and toiletries for those displaced in the region. At the time of writing A Place at the Table had raised over £80,000. The visit by the Moderator to Egypt in January 2016 highlighted the work of St Andrew's Refugee Service in Cairo, including their work in providing education to refugee children. Christian Aid's refugee appeal is used to support ACT Alliance partners including Hungarian Interchurch Aid, Philanthropy (the charitable foundation of the Serbian Orthodox Church) and in Greece, the International Orthodox Christian Charities.

7.7 The Mission and Discipleship Council has produced prayer and worship resources and reflections, which have been made available for free download on the Church of Scotland website. The Session Clerks' and Office Bearers' Conference on 30 April will have a session on the practical steps that congregations can take to help.

7.8 The Social Care Council already works with asylum seekers in some of its projects, particularly at the Daisy Chain in Glasgow. It is considering whether any of its other expertise in, for example, trauma counselling and care for older people, could be of use to the project. Ministries Council too is considering what support it could provide, perhaps through training and support for ministers dealing with the presence of asylum seekers in their local communities.

7.9 Grants were made in 2015 by both the Council of Assembly and the Ecumenical Relations Committee to the Churches' Commission for Migrants in Europe (CCME). CCME was established in 1964 and so has decades of experience of working alongside people travelling to and through Europe. They have worked on issues of integration as well as refugee humanitarian protection. They have been involved in commemorating the lives of those lost at sea trying to reach safety, and in establishing safe passages for refugees to reach Europe, through monitoring and advocacy for a co-ordinated EU policy approach to migration. CCME deeply appreciated the donations from the Church of Scotland, which are being used to help fund the Safe Passage project.

7.10 For several years the General Assembly has commented on UK Government policy relating to the asylum system. With this refugee co-ordination project now under way, the Church and Society Council is seeking to develop the Church's understanding of and advocacy for reform, including continuing to challenge specific policy areas:

- replacing the Azure pre-payment benefit card with cash;
- offering the right to work for asylum seekers who have been resident in the UK for six months;
- improving the system of asylum application legal representation and appeals;
- ending dawn raids and indefinite immigration detention;

- improving access for family reunion;
- ending the policy of destitution for asylum seekers who have had their claim refused but who are not able to be returned to their country of origin;
- seeking to challenge media and political rhetoric which dehumanises and divides people against one another.

7.11 Locally many areas of Scotland are receiving Syrian refugees under the UK Government's resettlement scheme. Several local authorities are now offering homes to Syrian refugees, and local churches, faith groups and community organisations are responding to the particular needs of their new neighbours. The City of Glasgow is home to several thousand asylum seekers: people who have arrived in the UK from different countries and who have been sent to Glasgow as part of the Home Office's dispersal policy, whilst their asylum claim is considered. Congregations, church groups and interfaith projects in the city have worked alongside asylum seekers and refugee support organisations since asylum dispersal began in 1999 and continue to do so. The numbers of asylum seekers in Glasgow are far greater than the number of Syrian refugees in other parts of Scotland, and so support for and solidarity with asylum seekers and those who are working alongside them in Glasgow should be a national concern for the whole Church. We give thanks for the faithful work of all those in Glasgow and beyond who give their time, talents and money in this expression of Christ's mission.

7.12 The Council seeks the support of the General Assembly for its continued work with other Councils and Committees to develop a co-ordinated response by the Church of Scotland to the issues affecting refugees and asylum seekers as outlined in the Report. It also seeks the Assembly's support for the powerful message that partnership working represents as other churches, faith groups, voluntary and charitable organisations and statutory agencies respond together to this humanitarian catastrophe.

8. Data Protection

8.1 Towards the end of 2015, the Church Solicitor, in her capacity as Data Protection Controller for the Unincorporated Councils and Committees and on behalf of Presbyteries, had occasion to report to the Information Commissioner's Office (the ICO) four significant data protection issues relating to the management and storage of data within the Church. This was a serious situation as the responsible body within the Church could have been subject to significant financial penalties, not to mention reputational damage, had the Commissioner chosen to impose a fine or take other enforcement action. We are grateful that no such penalties were imposed on those occasions, but the ICO made it clear that this was only on the clear understanding that the Church brings its practice in relation to data handling fully in line with the law and adopts good practice.

8.2 The Ministries Council has introduced an e-mail system for those actively involved in ministry (Parish Ministers; Ordained Local Ministers; Deacons; Ministries Development Staff) to improve information security and to ensure compliance with Data Protection legislation. The Council of Assembly has supported this move, but recognises that the issue of data handling goes far beyond the remit of the Ministries Council and includes all parts of the Church. Presbyteries, acting via their Clerk as Data Protection Controller, are responsible for ensuring compliance both in terms of their own work and in relation to the congregations within their bounds. The Council of Assembly appreciates that this is a daunting and difficult area for office bearers and that the way in which Presbyteries and congregations function poses particular challenges. It therefore wishes to support Presbyteries in providing the kind of information and practical help necessary to ensure not only compliance but the adoption of good practice in the managing of what are significant amounts of both written and electronic material, much of which is sensitive personal data.

8.3 The Council is also mindful of the new European regulation which it is anticipated will be in force in 2018

and which will, amongst other changes, strengthen the law on user consent, reinforce the right to object by moving the onus on to the data controller to show sufficient reasons for retaining the data in question, as well as introducing a compulsory data breach notification duty. The ICO is already urging organisations to introduce necessary policy and operational changes in anticipation of the new requirements. The Council has instigated an Information Security project across the national Councils and Committees in preparation for this. However, it is necessary for the Church as a whole to develop and implement policies which are compliant and consistent.

8.4 The Solicitor and her staff have prepared guidance for congregational office bearers as well as instructions for staff of the various employing agencies on how to ensure compliance. They have met with Presbytery Clerks and groups of office bearers to provide training and to explore practical issues. There remains, however, much work to be done in ensuring that all parts of the Church are fully compliant and in developing best practice across the Church as a whole. To this end, the Council of Assembly asks the General Assembly to urge Presbyteries, Congregations and Ministries personnel to work with the Solicitor in ensuring both compliance and implementation of best practice in relation to data protection. This will assist the Solicitor, with the support of the Council of Assembly, to develop and aid the implementation of best practice across the Church and to prepare for the increased compliance obligations to come.

9. Communications

9.1 The Communications Department is responsible for the Church's main website, for design services and for media relations. In the course of the year, the Communication Group of the Council of Assembly oversaw a strategic review of the work of the department, resulting in an improved focus on the key areas of work and on recent improvements in operations. The aim is to position and protect the Church as a highly visible, important and relevant national body in the 21st century,

assisting all parts of the Church in their work of witness and mission.

9.2 The website has an improved search function and more users can now find what they need at the first attempt; we have noticed a resulting increase in searches. Work has also been progressing on making the website easier to view for the rapidly increasing numbers of people who are accessing information on tablet computers and smart phones. In addition, the web team is now revamping the content of the website's 900 pages and identifying other modifications to improve the website users' experience. The number of people accessing the website grew by 4% last year to a total of 483,425. More of our users are returning to the website, staying longer and accessing a more varied range of content than the previous year.

9.3 The design services team, who produce an imaginative and attractive range of publications, posters, leaflets and online resources, was shortlisted for two prestigious awards. The Learn: Eldership publication, a collaboration with Mission and Discipleship, was singled out in the Drum, Scottish Creative Awards and the Periodical Publishers Association Magazine Awards.

9.4 The media relations team, with assistance from the web editor, now dedicates a significant amount of time to the website home page and to Facebook and Twitter. This ensures that the Church has an online daily news service aimed at members, prospective members and the wider world and that its message is visible. The number of followers on Twitter is around 6,000 and increases by around 8% every three months. The number of 'likes' on Facebook is also around 6,000, following 23% growth experienced as a result of the 2015 Advent campaign. The introduction of a daily thought or prayer, provided by the Mission and Discipleship Council, on our social media has been particularly warmly received. A report by the Press Data monitoring service looking at the last quarter of 2015, indicated that coverage in newspapers has doubled in the last three years and was 97% positive or neutral.

Coverage on television and radio has sharply increased and was 85% positive. The advertising value of this volume of column inches and airtime over three months is £2.3m. The team interacts with the media when the Church is facing potentially damaging coverage. It also strives to offer immediate support on the ground to ministers at the centre of a media storm following tragedies in their communities.

9.5 All members of the Communications team worked closely with the Ministries Council for a prolonged period of time to promote the flagship initiative for vocations, *Tomorrow's Calling*. The campaign, which includes professional films and external marketing input, has been promoted extensively on our channels and picked up by UK-wide media. It has been encouraging to note the initial success of the campaign. The team also supported the ground-breaking popular series of short films sponsored by the Ministries Council during Advent. During Lent it worked on an inspiring series initiated by Christian Aid and the Moderator of the General Assembly. Earlier this year the team sought to build on current coverage for the Church's important work beyond Scotland by offering media support to the Moderator, the Moderator of the National Youth Assembly and representatives of World Mission on a visit to Egypt. In 2016, the team will be working with Councils, Committees and Departments of the Church to develop a comprehensive website strategy taking into account technological developments and the needs of the Church. The team will continue to implement the findings of its strategic review, taking action – as resources permit – to update and boost engagement, as the Church works to stem the decline in its membership.

10. Statistics

10.1 The Council reported in 2015 that Rev Dr Fiona Tweedie was fulfilling her ministry as an OLM in the Church Offices as Worship Development and Mission Statistics Coordinator. In the course of the last year, Dr Tweedie has worked with the Assembly Arrangements Committee in their consultation on the future of the General Assembly; has continued to review and refine the useful Statistics

for Mission profiles and to issue advice and guidance to Presbyteries engaged in reviewing parish boundaries; has provided support to the Panel on Review and Reform in their Paths of Renewal project; and has represented the Church of Scotland on the Steering Group for the Scottish Church Census to be held in May 2016. She has also responded to many other requests for advice and assistance on research and statistics from individual congregations, Presbyteries and Councils and Committees. Dr Tweedie was invited to join National Records of Scotland's Population and Migration Statistics group. This is a liaison group for users, mainly local authorities, which will provide a place to be informed about and provide input to decisions regarding the 2021 Census in Scotland, a useful opportunity to ensure that the Church's interests will be included in the planning.

10.2 The Council reported last year that Dr Tweedie would be involved in a wider consultation on the collection and use of congregational statistics. It was agreed at the start of this exercise that, in the light of this, it would make sense for the Council of Assembly to take formal responsibility for reporting these statistics to the General Assembly rather than the Legal Questions Committee. The 2015 statistics are therefore in Appendix VII to this Report. The deadlines for producing both the statistics and the Assembly Report mean that there has not been time to analyse the data; the Council intends to comment in its Supplementary Report to the Assembly.

10.3 In reviewing the congregational statistics collected and held by the Church, the guiding principles were that any questions should:

- elucidate helpful information for the Church and its agencies;
- ask for information to facilitate ministry and mission of the Church;
- remove ambiguity and not overburden local congregations; and
- be compatible with Local Church Review and external statistics.

10.4 A consultation took place in June 2015, and then a revised statistical return was trialled within eight Presbyteries in December 2015. Just under 150 congregations completed the pilot form, representing 10% of all congregations. The Council is grateful to those local office-bearers who undertook this extra work at what is always a busy time of the year for congregations.

10.5 From the data and feedback received it is clear that there is a great deal of diverse activity across our congregations and no single form can hope to capture this. We would encourage Presbyteries to develop their own metrics appropriate to their context. However, one view of the multi-faceted life of all congregations is brought more sharply into focus when the numbers of people engaging with it at different levels are understood. We therefore propose to ask congregations about the numbers engaging in worship, discipleship, service and leadership, as well as occasional offices (baptisms, weddings and funerals) and membership. The information that this would make available would enable local congregations to be better supported by Councils and Presbyteries, improve stewardship of resources and offer evidence for more informed decision making at all levels of the Kirk.

11. Staffing

11.1 The General Assembly of 2008, on the Report of the Special Commission on Structure and Change, recommended the creation of a new post of Secretary to the Council of Assembly. The post was envisaged as one of leading change, motivating people and undertaking the task in accordance with the principles of good governance. When the present postholder announced her intention to retire after the 2016 General Assembly, the Council decided to review the job description and person specification, in consultation with other stakeholders. In so doing, it also considered whether the post should be filled at all or in that particular way, and concluded that it should. There is a degree of ambiguity about the extent of the responsibility held by the role and how it sits alongside that of the Principal Clerk, a role that is more familiar to

many in the Church, but, in practice, the arrangements have worked well and the Council feels that the Church has benefited from a clear senior management structure and the focused attention to governance, strategy, finance and staff management that that brings. Following a robust and externally facilitated recruitment process, the Council is pleased to ask the Assembly to appoint the Rev Dr Martin Scott as Secretary to the Council of Assembly with effect from 28 May 2016. Dr Scott is well known to the Church, having served as Ministries Council Secretary since 2005. He was born in Motherwell, studied music at the then RSAMD in Glasgow and taught in Airdrie Academy before training for ministry in the Baptist Church. He studied theology in Zurich before completing his PhD in New Testament at the University of Durham. He was minister in Jarrow before moving to Manchester where he taught biblical studies for ten years. He has published widely, primarily on the Gospels, in particular the Gospel of John. Moving back to Scotland in 1999, he joined the staff of the then Board of Ministry, transferring status to the Church of Scotland ministry in 2001 and becoming Secretary to the Ministries Council in 2005.

11.2 The Solicitor of the Church acts as the principal legal advisor to the Church of Scotland and ensures the effective provision of legal services to the General Assembly and to its agencies at local, regional and national level. The post also combines the offices of Law Agent of the General Assembly and Custodian of Titles and other tasks such as acting as Secretary of the Scottish Churches Committee and of various trusts and Assembly appeal bodies. This requires a broad and in-depth knowledge of many areas of the law as well as a deep knowledge of the Church of Scotland. It is therefore with considerable pleasure that the Council is able to recommend to the Assembly the appointment of Ms Mary Macleod to the post, with effect from Saturday 21 May 2016. After growing up in the Isle of Lewis, Ms Macleod graduated in law from the University of Edinburgh and trained in Inverness, before going on to work in private practice in Edinburgh. She has served as Depute Solicitor to the Church since 1995.

11.3 The General Treasurer has overall responsibility for the finances, financial management and income strategy of the Unincorporated Councils and Committees of the Church of Scotland (SCO 11353) and for the finances of the General Trustees and some other Assembly bodies. That means responsibility for an annual budget of £110m and for a team of over 20 qualified and part-qualified staff. The Council recommends with equal pleasure that the Assembly should appoint Mrs Anne Macintosh to the post. Mrs Macintosh has held senior financial posts with the Church of Scotland since 2000. A graduate of the University of Strathclyde, where she studied Business Administration, specialising in Accounting and Economics, she trained as a Chartered Accountant in Glasgow before moving on to industry and the public sector. For the last seven years she has served as Deputy General Treasurer, acting in the General Treasurer role since the departure in mid-2015 of the previous postholder. The Assembly is also asked to confer upon Mrs Macintosh full power to discharge legacies, bequests and donations (as defined in section 24 of the proposed deliverance above).

11.4 In addition to handling the direct recruitment of these senior posts, the Council has responsibility for closely scrutinising the staffing proposals of Councils and Committees. Posts can only be filled, or new ones created, if the Council, through its Staffing Group, agrees that a strong business case has been made for the development of new or ongoing work which relates to the Church's overall vision and strategic objectives. Conveners and/or senior staff are invited to attend meetings to discuss their proposals, and to show that they have considered alternatives to recruitment such as restructuring or rescheduling of work, giving clear evidence of affordability and value for money.

11.5 The Human Resources Department of the Central Services Committee has carried a heavier than usual burden of work over the last few months because of the number of senior posts which have had to be filled. Ironically too, although internal promotions are to be celebrated, they do mean that there are even more

vacancies to be filled thereafter. The Council wishes to place on record its appreciation of the work of the HR team and to thank particularly Ms Kirsteen Scott, Acting Head of Human Resources, who steered the senior recruitment processes so ably.

12. Senior Management Team

12.1 The Senior Management Team coordinates the work of the staff who support the various Councils and Committees and implement the decisions of the General Assembly. The SMT is fully accountable to the Council of Assembly and its minutes are submitted to the Council for information and discussion.

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

- reviewed departmental budget performance;
- shared information and helped the Central Services Committee handle the 2016 pay bargaining process;
- coordinated the Church Offices response to increased data protection risks;
- organised an all-staff consultation on the findings of the Staff Survey and continued to implement the action plan;
- worked to ensure completion of follow-up items arising from internal audit reports;
- received presentations and updates on various corporate projects;
- shared problems and offered cross-Council assistance as appropriate.

12.3 The Council continues to appreciate the work of the Senior Management Team and benefits from the formal and coordinated approach to the management of the work of the staff in the Church Offices and Charis House. Senior staff are passionate about the work of the Church and utterly committed to the effective delivery of the General Assembly's policies and priorities. Their professional expertise and vast experience are immensely reassuring to Council and Committee Conveners

particularly since it seems to be offered so generously and certainly with no thought of 9-5 working. Such dedication ensures that the decisions of the Councils and Committees, and of the Assembly itself, can be implemented effectively in partnership with congregations and Presbyteries.

13. Membership of Councils and Committees

13.1 The remit of the Council of Assembly includes responsibility for advising the General Assembly on matters of reorganisation and structural change, including adjustments to the membership and remits of relevant Agencies of the General Assembly. This year, we bring a number of requests for changes. All of these changes were discussed with the Nomination Committee which stands ready to implement them if agreed by the Assembly.

13.2 Church and Society

13.2.1 Standing Orders provide for a membership of 32 for the Council: a Convener, a Vice-Convener and 28 members appointed by the General Assembly in addition to members appointed from Social Care and the Guild. The Council seeks permission to have two Vice-Conveners instead of one, while leaving the overall membership at the same level.

13.2.2 The Council advances the following reasons for the change:

- the sheer scale of activity for which the Council is responsible. This has increased in recent years with political change in Scotland, climate change and the world political situation.
- the constant requirement for the Council Convener to engage in public debate places heavy demands on that individual. The Convener is already supported by the Vice-Convener but an extra senior office-bearer on the Council would ensure a better spread of this vital but sometimes onerous and time-consuming responsibility.

- the Speak Out process is identifying a need for the Council to develop more focused areas of responsibility with a natural split between the local/Scottish and global contexts. Assigning a Vice-Convener to each would provide clear leadership.
- the Council continues to desire to form effective links with Priority Areas to more fully root its work in the experience of churches engaging with issues of social justice in Scotland’s very poorest neighbourhoods and alongside those struggling against poverty. A second Vice-Convener would support the development of this work.

13.2.3 The Council is not seeking to increase the overall level of its membership, which would remain at 32. The amended Standing Order would therefore read:

Standing Order 112.2	
Church and Society	32

Convener, 2 Vice-Conveners, 27 members appointed by the General Assembly, one of whom will also be appointed to the Ecumenical Relations Committee, and one member appointed from and by the Social Care Council and the Guild. The Nomination Committee will ensure that the Council membership contains at least 5 individuals with specific expertise in each of the areas of Education, Societal/Political, Science and Technology and Social/Ethical. This number may include the Convener and Vice-Conveners of the Council.

13.3 Mission and Discipleship

13.3.1 Standing Orders provide for a membership of 33 for the Council: a convener, three vice-conveners and 24 members appointed by the General Assembly. There are, in addition, five other members appointed by various Councils and Committees including one from the General Trustees. The Council seeks to remove the place for the representative from the General Trustees and to replace it with an extra member appointed by the General Assembly.

13.3.2 The General Trustees have been unable to provide a member for the Council in recent years. In discussions between the Trustees and the Council, it has been agreed that any interest the Trustees may have in Mission and Discipleship business could be better addressed in other ways; the Council propose, for example, to enshrine a commitment to consult the General Trustees in their own standing orders. The closer working relationship between CARTA and the General Trustees, acknowledged in last year's Council of Assembly Report, also addresses some of the General Trustees' interests in the work of the Council.

13.3.3 The Council would, however, appreciate having an extra general member appointed directly by the Assembly. The scope and depth of the Council's work has increased in recent years partly because of the impact of the reviews of Life and Work and CARTA. That extra general member would ensure that the right levels of governance could be sustained.

13.3.4 The relevant Standing Order contains a reference to the appointment of members with a specific interest in 'Faith Expressions'. That was the name given to an earlier manifestation of a section within Mission and Discipleship which is now known as Resourcing Worship. It is suggested that this opportunity is taken to amend the terminology.

13.3.5 The amended Standing Order would therefore read:

Standing Order 112.7
Mission and Discipleship 33

Convener, 3 Vice-Conveners and 25 members appointed by the General Assembly, one of whom will also be appointed to the Ecumenical Relations Committee, the Head of Stewardship, 1 member appointed from and by the Guild and the Go For It Committee, and the Convener or Vice-Convener of the Committee on Church Art and Architecture as that Committee shall determine. The Nomination

Committee will ensure that the Council membership includes at least 3 individuals with specific expertise in each of the areas of Congregational Learning, Church Without Walls and Resourcing Worship.

13.4 Audit Committee

13.4.1 The Audit Committee was set up by the General Assembly of 2009 to advise and assist the Charity Trustees of the Unincorporated Councils and Committees in the oversight of financial management, financial reporting, accounting policies and practices and internal and external audit programmes. The Audit Committee prepares an annual report to the Council of Assembly on its role and responsibilities and the actions taken to discharge those responsibilities; the Convener of the Audit Committee has the right to report directly to the General Assembly if the Audit Committee deems this appropriate.

13.4.2 The voting membership of the Audit Committee is five: a Convener and three members appointed by the General Assembly; and one member appointed by the Finance Group of the Council of Assembly. The 2015 General Assembly, on the Report of the Council of Assembly, agreed an increase of one member over the original membership of just four voting members. However, the Audit Committee still feels that the low membership poses some practical problems, particularly the risk of becoming inquorate; also, low numbers rather limit the spread of experience that would otherwise be desirable. The Audit Committee co-opted an additional member in the course of 2015-16 and found this useful; it seeks now to regularise this arrangement by seeking an increase in its membership of a further one member, to take it to a voting membership of six.

13.5 Ecumenical Relations Committee

13.5.1 Standing Orders require the Ecumenical Relations Committee to appoint a member to the Theological Forum. The Committee recognised, however, that it could not easily add this commitment to one of its existing members, each of whom is also a member of a Council in accordance with Standing Orders. It also recognised that

it had always enjoyed the benefits of having someone with specific ecumenical theological expertise as a member of the Committee and grasped this link with the Theological Forum as an opportunity to encourage someone new into this field. It was decided by the Committee to co-opt an additional member for this purpose. That member has played an important role in both bodies and the link is valued but the Committee would prefer not to rely on a co-optee for such an important position. The Committee is therefore seeking a change in Standing Orders to allow the addition of another member with the specific purpose of serving on the Theological Forum and being a link between the two bodies. The Theological Forum has been consulted on the proposal as it affects their membership, and supports it.

13.5.2 The Committee has a provision in Standing Orders (112.12.c) for a member from the United Free Church of Scotland. That provision was introduced when there was in place a formal covenant between the two churches. The United Free Church has now withdrawn from the covenant and no longer wishes to have its own representative on the Committee although it remains eligible to appoint a representative under the terms of 112.12.d. It therefore seems sensible to amend Standing Orders in this regard also.

13.5.3 In checking these details, we noted an arithmetical error in this section of Standing Orders. The total membership was quoted as 11 but should have been 12. The removal of the United Free representative would take it to 11 and the addition of a new place for the Theological Forum appointment returns it to 12. The amended Standing Order would therefore read:

Standing Order 112.12

Ecumenical Relations12 plus co-optees

- (a) 6 members appointed by the General Assembly, each to serve as a member of one of the 5 Councils of the Church and the Theological Forum

- (b) Convener who is not a member of any of the other Councils and who will act as a personal support for the Ecumenical Officer (EO), and Vice-Convener, appointed by the General Assembly.
- (c) A representative of the Roman Catholic Church in Scotland appointed by the Bishops' Conference and 1 representative from each of 3 churches drawn from among the member churches of ACTS and the Baptist Union of Scotland, each to serve for a period of 4 years.
- (d) The Committee shall co-opt Church of Scotland members elected to the central bodies of Churches Together in Britain and Ireland (CTBI), the Conference of European Churches (CEC), the World Council of Churches (WCC), the World Communion of Reformed Churches (WCRC) and the Community of Protestant Churches in Europe (CPCE, formerly the Leuenberg Fellowship of Churches).
- (e) The General Secretary of ACTS shall be invited to attend as a corresponding member.
- (f) For the avoidance of doubt, while, for reasons of corporate governance, only Church of Scotland members of the Committee shall be entitled to vote, before any vote is taken the views of members representing other churches shall be ascertained.

13.6 Chaplains to HM Forces

13.6.1 Standing Orders provide for a membership of 22 for the Committee: a Convener, a Vice-Convener and 20 members appointed by the General Assembly. Although not provided for in Standing Orders, the Committee also has a non-voting representative from each of the Ministries and Church and Society Councils.

13.6.2 The Committee has responsibility for the recruitment of chaplains and takes an interest in their welfare and that of their families. Working through the Convener and Secretary it keeps abreast of Ministry of Defence policy and makes a contribution to the

formulation of this as it concerns the spiritual well-being of the women and men of the Armed Forces of the Crown. Committee members bring their expertise, knowledge and experience of the Armed Forces to meetings of the Committee and are involved in recruitment of chaplains by participation in selection and interview groups.

13.6.3 The Committee has identified that the workload associated with these tasks has declined as the number of full time Forces chaplains has decreased. The Committee therefore feels that the number of voting members is higher than it needs to be and has suggested that it be cut from 22 to 18, a number which it feels remains sufficient for good governance and decision-making.

13.6.4 It is suggested that the opportunity is taken to include in Standing Orders the provision for non-voting members from Ministries and Church and Society. The amended Standing Order would therefore read as follows:

Standing Order 112.6

Committee on Chaplains to HM Forces18

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

There are also 2 non-voting members: one
representative from and appointed by each of the
Ministries and the Church and Society Councils.

14. Membership of the Council of Assembly

14.1 The Council reports that Dr J Kenneth Macaldowie, a member of the General Trustees, and Christopher Dunn, a member of the Legal Questions Committee, serve on the Governance Group as co-opted members. Donald Walker is a co-opted member of the Communication Group, offering the Group the benefit of long experience as a senior newspaper journalist. Allan Munn is a co-opted member of the Audit Committee; his professional career was spent in local government audit and he is also an experienced business consultant in the fields of information security and systems audits.

14.2 The immediate past Moderator of the General Assembly serves as a non-voting member of the Council for one year. As it happens, the immediate past Moderator is also the Principal Clerk, who already has a seat on the Council but who has contributed to its work, much to our benefit, wearing both hats. We are grateful.

In the name of the Council

GRANT BARCLAY, *Convener*

CATHERINE COULL, *Vice-Convener*

PAULINE WEIBYE, *Secretary*

ADDENDUM

Grant Barclay

Rev Dr Grant Barclay has served the Council as Convener for the last four years (and as Vice-Convener before that for a year) with extraordinary energy and commitment. It is a demanding role with a huge remit – and some very real responsibilities, given the Charity Trustee status of membership of the Council – but Grant carried it out with flair, grace, insight and humour and with a strong faith. He originally trained and worked as a solicitor in private practice but was ordained as a minister in 1995 at St Kentigern's in Kilmarnock where he still ministers. He has combined his busy parish ministry and convenership of the Council with serving as Depute Clerk in Irvine and Kilmarnock Presbytery, a feat which few could emulate. Grant has a clear-sighted and strong strategic focus allied to an amazing capacity for absorbing detail, a perfect combination for this role. He has been instrumental in encouraging Council members and staff to get out of the Church Offices and speak to people on the ground and we know that congregations and Presbyteries throughout the country have appreciated that personal interest in their affairs and his generous sharing of his time. The Council, and the Church, owe much to Grant's leadership. We are grateful too to Karen for her tolerance of the sheer amount of time Grant spent on trains between Kilmarnock and Edinburgh; we know that Grant could not have served as faithfully as he has done without the support of his family and his congregation. The Council, with huge gratitude,

wishes Grant God's blessing as he enters the next stage of his ministry in the Church.

In the name of the Council

CATHERINE COULL, *Vice-Convenor*
PAULINE WEIBYE, *Secretary*

Pauline Weibye

When the General Assembly of 2009 determined to create the post of Secretary to the Council of Assembly it did so having regard to its tasks of monitoring, evaluating and co-ordinating the work of the Agencies of the General Assembly and recognising the considerable trust placed in the Council by the General Assembly. For the past six years Pauline Weibye has carried out the responsibilities of Council Secretary, the first person to hold this post, with enthusiasm, a rare combination of attention to detail with an overall strategic awareness, and a commitment to servant leadership.

Pauline brought to this post considerable experience in the public sector and a long-standing involvement in her local church, Edinburgh: Craigmillar Park, where she serves as Session Clerk. Key to her success in the role has been her ability to listen attentively to various viewpoints on issues, to analyse carefully and draw out key points, to make helpful connections and to move swiftly and deftly from one important matter to another. Pauline has served the Council well in providing written reports which are of the highest standard and by offering insightful and pertinent comments which have helpfully teased out complex issues and thereby enabled useful progress, all the time seeking to fulfil the Assembly's expressed wishes.

Pauline's interest in the work of the Councils and Committees coupled with her intuitive sense for proper governance and, above all, her deep commitment to Christ and his Gospel have made a valuable contribution to the developing life of the Church. She has kept a sense of proportion – and a good sense of humour – as she has remained resilient and has led staff and encouraged Council members.

In addition to her service to the Council of Assembly, Pauline has acted as Secretary to the Nomination Committee and the Theological Forum, and as a member of the Central Services Committee. She has been required to guide and support a range of staff, Council conveners and members. In all the demands of this role she has given herself wholeheartedly to the Church's work which lies close to her heart. The Council readily puts on record its sincere thanks to Pauline for this singular service and wishes her God's continued blessing in a long and adventurous retirement with her husband, Norman.

In the name of the Council

GRANT BARCLAY, *Convenor*
CATHERINE COULL, *Vice-Convenor*

Janette Wilson

Mrs Janette Wilson joined the staff of the Church of Scotland as Depute Solicitor in 1981. She was subsequently appointed Solicitor of the Church in 1995. On her retirement at this year's General Assembly she will have completed almost 35 years of quite outstanding service to the whole Church. In that role she has given unstintingly of her formidable intellect and energies to the General Assembly and all of its agencies at local, regional and national level and has undertaken the heavy responsibilities of the post at all times with great enthusiasm, good grace and a willingness to go the extra mile in the service she has provided. She has displayed exemplary integrity and total commitment to the Church and her practical wisdom, world-class skills of diplomacy, quick wit and approachable manner have been invaluable to many over the years. Her encyclopaedic knowledge not only of the law but also of the organisation itself has been of incalculable benefit to Council/Committee members and to ministers and office-bearers across the whole Church. As an elder at Duddingston Kirk, Janette has also brought a very practical and personal knowledge of the local church to her work at national level. Janette has also played a valuable role in various external bodies, including acting as Secretary to the Scottish Churches Committee

and as a member and governor of the ecumenical Churches Legislation Advisory Service, and we know that her long experience made her a key member of such groups. It was with enormous pleasure that the Council noted that Janette won the In-house Lawyer of the Year award in 2012 at the Law Awards of Scotland, a fitting tribute from her professional peers.

Janette has been a pleasure to work with. The challenges which she has confronted have been many but she met them with such humour and lightness of touch that she made the impossible look easy. Janette has never sought the limelight, but her contribution to the work of the Church has been enormous and a debt of gratitude is owed to her by all of us. We wish her a long, healthy and happy retirement.

In the name of the Council

GRANT BARCLAY, *Convener*
CATHERINE COULL, *Vice-Convener*
PAULINE WEIBYE, *Secretary*

APPENDIX I

REGULATIONS AMENDING THE MINISTRIES AND MISSION CONTRIBUTIONS REGULATIONS (REGULATIONS I 2012)

Edinburgh [] May 2016, Session []

The General Assembly hereby enact and ordain that the Ministries and Mission Contributions Regulations (Regulations I 2012) shall be amended as follows:

1. Replace the existing paragraph 14, with the paragraphs numbered 14 and 15 below and renumber the existing paragraphs 15 onwards:

14. When the list of proposed contributions referred to in paragraph 13 above is sent to Presbytery Clerks, the Presbytery Clerks will also be advised of the amount of the Presbytery Discretionary Allowance. This Allowance will be calculated as a percentage of the proposed total

contributions for the Presbytery concerned. The percentage to be used in this calculation will be determined by the Council of Assembly each year.

15. This allowance can be used in any of the following ways in order to support the Presbytery's missional objectives:
 - (a) The Stewardship and Finance Department will hold the balance of the allowance on behalf of the Presbytery concerned who can then request that this amount be paid to the Presbytery. Payments to Presbyteries will only be made to enable staff to be employed within a Presbytery (employed either by the Presbytery or by a congregation within the Presbytery bounds), or to provide assistance to multiple congregations within a Presbytery or for such other purpose that cannot be resourced by any of the methods outlined in 15(b) to 15(e) below. In order to obtain such payment the Presbytery will submit an extract minute detailing that a contract of employment is in place and that the sum requested is not greater than the salary or salaries payable, or, where the purpose is not the employment of staff, the cost of assistance provided. Where Presbytery wishes to use the allowance to increase the hours of a part time Ministries Development Staff post then Presbytery can request that the sum concerned is allocated to the payroll cost of the person concerned.
 - (b) To reduce the proposed contributions for individual congregations before they are finalised for the following year, in the light of local knowledge of the current situation in congregations within the Presbytery.
 - (c) To reduce the actual required contributions of individual congregations during the year to which they apply if changes in circumstances arise which the Presbytery decides would justify this course of action, and provided such

- reductions are communicated by Extract Minute to the Stewardship and Finance Department not later than 30 September each year.
- (d) To pay off shortfalls from previous years for individual congregations where the Presbytery considers this course of action to be appropriate, and provided such payments are communicated by Extract Minute to the Stewardship and Finance Department not later than 30 September each year.
 - (e) To pay amounts outstanding from previous years in respect of ministers' travel expenses or locum costs.
 - (f) Where the allowance is to be used in one of the ways described in paragraph 15 (a) above then it will be possible for one or more Presbyteries to work in collaboration with each other and for all or part of the allowance available to each Presbytery to be amalgamated in order to provide a greater amount for the purpose concerned.
 - (g) However the allowance is used, the amount available will be reduced by the amount of any Ministries and Mission Contribution shortfalls from the previous year, from those congregations within the Presbytery concerned, which remain unpaid at 31 August in the current year. Such reduction will be limited to 50% of the total current year allowance for the Presbytery in question. Where shortfalls which resulted in a reduction to the Presbytery allowance are subsequently paid then the amount previously withheld shall be credited back to the Presbytery Allowance in the following year (subject to the total amount of shortfall for that particular year being less than 50% of the total allowance).
 - (h) Where the allowance is not used in full in any year then any unused balance can be carried forward for a maximum of one year. When the allowance is used it will first be allocated against

amounts brought forward in order to maximise the available allowance.

- (i) Those Presbyteries who participated in the Pilot Presbytery Staffing Fund will be required to use any sums accumulated within the Fund by 31 December 2018.

2. In the existing paragraph 16, delete "13, 14 and 15" and replace with "13, 15 and 16".

APPENDIX II

CONGREGATIONAL FINANCE REGULATIONS (REPLACING REGULATIONS II 2012)

Edinburgh [] May 2016, Session []

Replace Regulations II 2012 for Congregational Finance with the following:

1. ACCOUNTING, INDEPENDENT EXAMINATION AND AUDITING REGULATIONS FOR CONGREGATIONAL ACCOUNTS

(A) FORMAT OF CONGREGATIONAL ACCOUNTS

The annual accounts of the congregation ("the Accounts") will be prepared in one of two formats:

- (1) In accordance with the methods and principles set out in the Accounting and Reporting by Charities: Statement of Recommended Practice applicable to charities preparing their accounts in accordance with the Financial Reporting Standard applicable in the UK and Republic of Ireland published on 16 July 2014 (the SORP) or
- (2) In the form of receipts and payments accounts including associated notes thereon, in accordance with the Charities Accounts (Scotland) Regulations 2006 as amended by the Charities Accounts (Scotland) Amendment Regulations 2010.

The second format may only be prepared by congregations with gross income of less than £250,000 in any financial year.

(B) CONTENT OF CONGREGATIONAL ACCOUNTS

- (1) Where the Accounts have been prepared in accordance with the methods and principles set out in the SORP then in addition to the information required by the SORP the Accounts or notes thereon must also contain the following:

- (a) An analysis of donations and legacies;
- (b) An analysis of income from charitable activities;
- (c) An analysis of income from other trading activities;
- (d) A note of the stipend endowment income and glebe rent applied on behalf of the congregation;
- (e) Details of the receipt and disbursement of Special Collections and Fund Raising for Other Charities (if any). These details shall be shown separately from the Statement of Financial Activities;
- (f) A Note or Notes disclosing the Accounting Policies adopted in preparing the Accounts (see annexed Schedule);
- (g) Details of the current stipend scale applicable to Parish Ministers
- (h) A Memorandum Note showing any additional information necessary or appropriate to an understanding of the financial affairs of the congregation, including details of any Funds held by the Church of Scotland General Trustees for or in connection with the congregation.

- (2) Where the Accounts have been prepared in the form of Receipts and Payments Accounts then in addition to the information required by Schedules 2 and 3 to Regulation 9 of The Charities Accounts (Scotland) Regulations 2006 (as amended) the accounts should also contain the following:

- (a) A Receipts and Payments Account showing amounts actually lodged in and withdrawn from the congregation's bank account during

the year, but to include money received by the year-end but not banked and cheques written by the year-end but not cleared through the bank account and to exclude monies received by the previous year-end but not banked and cheques written by the previous year-end but not cleared through the bank account. The Receipts and Payments Account should show under separate headings:

Ordinary General Receipts identifying receipts from Offerings and from Legacies separately from Other Receipts. All receipts should be further analysed as appropriate.

Ordinary General Payments identifying the payment towards the Ministries and Mission Contribution, Other Staffing Costs, and Buildings Costs separately from Other Costs. All payments should be further analysed as appropriate;

- (b) Details of the receipt and disbursement of Special Collections and Fund Raising for Other Charities (if any). These details shall be shown separately from Receipts and Payments Account;
- (c) A note of the stipend endowment income and glebe rent applied on behalf of the congregation;
- (d) Details of all Fabric, Reserve, Special and Trust Funds, including funds of congregational organisations, and Transfers between other Congregational Funds (if any);
- (e) A Statement of Balances analysed by fund at the year-end showing amounts held in bank accounts, investments held, other assets held, and amounts due to and due by the congregation at the year-end;
- (f) Details of the current stipend scale applicable to Parish Ministers;
- (g) A Memorandum Note showing any additional information necessary or appropriate to an understanding of the financial affairs of the congregation, including details of any Funds

held by the Church of Scotland General Trustees for or in connection with the congregation.

- the Chartered Institute of Public Finance and Accountancy

(C) AUDIT/INDEPENDENT EXAMINATION OF CONGREGATIONAL ACCOUNTS

- (1) If the gross income of the congregation exceeds £500,000 in the current financial year an audit shall be conducted. Otherwise, an independent examination shall be conducted.
- (2) An audit shall be conducted by an auditor who is eligible to act as an auditor in terms of the relevant legislation for Companies (a) or by the Auditor General for Scotland.
- (3) An independent examination shall be conducted by a person who is reasonably believed by the Financial Board of the congregation to have the requisite ability and practical experience to carry out a competent examination of the accounts.

or

- (b) a full member of the Association of Charity Independent Examiners
- or
- (c) the Auditor General for Scotland.

An auditor or independent examiner, or a connected person of an auditor or independent examiner, must not be the Minister or a member of the Kirk Session or the Financial Board.

- (4) The Report of the auditor or independent examiner shall be in the form set out in Regulation 10(4) or Regulation 11(3) of the Charities Accounts (Scotland) Regulations 2006.

Where the Accounts have been prepared in accordance with the methods and principles set out in the SORP the independent examiner must also be:

- (a) a member of one of the following bodies:

- the Institute of Chartered Accountants of Scotland
- the Institute of Chartered Accountants in England and Wales
- the Institute of Chartered Accountants in Ireland
- the Association of Chartered Certified Accountants
- the Association of Authorised Public Accountants
- the Association of Accounting Technicians
- the Association of International Accountants
- the Chartered Institute of Management Accountants
- the Institute of Chartered Secretaries and Administrators

(D) APPROVAL AND ATTESTING OF CONGREGATIONAL ACCOUNTS

- (1) After the Accounts have been prepared, they shall be submitted to the independent examiner or auditor and provided the independent examiner or auditor is content then they shall be submitted for the approval of the Trustees.
- (2) After the Accounts have been approved by the Trustees the appropriate report will be signed by the independent examiner or auditor. They shall then be submitted to the Presbytery by the 31st day of March following the financial year-end date, for examination and attestation by Presbytery to the effect that the Accounts are in accordance with the Regulations for Congregational Finance.
- (3) The Accounts must also be received by the congregation at the Stated Annual Meeting, or equivalent Congregational Meeting in the case of congregations not having the Model Deed of Constitution, such Meeting to be held not later than

the 30th day of June following the financial year-end date.

- (4) Every Presbytery shall appoint an Accounts Inspection Committee having the task of examining Congregational Accounts annually and reporting thereon to Presbytery. The Committee shall include in its membership, by co-option if necessary, at least one person being a member of one of those recognised supervisory bodies listed at (C)(3)(a) above.
- (5) In cases where the Accounts are not in accordance with the Regulations for Congregational Finance, the Presbytery shall offer such advice and assistance as is necessary to ensure that the Accounts are amended in order to comply with the Regulations for Congregational Finance.
- (6) Every Presbytery shall submit annually to the Stewardship and Finance Department (by a date and in a form determined by the Council of Assembly) a report on its diligence in carrying out the provisions of those instructions. The Council of Assembly shall report on these returns to the General Assembly.

**Schedule to
Accounting, Independent Examination and Auditing
Regulations for Congregational Accounts
with reference to paragraph (B)1(f) – Accounting
Policies**

All Congregational Accounts prepared in accordance with the methods and principles set out in the SORP shall contain a Note or Notes disclosing the Accounting Policies adopted in preparing the Accounts. The Note or Notes shall *inter alia*:

- (a) state that the Accounts have been prepared on an *accruals basis* (income and expenditure).
[An *accruals basis* takes account of outstanding year-end income/debtors and expenditure/creditors.]
- (b) disclose the basis of accounting for heritable properties.
[Heritable properties should be recorded in the

Accounts where title is locally held and where a cost or reliable valuation is readily available, and when not included a statement of Congregational properties (eg Church, Hall, Manse, etc) should be provided.]

- (c) disclose the basis of accounting for fabric expenditure.

[eg “normal repairs and maintenance are charged to the General Fund; extraordinary repairs and improvements are met from the Fabric Fund and/or by special fund raising efforts”]

2. REGULATIONS FOR CONGREGATIONAL BUDGETS

- (a) It shall be the duty of the Financial Board of every congregation to create and maintain among the members of the congregation a commitment to the provision, by regular giving, of sufficient income to meet the costs of the whole financial affairs of the congregation and to take all necessary and appropriate measures to that end.
- (b) Every Financial Board shall prepare and approve an annual Budget of estimated General Fund Income and Expenditure. Although the Budget may be attached to the annual Accounts of the congregation, it shall not be within the scope of the audit or independent examination of the Accounts, nor should it form part of the Accounts submitted to the Office at the Scottish Charity Regulator (OSCR).
- (c) Every Financial Board shall provide its members annually with a copy of the Budget. In addition, copies of the Budget shall be made available, for information, at the Stated Annual Meeting or equivalent Congregational Meeting at which the annual Accounts of the congregation are received.

3. BORROWING OF FUNDS

No congregation is permitted to borrow funds, whether by way of overdraft or otherwise and whether from a bank or elsewhere without first obtaining the agreement of Presbytery.

APPENDIX III

PRESBYTERY FINANCE REGULATIONS (REPLACING REGULATIONS III 2012)

Edinburgh [] May 2016, Session []

Replace Regulations III 2012 for Presbytery Finance with the following:

(A) FORMAT OF PRESBYTERY ACCOUNTS

The annual accounts of the Presbytery ("the Accounts") will be prepared in one of two formats:

- (1) In accordance with the methods and principles set out in the Accounting and Reporting by Charities: Statement of Recommended Practice applicable to charities preparing their accounts in accordance with the Financial Reporting Standard applicable in the UK and Republic of Ireland published on 16 July 2014 (the SORP) or
- (2) In the form of receipts and payments accounts including associated notes thereon, in accordance with the Charities Accounts (Scotland) Regulations 2006 as amended by the Charities Accounts (Scotland) Regulations 2010.

The second format may only be prepared by Presbyteries with gross income of less than £250,000 in any financial year.

Where the Presbytery is not a registered charity, the format of the accounts should be amended to remove references which are specific to charities.

(B) CONTENT OF PRESBYTERY ACCOUNTS

- (1) Where the Accounts have been prepared in accordance with the methods and principles set out in the SORP then in addition to the information required by the SORP the Accounts or notes thereon must also contain the following:

- (a) An analysis of donations and legacies;

- (b) An analysis of income from charitable activities;
- (c) An analysis of income from other trading activities;
- (d) Details of the receipt and disbursement of Special Collections and Fund Raising for Other Charities (if any). These details shall be shown separately from the Statement of Financial Activities;
- (e) A Note or Notes disclosing the Accounting Policies adopted in preparing the Accounts (see annexed Schedule);
- (f) A Memorandum Note showing any additional information necessary or appropriate to an understanding of the financial affairs of the Presbytery, including details of any Funds held by the Church of Scotland General Trustees for or in connection with the Presbytery.

- (2) Where the Accounts have been prepared in the form of Receipts and Payments Accounts then in addition to the information required by Schedules 2 and 3 to Regulation 9 of The Charities Accounts (Scotland) Regulations 2006 (as amended) the accounts should also contain the following:

- (a) A Receipts and Payments Account showing amounts actually lodged in and withdrawn from the Presbytery's bank account during the year, but to include money received by the year-end but not banked and cheques written by the year-end but not cleared through the bank account and to exclude money received by the previous year-end but not banked and cheques written by the previous year-end but not cleared through the bank account. The Receipts and Payments Account should show under separate headings:
Ordinary General Receipts
Ordinary General Payments;
- (b) Details of the receipt and disbursement of Special Collections and Fund Raising for Other Charities (if any). These details shall be shown

- separately from the Receipts and Payments Account;
- (c) Details of all Reserve, Special and Trust Funds and Transfers between other Presbytery Funds (if any);
 - (d) A Statement of Balances analysed by fund at the year-end showing amounts held in bank accounts, investments held, other assets held, and amounts due to and due by the Presbytery at the year-end;
 - (e) A Memorandum Note showing any additional information necessary or appropriate to an understanding of the financial affairs of the Presbytery, including details of any Funds held by the Church of Scotland General Trustees for or in connection with the Presbytery.

(C) AUDIT/INDEPENDENT EXAMINATION OF PRESBYTERY ACCOUNTS

- (1) If the gross income of the Presbytery exceeds £500,000 in the current financial year an audit shall be conducted. Otherwise, an independent examination shall be conducted.
- (2) An audit shall be conducted by an auditor who is eligible to act as an auditor in terms of the relevant legislation for Companies (a) or by the Auditor General for Scotland.
- (3) An independent examination shall be conducted by a person who is reasonably believed by the Presbytery, or the appropriate Presbytery Committee, to have the requisite ability and practical experience to carry out a competent examination of the accounts.

Where the Accounts have been prepared in accordance with the methods and principles set out in the SORP the independent examiner must also be:

- (a) a member of one of the following bodies:

- the Institute of Chartered Accountants of Scotland
- the Institute of Chartered Accountants in England and Wales
- the Institute of Chartered Accountants in Ireland
- the Association of Chartered Certified Accountants
- the Association of Authorised Public Accountants
- the Association of Accounting Technicians
- the Association of International Accountants
- the Chartered Institute of Management Accountants
- the Institute of Chartered Secretaries and Administrators
- the Chartered Institute of Public Finance and Accountancy

or

- (b) a full member of the Association of Charity Independent Examiners

or

- (c) the Auditor General for Scotland.

An auditor or independent examiner, or a connected person of an auditor or independent examiner, must not be a member of Presbytery.

- (4) The Report of the auditor or independent examiner shall be in the form set out in Regulation 10(4) or Regulation 11(3) of the Charities Accounts (Scotland) Regulations 2006.

(D) APPROVAL AND ATTESTING OF PRESBYTERY ACCOUNTS

- (1) After the Accounts have been prepared, they shall be submitted to the independent examiner or auditor

and provided the independent examiner or auditor is content then they shall be submitted for the approval of the Presbytery.

- (2) After the Accounts have been approved by the Presbytery the appropriate report will be signed by the independent examiner or auditor.
- (3) Immediately after the appropriate report has been signed by the independent examiner or auditor, they shall be submitted for attestation to the Stewardship and Finance Department, along with an Extract Minute, certifying the Presbytery's approval of the Accounts.
- (4) The Council of Assembly shall report to the General Assembly on its diligence in attesting Presbytery Accounts.

Schedule to Accounting, Independent Examination and Auditing Regulations for Presbytery Accounts with reference to paragraph (B)1(e) – Accounting Policies

All Presbytery Accounts prepared in accordance with the methods and principles set out in the SORP shall contain a Note or Notes disclosing the Accounting Policies adopted in preparing the Accounts. The Note or Notes shall *inter alia*:

- (a) state that the Accounts have been prepared on an *accruals basis* (income and expenditure).
[An *accruals basis* takes account of outstanding year-end income/debtors and expenditure/creditors.]
- (b) disclose the basis of accounting for heritable properties.
[Heritable properties should be recorded in the Accounts where title is locally held and where a cost or reliable valuation of cost is readily available, and when not included a statement of Presbytery properties should be provided.]
- (c) disclose the basis of accounting for fabric expenditure.
[eg “normal repairs and maintenance are charged to the General Fund; extraordinary repairs and

improvements are met from a Fabric Fund and/or by special fund raising efforts”]

APPENDIX IV

PARISH MINISTRIES FUND REGULATIONS

Edinburgh [] May 2016, Session []

1. The Parish Ministries Fund will be funded by an annual budget, the total amount of which will be approved by the General Assembly.
2. It will be the responsibility of the Council of Assembly to recommend to the General Assembly the amount of the total Parish Ministries Fund budget for the following calendar year, as part of the Church of Scotland's Co-ordinated Budget process.
3. The Parish Ministries Fund's total budget, as approved by the General Assembly, will be collected from congregations in accordance with the Ministries and Mission Contribution Regulations (Regs I 2012).
4. The Parish Ministries Fund will meet the costs of:
 - (a) the National Stipend Fund;
 - (b) ordained parish ministry support and development;
 - (c) the salaries and other costs of Ministries Development Staff, as defined in paragraph 6 below;
 - (d) new, alternative and emerging forms of ministry costs;
 - (e) readership costs;
 - (f) recruitment and education for ministries, including Ordained Local Ministers and the training of Probationers;
 - (g) parish appraisal costs;
 - (h) properties costs;
 - (i) a share of Ministries Council support and administration costs.
5. The Ministries Council will be responsible for apportioning the total Parish Ministries Fund budget among the relevant budget headings in its management accounts.

6. The Ministries Development Staff referred to in paragraph 4(c) shall be all Ministries Development Staff posts on agreed Presbytery Plans, employed or appointed by the Ministries Council and including (though not exclusively) Ordained Deacons, Associate Ministers, and Team Leaders. For the avoidance of doubt, any parish staff engaged locally by congregations (and not designated on Presbytery Plans) in terms of paragraph 16(2)(b) of Act VII 2003 as amended will not be funded by the Parish Ministries Fund
7. These Regulations will come into force on 1 June 2016.
8. Regulations I 2005 as amended are hereby repealed.

Presbytery, subject to the concurrence of the Ministries Council.

- (4) "Partner Church" shall mean a denomination with which the Church of Scotland or any Charge in the Presbytery is connected, whether constitutionally or in fellowship only.
- (5) "Kirk Session" shall mean a Court of the Church with spiritual oversight of a congregation of a Charge (and that notwithstanding that it may be known by another name and may function within the constitution of a Partner Church by such other name).
- (6) "Financial Board" shall mean the body within a Charge having responsibility for its finances.

APPENDIX V

THE INTERNATIONAL PRESBYTERY ACT

Edinburgh [] May 2016, Session []

The General Assembly enact and ordain as follows:

1. For the purposes of this Act the following terms shall be deemed to have the meanings hereby assigned to them:
 - (1) "the Ministries Council" shall mean the General Assembly's Ministries Council or any successor body assuming the responsibilities, functions and interests of that Council.
 - (2) "the Presbytery of International Charges" shall mean the Presbytery of the Church of Scotland covering all Charges of the Church of Scotland beyond the United Kingdom, the Isle of Man and the Channel Islands (excluding the Charges within the bounds of the Presbytery of Jerusalem); and "Presbytery" shall be construed accordingly. For the avoidance of doubt, the Presbytery will assume the assets and liabilities of the existing Presbytery of Europe.
 - (3) "Charge" shall mean any of the congregations specified in Schedule 1 hereto, as the list may from time to time be amended by the

2. The Presbytery shall, except as otherwise provided for in this Act or in any other legislation of the Church, have the same powers and duties as Presbyteries in Scotland. Membership of the Presbytery shall be in accordance with Act III 2000. The Presbytery shall adopt the current policies, procedures, Standing Orders, Presbytery Plan and other documents regulating the business of the existing Presbytery of Europe.
3. Charges shall comply with the law, custom and practice of the Church as existing from time to time, save as follows: (1) where to do so would be in contravention of the laws, regulations and practice applying in the legal jurisdiction within which a Charge is located, in which event the Kirk Session may, acting reasonably, adopt an appropriate approach so as not to breach such local laws, regulations and practice, and (2) as specified in sections 4 to 7 of this Act.
4. In relation to the appointment of ministers to the Charges, the provisions of Schedule 2 hereto shall apply.
5. In relation to financial arrangements for the Charges, provisions shall be made by way of Regulations.
6. In relation to review of Charges by the Presbytery, the provisions of Schedule 3 hereto shall apply.

- 7. In relation to heritable properties used by the Charges, the provisions of Schedule 4 hereto shall apply.
- 8. Nothing in this Act shall affect the rights and position of existing ministers in the Presbytery.
- 9. Wherever any existing Church legislation is mentioned in this Act and such legislation is thereafter replaced or amended, the section(s) of this Act in question shall then be read as if reference to the replacement and/or amended legislation had been inserted.
- 10. This Act shall come into effect on *[date of passing]* 2016 and Act VIII 2007 (as amended) and Act II 2008 shall be repealed on that date.

Schedule 1
Charges

COUNTRY	CITY	Church of Scotland
Belgium	Brussels	St Andrew's Church
Bermuda	Warwick	Christ Church
France	Paris	The Scots Kirk
Gibraltar	Gibraltar	St Andrew's Church
Hungary	Budapest	St Columba's Church
Italy	Rome	St Andrew's Church
Malta	Valletta	St Andrew's Scots Church
Netherlands	Amsterdam	The English Reformed Church
	Rotterdam	Scots International Church
Portugal	Lisbon	St Andrew's Church
Spain	Fuengirola	Costa del Sol
Sri Lanka	Colombo	St Andrew's Scots Kirk
Switzerland	Geneva	Church of Scotland
	Lausanne	The Scots Kirk
Trinidad and Tobago	Port of Spain	Greyfriars St Ann's, Port of Spain, linked with Arouca and Sangre Grande

Schedule 2
Appointment of Ministers

- 1. Persons Eligible for Appointment**
 - 1.1 Those eligible for appointment to be ministers of the Charges shall be the categories of persons listed in section 17 of the Vacancy Procedure Act (Act VIII 2003) as being persons eligible to be nominated, elected and called as minister of parishes in the Church of Scotland, except as provided in the following paragraphs.
 - 1.2 When a minister of the Methodist Church is appointed to the charge of St Andrew's Scots Church, Malta, it is expressly provided that such minister shall be inducted by the Presbytery and the Methodist Church, shall retain status as a minister of the Methodist Conference and shall have full membership of the Presbytery with all the rights, privileges and duties associated therewith and, in particular, shall be authorised to moderate the Kirk Session of the charge. Ministerial discipline shall be in accordance with the procedures of the Methodist Church. On ceasing to be minister of the charge he or she shall cease to be a member of the Presbytery and will no longer be eligible to moderate the Kirk Session and shall not retain any ministerial status within the Church of Scotland, nor be entitled to a Practising Certificate or Certificate of Eligibility in terms of Act II 2000.
 - 1.3 In the event that the Presbytery establishes a new ecumenical partnership in an existing Charge, and the minister of a Partner Church is appointed, it is expressly provided that such a minister shall be inducted by the Presbytery and the other Church, shall retain status as a minister of the Partner Church and shall have full membership of the Presbytery with all the rights, privileges and duties associated therewith and, in particular, shall be authorised to moderate the Kirk Session of the Charge. Ministerial discipline shall be in accordance with the procedures of the Partner Church of the minister. On ceasing to be minister of a Charge within the Presbytery he or

she shall cease to be a member of the Presbytery and will no longer be eligible to moderate the Kirk Session and shall not retain any ministerial status within the Church of Scotland, nor be entitled to a Practising Certificate or Certificate of Eligibility in terms of Act II 2000.

2. New Ministerial Appointments

In the case of a new ministerial appointment being made after the coming into effect of this Act, the following shall apply:-

- 2.1 The stipend shall be based on the national stipend scale for Scotland, adjusted for local conditions. The Presbytery shall, in consultation with the Kirk Session of the Charge in question and with the concurrence of the Ministries Council, decide on the stipend and on any other special terms and conditions applicable to the appointment as provided for in the Supplementary Stipend Review Procedure agreed between the Presbytery and the Ministries Council, which Procedure may be amended by the Presbytery from time to time but only with the consent of the Ministries Council. In the case of a Methodist minister appointed to Malta, the relevant Methodist Church of Great Britain stipend will apply, adjusted for local conditions.
- 2.2 The other terms and conditions of the minister's appointment shall be regulated by the Guidance for Ministers Taking Up or Demitting a Charge as agreed between the Presbytery and the Ministries Council, which Guidance may be amended by the Presbytery from time to time but only with the consent of the Ministries Council.
- 2.3 As regards the manse, the Presbytery shall proceed in terms of Act VIII 2003 and the Supplement to Manse Conditions and Guidelines agreed between the Presbytery and the Ministries Council, which Supplement may be amended by the Presbytery from time to time but only with the consent of the Ministries Council.

Schedule 3

Arrangements relating to the Review of Charges

1. It shall be the duty of the Presbytery to comply with the terms of Act VII 2003 and to keep the Charges under review. The Presbytery Planning Task Group of the Ministries Council shall have normal involvement in Presbytery planning, as would apply for any other Presbytery.
2. The allocation of Full-Time Equivalent ministries for the Presbytery shall be set from time to time by the General Assembly on the recommendation of the Ministries Council.
3. In the event of proceedings being initiated under Act I 1988, the Presbytery may in consultation with the Legal Questions Committee co-opt one or more members of the Committee of Inquiry from outwith the Presbytery.
4. On a vacancy arising for any reason in a Charge, the Presbytery shall apply the terms of Act VIII 2003 in so far as practicable in the local conditions.
5. If the Presbytery, with the concurrence of the Presbytery Planning Task Group, decides that a Charge cannot continue as previously constituted, all the forms of readjustment provided for by Act VII 2003 (as amended), as adapted to take account of local conditions, shall be competent. In the event of the readjustment decided upon requiring the termination by the Presbytery of the minister's tenure, the minister, subject to the disposal of any appeal in the event of the minister exercising his or her right of appeal to the Appeals Committee of the Commission of Assembly, shall on the date of termination be deemed to have demitted his or her charge. The minister shall in such circumstances be entitled to payment of expenses according to the Presbytery's Guidance for Ministers Taking Up or Demitting a Charge as agreed between the Presbytery and the Ministries Council, which Guidance may be amended by the Presbytery from time to time but only with the consent of the Ministries Council.

6. If the Presbytery decides, in consultation with the Ministries Council through the process of appraisal and adjustment, that circumstances exist which would justify the creation of a new Charge, the Presbytery in consultation aforesaid, shall proceed to take all steps necessary to constitute and establish the new Charge, including the provision of suitable buildings whether by sharing, renting or purchase, and the appointment of a minister.
7. The Ministries Council shall report any readjustment or the establishment of any new Charge to the next General Assembly and Schedule 1 hereof shall be amended accordingly.

Schedule 4

Arrangements for Heritable Properties

1. The heritable property pertaining to a Charge ("the property") shall be held by the Financial Board and the Trustees in whom title is vested for the use of and occupation by the Charge concerned. Where local law permits, it shall always be open to the Trustees to transfer the title to their property to the Church of Scotland Trust ("the Trust").
2. Matters relating to the day-to-day management of the property shall be dealt with by the Financial Board of the Charge. It shall be the duty of the Financial Board to maintain the fabric of the property in proper order and repair and fully insured against loss or damage by fire and also against loss or damage by such other risks or perils as are from time to time deemed appropriate by the Financial Board.
3. Without the consent of the Presbytery and of the Trust, it shall not be lawful nor in the power of the Financial Board nor the Trustees in whom title is vested (if other than the Trust) to make any extensive alterations to the property, nor to sell, let (other than on agreements which do not grant security of tenure of more than one year), convey, exchange or otherwise dispose of and deal with the same nor to give and execute mortgages, charges, pledges or other securities over the property. For the purposes of this Act, "extensive alterations" shall have such meaning as shall from time to time be determined by the Presbytery and the Trust acting together.
4. Without the consent of the Presbytery and of the Trust, the Financial Board shall not purchase or take on lease for a period in excess of one year any additional heritable property and, except where all the funds for the purchase or to meet the obligations under the lease are being provided by members or other persons associated with the Charge or from the disposal of property, title to which is not vested in the Trust, title or right to the additional heritable property being acquired or leased shall where local law permits and the Trust agrees be taken in name of the Trust.
5. The Financial Board and the Trustees in whom title to the property is vested (if other than the Trust or *ex officiis* trustees who are office holders of the General Assembly of the Church of Scotland) shall each year submit a written report to the Presbytery concerning the property which shall include details of their management and maintenance thereof and summarise the details of the insurance cover in force with respect to the property. At the year-end the Presbytery shall report diligence to the Trust in respect of property vested in it. In reporting to the Trust the Presbytery is further encouraged, in relation to all property, but subject to such adaptations as may be appropriate to accommodate local laws, regulations and circumstances, to comply with the processes and procedures as set down by The Church of Scotland General Trustees from time to time as to annual inspections and returns in relation to heritable properties.

APPENDIX VI

REGULATIONS FOR CONTRIBUTIONS FROM CONGREGATIONS IN THE PRESBYTERY OF INTERNATIONAL CHARGES

Edinburgh [] May 2016, Session []

General

1. All congregations within the Presbytery of International Charges ("the Presbytery"), are required to make a Ministries and Mission Contribution ("Contribution") to the total budget of the Church to be met by congregations, as determined by the General Assembly, in terms of these Regulations.
2. Each congregation shall transmit its required Contribution to the Stewardship and Finance Department annually in their local currency, unless permission is granted annually by Presbytery to allow payments to be made under some other arrangement.
3. It shall be the responsibility of the Financial Board of each congregation to inform the members of the congregation of the required Contribution and the ways in which this Contribution enables the worship, mission and service of the Church.
4. The Stewardship and Finance Department shall annually inform the Presbytery Clerk of shortfalls in Contributions from congregations within the bounds, both for the latest financial year and any accumulated totals for previous years. The Presbytery shall record all such shortfalls annually in the Minutes of the Presbytery and shall consult with the office-bearers of the congregations concerned.

Provision of Account

5. To facilitate the process of calculating the required Contribution for each congregation, Financial Boards, as defined in the International Presbytery Act 2016, shall be required to send annually by 30 June to the Stewardship and Finance Department a copy of their Congregational Accounts for the previous financial year.

6. Where the accounts of a congregation have not been received by 30 June the Department will make a reasonable estimate of the income based on income of previous years. Where accounts are subsequently received this estimate will only be amended if materially different and only the current and subsequent years' Contributions shall be amended.

Calculation of Contribution

7. The required Contributions shall be calculated by the Stewardship and Finance Department, from a graduated scale, which is related to each congregation's Income Base (see paragraphs 8 and 9 below) and will be included in the total budget to be met by congregations, as approved by the General Assembly.
8. The Income Base for each congregation shall include:
 - (a) General Fund income;
 - (b) Income specifically to meet the cost of ministries (including trust income with the exception of grants from the Salvesen Trust);
 - (c) Fabric Fund and Reserve Fund income;
 - (d) Net property rental income;
 - (e) A percentage of contributions from outside agencies for the use of premises, if in excess of a sum to be determined by the Council of Assembly;
 - (f) Any other income which is available to meet the normal purposes of a congregation.

For the avoidance of doubt, legacies and the proceeds from the sale of property or investments, special collections for other charities and for specific major fabric projects and grants from the Salvesen Trust shall be excluded from the Income Base.

9. The average of the Income Base figures for the latest three years, calculated as specified above in paragraph 8, shall be the base figure for calculating the required Contributions from congregations.

Where the Income Base has been incorrectly assessed due to the Congregational Accounts not being fully compliant with relevant legislation and accounting practice, only the income of the current year and previous year will be corrected.

Adjustment for Ministers' Costs

10. The Ministries and Mission Contribution so calculated shall then be adjusted to take into account the local payment of ministers' employment costs. The percentage used to calculate this adjustment will be reviewed each year, dependent on the budget set by the General Assembly.
11. Where the local cost of providing a minister is substantially more than the equivalent cost in the United Kingdom then an agreement will be reached with the Council of Assembly to reduce the assessed Contribution proportionately.

Local Ecumenical Partnership

12. Where a congregation is part of a Local Ecumenical Partnership then an agreement will be reached with the other participating denomination(s) regarding how the assessed Contribution is allocated between the parties.

Membership of Local Denomination/National Church

13. Where a congregation is also a member of a local denomination or national church organization, a deduction of any membership contribution paid to the local denomination or national church organization may be made from the assessed Contribution up to a maximum of 50% of the assessed Contribution.

Appeals and Adjustments

14. The Council of Assembly shall appoint a Panel to adjudicate on any appeals from congregations relating to the application of paragraphs 8 and 9 above. (Full details of the appeals process are available from the Secretary to the Council of Assembly or from the Church of Scotland website.)

15. The Council of Assembly shall determine each year a percentage for annual maximum increases in proposed Contributions for individual congregations issued to Presbyteries. Presbytery shall also have the right to increase a required Contribution by more than the maximum percentage permitted where a congregation received a reduced required Contribution in the previous year.

Transitional Arrangements

16. The level of Contributions calculated hereunder shall be subject to a transitional increase over a period of 5 years.

Presbytery Allocation

17. The total budget as approved by the General Assembly to be met from congregations plus an agreed percentage shall be the total proposed Ministries and Mission Contributions for congregations in the Church of Scotland. The Stewardship and Finance Department shall send to the Presbytery Clerk by 31 August each year a list of proposed Contributions calculated in accordance with these Regulations for congregations within the bounds of the Presbytery.
18. The Presbytery may reduce the proposed Contributions required from congregations by the percentage agreed by the General Assembly of the Presbytery total. The Presbytery may use the permitted reduction in any or all of the following three ways:
 - (a) To reduce the proposed Contributions for individual congregations before they are finalised for the following year, in the light of local knowledge of the current situation in congregations within the Presbytery;
 - (b) To reduce the actual required Contributions of individual congregations during the year to which they apply if changes in circumstances arise which the Presbytery decides would justify this course of action, and provided such

reductions are communicated by Extract Minute to the Stewardship and Finance Department not later than 30 October each year;

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

If any of the agreed percentage is not used in these ways, the Presbytery may not carry forward, after the end of the year to which it applies, any balance for use in future years.

Notification of Contributions to Congregations

19. The Presbytery shall notify the congregations of their required Contributions for the following financial year not later than 15 November each year. The Presbytery shall also communicate by Extract Minute the required Contributions for congregations within their bounds for the following financial year to the Stewardship and Finance Department not later than 15 November each year.
20. The Stewardship and Finance Department shall then issue to Congregational Treasurers or their equivalent in December each year confirmation of the required Contributions for the following financial year.

APPENDIX VII

PERSONS AND AGENCIES IN SCOTLAND FOR 2015

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

	Removals by Death	10,152	
Less	Admissions by profession	<u>1,175</u>	8,977
	Removals by Certificate	2,561	
Less	Admissions by Certificate	<u>1,714</u>	847
	Other Removals	6,041	
Less	Restoration	<u>1,297</u>	<u>4,744</u>
	Total decrease		14,568

CONGREGATIONAL STATISTICAL RETURNS – YOUNG PEOPLE

Returns from Presbyteries showed:

- (1) that the number of children and young people aged 17 years and under who are involved in the life of congregations is 53,561.
- (2) that the number of people aged 18 years and over, whose names are not on the Communion Roll, but who are involved in the life of congregations is 15,168.
- (3) that the number of children who receive Holy Communion in terms of Act V, 2000, Section 15 is 3,074.

ALL PRESBYTERIES - CONGREGATIONAL STATISTICAL RETURN
On Roll as at 31st December 2015

PRESBYTERIES	On Roll as at 31st Decem- ber 2014	COMMUNICANTS								On Roll as at 31st December 2015	+Inc or -Dec	Union +Inc/- Dec	Number of Notices of removal sent	Number on Supple- mentary Roll	OFFICE BEARERS				BAPTISMS			Wedd- ings	Fune- rals
		REMOVALS				ADMISSIONS									Elders M	Elders F	Not Elders M	Not Elders F	No. During Year	Of Which Adults	Thanks- giving and Blessing Services		
		By Death	By Cert	Other wise	To Union	By Prof- ession	By Cert	By Restor- ation	New Union														
Aberdeen	13,684	437	105	192	-	22	74	38	-	13,084	-600	-	7	1,207	548	625	70	125	108	8	4	113	984
Abernethy	957	-	-	-	-	-	-	-	-	957	-	-	-	-	-	-	-	-	-	-	-	-	-
Angus	12,958	372	81	165	-	38	63	43	-	12,484	-474	-	26	1,731	372	491	43	110	115	7	15	99	588
Annandale and Eskdale	4,898	129	25	194	-	8	13	11	-	4,582	-316	-	17	1,100	173	216	20	45	59	3	14	62	263
Ardrossan	8,690	285	74	220	-	24	64	36	-	8,235	-455	-	124	362	350	452	72	125	89	8	1	69	640
Argyll	7,206	234	27	34	-	12	37	17	-	6,977	-229	-	21	666	363	400	114	175	91	5	2	112	565
Ayr	17,721	271	67	127	-	23	83	28	-	17,390	-331	-	17	1,256	411	448	47	118	87	4	1	95	652
Caithness	1,300	4	3	9	-	-	1	5	-	1,290	-10	-	2	-	10	9	2	8	-	-	-	1	15
Dumbarton	12,381	291	107	288	303	23	55	41	303	11,814	-567	-	55	1,101	481	772	88	151	117	9	6	66	524
Dumfries and Kirkcudbright	8,465	253	60	29	509	10	43	26	509	8,202	-263	-	24	1,262	321	304	84	157	87	1	1	105	395
Dundee	11,911	437	95	142	-	16	32	22	-	11,307	-604	-	28	567	448	505	35	90	102	4	7	64	552
Dunfermline	6,214	208	30	29	-	30	31	23	-	6,031	-183	-	21	1,705	273	344	34	62	74	11	11	68	433
Dunkeld and Meigle	4,333	111	32	8	-	4	21	10	-	4,217	-116	-	12	335	145	155	18	34	49	1	-	38	190
Duns	2,071	68	29	85	-	6	8	12	-	1,915	-156	-	19	301	81	92	42	55	27	-	7	22	128
Edinburgh	24,474	721	215	532	-	110	162	148	-	23,426	-1,048	-	66	2,020	1,135	1,280	114	165	266	21	23	209	1,375
England	2,014	51	6	41	-	17	6	20	-	1,959	-55	-	6	712	71	95	12	12	46	1	4	32	107
Falkirk	11,432	335	61	120	6	22	34	50	-	11,016	-416	-6	27	1,610	479	520	157	304	105	5	7	61	814
Glasgow	33,380	935	244	649	-	159	154	105	62	32,032	-1,348	62	74	3,254	1,418	1,627	229	519	423	38	29	239	2,074
Gordon	12,726	327	79	320	-	20	58	22	-	12,100	-626	-	43	1,064	333	402	27	68	91	2	6	82	516
Greenock & Paisley	18,803	618	123	458	690	68	66	50	690	17,788	-1,015	-	76	2,548	908	1,042	120	200	220	11	9	129	1,170
Hamilton	24,757	630	175	406	-	89	117	65	50	23,867	-890	50	37	4,136	1,194	1,301	231	393	261	29	19	158	1,633
Inverness	4,681	110	184	38	-	164	44	20	-	4,577	-104	-	7	313	233	126	63	82	32	4	3	46	264
Irvine and Kilmarnock	9,337	286	53	80	-	43	33	34	-	9,028	-309	-	16	2,057	394	433	76	166	100	9	3	69	592
Jedburgh	5,963	149	14	176	-	-	16	22	-	5,662	-301	-	5	109	140	192	23	30	55	2	-	47	291
Kincardine and Deeside	7,902	178	28	141	-	28	22	21	-	7,626	-276	-	12	845	167	203	12	31	62	2	4	61	325
Kirkcaldy	7,834	253	57	74	-	17	31	25	-	7,523	-311	-	3	594	270	405	98	140	69	9	3	68	573
Lanark	6,249	180	35	58	-	16	18	11	-	6,021	-228	-	12	773	207	230	37	69	28	-	3	35	364
Lewis	826	18	21	1	-	28	9	1	-	824	-2	-	14	120	53	-	31	15	14	6	3	16	76
Lochaber	1,086	39	9	10	-	2	3	8	-	1,041	-45	-	7	148	49	78	18	35	15	1	2	31	118
Lochcarron - Skye	640	10	9	47	128	14	4	2	128	594	-46	-	1	57	30	18	11	26	11	3	7	8	76
Lothian	13,201	393	51	265	308	36	69	42	308	12,639	-562	-	18	2,021	464	542	52	117	144	18	23	134	778
Melrose and Peebles	6,252	115	19	12	-	2	20	29	-	6,157	-95	-	8	395	150	141	18	51	33	-	1	50	206
Moray	7,624	200	67	85	-	23	43	99	-	7,437	-187	-	20	929	157	226	32	109	44	4	3	64	344
Orkney	2,633	78	11	11	-	3	7	4	-	2,547	-86	-	5	214	98	131	20	51	17	-	3	47	170
Perth	12,425	311	83	100	-	15	53	32	-	12,031	-394	-	133	1,003	346	383	31	32	90	4	6	77	497
Ross	1,806	47	22	30	-	15	12	9	-	1,743	-63	-	5	164	127	111	48	111	28	-	-	33	238
Shetland	1,338	45	13	5	-	1	4	16	28	1,324	-14	28	6	173	62	87	21	59	17	1	2	21	175

St Andrews	9,382	237	79	419	-	10	50	38	-	8,745	-637	-	11	849	284	336	38	69	71	3	3	71	382
Stirling	13,374	419	65	297	-	16	76	61	-	12,746	-628	-	43	1,447	496	566	69	171	123	5	5	117	719
Sutherland	752	31	5	20	-	3	1	5	-	705	-47	-	4	169	39	65	14	31	25	-	-	36	118
Uist	295	7	3	2	-	13	9	7	-	312	17	-	-	-	27	11	9	15	5	1	-	4	33
West Lothian	8,617	213	76	59	-	17	44	35	-	8,365	-252	-	19	1,446	349	370	57	163	106	6	1	106	639
Wigtown and Stranraer	4,754	116	19	63	-	8	24	4	-	4,592	-162	-	6	524	145	155	28	83	42	2	1	34	252
Totals	367,346	10,152	2,561	6,041	1,944	1,175	1,714	1,297	2,078	352,912	-14,434	134	1,057	41,287	13,801	15,889	2,365	4,572	3,548	248	242	2,999	20,848

ALL PRESBYTERIES - CONGREGATIONAL STATISTICAL RETURN
On Roll as at 31st December 2015

PRESBYTERIES	Number of Congregations	Children 17 and under	Children 18+ Not on Roll	Children receiving Communion
Aberdeen	36	1,725	269	115
Abernethy	10	-	-	-
Angus	34	2,104	156	103
Annandale and Eskdale	20	406	109	22
Ardrossan	27	1,191	99	12
Argyll	60	660	279	20
Ayr	47	1,023	133	47
Caithness	13	25	107	-
Dumbarton	34	1,308	243	79
Dumfries and Kirkcudbright	35	621	118	9
Dundee	35	1,418	249	33
Dunfermline	24	983	412	90
Dunkeld and Meikle	19	428	85	7
Duns	17	167	84	2
Edinburgh	75	3,722	1,354	449
England	9	75	32	20
Falkirk	34	2,033	181	115
Glasgow	134	8,955	1,505	499
Gordon	29	1,048	358	61
Greenock & Paisley	51	4,280	380	160
Hamilton	77	6,060	984	211
Inverness	25	865	662	25
Irvine and Kilmarnock	26	1,659	480	84
Jedburgh	16	354	31	30
Kincardine and Deeside	20	670	96	32
Kirkcaldy	23	868	130	88
Lanark	22	1,385	212	125
Lewis	11	432	1,080	5
Lochaber	15	209	25	3
Lochcarron - Skye	10	102	571	-
Lothian	48	1,520	620	206
Melrose and Peebles	24	258	145	29
Moray	31	299	178	68
Orkney	20	261	66	30
Perth	35	1,026	250	116
Ross	21	304	1,611	2
Shetland	15	128	106	2
St Andrews	35	452	89	7
Stirling	46	1,725	520	67
Sutherland	14	140	341	11
Uist	6	98	418	2
West Lothian	26	2,081	316	86
Wigtown and Stranraer	20	493	84	2
Totals	1,329	53,561	15,168	3,074

COMPARATIVE STATISTICS FROM 2004 TO 2015

4

	2004	2005	2006	2007	2008	2009
Congregations	1,541	1,523	1,513	1,487	1,464	1,454
Communicants						
Removals by Death	13,465	13,084	12,557	12,478	11,826	11,218
Removals by Certificate	4,824	4,185	4,398	4,203	3,553	3,685
Removals otherwise	7,210	6,903	7,827	5,703	5,995	5,763
Total Removals	25,499	24,172	24,782	22,384	21,374	20,666
Admission on Profession	2,661	2,394	2,424	2,115	1,989	2,017
Admission by Certificate	3,962	3,507	3,572	3,354	2,941	2,707
Admission by Resolution	2,513	2,421	2,209	2,371	1,849	1,836
Total Admissions	9,136	8,322	8,205	7,840	6,779	6,560
Total on rolls	535,834	520,940	504,363	489,118	471,894	464,355
Elders	41,621	41,218	40,651	38,534	36,360	36,215
Baptisms	7,745	7,375	7,337	6,950	6,154	6,198
Total Population	*	5,094,800	5,116,900	5,144,200	5,168,500	5,194,000
Adult	*	4,035,773	4,130,913	4,161,258	4,189,133	4,151,853
Children at School Age	*	727,678	717,530	707,742	696,395	678,163
Children born	*	54,476	55,168	57,003	59,531	59,673

	2010	2011	2012	2013	2014	2015
Congregations	1,441	1,427	1,414	1,389	1,379	1,329
Communicants						
Removals by Death	11,454	10,488	11,156	10,648	10,011	10,152
Removals by Certificate	3,394	3,332	3,073	3,026	3,013	2,561
Removals Otherwise	6,096	5,821	7,047	5,592	7,673	6,041
Total Removals	20,944	19,641	21,276	19,266	20,697	18,754
Admissions by Profession	1,928	1,828	1,617	1,485	1,273	1,175
Admissions by Certificate	2,467	2,365	2,413	2,256	2,049	1,714
Admissions by Resolution	1,868	1,591	1,750	1,777	1,321	1,297
Total Admissions	6,263	5,784	5,780	5,518	4,643	4,186
Total on Rolls	445,646	432,343	413,488	398,389	380,163	352,912
Elders	36,519	34,572	34,138	32,834	31,146	29,690
Baptisms	5,787	5,452	5,147	4,664	4,045	3,548
* Total Population	5,222,100	5,254,800	5,313,600	5,327,700	5,347,600	Figures
Adult	4,184,261	4,218,391	4,398,929	4,416,021	4,436,318	Not
Children of School Age	680,325	676,013	680,291	679,221	678,872	Yet
Children born		59,826	58,691	57,058	56,297	available

* Calculation date changed during 2004

STATISTICS ANENT MINISTRY

A. AT HOME	As at 31.12.10	As at 31.12.11	As at 31.12.12	As at 31.12.13	As at 31.12.14	As at 31.12.15
Number of Charges at December	1,134	1,109	1,101	1,068	1,051	1,040
Number of Ministers serving charges	M 724 F 215	M 687 F 218	M 652 F 205	M 627 F 202	M 607 F 204	M 593 F 193
Total	939	905	857	829	811	786
Number of Guardianships	-	4	9	20	25	24
Number of Vacant Charges	195	200	223	223	215	230
Ministries Development Staff	-	-	-	-	M 33 F 61	M 44 F 73
Total	-	-	-	-	94	117
Total MDS Posts in Plans	-	-	-	-	138.5	138.5
B. ABROAD	2010	2011	2012	2013	2014	2015
Europe						
Number of Ordained Ministers	3	3	19	17	19	18
Number of Vacancies for Ministers	0	0	0	3	3	6 *
Jerusalem and Mission Partners						
Number of Ordained Ministers	-	-	-	-	-	4
C. STUDENTS COMPLETING COURSES						
New College, Edinburgh	M 3 F 1	M 2 F 0	M 4 F 4	M 4 F 4	M 10 F 5	M 10 F 2
Trinity College, Glasgow	M 2 F 3	M 2 F 0	M 3 F 2	M 4 F 1	M 4 F 9	M 6 F 4
St Mary's College, St Andrews	M 0 F 1	M 0 F 1	M 2 F 2	M 0 F 0	M 0 F 2	M 0 F 3
Christ's College, Aberdeen	M 1 F 2	M 1 F 0	M 0 F 2	M 0 F 0	M 1 F 0	M 3 F 2
Highland Theological College, Dingwall	M 1 F 1	M 1 F 0	M 0 F 1	M 1 F 1	M 7 F 1	M 4 F 2
Total number completing	15	7	20	15	39	36

* 2 under Guardianship

LEGAL QUESTIONS COMMITTEE

May 2016

PROPOSED DELIVERANCE

5

The General Assembly:

1. Receive the Report.
2. Delete the existing Standing Orders 112.2, 112.6, 112.7 & 112.12 and substitute new Standing Orders in their place. (*Section 1 – Remits, Membership and Quora of General Assembly Councils and Committees and Appendix A*).
3. Insert a new Standing Order 112 and re-number subsequent Standing Orders accordingly. (*Section 1 – Remits, Membership and Quora of General Assembly Councils and Committees*).
4. Pass an Act amending the Vacancy Procedure Act (Act VIII 2003) as set out in Appendix B. (*Section 2 – Vacancy Procedure and Appendix B*).
5. Pass Acts Amending Act XVIII 1932, Act II 1994 and Act III 1994. (*Section 3 – Stated Annual Meetings and Appendices C, D & E*).
6. Approve the Registration of Ministries Overture as set out in Appendix F and transmit the same to Presbyteries under the Barrier Act, directing that returns be sent to the Principal Clerk by 31 December 2016. (*Section 4 – Registration of Ministries and Appendix F*).
7. Instruct the Committee, together with the Ministries Council, to review the Admission and Readmission of Ministers Act (Act IX 2002) in the light of the proposed Registration of Ministries Act and to report to the Assembly of 2017. (*Section 4 – Registration of Ministries*).
8. Instruct the Committee, together with the Ministries Council, to review the Ministry Act (Act II 2000) and the Church Courts Act (Act III 2000) in relation to membership of Presbytery and to report to the Assembly of 2017. (*Section 4 – Registration of Ministries*).
9. Commend to Presbyteries and Kirk Sessions the recommendations regarding consensus decision making as outlined in Section 5 of the Report. (*Section 5 – Consensus Decision Making*).
10. Encourage Church courts and members to provide feedback by 30 October 2016 in relation to the draft Discipline Overture when available on the Church website. (*Section 6 – Review of the Disciplinary Acts*).
11. Instruct that from 1 January 2017 the only form of constitution which congregations may adopt and which may be granted by the Delegation of the General Assembly shall be the Unitary Constitution and urge those congregations constituted in terms of the Model Deed and other forms of constitution to adopt the Unitary Constitution. (*Section 8 – Forms of Constitution and Trusteeship Issues*).
12. Instruct the Committee, in consultation with the Theological Forum, the Ministries Council and the Mission and Discipleship Council, to review the Vacancy Procedure Act (Act VIII 2003) with reference to the place, practical operation and inclusiveness of the congregational vote in our understanding of the right to call and to report to the General Assembly of 2018. (*Section 9 – Proxy Voting, Remote Attendance at Meetings and the Implications for Membership of “Online Attendance”*).
13. Instruct the Committee, in consultation with the Ministries Council and the Mission and Discipleship Council, to explore the opportunities and limitations of the use of remote means of access to church meetings, and where

possible bring forward amending legislation which would enable this practice to be used more widely and report to the General Assembly of 2018. (*Section 9 – Proxy Voting, Remote Attendance at Meetings and the Implications for Membership of “Online Attendance”*).

14. Instruct the Committee, jointly with the Mission and Discipleship Council and the Theological Forum, to research the implications for the Church of Scotland of the development of online church and report to the General Assembly of 2018. (*Section 9 – Proxy Voting, Remote Attendance at Meetings and the Implications for Membership of “Online Attendance”*).
15. Pass an Act amending the Co-operation between Presbyteries Act (Act VI 2002). (*Section 10 – Co-operation between Presbyteries & Appendix G*).
16. Amend Standing Order 35 (i) as set out in section 12 of the Report. (*Section 11 - Amendment of Standing Order 35 (i) - Youth Representatives*).

REPORT

1. Amendments to Standing Orders – Remits, Membership and *Quora* of General Assembly Councils and Committees

1.1 In the Council of Assembly report, at section 13, there are proposals for changing the remits and membership of certain General Assembly Standing Committees: the Mission and Discipleship Council, the Church and Society Council, the Committee on Chaplains to HM Forces and the Ecumenical Relations Committee. The Committee notes that the changes to Standing Orders, if agreed, would be as set out in Appendix A.

1.2 It has also been drawn to the Committee’s attention that there is currently no *quorum* for General Assembly Councils and Committees. One of the principles of good governance is that every decision-making body should have a rule specifying the minimum number or proportion of members with the right to vote who require to be present at a meeting to make the proceedings and any decisions taken valid. It is also good practice that the number should be set out in the governing document or standing orders of the body concerned.

1.3 Within the Church of Scotland, a *quorum* is specified for a number of Church bodies, including the General Assembly (31, of whom at least 16 must be Ministers),

Presbyteries (3, of whom 2 at least must be Ministers) and Kirk Sessions (3, of whom 1 must be the Minister, Interim Moderator or other duly authorised Minister). Similarly, the Parliamentary or General Assembly legislation establishing them, specifies the *quorum* for meetings of the Commission of Assembly, Judicial Commission, the Church of Scotland General Trustees, Church of Scotland Trust and the Church of Scotland Investors Trust.

1.4 It is commonly assumed that the *quorum* for General Assembly Standing Committees (ie the unincorporated Councils and Committees) is 3 and indeed this is in practice often adopted. However, if this is correct, it is not specified in the General Assembly Standing Orders (which make provision for other matters pertaining to such bodies in Standing Orders 112-126) or elsewhere. This apparent omission is confirmed by Weatherhead’s Constitution and Laws of the Church of Scotland, Page 41:- “There is no provision of a *quorum* . . . for committees or for congregational meetings.”

1.5 The Committee has taken the view that a new Standing Order should be drawn up specifying a *quorum* for Councils and Committees. Looking to the precedent of Presbyteries and Kirk Sessions, a number of 3 (which would tie in with past practice) would seem appropriate.

Weatherhead comments that a small *quorum* enables courts to function effectively.

1.6 Practical problems may arise in regard to Councils and Committees which have constituted sub-committees and other groups. Whether a set *quorum* is required might depend on whether the “inferior” body has been granted delegated decision-making powers. In such a case, a *quorum* again of 3 would appear to be advisable whereas a body with no such powers might not require a formal *quorum*.

1.7 There would appear to be no need to specify the presence of a minimum number of Ministers given the varied composition and business undertaken by Assembly Councils and Committees.

1.8 The Committee therefore suggests that a new Standing Order 112 should be inserted as set out below, with subsequent Standing Orders being re-numbered accordingly:

“112. Quorum. Save for the Judicial Proceedings Panel and those bodies where provision is already made for a quorum, the quorum of Standing Committees of the General Assembly listed in SO 113 shall be three. When a meeting ceases to be quorate, business must be suspended. The quorum shall apply also to sub-committees and other bodies constituted from the relevant Standing Committees where such sub-committees and other bodies have decision-making powers, but not otherwise.”

2. Amendments to Vacancy Procedure Act (Act VIII 2003)

2.1 In 2014 the General Assembly received the Report of the Special Commission anent Ministerial Tenure and the Leadership of the Local Congregation (“the Special Commission”). The Assembly subsequently approved its recommendations and instructed the Legal Questions Committee to work alongside other Councils and Committees to implement the proposals. As part of this

the Committee has been working with the Ministries Council to revise the Vacancy Procedure Act (Act VIII 2003).

2.2 The Report of the Special Commission emphasised the importance of understanding the context in which ministry and mission are being undertaken. In particular, it recognised that a parish profile can be a useful tool when articulating the distinctive identity and calling of a local church in a time of vacancy. A good parish profile can enable potential applicants to consider whether or not their personal gifts are an appropriate match for a particular charge. A parish profile can also guide the Nominating Committee, making it easier to consider applications in the light of the distinctive opportunities and challenges in the charge.

2.3 The General Assembly of 2014 therefore affirmed the necessity of taking a more integrated approach towards the vacancy process, including the parish profile. It instructed a revision of the Vacancy Procedure Act (Act VIII 2003), and the provision of resources and training to ensure that there is consistency of approach.

2.4 The proposed new section 32 specifies that a broader range of resources should now be provided, to provide support for those who are handling vacancy processes. In particular, the existing Guidelines for Interim Moderators and Nominating Committees will be supplemented by additional Guidelines for Kirk Sessions and Advisory Committees. These Guidelines will have been prepared by the time that the General Assembly meets and will be accessible via the Church website. It is intended that the Guidelines will help to ensure that there is greater consistency of approach.

2.5 The proposed new section 12 formally requires Kirk Sessions to prepare parish profiles according to a template that is provided within the Guidelines. It should be emphasised that this is not a ‘one size fits all’ approach; rather, the template ensures that the distinctive characteristics of a particular pastoral charge will be properly elicited and described. For this reason, the parish profile will include, as an appendix, the most recent

report(s) undertaken in accordance with Local Church Review.

2.6 While proposing the above amendments to the Vacancy Procedure Act, the Committee has taken an opportunity to propose further minor adjustments, many of which simply bring the Act up to date. For example, allowance is made for the use of electronic communication, the existence of civil partnership is acknowledged and words have been adjusted where nomenclature has changed. An opportunity has also been taken to provide greater clarification in areas where queries have sometimes been raised. For example it would now be specifically stated that an individual may not be considered as an applicant for a vacant charge, while he or she is subject to proceedings under the Discipline of Ministry Act (Act III 2001). In recognition of the longer span of many vacancies, it is proposed that a right to call should now last for two years, rather than just one year. For data protection reasons, changes are proposed to the procedures through which individuals are able to confirm their inclusion on the Electoral Register: it will not now be possible for individuals to access the whole Register, but only to confirm their own inclusion on it. Finally, the schedules which specify the various intimations and edicts to be read have all been revised, with a view to ensuring that congregations are addressed in more accessible language.

3. Stated Annual Meetings

3.1 The General Assembly of 2015 instructed the Legal Questions Committee, in consultation with the Law Department and the Stewardship and Finance Department, *"to consider the purpose and timing of a congregation's Stated Annual Meeting and report to the General Assembly of 2016."*

3.2 It is required of all congregations of the Church of Scotland to hold an Annual Meeting of the congregation prior to 31 March to receive the submission by the Financial Board of the Accounts (Act III 1994 as amended and Regulations II 2012).

3.3 Depending on the particular constitution of a congregation, there may be additional reasons for holding an annual meeting. For example, the election by the congregation of members to serve on the Congregational Board (Act II 1994 as amended).

3.4 There are considerable opportunities afforded by the holding of an annual meeting, such as the celebrating of milestones in the congregation's life, the raising of awareness about such issues as stewardship, and the consideration of particular challenges facing the congregation. The Committee is of the view that such meetings should continue to be held. The annual meeting might also provide an opportunity for questions on the Trustees' annual report, as occurs with other bodies in the charitable sector, in addition to allowing wider reflection and the development or discussion of the kind of action plan involved in Local Church Review procedures, perhaps in the context of a congregational lunch or other social occasion.

3.5 It is recognised that it can prove difficult in certain circumstances, particularly in multiple linkages, for congregations to hold their annual meeting by 31 March. For the purposes of good governance and onward transmission to the Stewardship and Finance Department and to the Office of the Scottish Charity Regulator, it is still important for Trustees to submit their accounts to Presbytery by that date for attestation, but there is no reason why the accounts need to be received by the congregation prior to them being submitted to Presbytery.

3.6 It is therefore proposed that the deadline for holding an Annual Meeting be amended to 30 June. In addition to the statutory receiving of accounts and the fulfilment of any other particular requirements of the congregation's constitution, congregations should be encouraged to develop an imaginative approach to the holding of their annual meeting. At the annual attestation of congregational records, Presbyteries should check that an Annual Meeting has been held within the last year.

3.7 Consequential amendments are required to legislation, and the appropriate draft amending Acts are attached in Appendices C, D and E. Amendments are also required to the Congregational Finance Regulations and these are included in amended Congregational Finance Regulations presented by the Council of Assembly, at paragraphs 1.(D)(1)(2) & (3). The report of the Council of Assembly explains why other changes are being made to these Regulations, and the Regulations will be considered overall during the Council of Assembly report.

4. Registration of Ministries

4.1 Background

4.1.1 The General Assembly of 2013 instructed the Legal Questions Committee, in consultation with the Ministries Council, to conduct a comprehensive review of the provisions of Act II 2000 in relation to ministerial Practising Certificates, with a view to bringing a report and amending legislation to the General Assembly of 2014. The Legal Questions Committee had reported that there was confusion as to how Practising Certificates were being managed and who should be allowed to hold them. The Committee indicated its desire to make the law clearer and more straightforward to operate.

4.1.2 In the event, the General Assembly of 2014 instructed the Committee and the Ministries Council to continue their work. It was recognised that the review needed to go beyond the immediate administrative issues which had initially been identified, in the light of recommendations that were being made by the Special Commission anent Ministerial Tenure and the Leadership of the Local Congregation ("The Special Commission"). The General Assembly subsequently approved the proposals of The Special Commission, in particular instructing the delivery of a 'Capability Procedure', to address issues of professional capability which arise amongst inducted ministers. In so doing the General Assembly acknowledged that specific competencies are required from those who hold office as parish ministers.

4.1.3 The Capability Procedure is still being developed and will be presented to a future meeting of the General Assembly. However, it will be helped by the adoption of a more comprehensive system of registration. A peculiar feature of the current system of Practising Certificates is that it primarily applies to those who are not actually practising ministry on a regular basis. For example, Practising Certificates are mainly held by retired ministers who undertake occasional pulpit supply. At present there is no form of reviewable certification which extends to those who are actively engaged in ministry, for example those who serve as Parish Ministers, or as Ordained Local Ministers in designated appointments.

4.2 The Registration of Ministries Overture

4.2.1 The Registration of Ministries Overture proposes the creation of a single Register of Ministry ("the Register"), which will record details of all individuals who hold status as Ministers of Word and Sacrament, or as Deacons, within the Church. This unified approach will help to overcome the administrative confusion which was reported to the Assembly three years ago.

4.2.2 Inclusion on the Register will affirm the ordination and status of all individuals concerned, regardless of whether they are currently serving in appointments as Ministers of Word and Sacrament, or as Deacons. The Register will further specify the particular form of ministry to which each individual has been ordained, for example distinguishing clearly between the three different forms of Ministry of Word and Sacrament.

4.2.3 The Register will clearly state the particular Presbytery to which each individual is accountable. This will affirm the role that Presbyteries have in providing both pastoral and disciplinary oversight, even when individuals are no longer serving in Church appointments. At present Presbyterial oversight sometimes becomes unclear, particularly if individuals have moved to work in other spheres, while also retaining status within the Church.

4.2.4 Through a system of categorisation, the Register will also specify the context in which an individual is

currently authorised to perform the functions of the ministry or of the diaconate. The various categories are designated by a system of 'lettering', which deliberately avoids any implication of hierarchy. In a general sense, 'Category O' registration recognises that an individual is qualified to perform the functions of ministry as an officeholder and/or to hold appointments which are primarily governed by Church Law. 'Category E' registration authorises an individual to perform the functions of ministry, or of the diaconate, within or beyond the Church, in positions governed by employment law. 'Category R' registration authorises individuals, such as those who are retired, to perform the functions of ministry on an occasional basis. 'Category I' registration recognises the status of individuals who are no longer active in performing the relevant functions. 'Category L' registration caters for Ministers who have demitted their charges with Legally Binding Agreements being put in place, as currently specified in the Ministry Act (Act II 2000), acknowledging that such Ministers may only undertake the functions of ministry, on a limited basis, as specified in their particular Agreements. 'Category S' registration caters for individuals who have been suspended judicially as a consequence of disciplinary proceedings and who are thus not currently authorised to perform the functions of the ministry, or of the diaconate.

4.2.5 In the first instance each Presbytery shall be responsible for compiling its own section of the Register, allocating individuals within its jurisdiction to the relevant categories. In the event of Presbytery office-bearers being uncertain about the process of categorisation, advice can be sought from the Principal Clerk's office.

4.2.6 The most significant proposals contained in the Overture are being made in relation to Category O registration. Ministers of Word and Sacrament who continue to hold appointments requiring Category O registration (for example pastoral charges, or designated OLM appointments) would be unaffected. However, in moving towards a capability-based approach, such individuals would not remain indefinitely qualified to take

up appointments in the event of not actually holding such posts. In particular, an individual who left such an appointment for reasons of ill health would lose his/her Category O registration. An individual demitting on other grounds would normally be entitled to retain Category O registration for up to three years, but thereafter such registration would lapse. This is an essential aspect of the current proposal, which recognises that a degree of fitness and competency are required from those who serve in relevant appointments. In such cases, where the provisions of employment law do not apply, adequate provision needs to be made in Church Law.

4.2.7 The Overture proposes the establishment of a Registration of Ministries Committee, which would receive applications from individuals applying for certain Categories of registration. Most notably, this would cover applications from individuals in other categories on the Register, who were seeking Category O registration. Such applications would be assessed in terms of the Criteria for Assessment which are listed in Schedule 2 of the Act. The Registration of Ministries Committee would determine what, if any, programme of mentoring, familiarisation, further education or training the applicant should be required to undergo. This process includes some flexibility and the Registration of Ministries Committee is able to determine that some aspects of the programme can be completed after Category O registration had been granted. Furthermore, a consequential amendment to the Vacancy Procedure Act (Act VIII 2003), would allow a Minister to apply for vacant charges, subject to having submitted a live application for Category O registration to the Registration of Ministries Committee. However, in relation to this, a Presbytery would not be able to sustain a call until such Category O registration had actually been granted.

4.2.8 In practice it could be anticipated that an applicant for Category O registration who had been away from a relevant appointment for little more than three years would be unlikely to require much in the way of 'updating'. Similarly it could be anticipated that an individual who

had been away from a relevant appointment for over ten years would be likely to need more 'updating'. However, assessment for Category O registration will always take account of any relevant experience which may have been gained, for example while working in other appointments. Regardless of an applicant's experience, the Registration of Ministries Committee would always be entitled to seek and take account of an occupational health report.

4.2.9 In practice, there will often be much that ministers can do to keep themselves up to date, if they wish to do so, in ways that would later facilitate an application for Category O registration. For example, a Health Care Chaplain would most likely be registered in Category E and be directly employed by a Health Care Trust. However, he or she can still worship in a local Church of Scotland congregation, participate in the life of a Presbytery and its committees, undertake pulpit supply and perhaps serve as an Interim Moderator. Such experiences could go a long way towards keeping an individual up to date and could count significantly towards an application for Category O registration. The Overture acknowledges, however, that regular Chaplains to Her Majesty's Forces might be disadvantaged in this regard. Due to the nature of their deployment, often furth of Scotland, it can be less straightforward for Forces Chaplains to participate in congregations and in Church Courts. Most such Chaplains leave the forces before state pension age and some may then wish to obtain Category O registration in order to serve in pastoral charges. The Overture therefore proposes that specific provisions should be made for Forces Chaplains, with the Ministries Council having input into their annual conference with a view to helping such individuals to keep up to date.

4.2.10 It is proposed that the Registration of Ministries Committee should have a further role, considering applications for a change of registration from individuals who have been judicially suspended as a consequence of disciplinary procedures. The Registration of Ministries Committee would assess such applications in accordance

with section 26 of the Overture and also paragraph 2 of the Criteria for Assessment outlined in Schedule 2.

4.3 Summary and Conclusion

4.3.1 This Overture is being proposed in recognition of the duty of care which the Church has both towards congregations and towards the individuals who serve in ministry. It seeks to ensure that those who work in such appointments are adequately equipped before they commence their work. The intention of the Overture is not to make it harder for individuals to enter pastoral charges and other similar appointments. Rather, the intention is to help such individuals to undertake the work that they do.

4.3.2 The Overture supports the principle of office-holding which was affirmed in the 2014 Report of the Special Commission. It endeavours to ensure that standards can be properly set for those who engage in ministry, under the Church's own jurisdiction, where the provisions of employment law do not apply.

4.3.3 The Registration of Ministries Overture may seem to be a lengthy piece of legislation, but in practice it will result in other legislation being repealed. Out of necessity this proposed new legislation interacts with a large number of other Acts of Assembly. In recognition of this, potential amendments have been summarised in tabulated form.

4.3.4 The Committee recognises that the proposed remit of the Registration of Ministries Committee is not entirely dissimilar from work that is being undertaken through Admission and Readmission procedures. Furthermore, the current system of Practising Certificates is closely inter-related with issues of Presbytery membership. The Committee therefore seeks authorisation, together with the Ministries Council, to review the relevant aspects of the Admission and Readmission of Ministers Act (Act IX 2002) and the Church Courts Act (Act II 2000).

5. Consensus Decision Making

5.1 Following consideration of the Report of the Panel on Review and Reform, the Assembly of 2015 encouraged

Presbyteries and Kirk Sessions to consider using consensus decision making, and invited Presbyteries to review their Standing Orders to allow consensus decision making to take place as and when appropriate. The Legal Questions Committee was instructed to consider how this might be achieved to result in effective and clear decisions and to bring forward recommendations to a future General Assembly.

5.2 The Committee began its consideration of this matter by recognising that there are a number of different ways in which a group can take a decision. These can range from simple majority voting to a need for unanimity, where one member of the group can veto a proposal by others.

5.3 Decisions taken by groups will also differ in their character, an observation applicable to matters determined by Presbyteries and Kirk Sessions. There can be decisions of a judicial nature, and decisions which are about the future direction of the body. Some decisions may have features of both.

5.4 Consensus decision making represents an approach which goes beyond the use of majority voting. It is reasonable to expect that it will secure a greater degree of agreement with the decision reached, and a greater degree of acceptance of the result from those with reservations. These factors are most relevant where the decision is entirely concerned with the future direction of the body concerned. In that situation, and where the issue is one which generates strongly held views, church bodies may be able to manage the decision-making process simply by deferring the final decision until after more discussion and reflection have taken place. Illustrations of this in recent years are not hard to identify. The Church as a whole also retains the Barrier Act, a longstanding protection against abrupt and ill-considered change.

5.5 Even after decisions of this nature have been taken, some of those who participated in the process may struggle with the outcome. It is important that magnanimity is displayed by people whose view has prevailed. Depending on the subject-matter, it may be

possible to introduce mitigatory measures, making it easier for those who have been unsuccessful to live with the result.

5.6 The Committee also requires to point out, however, that where decisions are of a judicial character (and such decisions may directly affect the rights of individuals) different considerations come into play. The decision-maker is likely to be an outsider to the specific decision; indeed if a member of the decision making body were to have a connection to the subject-matter of the issue, they would probably not be involved in the decision. Thus, in the Courts of the Church, in a case or an appeal, the decision is generally taken by simple majority. Clarity of process and result is necessary; the procedure is likely to be prescribed in the law and practice of the Church. An accurate minute will be required. Those who were in the minority may have their position recorded in voting figures but issues about how they live with the result should not arise. Indeed, the use of consensus decision making may be neither necessary nor appropriate in such situations, and the Committee would be concerned were it to be adopted.

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

6.1 The Assembly of 2014 instructed the Committee as follows:

Instruct the Committee to review the Acts of the General Assembly dealing with matters of Discipline, Bullying and Discrimination with a view to bringing forward one consolidating and cohering Act to a future General Assembly.

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

6.3 The Committee established a Working Group, from amongst its members, to undertake this project. It had been hoped to bring the results of this work to the General Assembly this year, in a new Discipline Act, but the scale of the task and the importance of wide consultation to this process, have meant that this ambition has, regrettably, not been realised.

6.4 Those consulted include the Presbytery Clerks' Forum and the Judicial Proceedings Panel, both representing those stakeholders who will be required to implement any new legislation. Consultations have also taken place with congregations which have been affected by the operation of the Church's disciplinary processes. We are most grateful to all who have contributed to our work. The Committee believes that the outcome of this work will be much the better for this wide input.

6.5 Whilst the Committee is not able to bring new legislation to this year's Assembly, the Working Group intends to place a draft Discipline Act upon the website as soon as possible for further discussion and input from members and stakeholders. The intention is to request comments until 30 October 2016, in order that the following months can be used to complete a fully-formed legislative proposal to be put before the General Assembly of 2017.

6.6 The draft Act will not only consolidate the current four Acts, but will also take the opportunity to reform and update our disciplinary processes, including those of the Presbyterian Commission (who will, it is proposed, have the obligation to see the effects of any disposal of a case, which they decide, through to a conclusion): all focussed on the clear goal of significantly reducing the time taken to complete disciplinary cases. It is clear from our consultations with those congregations which have witnessed the Church's present disciplinary processes, at first hand, that there is often an enormous personal cost involved, which is not improved by the length of time taken to conclude a case. Thus the consultations with these congregations (which have often involved

individuals reliving times which, understandably, they want to put behind them), have had a particular impact on the Working Group's determination in this regard.

6.7 At the outset of this project, the original intention was to retain the Protection against Discrimination Act. Further work on the particular area of Discrimination, as a disciplinary offence, has shown that it is, in fact, possible (and clearly desirable) to proceed with the original intention of producing a single Act of Assembly, comprehensively, covering the discipline of ministers, elders, readers and office bearers, including cases of bullying and discrimination and legislating for a single disciplinary procedure for all Respondents. The draft Act will attempt to do all of this – but it will be, we must emphasise, very much a work-in-progress and will by no means be the finished article.

6.8 Whilst the Committee looks forward to the outcome of the website consultation, we are particularly keen to have the views of stakeholders and other consultees on

- The scope and number of disciplinary offences. Have we covered all potential offences in a manner fit for a modern disciplinary code?

And:

- The proposed new formulation of Censures in the present legislation. Again, is their scope sufficient and appropriate to a twenty first century disciplinary process?

6.9 The Committee's firm intention is to bring a new Discipline Act, together with completed Guidelines for its implementation and Regulations covering legal assistance in disciplinary proceedings, to the General Assembly in 2017. Whilst any new Discipline Act will require to be sent to Presbyteries under Barrier Act procedure, given the wide consultation on its development over the last two years, the continuing website consultation and the clear and pressing need for new legislation to speed up the Church's disciplinary processes, the Committee would

intend to propose to next year's Assembly that an Interim Act be passed in order that the beneficial effects of the new legislation may be felt throughout the Church at the earliest opportunity.

7. Consultation on civil partnership

7.1 Between September and December 2015, the Scottish Government embarked on a consultation on the future of civil partnership in Scotland. Three options were being considered: no change to the current legislation, so that civil partnership would remain available for same sex couples only; stopping new civil partnerships from being registered at some date in the future; introducing opposite sex civil partnership in Scotland.

7.2 The Church of Scotland was invited to make a submission, as one of the bodies which had previously participated in the consultation on same sex marriage. The matter was therefore considered by the Legal Questions Committee, which had represented the Church in the earlier discussions. As part of this, along with representatives of other denominations, the Convener, Principal Clerk and Solicitor took part in a round table discussion with Simon Stockwell, the Head of Family and Property Law in the Scottish Government.

7.3 The Legal Questions Committee subsequently submitted a short response to the consultation in favour of retaining the *status quo*. The Committee commented that, as a matter of conscience, some same sex couples may not wish to be married, but may nevertheless desire to enter into civil partnership. The Committee also expressed a view that, following the introduction of same sex marriage, more time should be taken to assess the continuing demand for civil partnership before deciding on further legislative changes.

8. Forms of Constitution and Trusteeship Issues

8.1 At present, congregations seeking to change constitution or at the time of a union have the option of adopting either the Model Deed or the Unitary form.

Where the Unitary Constitution has been adopted, the Kirk Session is the sole decision making body although many Kirk Sessions set up Committees to which much work can be delegated and to which members with special skills who are not elders can be appointed. With the Model Deed, there is a division of responsibility between the Kirk Session which deals with spiritual matters and the Congregational Board which looks after temporal matters and, in particular, property and finance.

8.2 The passing of the Charities and Trustee Investment (Scotland) Act 2005 has brought into sharp relief the tension of operating with a Congregational Board. The resulting division of responsibilities does not sit easily with the obligations of the congregation's Charity Trustees, namely the members of both the Session and Board. Since Charity Trustees are equally responsible for all decisions relating to the charity, Session members who are not members of the Board are liable for decisions to which they were not party and *vice versa* in the case of Board members. Since the Congregational Accounts have to be considered and approved by the whole trustee body, a joint meeting of the Session and Board requires to be held. The Committee is also aware that in some congregations, it is becoming difficult to persuade suitably qualified members to stand for election to the Board. Inevitably also, some issues do not fall neatly into either the spiritual or temporal category and there can be a tendency for such matters to be discussed twice.

8.3 In recent years, the Unitary Constitution has proved by far the most popular. During the period from its introduction in 2004 to 31 December 2015, 501 congregations have adopted the Unitary form as compared to 96 Model Deeds issued during the same period. Feedback from congregations operating on the Unitary form has been almost unanimously to the effect that the new arrangements work well and represent a considerable improvement in their governance arrangements.

8.4 Given the clear advantages in regard to charity law compliance and in the interests of good governance, the Committee considers that the time has come to require that congregations changing their constitutions should adopt the Unitary Constitution. It is therefore proposed that henceforth the Unitary Constitution would be the only form which might be selected and which would be the default form following upon a union. Congregations which are otherwise constituted should be encouraged to change to the Unitary form. If approved, this proposal will mean that, over time, the Church will move to a situation where all congregations are operating on the same form of constitution, an outcome which the Committee considers would be very desirable. To allow for any unions still to take place where congregations have already agreed that the united congregation will be constituted in terms of the Model Deed, it is suggested that the prohibition on new Model Deeds should be effective from 1 January 2017.

9. Proxy Voting, Remote Attendance at Meetings and the Implications for Membership of “Online Attendance”

9.1 Over the years the Legal Questions Committee has often been asked to comment on the historic practice of the Church which grants only those who are physically present, at properly constituted meetings, the right to vote. The Committee hitherto has held to the view that proxy voting or forms of referendum or plebiscite are not part of our Presbyterian polity. In the past year, however, this view has been challenged more robustly by a number of Kirk Sessions concerned at the way in which this policy operates in relation to the Vacancy Procedure Act, Act VIII 2003. They believe that this policy disenfranchises a great number of church members who are housebound or who for other reasons are not able to be present when the nominee preaches before the congregation. They have also noted that more and more members are able to “attend” by way of the live streaming of worship and they have pointed out that there are now reliable ways in which a vote could be cast remotely or by a proxy.

9.2 In other areas of Church life there is now a quiet acceptance that it is possible to participate fully in the meeting of a Committee, a Council, or a Court by way of remote access. The Church Offices have been fitted out with the high tech equipment which makes this possible and this move has been welcomed as being in line with the green energy policies which the Assembly has been encouraging over many years.

9.3 Even wider questions about membership and belonging are now being asked by congregations whose services, through the internet, are being carried well beyond their parish boundaries. We are living in an age when some of the old rules are fast becoming redundant and, as a result, the Legal Questions Committee believes that it is time for the Church to undertake a wide ranging review of practice and procedure which is impacted by the use of new technology in church life.

9.4 While this matter has been raised most specifically in relation to the voting arrangements in the Vacancy Procedure Act, Act VIII 2003, the Committee believes that it is time to look more carefully at the definitions of membership and adherence and to consider more generally the whole process of the settlement of ministers. With this in mind the Committee proposes that, in consultation with the Theological Forum, the Ministries Council and the Mission and Discipleship Council, a thorough review of Act VIII 2003 should be carried out. The scope of this work is such that it would require to be done over a period of two years, which would also allow for a process of consultation with those in Presbyteries who have to operate the Act.

9.5 Further, the Committee, while welcoming the gradual development of the use of remote means of access to church meetings, believes that it is time to explore more fully the opportunities and limitations of technology in this regard. The Committee can imagine the use of technology such as Skype and FaceTime as a means by which more remote congregations could be served by an Interim Moderator or visited by Presbytery without the

need for many hours and miles of travel. Alongside these developments growing naturally within the Church, the Committee believes that it would be helpful if it brought forward a report which enabled these things to happen within reasonable bounds. The Committee would, in consultation with the Ministries Council and the Mission and Discipleship Council, seek to clarify what is possible and bring forward any amending legislation which may be necessary to allow these developments to take root in our practice.

9.6 Finally, and looking further into the future, the Committee is aware that the nature of membership and belonging to the Church of Scotland is becoming more and more blurred. As fewer people join up in the traditional sense and as they make choices which include ever greater interaction with the Church through online access and social media, questions arise about online membership and even about access to the sacraments while not being physically present in the congregation. There are no easy answers to some of the questions which are already being asked, but, in a world where the fastest growing communities are being fostered online, the Committee believes that now is the time to open up a wide ranging discussion on these contemporary developments. The Committee proposes that this research be done jointly with the Mission and Discipleship Council and the Theological Forum.

10. Co-operation between Presbyteries

10.1 In recent years a number of Presbyteries have found it necessary to use the Co-operation between Presbyteries Act, Act VI 2002, to invite members of a neighbouring Presbytery to assist them in carrying out a variety of pieces of work as specified in the Act. A limiting feature of the Act, however, is that Presbyteries may only call upon a Presbytery with a contiguous border to assist them with what is sometimes sensitive work. This works for Presbyteries which are bound by several other Presbyteries but it limits the scope of available help for Presbyteries which are more isolated.

10.2 In order to overcome this difficulty and to allow greater flexibility, the Legal Questions Committee is proposing a minor amendment to the Act dropping the need to involve only a neighbouring Presbytery and allowing Presbyteries to seek help from any other Presbytery. The proposed amendment is to be found in Appendix G.

11. Amendment of Standing Order 35 (i) - Youth Representatives

11.1 Prompted by a discussion between the Assembly Arrangements Committee and the Mission and Discipleship Council, the Legal Questions Committee has been asked to bring forward a minor change to the Standing Order which defines the eligibility of an individual to attend the General Assembly as a Youth Representative. The effect of this change would be to ensure that no young person is excluded from serving as a Youth Representative because education or work means that they spend the balance of their life away from the locus of their home congregation.

11.2 It is therefore proposed that Standing Order 35(i) be altered to read:

35. Status

(i) One person between the ages of eighteen and twenty-five on the opening day of the General Assembly shall, if possible, be appointed by each Presbytery to serve as a Youth Representative; each Representative shall be involved in the life of a congregation within the bounds of the Presbytery and be regularly involved in the life and worship of the Church of Scotland. The minister of the congregation shall provide confirmation of this involvement if asked by the Mission and Discipleship Council.

12. Examination of Records

In accordance with the arrangements set in place by the General Assembly of 2000 the Legal Questions Committee has examined the relevant records of Assembly Councils and Committees. These have been found, generally, to be

in order with suggestions for improvements in consistency of pagination and other minor matters being made to the Convener and Secretary of each Council and Committee.

In the name of the Committee

GEORGE S COWIE, *Convener*
ALISTAIR S MAY, *Vice-Convener*
JOHN P CHALMERS, *Secretary*

APPENDIX A

PROPOSED RESTATED STANDING ORDERS AS TO REMITS AND MEMBERSHIP OF CERTAIN COMMITTEES AND COUNCILS OF THE GENERAL ASSEMBLY

Standing Order 112.2

Church and Society 32
Convener, 2 Vice-Conveners, 27 members appointed by the General Assembly, one of whom will also be appointed to the Ecumenical Relations Committee, and one member appointed from and by the Social Care Council and the Guild. The Nomination Committee will ensure that the Council membership contains at least 5 individuals with specific expertise in each of the areas of Education, Societal/Political, Science and Technology and Social/Ethical. This number may include the Convener and Vice-Conveners of the Council.

Standing Order 112.6

Committee on Chaplains to HM Forces 18
Convener, Vice-Convener and 16 members appointed by the General Assembly.
There are also 2 non-voting members: one representative from and appointed by each of the Ministries and the Church and Society Councils.

Standing Order 112.7

Mission and Discipleship 33
Convener, 3 Vice-Conveners and 25 members appointed by the General Assembly, one of whom will also be appointed to the Ecumenical Relations Committee, the Head of Stewardship, 1 member appointed from and by

the Guild and the Go For It Committee, and the Convener or Vice-Convener of the Committee on Church Art and Architecture as that Committee shall determine. The Nomination Committee will ensure that the Council membership includes at least 3 individuals with specific expertise in each of the areas of Congregational Learning, Church Without Walls and Resourcing Worship.

Standing Order 112.12

Ecumenical Relations 12 plus co-optees

- (a) 6 members appointed by the General Assembly, each to serve as a member of one of the 5 Councils of the Church and the Theological Forum.
- (b) Convener who is not a member of any of the other Councils and who will act as a personal support for the Ecumenical Officer (EO) and Vice-Convener, appointed by the General Assembly.
- (c) A representative of the Roman Catholic Church in Scotland appointed by the Bishops' Conference and 1 representative from each of 3 churches drawn from among the member churches of ACTS and the Baptist Union of Scotland, each to serve for a period of 4 years.
- (d) The Committee shall co-opt Church of Scotland members elected to the central bodies of Churches Together in Britain and Ireland (CTBI), the Conference of European Churches (CEC), the World Council of Churches (WCC), the World Communion of Reformed Churches (WCRC) and the Community of Protestant Churches in Europe (CPCE, formerly the Leuenberg Fellowship of Churches).
- (e) The General Secretary of ACTS shall be invited to attend as a corresponding member.
- (f) For the avoidance of doubt, while, for reasons of corporate governance, only Church of Scotland members of the Committee shall be entitled to vote, before any vote is taken the views of members representing other churches shall be ascertained.

APPENDIX B

AMENDMENTS TO VACANCY PROCEDURE ACT

ACT AMENDING THE VACANCY PROCEDURE ACT (ACT VIII 2003)

Edinburgh, [] May 2016, Session []

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

1. *In section 1(2) amend sub-section (b) to read "exclude any communicant member, the current or any former minister, or any person having, in the Presbytery's opinion, a significant personal connection to the ministry or a former ministry of the vacant charge or of any constituent congregation thereof".*
2. *In section 1(4), delete the words "provided that reasonable efforts are made to consult all members of the Committee" and substitute "and may do so by electronic means."*
3. *In section 2(1) after the word "by mailing", insert the words "by electronic means"*
4. *Insert a new section 12 as follows and re-number subsequent sections accordingly:*

"12. Profiling

Subject to the right to call having first been granted, the Kirk Session(s) shall prepare a profile of each congregation and parish within the charge, in accordance with the template published in the Guidelines for Kirk Sessions. In the case of a linked charge, this shall take the form of a single document, with separate sections for each constituent congregation. In all cases the profile shall contain, as an appendix, a copy of the most recent report on each constituent congregation produced in accordance with the Local Church Review Act (Act

1 2011). The draft profile(s) shall then be submitted to the Advisory Committee, prior to its meeting with the Kirk Session(s) (Section 13(2)(a)), for possible comment and revision."

5. *In section 12(2)(a), insert a new sub-section (ii) as follows and re-number the existing sub-section (iii) accordingly:*

 "(ii) the finalising of the profile which has been prepared in accordance with Section 12,"
6. *Delete section 12(2)(c).*
7. *Add the following sentence at the end of section 12(2): "The Advisory Committee may continue its work in the absence of one member, subject to the agreement of both remaining members."*
8. *Add a new section 12(3) as follows:*

 "(3) Before the Nominating Committee reports the identity of the nominee to the Kirk Session and Presbytery, it shall report the process followed to the Advisory Committee (by electronic means if desired) who shall give any further advice it deems necessary."
9. *In section 13(1)(1)(a), delete the words "and who are not under church discipline".*
10. *In the second sentence of section 13(1), delete the words "parishioners or".*
11. *In section 13(2) after the third sentence, add the following sentence: "For the avoidance of doubt, the names of individuals who are not contactable and whose address is unknown shall not be entered on the Electoral Register."*
12. *Amend the first sentence of section 13(3) to read "The proposed Electoral Register having been prepared, the Interim Moderator shall cause intimation to be made on the first convenient Sunday*

in terms of Schedule E hereto that any person who believes they are eligible to be included in the Electoral Register may inquire as to whether their name has been included, and the provisions which the Kirk Session has made for such inquiry, and further shall specify a day when the Kirk Session will meet to hear further requests for inclusion in the Register and will finally revise and adjust the Register.”

13. *Amend section 13(6) to read:*

“At any time after a period of six months has elapsed since the Electoral Register being attested, but before the name of a nominee is reported to the Kirk Session, the Kirk Session shall have power, if it so desires, to:

- (a) revise and update the Electoral Register. Intimation of this intention shall be given in terms of Schedule F hereto. Additional names shall be added to the Register in the form of an Addendum which shall also contain authority for the deletions which have been made;

or

- (b) add to the Electoral Register the name of any person who has been added to the Communion Roll of the congregation, in the form of an Addendum.

In the case of (a) or (b) above, two copies of this Addendum, duly attested, shall be lodged with the Presbytery Clerk who, in name of the Presbytery, shall attest and return the principal copy, retaining the duplicate copy in his or her own possession.”

14. *In section 14(2)(c)(iv), after the words “the spouse” add the words “or civil partner, of the current minister, or”.*

15. *Amend sections 16(1) and (2) to read:*

“(1) The Nominating Committee shall have the duty of nominating one person to the congregation with a view to the election and appointment of a minister.

(2) It shall proceed by a process of announcement in a monthly vacancy list, application and interview, and may also advertise, receive recommendations and pursue enquiries in other ways. The Nominating Committee shall make available to all applicants and enquirers the Profile and Appendix specified in Section 12. Regardless of how such individuals may initially have been approached or identified, no individual shall be considered as a candidate for the vacancy unless he or she has first submitted a formal application.”

16. *In section 17(5) delete the words “World Alliance of Reformed Churches” and substitute “World Communion of Reformed Churches”.*

17. *Insert a new sub-section (8) in section 17:*

“(8) Notwithstanding sub-sections (1) to (6) above, an individual shall not be eligible to apply, or to be considered as an applicant, while he or she is the subject of ongoing proceedings being undertaken in accordance with the Discipline of Ministry Act (Act III 2001).”

18. *Amend section 20(1) to read:*

“20. Before the candidate is asked to accept Nomination, the Interim Moderator shall ensure that the candidate is given an adequate opportunity to see the whole ecclesiastical buildings (including the Manse) pertaining to the congregation, and to meet privately with all members of staff of the charge or of any wider ministry team. Furthermore, the candidate shall be provided with:

- (a) a copy of the current Presbytery Plan and of any current Basis of Adjustment or Basis of Reviewable Charge;
- (b) copies of the most recent annual report and accounts for each congregation of the charge, as approved by an independent examiner; and
- (c) copies of the most recent quinquennial inspection reports in relation to the buildings of the charge.

The candidate shall acknowledge receipt of the above documents in writing to the Interim Moderator."

19. *Amend section 25 as follows:*

In section 25(1) in the first sentence delete "members" and substitute "those on the Electoral Register",

In section 25(2), delete "member" and substitute "an individual on the Electoral Register", and

In section 25(3) in the second sentence delete "regular worshippers in the congregation and by adherents whose names have not been entered on the Electoral Register" and substitute "persons associated with the congregation whose names have not been entered on the Electoral Register".

20. *Delete the existing section 26 (Failure to Nominate) and substitute a new section 26 as follows:*

"The exercise by a congregation of its right to call a minister shall be subject to a time-limit of two years; this period shall be calculated from the date when intimation is given of the agreement to grant leave to call.

If no election has been made and intimated to the Presbytery by the expiry of that time then the leave to call expires and the Presbytery shall review the

matter. Thereafter the Presbytery may either (1) resolve to review the relevant aspects of the Presbytery Plan in accordance with the Appraisal and Adjustment Act (Act VII 2003) or (2) if the Presbytery is still satisfied that a minister should be appointed, resolve that the leave to call shall be reinstated and the Presbytery shall proceed in one of the following ways:

- (a) grant an extension, which shall usually be for a further year and instruct the Kirk Session to revise and update the parish profile in line with the template published in the Guidelines for Kirk Sessions. If no appointment is made in this further period, the Presbytery shall proceed again in terms of this section of the Act and may select any option, including further extensions;
- (b) instruct that a fresh Nominating Committee be elected in terms of section 14 above. The process shall then be followed in terms of this Act from the point of the election of the Nominating Committee; or
- (c) take steps to make such an appointment, proceeding as follows:–
 - (i) The Presbytery shall discharge the Nominating Committee, strengthen the Advisory Committee which had been involved in the case by the appointment of an additional minister and elder, instruct that Committee to bring forward to a subsequent meeting the name of an eligible individual for appointment to the charge and intimate this instruction to the congregation. If satisfied with the recommendation brought by the Advisory Committee, the Presbytery shall thereupon make the appointment.
 - (ii) The Presbytery Clerk shall thereupon intimate to the person concerned the fact of his or her appointment, shall request him or her to forward a letter of acceptance along with appropriate

Certificates if these are required in terms of section 27 below, and shall arrange with him or her to conduct public worship in the vacant church or churches on an early Sunday.

- (iii) The Presbytery Clerk shall cause intimation to be made in the form of Schedule N that the person appointed will conduct public worship on the day specified and that a Call in the usual form will lie with the Session Clerk or other suitable person for not less than eight free days to receive the signatures of the congregation. The conditions governing the signing of the Call shall be as in section 25 above.
- (iv) At the expiry of the time allowed, the Call shall be transmitted by the Session Clerk to the Presbytery Clerk who shall lay it, along with the documents referred to in sub-paragraph (ii) above, before the Presbytery at its first ordinary meeting or at a meeting *in hunc effectum*."

- 21. *In section 30(3) delete the word "church" from the first sentence and substitute "place of worship", and after the word "kneel" in the fifth sentence, add "if able to do so".*
- 22. *In section 32, in the second sentence after the words "shall first" add "endeavour to".*
- 23. *Insert a new section 32 as follows:*

"32. Guidelines

- (1) The Ministries Council and the Legal Questions Committee shall jointly prepare and issue Guidelines for (a) Interim Moderators, (b) Kirk Sessions, (c) Nominating Committees and (d) Advisory Committees, in order to facilitate procedures in vacant congregations and also to expedite specific processes outlined in this Act. Such Guidelines shall be kept under review and

shall be updated periodically to reflect current policy and practice.

- (2) The above Guidelines shall be followed by the individuals and bodies named above, who shall only depart from them with due cause and having first sought the advice of the Vacancy Procedure Committee."

24. *The existing Schedules to the Act shall be deleted and replaced by the following:*

A NOTICE OF DECISION OF VACANCY PROCEDURE COMMITTEE

– Section 2(1)

To be read on one Sunday

Notice is hereby given that the Vacancy Procedure Committee of the Presbytery of proposes [*proposed course of action*]. This action will proceed unless at least four persons, who are either communicant members of this congregation of X [and Y]* or full members of Presbytery, together or separately submit to the Presbytery Clerk a request for this proposal to be considered at the next meeting of the Presbytery. Any such request must set out the relevant reasons.

You should submit any such request in writing to [*name and postal address of Presbytery Clerk*] by [*date seven days after date of this intimation*].

If four valid requests are received, then [*state the proposed course of action*] will be suspended and the approval of Presbytery will be required.

A B Presbytery Clerk

**refer to other congregation(s) if a linked charge*

NB this intimation is also to be displayed as prominently as possible at the church building for seven days

B NOTICE CITING A CONGREGATION TO ATTEND – Section 2(5)

To be read on one Sunday

Notice is hereby given that in connection with the [anticipated] vacancy in this congregation of X [and Y]*, a valid request has been made for the matter of *[here insert action or permission which had been proposed]* to be considered by the Presbytery. *[The proposed course of action]* is in the meantime suspended

The Presbytery will meet to consider this matter at on the day of at o'clock. Any member of this congregation of X [and Y]* may attend that meeting and Presbytery shall hear any person whom it considers to have an interest.

A B Presbytery Clerk

**refer to other congregation(s) if a linked charge*

C PREPARATION OF ELECTORAL REGISTER – Sections 14(1) and (2)

To be read on two Sundays

Notice is hereby given that in view of the [anticipated] vacancy in this congregation of X [and Y]*, the Kirk Session is about to make up an Electoral Register. This Electoral Register is a list of those who will be eligible to vote when the time comes to elect a Nominating Committee, and subsequently in the election of a new minister.

If your name and current address are already on the Communion Roll, then you will automatically be placed upon the Electoral Register. You will need to take no further action.

If you are a regular worshipper here, but are still a member of another congregation, and you wish to participate in the election of a minister to this congregation of X [and Y]*, then you should arrange to hand in to the Session

Clerk a valid Certificate of Transference before the Kirk Session meets

If you are a regular worshipper here, and not a member of this or any other congregation, then the Kirk Session can add your name to the Electoral Register as an “adherent”. If you wish the Kirk Session to consider this, you should obtain a form from the Session Clerk, complete it and return it to [him or her] before the Kirk Session meets.

The Kirk Session will meet in on the day of at to make up the Electoral Register

C D Interim Moderator

**refer to other congregation(s) if a linked charge*

D FORM OF ADHERENT’S CLAIM – Section 14(1)

I, 1 of 2, being a regular worshipper in the Church of and not being a member of any other congregation in Scotland, request to have my name put on the Electoral Register of the congregation of as an adherent.

Date (Signed)

1 Here enter full name in block capitals

2 Here enter address in full

E CONFIRMATION OF ELECTORAL REGISTER – Section 14(3)

To be read on one Sunday

Notice is hereby given that the proposed Electoral Register of this congregation of X [and Y]* has now been prepared.

If you believe that your name should be on the Register, you can ask for confirmation that it has been included immediately after this service [details of provision for this] or from the Session Clerk [details of how the Session Clerk can be contacted].

If your name is not on the proposed Electoral Register, and you believe it should be, you should inform the Session Clerk in writing before the Kirk Session meets to finalise the register on [date] at [place]. You are also welcome to attend that meeting, if you wish to make the case for your name being included.

C D Interim Moderator

**refer to other congregation(s) if a linked charge*

F REVISION OF ELECTORAL REGISTER – Section 14(6)

To be read on two Sundays

Notice is hereby given that since more than six months have elapsed since the Electoral Register of this congregation of X [and Y]* was finally made up, it is now proposed that it should be revised.

If you believe that your name ought to be on the Register, you can ask for confirmation immediately after this service [details of provision for this] or from the Session Clerk [details of how the Session Clerk can be contacted].

If you find that your name does not appear, it can be added in the following circumstances:

If your name has been added to the full Communion Roll since the Register was drawn up, then your name will automatically be placed upon the Electoral Register on its revision. You will need to take no further action.

If you are a regular worshipper here, but are still a member of another congregation, then you should arrange to hand in to the Session Clerk a valid Certificate of Transference before the Kirk Session meets

If you a regular worshipper here, and not a member of this or any other congregation, then the Kirk Session can add your name to the Electoral Register as an “adherent”. If you wish the Kirk Session to consider this, you should obtain

a form from the Session Clerk, complete it and return it to [him or her] before the Kirk Session meets.

The Kirk Session will meet in on the day of at to revise the Electoral Register

C D Interim Moderator

**refer to other congregation(s) if a linked charge*

G ELECTION OF NOMINATING COMMITTEE – Section 15(1)

To be read on two Sundays

Notice is hereby given that a meeting of this congregation of X [and Y]* will be held in the Church [*or other arrangement may be given here*] on Sunday at the close of morning [*or other main occasion of*] worship for the purpose of appointing a Nominating Committee. The task of the Nominating Committee will be to nominate one person to this congregation of X [and Y]* to be the new minister.

At that meeting, the congregation shall be invited to elect [number of persons] people, who are on the Electoral Roll of this congregation of X [and Y]*, to serve on the Nominating Committee. If you wish to propose anyone to serve on the Committee you may do so at the meeting providing the person has indicated a willingness to serve.

C D Interim Moderator

**refer to other congregation(s) if a linked charge*

H NOTICE OF NOMINATION – Section 22(2)

To be read on two Sundays

At a meeting held at on, the Nominating Committee chose the person who they wish to propose to this congregation of X [and Y]* to be our new minister. The name of the person proposed is 1

Arrangements have been made for *[give name again]*, to conduct public worship in this Church on Sunday the day of at o'clock.

Immediately after that service, there will be a vote on whether or not *[Name]* should be appointed as the new minister of this congregation of X *[and Y]**. Anyone whose name appears on the Electoral Register of this congregation of X *[and Y]** shall be entitled to vote. No-one else shall be entitled to vote.

C D Interim Moderator

**refer to other congregation(s) if a linked charge*
1 The name and status of the person should at this point be entered in full

I VOTING-PAPER – Section 24(1)

FOR Electing <i>[Name]</i>	
AGAINST Electing <i>[Name]</i>	

Directions to Voters – If you are in favour of electing *[Name]* put a cross (x) on the upper right-hand space. If you are not in favour of electing *[Name]* put a cross (x) in the lower right-hand space. Mark your voting-paper in this way with a cross, and put no other mark on your voting-paper or your vote may not be counted.

Note: The Directions to Voters must be printed prominently on the face of the voting-paper.

J DECLARATION OF ELECTION RESULT – Section 24(6)

I hereby declare the results of the voting for the election and appointment of a minister to the vacant charge of 1 to be as follows.

FOR Electing *[Name]*: [No of votes]
AGAINST Electing *[Name]*: [No of votes]

EITHER

(1) Therefore, *[Name]* has accordingly been elected and appointed as the new minister subject to the approval of Presbytery

OR

(2) In consequence of this vote there has been a failure to elect. The Nominating Committee is deemed to have been discharged. *[Continue in terms of Schedule G if appropriate.]*

Date

C D Interim Moderator

1 Here enter details

K THE CALL – Section 26(1)

Form of Call

We, members and adherents of the Church of Scotland and of the congregation known as 1, being without a minister, address this Call to be our minister to you, *[Name]* , of whose gifts and qualities we have been assured, and we warmly invite you to accept this Call, promising that we shall devote ourselves with you to worship, witness, mission and service in this parish, and also to the furtherance of these in the world, to the glory of God and for the advancement of His Kingdom.

1 Here enter details

Paper of Concurrence

We, persons associated with the congregation of the Church of Scotland known as 1 concur in the Call addressed by that congregation to *[Name]* to be their minister.

1 Here enter details

Note: The Call and Paper of Concurrence should be dated and attested by the Interim Moderator before they are transmitted to the Clerk of the Presbytery.

L SUBSCRIBING THE CALL – Section 26(1)

To be read on at least one Sunday

Notice is hereby given that this congregation of X [and Y]* has elected [Name] to be our new minister and a Call to the said [Name] has been prepared. This Call will lie in [Place] from the day of [Month] until [Date which is at least eight days later], between the hours of and During that time any person whose name is on the Electoral Register of the congregation may sign the Call in person or by means of a mandate.

If a mandate is to be used, the relevant form may be obtained from the Session Clerk.

A paper of Concurrence will also be available for signature by any person who is connected with the congregation but whose name is not on the Electoral Register of the congregation. Children are also welcome to add their names to this paper.

C D Interim Moderator

**refer to other congregation(s) if a linked charge*

M MANDATE TO SIGN CALL – Section 26(2)

I, 1 of 2, being a person whose name is on the Electoral Register of the congregation, hereby authorise the Session Clerk, or other member of Session, to add my name to the Call addressed to [Name] to be our new minister.

(Signed)

1 Here enter full name in block capitals

2 Here enter address in full

N CITATION IN CASE OF NOMINATION BY PRESBYTERY – Section 27(a)(iii)

To be read on one Sunday

Notice is hereby given that [Name], whom the Presbytery has appointed to be minister of this congregation of X [and Y] * will conduct public worship in the Church on Sunday the day of at o'clock.

A Call addressed to the said [Name] will lie in [Place] from the day of between the hours of and during the day and between the hours of and in the evening, until [Date which is at least eight days later]. During that time any person whose name is on the Electoral Register of the congregation may sign the Call in person or by means of a mandate.

If a mandate is to be used, the relevant form may be obtained from the Session Clerk.

A paper of Concurrence will also be available for signature by any person who is connected with the congregation but whose name is not on the Electoral Register of the congregation. Children are also welcome to add their names to this paper.

The Presbytery will meet to deal with the appointment and Call at on the day of at o'clock. Any member of the congregation may attend that meeting.

A B Presbytery Clerk

**refer to other congregation(s) if a linked charge*

O NOTICE OF INDUCTION – Section 30(1) and section 31(1)

To be read on two Sundays

Notice is hereby given that the Presbytery of has received a Call from this congregation of X [and Y]*

addressed to [Name] to be the new minister. This Call has been sustained as a regular Call, and has been accepted by him/her¹.

The Presbytery, having judged the said [Name] qualified for the ministry of the Gospel and² for this charge, has resolved to proceed to his/her [ordination and] induction on [day of the week] the [date] day of [month] at [time] o'clock. The only circumstance in which this would not occur is if an objection occurs which may reasonably impede it.

Notice is given that if any member of this congregation of X [and Y]*, has objection to the life or doctrine of the said [Name] you should intimate your objection at the earliest opportunity to the Presbytery Clerk. If you do this, you will also need to submit to the Presbytery Clerk appropriate evidence to substantiate your objection.

The Presbytery is to meet at [time] on [date as above]. If an objection is not notified in advance but is first brought at that meeting the objector must satisfy the Presbytery that there was no earlier opportunity to bring the objection to the attention of the Presbytery Clerk.

Unless a substantiated objection is made which is then upheld, the Presbytery shall proceed to [ordination and] induction³ of the said [Name] without further delay.

By order of the Presbytery

A B Presbytery Clerk

1 Add, where, appropriate, "and his/her translation has been agreed to by the Presbytery of"

2 Omit "for the ministry of the Gospel and" if this minister to be inducted has been ordained previously

3 Omit, where appropriate, "ordination and"

**refer to other congregation(s) if a linked charge*

P NOTICE OF ORDINATION IN CASE OF INTRODUCTION – Section 31(4)

To be read on two Sundays

Notice is hereby given that a service of introduction is to take place because [narrate circumstances requiring service of introduction]. The Presbytery has found that the said [Name] has been regularly appointed and is qualified for the ministry of the Gospel and for the said appointment. The Presbytery has resolved to proceed to his or her ordination to the Holy Ministry and to his or her introduction as [specify appointment].

This ordination and introduction will take place on the day of at o'clock, and will proceed unless an objection occurs which may reasonably impede it.

Notice is given if any member of this congregation of X [and Y]* has anything to object to in the life or doctrine of the said [Name], you may appear at the Presbytery meeting at on the day of at o'clock to state your objection. Any objection which is made must be substantiated.

Unless a substantiated objection is made which is then upheld, the Presbytery will proceed to ordination and introduction of the said [Name] without further delay.

By order of the Presbytery

A B Presbytery Clerk

**refer to other congregation(s) if a linked charge*

APPENDIX C**AMENDMENTS TO ACT XVIII 1932****ACT AMENDING THE CONGREGATIONAL MEETINGS ACT (ACT XVIII 1932)***Edinburgh, [] May 2016, Session []*

The General Assembly hereby enact and ordain that the Congregational Meetings Act (Act XVIII 1932), as amended, shall be further amended as follows:

1. *In section 4(a) the words “as soon as possible after the treasurer’s books have been audited at the close of the financial year” shall be deleted and the words “by the 30th day of June in each year following the close of the financial year” shall be substituted therefor.*
2. *In section 4(b) the words “by the 30th day of June in each year following the close of the financial year” shall be added at the end of the first sentence.*

APPENDIX D**AMENDMENTS TO ACT II 1994****ACT AMENDING THE MODEL DEEDS OF CONSTITUTION ACT (ACT II 1994)***Edinburgh, [] May 2016, Session []*

The General Assembly hereby enact and ordain that the Model Deeds of Constitution Act (Act II 1994), as amended, shall be further amended as follows:

1. *In the Annexation, Clause Second, in the first line the words “31st day of March” shall be deleted and the words “30th day of June” substituted therefor.*

APPENDIX E**AMENDMENTS TO ACT III 1994****ACT AMENDING THE CONGREGATIONAL MEETINGS (RECEIPT OF ACCOUNTS) ACT (ACT III 1994)***Edinburgh, [] May 2016, Session []*

The General Assembly hereby enact and ordain that the Congregational Meetings (Receipt of Accounts) Act (Act III 1994), as amended, shall be further amended as follows:

1. *In the Preamble:*
 - (i) *Delete “Accounts” and substitute “Trustees’ Annual Report and Accounts” and*
 - (ii) *Delete “Financial Board” where it appears twice and substitute “Trustees”.*
2. *In section 2(2), the words “31st day of March” shall be deleted and the words “30th day of June” substituted therefor.*

APPENDIX F**REGISTRATION OF MINISTRIES OVERTURE**

The General Assembly adopt the Overture the tenor whereof follows, and transmit the same to Presbyteries for their consideration under the Barrier Act, directing that returns be sent to the Principal Clerk not later than 31 December 2016.

The General Assembly, with consent of a majority of Presbyteries, hereby enact and ordain as follows:

Definitions

1. (a) *“the Register” shall mean the Register of Ministry, created and maintained in terms of this Act.*
- (b) *“the Rules of Procedure” shall mean the Rules of Procedure applying to the Registration of Ministries Committee, as specified in Schedule 1 of this Act. The Legal Questions Committee shall have powers to approve subsequent amendments to the Rules of Procedure, subject to such amendments being reported to the following General Assembly.*
- (c) *the “Criteria for Assessment” shall mean the criteria used by the Registration of Ministries Committee when assessing applications related*

- to the Registration of Ministry, as specified in Schedule 2 of this Act. The Legal Questions Committee shall have powers to approve subsequent amendments to the Criteria for Assessment, subject to such amendments being reported to the following General Assembly.
- (d) “the Registration of Ministries Committee” (“the Committee”) shall mean a Committee appointed by the General Assembly as a Standing Committee, in terms of the Standing Orders of the General Assembly, which Committee shall be constituted as specified in the Rules of Procedure and shall have the task of dealing with various applications related to the Registration of Ministry.
- (e) “Minister of Word and Sacrament” shall be understood to include the following sub-categories:
- (i) “Minister” shall mean an individual who has been ordained to ministry as defined in section 1(d) of the Selection and Training for Full-Time Ministry Act (Act X 2004).
 - (ii) “Ordained Local Minister” shall mean an individual who has been ordained to ministry as defined in the Ordained Local Ministry Act (Act IX 2011).
 - (iii) “Auxiliary Minister” shall mean an individual who has been ordained to ministry as defined in the Auxiliary Ministry Act (Act XIII 2003).
- (f) “Deacon” shall mean an individual who has been ordained to ministry as defined in the Deacons Act (Act VIII 2010).

The Register of Ministry

2. There shall be a Register of Ministry, which shall list all individuals who hold status as Ministers of Word and Sacrament, or as Deacons, within the Church of Scotland.

3. For each individual, the Register shall specify:
- (i) the name, address and contact details of the individual,
 - (ii) the Presbytery having jurisdiction over the individual,
 - (iii) the ministry to which the individual has been ordained,
 - (iv) the Category of registration for that individual, by specifying for that individual the Category **O**, **E**, **R**, **I**, **L**, or **S**, with the meaning stated below, and
 - (v) the date from which that Category of registration applies.

Initial creation of the Register

4. The provisions contained in sections 5 and 6 shall apply to the initial creation of the Register, in the period following implementation of this Act.
5. Upon the implementation of this Act, each Presbytery shall proceed to compile its section of the Register in respect of individuals within its jurisdiction. Each Presbytery shall ensure that all Ministers of Word and Sacrament, and Deacons, within its jurisdiction shall be entered on the Register in a Category **O**, **E**, **R**, **I**, **L** or **S**, as appropriate to their type of ministry and circumstances, as specified below. Each Presbytery shall submit their section of the Register to the Ministries Council by 1 October 2017, with a view to the Ministries Council commencing maintenance of the Register from 1 January 2018.
6. The initial decision as to the Category in which each individual Minister of Word and Sacrament, or Deacon, should be entered shall lie with the relevant Presbytery. Any individual dissatisfied with that initial decision shall be entitled to query the Presbytery's decision with a view to having his or her categorisation amended to his or her satisfaction through discussion. In the event of any such

individual remaining dissatisfied with the Category in which he or she has been entered, then he or she shall have the right of appeal to the Ministries Appeal Panel in terms of section 31 of this Act.

Maintenance of the Register

7. Once the Register has been initially compiled, the Ministries Council shall maintain the Register, with the assistance of Presbyteries.
8. Upon ordaining an individual, as a Minister of Word and Sacrament or as a Deacon, or upon admitting the holder of a Certificate of Eligibility awarded in accordance with the Admission and Readmission of Ministers Act (Act IX 2002) to membership of Presbytery, the Presbytery concerned shall send a relevant extract minute to the Ministries Council. On receipt of such an extract minute, the Ministries Council shall enter the individual on the Register of Ministry according to the Category specified by Presbytery, subject to the following provisos:
 - (i) A Minister of Word and Sacrament shall initially be entered in Category **O**, but if he or she is not appointed to a post which requires Category **O** registration, then his or her Category **O** registration shall lapse on the third anniversary of the date on which the relevant Exit Certificate, or Certificate of Eligibility, was first

granted. Thereafter the said individual shall either be registered in Category **E** in accordance with section 22, or else shall be entitled to choose between Category **R** or Category **I** registration and shall inform Presbytery of his or her choice.

- (ii) A Deacon shall initially be entered in Category **E** or in Category **R**.

Any individual dissatisfied with that initial decision shall be entitled to query the Presbytery's decision with a view to having his or her categorisation amended to his or her satisfaction through discussion. In the event of any such individual remaining dissatisfied with the Category in which he or she has been entered, then he or she shall have the right of appeal to the Ministries Appeal Panel in terms of section 31 of this Act.

9. Upon written request by an individual, the Ministries Council shall provide to that individual an extract of his or her entry on the Register.

Categories of registration for different types of ministry

10. All Ministers, as defined in section 1(d)(i) above, shall be entered on the Register in one of the following categories, with the following meanings:

Category	Meaning	Examples
O	Authorised to hold a pastoral charge and to perform the functions of ministry generally. For the avoidance of doubt, an individual who holds Category O registration is authorised to perform the functions of ministry in Category E or Category R .	Parish ministers; Interim ministers, Transition ministers.
E	Authorised to perform the functions of ministry in connection with an employed ministry post, which is either defined within sections 11 – 13 of the Church Courts Act (Act III 2000), or has been agreed by the Presbytery of the	Chaplains (including Regular Forces' Chaplains); Ministers with employment contracts, including Associate ministers.

	bounds to be a post of equivalent nature in which the functions of ministry would be legitimately discharged. Also authorised to perform the functions of ministry on an occasional basis in other circumstances, but not to hold a pastoral charge.	
R	Retaining status as a minister and authorised to perform the functions of ministry on an occasional basis.	This may include retired ministers whose Category O registration has lapsed and those who have retired in accordance with the Long-Term Illness of Ministers Act (Act XV 2002).
I	Inactive – retaining status as a minister but no longer authorised to perform the functions of ministry.	This may include an individual who declares to Presbytery that he/she no longer intends to perform the functions of ministry. It may also include a person so registered by Presbytery.
L	Authorised to perform the functions of ministry on a limited basis, as specified in a Legally Binding Agreement, in terms of section 27 of this Act.	
S	Suspended judicially in terms of the Discipline of Ministry Act (Act III 2001). For the avoidance of doubt, this does not include an individual who has been administratively suspended under Act III 2001.	

11. All Ordained Local Ministers and Auxiliary Ministers, as defined in sections 1(d)(ii) and 1(d)(iii) above, shall be entered on the Register in one of the following categories, with the following meanings:

Category	Meaning	Examples
O	Authorised to hold a designated appointment as an OLM, or as an Auxiliary Minister and to perform the functions of ministry generally. For the avoidance of doubt, an individual who holds Category O registration is authorised to perform the functions of ministry in Category R .	For an OLM this would be an appointment made in accordance with section 12(1) of Act IX 2011, and for an Auxiliary Minister this would be an appointment made in accordance with section 2(a) of Act XIII 2003.

R	Retaining status as a minister and authorised to perform the functions of ministry on an occasional basis.	
I	Inactive – retaining status as a minister but no longer authorised to perform the functions of ministry.	This may include an individual who declares to Presbytery that he/she no longer intends to perform the functions of ministry. It may also include a person so registered by Presbytery.
S	Suspended judicially in terms of the Discipline of Ministry Act (Act III 2001). For the avoidance of doubt, this does not include an individual who has been administratively suspended under Act III 2001.	

12. All Deacons, as defined in section 1(e) above, shall be entered on the Register in one of the following categories, with the following meanings:

Category	Meaning	Examples
E	Authorised to hold a recognised diaconal appointment or post and to perform the functions of the diaconate generally.	This will include any Deacon holding a recognised diaconal appointment in accordance with section 11 of Act VIII 2010.
R	Retaining status as a Deacon and authorised to perform the functions of the diaconate on an occasional basis.	
I	Inactive – retaining status as a Deacon but no longer authorised to perform the functions of the diaconate.	This may include an individual who declares to Presbytery that he/she no longer intends to perform the functions of the diaconate. It may also include a person so registered by Presbytery.
S	Suspended judicially in terms of the Discipline of Ministry Act (Act III 2001). For the avoidance of doubt, this does not include an individual who has been administratively suspended under Act III 2001.	

Functions of ministry

13. The functions of ministry referred to in sections 10 and 11 above shall be:

- (1) the conduct of public worship;
- (2) the administration of the sacraments; and
- (3) the solemnisation of marriage.

Functions of the diaconate

14. The functions of the diaconate referred to in section 12 above shall be:

- (1) the exercise of a ministry of an evangelistic, pastoral, educational or social nature, including the conduct of public worship as need arises; and
- (2) the solemnisation of marriage, subject to the permission and supervision of the minister or Interim Moderator of the parish in which the marriage takes place. For the purposes of the conduct of marriages, section 19 of the Ministry Act (Act II 2000) (as amended) shall apply to Deacons.

Locum Tenens

15. Any Minister of Word and Sacrament, or Deacon, with an **O, E or R** registration shall be entitled to work as a locum tenens, subject to the following proviso: an Ordained Local Minister or Auxiliary Minister may only work as a paid locum tenens where he or she is already working in a designated Ordained Local Ministry, or Auxiliary Ministry, appointment and has already fulfilled the requirements of that appointment.

Forces' Chaplains

16. The Ministries Council, in consultation with the Committee on Chaplains to Her Majesty's Forces, shall arrange appropriate input to the annual conference for Forces' Chaplains, with a view to keeping Regular Chaplains up to date with ongoing developments in ministry and in relevant aspects of

practice and procedure, and thereby facilitating applications for Category **O** registration from any such Chaplains upon leaving the Forces.

Specific provisions applying to Category O registration

17. At the date on which an individual ceases to hold an appointment requiring Category **O** registration, thereafter he or she may choose to retain his or her Category **O** registration for a period of up to three years, subject to the following exceptions which shall result in immediate re-categorisation:

- (i) Where Categories **L or S** pertain.
- (ii) Where an individual is added to the supplementary lists **G**, or **D** as outlined in section 32.
- (iii) Where an individual is leaving a post for reasons of ill health.
- (iv) Where an individual is demitting his or her first charge within the first five years of ministry and the Presbytery is not satisfied that there are exceptional circumstances which justify this in accordance with section 4(2) of the Vacancy Procedure Act (Act VIII 2003).

In the event of such an individual not taking up a relevant appointment within that three year period, then his or her Category **O** registration shall lapse. Thereafter he or she shall either be registered in Category **E** in accordance with section 22, or else shall be entitled to choose between Category **R** or Category **I** registration and shall inform Presbytery of his or her choice.

18. At the date on which an individual has been newly granted Category **O** registration by the Registration of Ministries Committee, thereafter he or she shall remain qualified to seek a relevant appointment for a period of three years. In the event of an individual not taking up such an appointment within that time, then his or her Category **O** registration shall lapse. Thereafter he or she shall either be registered in

Category E in accordance with section 22, or else shall be entitled to choose between Category R or Category I registration and shall inform Presbytery of their choice.

Annual Review of Categories of registration

19. There shall be a process of annual review of the Categories of registration then appearing on the Register for each individual, to determine whether any changes are necessary or appropriate, which process of annual review shall proceed as set out in this section 19. The first process of review shall commence in March 2018.

- (1) Not later than 31 March each year, the Ministries Council shall send to each Presbytery Clerk an extract from the Register, listing all individuals within the jurisdiction of that Presbytery whose names appear on the Register and providing for each individual the existing registration information specified in section 3 of this Act.
- (2) Not later than 30 April each year, the Presbytery Clerk shall write to:
 - (i) Any individual who still holds Category O registration, but without holding a relevant post, informing him/her of the date on which his/her Category O registration shall lapse in terms of section 18 above. If the relevant date is reached without the individual obtaining a Category O post, then the individual concerned shall then be entitled to choose between Category R or Category I registration and shall inform Presbytery of his or her choice.
 - (ii) Any individual who still holds Category E registration, but without holding a relevant post, informing him or her that his or her Category E registration has lapsed. The individual concerned shall then be

entitled to choose between Category R or Category I registration and shall inform Presbytery of his or her choice.

- (iii) Any individual holding Category R registration enquiring whether or not they wish such registration to be renewed and requesting details of ministerial functions exercised during the preceding year. Upon receipt of such information, Presbytery shall determine whether to allocate Category R or Category I to that individual.
- (iv) Any individual holding Category I registration and whose circumstances are not known to the Presbytery, asking him or her to inform Presbytery if during the previous twelve months he or she has left the communicant membership of the Church of Scotland. On receiving such notice, then the name of that individual shall be removed from the Register.

In each such case the Presbytery Clerk shall specify to the individual concerned that any relevant information must be submitted to Presbytery by 31 May.

- (3) After 31 May each year, each Presbytery shall assign each and every individual on its section of the Register to a Category of registration for the following year commencing 1 July, based upon the information supplied in terms of subsection (2) above. For the avoidance of doubt, where Presbytery requests information but that is not forthcoming, Presbytery shall be entitled to allocate a Category of registration as it sees fit. An individual shall generally remain in the same Category of registration unless there has been a change of circumstances which makes another Category more appropriate. Presbytery shall submit the said section of the Register to the Ministries Council by 30 June.

Appeals arising from annual review process

20. Any individual who is dissatisfied with his or her Category of registration as annually allocated by Presbytery may appeal to the Ministries Appeal Panel in terms of section 31 of this Act.

Intermediate re-categorisation by Presbyteries or by the Ministries Council

21. Each of the Presbytery and the Ministries Council shall have the right to re-categorise any individual's entry on the Register immediately upon becoming aware of a change in his or her circumstances. If such re-categorisation is made by Presbytery it shall immediately advise (i) the individual and (ii) the Ministries Council. If such re-categorisation is made by the Ministries Council it shall immediately advise (i) the individual and (ii) the Presbytery. For the avoidance of doubt, (i) a re-categorisation may include removal of the individual from the Register, in which case sections 32 and 33 below may apply, and (ii) any Minister of Word and Sacrament or Deacon may also have his or her registration adjusted or removed at any time as a consequence of judicial process.
22. If a Minister or Deacon currently holding Category **O, R or I** registration takes up an employed post as defined in section 10 or section 12 of this Act, that individual shall be re-categorised as Category **E** except in the following circumstances:
- (i) if he or she is choosing to retain Category **O** registration under section 17 of this Act; and
 - (ii) if he or she left a post for reasons of ill health, then an application for Category **E** registration must be made to the Registration of Ministries Committee under section 28 of this Act before any re-categorisation can occur.
23. Any individual dissatisfied with their Category of registration as re-categorised by Presbytery or the

Ministries Council may appeal to the Ministries Appeal Panel in terms of section 31 of this Act.

Moving Presbytery

24. If an individual wishes to move to the bounds of another Presbytery then he or she shall first obtain an extract of his or her entry on the Register in terms of section 9 of this Act. Such extract shall be exhibited by the individual to the Clerk of the Presbytery to which he or she wishes to transfer. On accepting an individual under its jurisdiction, a Presbytery shall be entitled to re-categorise that individual's entry on the Register in terms of section 21, subject always to the individual's right of appeal under section 23.

Applications for change of Category of registration**Application for Category O registration**

25. All applications for Category **O** registration, from individuals registered in categories **E, R, or I**, or from individuals whose existing Category **O** registration is due to expire, shall be dealt with in terms of this section 25.
- (1) Applications shall be made to the Registration of Ministries Committee on a form specified by that Committee. In considering such applications, the Committee shall:
 - (i) invite the Presbytery to which the individual is accountable to comment on the application.
 - (ii) be entitled to obtain an Occupational Health Report in relation to the applicant. Furthermore the Committee shall be obliged to obtain such a report if the applicant left his or her previous appointment for reasons of ill health.
 - (iii) consider the personal circumstances of the applicant in accordance with paragraph 1 of the Criteria for Assessment which are outlined in Schedule 2 of this Act.

- (iv) be entitled to ask the applicant to attend a meeting of the Committee for an interview.
- (2) In giving its decision on the application, the Committee may specify what, if any, programme of mentoring, familiarisation, further education, or training, the applicant should be required to undergo. In such cases the Committee shall further specify:
 - (i) which, if any, aspects of this specified programme must be completed prior to Category O registration being granted.
 - (ii) which, if any, aspects of this specified programme may be completed subsequent to Category O registration being granted.

In each such instance the Committee shall prescribe a timescale within which such aspects of the programme should be completed.

- (3) Having completed any aspects of the specified programme outlined in accordance with section 25(2)(i), an individual may be granted Category O registration, subject to signing a binding agreement that he or she will make all reasonable efforts to complete any remaining aspects, outlined in accordance with section 25(2)(ii), within the prescribed timescale. Subsequent failure to abide by such a binding agreement may be considered to constitute a disciplinary offence.
- (4) In order to grant Category O registration the Committee must be satisfied that the individual in question is fit to perform the duties of the relevant post. The Committee may refuse to grant Category O registration, subject to the grounds for such a decision being clearly stated.

Applications from individuals registered in Category S

26. Any applications for a change of registration from individuals registered in Category S shall be dealt with in terms of this section 26.

- (1) Applications shall be made to the Registration of Ministries Committee on a form specified by that Committee. In considering such applications, the Committee shall:
 - (i) invite the Presbytery to which the individual is currently accountable, and, if different, also the Presbytery to which the individual was accountable at the time when the relevant suspension was imposed, to comment on the application.
 - (ii) instruct the applicant to provide two character references from individuals within the membership of the Church, at least one of whom must be a serving Minister or Deacon.
 - (iii) consider the personal circumstances of the applicant in accordance with the relevant sections of paragraph 2 of the Criteria for Assessment which are outlined in Schedule 2 of this Act.
- (2) In giving its decision on the application, the Committee shall clearly state the grounds on which it has been taken.
- (3) For the avoidance of doubt, where the Committee decides that a suspension is to be lifted and Category O registration is being sought, the application shall be considered in terms of section 24 in addition to this section 26 if the applicant has not served in a Category O appointment within the preceding three years.

Applications from individuals registered in Category L

27. Any applications for a change of registration from individuals registered in Category L shall be dealt with in terms of this section 27.

- (1) Where a Minister has agreed to demit his or her charge in the interests of peace of the Church and has entered into a legally binding written agreement with the Presbytery and the Ministries Council (a "Legally Binding Agreement") in terms of which he or she agrees to specified limitations upon his or her eligibility to perform the duties of a Minister for a specified period, the said minister shall be entered on the Register in Category L.
- (2) A Minister who is entered on the Register in Category L may undertake only those functions of ministry which are defined in his or her Legally Binding Agreement.
- (3) The Minister shall be entitled to a review (or reviews) of the terms and conditions of the Legally Binding Agreement after expiry of a period (or periods) specified within the Legally Binding Agreement. Such a review (or reviews) shall be conducted by the Ministries Council at the point(s) indicated in the Legally Binding Agreement.
- (4) The Ministries Council shall inform the Minister concerned and also the Presbytery of the outcome of all such reviews. Subject to satisfactory fulfilment of the terms and conditions specified in the Legally Binding Agreement, the Ministries Council may resolve that the Minister shall be eligible to apply for a change of Registration in accordance with the provisions of this Act. For the avoidance of doubt, no Minister entered in Category L may apply for a change of registration without such

a resolution having first been made by the Ministries Council.

- (5) A Minister shall have a right of appeal to the Ministries Appeal Panel in respect of any recommendation from the Ministries Council with which he or she is aggrieved in terms of section 31 of this Act.

Applications for change of Category of registration from persons who left a post for reasons of ill health

28. Any individual who left a post for reasons of ill health must, if wishing to obtain a Category O or E registration, apply to the Registration of Ministries Committee on a form specified by that Committee, which Committee must obtain an Occupational Health Report on the individual and in order to grant such registration, must be satisfied that the individual in question is fit to perform the duties of a parish minister, or of the relevant employment, as the case may be. All other relevant provisions of this Act, as contained in sections 25 and 29 of this Act shall also apply.

Other applications for change of Category of registration

29. All applications for a change of Category of registration other than those specified in sections 25 to 28 above shall be made to the Presbytery having jurisdiction over that individual. Applications shall be made to the Presbytery on a form specified by the Ministries Council for all Presbyteries. In considering such applications, the Presbytery shall:
- (i) consider the personal circumstances of the applicant, and
 - (ii) be entitled to ask the individual in question to attend a meeting of representatives of the Presbytery for an interview.

Any individual who is dissatisfied with a decision of Presbytery in terms of this section 28 shall have the right of appeal to the Ministries Appeal Panel in terms of section 31 of this Act.

Appeals from sections 25 to 29

30. Any individual who is dissatisfied with a decision of the Registration of Ministries Committee in terms of sections 25 to 28 of this Act, or with a decision of Presbytery in terms of section 29 of this Act shall have the right of appeal to the Ministries Appeal Panel in terms of section 31 of this Act.

Appeals to Ministries Appeal Panel

31. An appeal to the Ministries Appeal Panel shall be heard in terms of the Ministries Appeal Panel Act (Act VI 2007). Such appeal shall be intimated to the Principal Clerk within fourteen days of the relevant decision of the Committee. An appeal may only be brought on one or more of the following grounds: (a) error in Church law; (b) that in the course of the registration procedure there was a breach of the principles of natural justice or there were irregularities in the process; or (c) that the final decision was influenced by incorrect material fact. The decision reached by the Ministries Appeal Panel in relation to such an appeal shall be final.

Supplementary Lists

32. The Ministries Council shall compile and maintain two supplementary lists, **G** and **D**, as specified below,

which shall be considered to stand apart from the Register of Ministry.

- (1) List **G** shall contain the names of individuals who were previously Ministers of Word and Sacrament or Deacons of the Church of Scotland but who voluntarily demitted their status.
- (2) List **D** shall contain the names of individuals who were previously Ministers of Word and Sacrament or Deacons of the Church of Scotland but who were judicially deprived of status.

33. Any individual recorded on lists **G**, or **D**, who wishes to resume practice as a Minister of Word and Sacrament or as a Deacon, of the Church of Scotland, must make application in accordance with the Admission and Re-admission of Ministers Act (Act IX 2002).

Amendments and Repeals

34. Amendments to existing legislation as follows:

This table of proposed changes to other legislation has been inserted to give a general guide at this stage. A more sophisticated set of amendments will be drafted for the final Act.

NAME OF ACT	NUMBER & YEAR	SECTIONS	PROPOSED CHANGES
Candidates, Licentiates and Probationers	Act XI 1994	1(b) and 5	No changes. Exit Certificates, Graduate Candidate's Certificates and Certificates of Eligibility will continue to exist.
Ministry	Act II 2000	3(1)	To be reviewed according to remit requested for Legal Questions Committee as to

			considering questions of membership of Presbytery.
		3(2)	Replace reference to “Practising Certificate/ Qualified Practising Certificate” with reference to being registered on the Register of Ministry. The intention is that persons appearing on the Register of Ministry with Category O , E or R registration will be able to perform the functions of ministry (as defined in the RoM Overture).
		4	Delete. Insert a note in italics to say that the “functions of ministry” are defined in the RoM Overture.
		5 to 17 (PCs)	Delete. Insert a note in italics to say that these provisions are replaced by the RoM Overture.
		18 (QPCs - LBA)	To be deleted as provisions are to be covered in RoM Overture. Insert a note in italics to say that these provisions are replaced by the RoM Overture.
Church Courts	Act III 2000	11-14	As mentioned above, the Legal Questions Committee is to request a remit to look further at questions of membership of Presbytery. In section 14, replace reference to “Practising Certificate” with reference to applying to be being registered on the Register of Ministry.
		18	Replace reference to “Practising Certificate” with reference to being entitled to choose between Category R or I registration.
Discipline of Ministry	Act III 2001	1(1)(j)	A new Discipline Act is to be brought to the General Assembly of 2017, and this will be drafted to align with the RoM Overture. In the event that the new Discipline Act does not

			come into force as an Interim Act in May 2017, amendment to terminology in the existing Discipline Act will be needed, to replace references to “Practising Certificates” with reference to being registered on the Register of Ministry.
Ministers and Deacons in Public Office	Act IV 2001	2(2)	Replace reference to “Practising Certificate” with reference to the individual being registered on the Register of Ministry in the appropriate Category of registration.
Admission & Readmission of Ministers	Act IX 2002		No changes required.
Long Term Illness of Ministers	Act XV 2002	12 (QPCs)	To be deleted as provisions are to be covered in RoM Overture. Insert a note in italics to say that these provisions are replaced by the RoM Overture.
Vacancy Procedure	Act VIII 2003	17	Amend so that a Minister (as defined in the RoM Overture) may only apply for a charge if he or she holds Category O registration, or else has submitted an application for such registration which is under consideration by the RoM Committee.
		20(3)(a)	Amend so that the evidence as to eligibility of the nominee is of Category O registration rather than a Practising Certificate.
		26(a)(ii)	Amend to refer to evidence of Category O registration.

Auxiliary Ministry	Act XIII 2003	2(d)	Amend to say that when an Auxiliary Minister ceases to serve in a designated appointment he or she shall be entitled to choose between Category R and Category I registration and shall inform Presbytery of his or her choice.
Selection & Training	Act X 2004	22	Amend so that the eligibility of a Graduate Candidate to be called to a charge would lapse three years after his or her Exit Certificate was first awarded. Such individuals would subsequently be able to seek renewal of their eligibility through an application procedure similar to that of ministers seeking Category O registration under section 25 of the RoM Overture.
Ministries Appeal Panel	Act VI 2007	5	Delete the second sentence and say that the MAP shall also hear certain appeals against decisions taken under the RoM Overture.
International Presbytery	Proposed for GA 2016	Para 1 of Schedule 2	Replace reference to not being entitled to a Practising Certificate with reference to not being entitled to be registered on the Register of Ministry created and maintained in terms of the RoM Overture.
Deacons	Act VIII 2010	14(a) & (b)	In (a), replace reference to a Practising Certificate with reference to the Presbytery with which he or she is registered on the Register of Ministry. For section (b), such Deacons shall have Category I registration.
		16	Delete and substitute with a section headed "Registration of Deacons", saying that Deacons

			shall be registered on the Register of Ministry in accordance with the RoM Overture.
		17	Delete. Insert a note in italics to say that these provisions are replaced by the RoM Overture.
		Appendix A	In "Constitution", Council is to consist of Deacons registered on the Register of Ministry, with those in Category R or I entitled to attend at their own expense and be non-voting members.
		Appendix C	In "Membership", distinguish Category E, R & I Deacons appropriately.
PVG	Act VII 2011	1(c)	Replace reference to "Practising Certificate" with reference to being registered on the Register of Ministry.
		1(d)	Insert reference to Deacons being those registered on the Register of Ministry.
Ordained Local Ministry	Act IX 2011	12(4) and 13(3)	Amend to say that when an OLM ceases to serve in a designated appointment he or she shall be entitled to choose between Category R and Category I registration and shall inform Presbytery of his or her choice.
		13(2)	Amend to say that when an OLM moves from one Presbytery to another he or she shall be subject to the terms of section 24 of the RoM Overture. Questions of membership of Presbytery to be considered by the Legal Questions Committee in terms of the remit referred to above.

SCHEDULE 1: RULES OF PROCEDURE OF THE REGISTRATION OF MINISTRIES COMMITTEE

1. The Registration of Ministries Committee ("the Committee") shall be appointed by the General Assembly as a Standing Committee, in terms of the Standing Orders of the General Assembly.
2. The purpose of the Committee shall be to deal with various applications related to the Register of Ministry.
3.
 - (1) The Committee shall be a committee of five persons, consisting of a Convener, Vice-Convener and three other members. One member shall be appointed by the Legal Questions Committee, one by the Ministries Council and the other three members shall be appointed by the General Assembly on the nomination of the Nomination Committee. At least one member shall be legally qualified, at least one shall be a Minister of Word and Sacrament and at least one shall be an elder.
 - (2) The Committee shall itself choose a Convener and a Vice-Convener from among its number.
 - (3) The quorum of the Committee shall be three including either the Convener or Vice-Convener, and including at least one elder and at least one minister (each of whom may be the Convener or Vice-Convener).
 - (4) A member of the Committee shall not sit to hear an application from a person from their own Presbytery. If necessary, a substitute member may be co-opted to the Committee by appointment from the Legal Questions Committee or the Ministries Council.
 - (5) The following persons shall also attend the Committee *ex officio*s in an advisory capacity (i) one or other of the Clerks of the General Assembly and (ii) the Secretary to the Ministries Council. These persons shall not be members of the Committee.
- (6) Where the Act specifies that a Presbytery may comment on a particular application, a representative of that Presbytery shall be entitled to attend the relevant Hearing. The Clerk of the Committee shall provide any such Presbytery with at least fourteen days' notice of such a hearing taking place. For the avoidance of doubt, a representative of Presbytery shall be entitled to comment on the application, but shall not vote when a decision is made. In the event of a Presbytery representative failing to attend, the Committee shall be entitled to proceed with the Hearing.
4. The Committee shall be clerked by the appropriate official within the Ministries Council. The Clerk shall not be a member of the Committee. If the Clerk is not present at a Hearing, the Committee shall appoint a substitute, whether or not a member thereof, to act as Clerk of the Committee during that Hearing.
5. The Committee shall hold Hearings as required to deal with its business. Hearings shall be called by the Clerk thereof. A Hearing may last for as long as business requires, and may deal with various applications.
6. The procedure of the Committee at its Hearings shall be in accordance with the Standing Orders of the General Assembly so far as applicable and consistent with this Act. The Committee shall act in accordance with the Constitution of the Church and the Acts of the General Assembly and nothing in this Act shall be construed as conferring power to contravene or amend existing legislation, or to legislate. The Committee shall be accountable to the Ministries Appeal Panel for its decisions.

SCHEDULE 2: CRITERIA FOR ASSESSMENT BY THE REGISTRATION OF MINISTRIES COMMITTEE

The Committee shall apply the following criteria when assessing applications made in accordance with this Act.

1. Any application which is made in accordance with section 25 of the Act shall be assessed against the following criteria:

- (1) The extent to which the applicant has recent experience of leading worship within, or beyond, the Church of Scotland.
- (2) The extent to which the applicant has recent experience of undertaking pastoral work within, or beyond, the Church of Scotland.
- (3) Whether the applicant has recent experience of the dynamics involved when working with volunteers.
- (4) The extent to which the applicant has recently participated in the courts, of the Church, and/or their councils or committees, in ways which have kept him or her familiar with current practice.
- (5) The applicant's current knowledge of Church Law, particularly any areas of Church Law where changes have occurred since he or she was last engaged in the relevant field of ministry, and those areas of Church Law which govern current practice in ministry and mission.(6)

The applicant's knowledge of matters of civil law, as it currently affects congregations, and Ministers of Word and Sacrament working within them.

- (6) If relevant, the circumstances which led to the applicant demitting his/her first charge within the first five years of ministry.(8) Any other matter which the Committee reasonably considers pertinent in relation to the application in question.

2. Any application which is made in accordance with section 26 of the Act, shall be assessed against the following criteria:

- (1) Where the relevant suspension was imposed for a fixed period, in accordance with section 1(1)(j)(ii) of the Discipline of Ministry Act (Act III 2001), the Committee shall consider:
 - (i) Whether or not the fixed period of the suspension has been served.
 - (ii) Whether or not the information provided in accordance with section 26(1)(i) and section 26(1)(ii) provides satisfactory assurance in relation to the current good conduct of the applicant.
 - (iii) Any other matter which the Committee reasonably considers pertinent in relation to the application in question.
- (2) Where the relevant suspension was imposed without limit of time but subject to a minimum period of suspension, in accordance with section 1(1)(j)(iii) of the Discipline of Ministry Act (Act III 2001), the Committee shall consider:
 - (i) The circumstances which led to the applicant being suspended and the determination of the Presbyterial Commission at the time when the relevant suspension was imposed, including without limitation, all paperwork submitted to the court in connection with that decision. The Committee shall further consider, if appropriate, the determination of the Judicial Commission which heard any associated appeal, including without limitation, all paperwork submitted to the court in connection with that decision.
 - (ii) Whether or not the information provided in accordance with section 26(1)(i) and section 26(1)(ii) provides satisfactory

assurance in relation to the current good conduct of the applicant.

- (iii) Whether or not the specified minimum period of suspension has been completed.
- (iv) Whether or not the period of suspension which has been served is considered to be adequate.
- (v) Any other matter which the Committee reasonably considers pertinent in relation to the application in question.

APPENDIX G

ACT AMENDING THE CO-OPERATION BETWEEN PRESBYTERIES ACT (ACT VI 2002)

Edinburgh, [] May 2016, Session []

The General Assembly hereby enact and ordain that the Co-operation between Presbyteries Act (Act VI 2002), as amended, shall be further amended as follows:

1. *In section 1, delete the words "an immediately neighbouring" and substitute "another".*

WORLD MISSION COUNCIL

May 2016

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the report
2. Give thanks for the life and witness of Mission Partners who have died, acknowledge with gratitude those who have completed their period of service overseas, and uphold in prayer all who continue to serve.
3. Encourage congregations to read and study the report, use the worship service and resources, and learn more about the life of the churches in other parts of the world, and the links with the Church of Scotland.
4. Encourage congregations and presbyteries to develop links, particularly twinings, with congregations and Presbyteries of other Churches around the world.
5. Encourage congregations and members to engage with, support, and promote the work of Christian Aid, especially in caring for creation.
6. Welcome the Council's plan, with the Church & Society Council, The Guild and Christian Aid, to organise a consultation with international partners on the theme of care for creation and encourage congregations to send a representative to a conference on 1 October.
7. Encourage all congregations to register as eco-congregations and discover how they can take practical action in their lives and communities to care for creation.
8. Encourage all congregations and Presbyteries to seek Fairtrade status and support the Fairtrade movement.
9. Thank all who have generously supported Let us Build a House and encourage those who have not to consider getting involved to help the United Mission in Nepal to offer support to those without shelter.
10. Welcome the support for the tripartite work with Blantyre Synod of the Church of Central Africa Presbyterian (CCAP), Malawi and the Evangelical Church of Christ in Mozambique (IECM), to help IECM foster stronger links beyond its own area, and to work cooperatively to enhance their capacity and develop their ministerial formation.
11. Urge all members and congregations to hold the Presbyterian Church of South Sudan, and all the peoples of South Sudan, in prayer as conflict intensifies, and encourage the Council in its work with Presbyterian Church leaders in conflict transformation.
12. Thank all who have generously supported the Place at the Table initiative and encourage all to continue to hold the National Evangelical Synod of Syria and Lebanon, the wider Christian community, and all the peoples of Lebanon and Syria, in prayer as daily they confront the challenges of living in difficult and dangerous conditions.
13. Encourage congregations and presbyteries to host a 24th of the month event to learn more about and pray for the work of partners in the Holy Land.
14. Instruct the council to continue to support the Christian community, our Partner Churches, as well as our Palestinian and Israeli partners as they peacefully oppose the occupation and work to ensure there is fair access to water for all people.

15. Encourage members to visit the Tent of Nations farm and volunteer with them as they seek to develop environmentally friendly methods, crops appropriate to their location, and peace and justice education.
16. Encourage all members and agencies of the Church to read the WM report on Human Trafficking, use the Bible Study material and to engage with the issues raised, and seek ways to counter this modern slavery.
17. Encourage all members and agencies of the Church to read the WM report on gender based violence, use the Bible Study material and to consider inviting a speaker from WMC to explore the issue as it relates to our overseas partners.
18. Encourage presbyteries and congregations to continue to pray for and give to the work of the Church of Scotland HIV Programme.
19. Urge members and congregations to read the Pyongyang Appeal to support efforts to encourage dialogue and mutual exchange that might reduce tensions, promote respect for human rights and a culture of peace and reconciliation with North Korea.

REPORT

WE ARE THE VOICES FOR THE EARTH

1. The earth is the Lord's, and everything in it. Psalm 24:1

"We honour our firstborn here in Malawi. The firstborn child has a special status. The earth is the firstborn of creation, created before the human beings, so we should respect the earth and hold it in a special status." Rev Maurice Munthali of the Church of Central Africa Presbyterian (CCAP) Livingstonia Synod shared these thoughts on the importance of caring for our whole created order, emphasising that those created last should show a particular care for all those created earlier.

Why the World Mission Council (WMC) should be interested in these issues is clear from its strategic framework, which sees the church around the world as participating in the Mission of God, who not only created the world and everything in it (seeing that it was good) but who also loves the world and seeks the redemption not only of humanity but of the whole created order (Rom 8:19-22). The WMC is privileged to hear the voices of the World Church and to be able to share these voices with the wider Church in Scotland. Among the most pressing

concerns for the world church is that of the whole created order, ensuring its sustainable future, and the responsibility of the human race to deal sensitively and gently with it. So many partners of the Church of Scotland are in the front line of changes which may see their lands experiencing desertification from the degradation of the plant and forest life, or inundated with water as sea levels rise, or taken from them by land-grabbers – all of which impoverish the lives of individuals and communities. This report comes at a critical time after the agreement at the UN Climate Change Conference in Paris in December 2015 (see the report of Church and Society Council). Partners in countries around the world have worked hard to help bring this about; and the lives and wellbeing of millions now and in the future depend on its effective implementation.

Graham Philpott, from the Church Land Programme in South Africa, reminded those present at Christian Aid's 70th Anniversary Conference in Edinburgh in October 2015 that, while much western thought has seen land as an entity which can be owned, fenced and exploited, and

those who live on and from it can be controlled or removed, there is also another view - in Scotland and beyond – which comes from those who have traditionally valued the land and carefully worked it and cared for it. For the people of KwaZulu Natal, land is a source of identity and of people's self-understanding, a "Storied Space". Graham told of how, when a child is born, its umbilical cord is buried next to the family home, and this emphasises a never-ending bond with the place of your birth. The earth is the Lord's; it is also where the identity of the individual born into community is quite literally buried, and where there is a deep respect for the earth and all its creatures. Instead of relentless exploitation, there must be the pursuit of harmony between all those who live on the earth and share its bounties.

The stories from WMC partners across the world speak powerfully of these issues. They become voices for the earth itself - voices seeking to challenge and change the way we live at home, so that our friends and neighbours around the world are not kept in poverty and ill-health because of our actions. These stories, shared with the Church in recent decades, have helped support and sustain the momentum in its climate justice work. Here we find stories of our partners' experience, interwoven with our involvement in their stories and ways in which the Church of Scotland walks the road of life in faith and love and prayer with the church around the world. Shirley Elena Murray's hymn for creation asks us to consider closely the groaning of creation, the sacredness of all created things, the responsibility we have for its ongoing life, and our partnership in God's designs for a full and abundant creation.

*Where are the voices for the earth?
Where are the eyes to see her pain,
wasted by our consuming path,
weeping the tears of poisoned rain?*

*Sacred the soil that hugs the seed,
sacred the silent fall of snow,*

*sacred the world that God decreed,
water and sun and river flow.*

*Where shall we run who break this code,
where shall tomorrow's children be,
left with the ruined gifts of God,
death for the creatures, land, and sea?*

*We are the voices for the earth,
we who will care enough to cry,
cherish her beauty, clear her breath,
live that our planet may not die.*

Church Hymnary 4, No 244. S.E. Murray

2. Where are the voices for the earth?

*Where are the voices for the earth?
Where are the eyes to see her pain,
wasted by our consuming path,
weeping the tears of poisoned rain?*

As part of the universal Church, the Church of Scotland seeks to walk the Emmaus road with other churches and Christians in every part of our world. In its attentive accompaniment of churches in other countries, the World Mission Council hears the cries of its partners and is asked to lift them up so that their cries and experiences may be amplified beyond their own locale. This year⁴, the WMC lifts up the voices for the created world from partners around the world, and seeks to share with the Church at home something of how others experience and interact with the created order. The earth is the Lord's, and everything in it: the creation is a blessing, and it brings

⁴ In recent years WMC reports have highlighted work in different areas of the world, in the Middle East, particularly Israel and occupied Palestine ('Invest in Peace'); in Asia, particularly China ('Love never Ends'); in Africa and the Caribbean ('Life in Fullness'); in Europe ('Together we walk'); and in WMC's engagement with the church at home (The Living Stones) and give a full and rounded picture of the Church of Scotland's involvement with the world Church. These reports remain useful tools for the church and are available on the Church website: www.churchofscotland.org.uk/serve/mission_worldwide

with it a responsibility and challenge to care for it, and sustain it.

It is often those who contribute the least to climate change who are affected the most. Pakistan contributes very little to global greenhouse gas emissions (on a per capita basis it ranks 135 in the world); however, the Climate Risk Index (CRI) for 2012 ranked Pakistan as the country third most affected by climate change. Pakistan is particularly vulnerable as it lies in a geographical region where temperature increases are expected to be higher than the global average. Pakistan is experiencing increasingly severe floods due to the unpredictability of monsoon rains and the rapid glacier melts in the Himalayas. Rural infrastructure, communication systems, transport networks and the agricultural economy have all suffered. WMC was able to send emergency support to its partners, who are in the frontline of responding, and continues to support a maternal, neonatal and child health centre in Thatta, Sindh which was set up following these floods. Conversely, other parts of the country have suffered from a lack of rainfall; in 2014, 132 children and 520 adults were killed in Sindh when severe drought hit the province for the third year in a row. These unpredictable extremes of climate are making life difficult for people who rely on the land to make a living and are pushing people into poverty.

A lack of peace has many consequences. Recent record breaking dust storms across the Middle East have been blamed, in part, on the civil war in Syria. The war has meant that farmers are unable to tend their land, which is becoming more and more uncultivated. Not only does that seriously impact on food production, it also means that the ground simply becomes dust, which is then picked up in storms and taken across the region, causing, amongst other things, health issues for those who are in its path.

The Presbyterian Church of South Sudan continues to minister in a situation of conflict. Despite the signing of an agreement on the Resolution of the Conflict by the Republic of South Sudan in August 2015, the population remains uprooted. 2.3 million people have been forced to

flee since the conflict began, thousands of homes have been ruined during the fighting, and many people have been displaced multiple times because of repeated attacks. The effects of this forced movement have had repercussions on food production, animal husbandry, soil erosion and tree planting. Desertification and flooding have become more pronounced and have added to the suffering of people already living on the edge. WMC's partners, including those living in UN camps, have shared stories of their inability to source firewood for cooking purposes and of their struggle to lie down to sleep during the rainy season. The WMC has set up a small group, including the Very Reverend John Chalmers, to work with the Presbyterian Church of South Sudan (PCOSS) to conduct mediation training to help address the issues of peace and reconciliation. This training will work at the grassroots level and those trained will then act as trainers of others. In time, it is hoped that this will help people address differences in new ways and thus reduce conflict. Violence causes immense harm to God's people, both physical and psychological. In addition, violence and war cause significant damage to God's earth. Whatever Christians can do to reduce conflict will play some part in preventing harm to people and damage to the earth, leading to a reduction in poverty and an increase in human wellbeing - life in fullness for all.

For the people of Malawi and Mozambique climate change is neither a theoretical possibility nor a minor inconvenience; it is an ever-present reality that often spells disaster. The economies of Malawi and Northern Mozambique depend almost entirely on rain-fed agriculture. When the rains do not come, or they come at the wrong time, or they are more severe than usual, the consequences are often catastrophic. The regular rainfall patterns that enabled a settled rhythm of planting and harvesting are being disrupted by extreme and unpredictable weather events. At the beginning of 2015, the north of Malawi faced drought whilst the southern part of the country faced unusually heavy rains that brought about devastating floods, destroying crops and livestock, and forcing at least 170,000 people to leave their

homes. Scores of people also lost their lives. Roads and railways were swept away, cutting off communities and making transport all but impossible at times. Aware of the floods affecting their partner in the Presbytery of Zomba, Melrose and Peebles Presbytery, amongst others, reached out to its twinned presbytery to offer their practical and prayerful support. Likewise, the Church of Scotland HIV Programme responded to an appeal to help the Livingstonia Synod AIDS programme (LISAP) and Ekwendeni Hospital AIDS Programme by providing funding for emergency food assistance. As a result, hundreds of vulnerable families, many consisting of children and adults living with HIV, were supported. The WMC has also recently been supporting closer cooperation between Blantyre Synod of the Church of Central Africa Presbyterian (CCAP) in southern Malawi and the Evangelical Church of Christ in Mozambique (IECM), which was originally established one hundred years ago by the former Church of Scotland Blantyre Mission. The partnership seeks to help IECM to foster better links, to develop their ministerial formation and to work cooperatively to enhance their capacity in areas such as health, education, agriculture food security.

A major concern for the United Church of Zambia (UCZ) has been the failure of the maize harvest in 47 of its 103 Districts in 2015 because of drought. The UCZ is working with partners and the Zambian Government to help alleviate increasing malnutrition and hunger, especially in the south west of its Western Province. There is a lack of both surface and ground water due to the non-inundation of flood plains from the Zambezi River and its tributaries. Mission Partners, Keith and Ida Waddell and Glen and Wendy Lund, have communicated through their partner plan letters that this has challenged financially insecure households with high commodity prices, and the collapse of local markets has forced people to sell household assets to buy food. They have written that food and water shortages, as well as erratic electricity supply, have had a detrimental impact on the lives of the people that they serve amongst and live alongside.

Droughts and crop failures have also affected the lives of WMC's partner in Sumba, one of the outermost islands in the Indonesian archipelago. The Gereja Kristen Sumba/GKS (Christian Church of Sumba) ministers across the island and serves all the people of Sumba. Rev Charles Detha follows the issue of climate change in Sumba and writes: "A farmer in Makamenggiti Village, Uumbu Ndelu told us that typically the rains begin to fall in early September and end in early April. But within the last 6 years there have been significant changes. Rain has begun to fall in late December or early January and ended in March or April. This not only changes the cropping pattern but also leads to a decline in agricultural production." The drought has led to water shortages, with several streams drying up completely. People have to travel 3-4km to obtain the water they need for drinking and cooking. In early 2015, with support from the Council of Assembly, WMC was able to respond to an appeal from the GKS to help in purchasing and distributing food and water to families in Maubokul, East Sumba, who had experienced crop failure and water shortages.

3. Sacred the Soil

*Sacred the soil that hugs the seed,
sacred the silent fall of snow,
sacred the world that God decreed,
water and sun and river flow.*

September 1st was proclaimed as a day of prayer for the environment by the late Ecumenical Patriarch Dimitrios I of Constantinople in 1989, and today his successor, Patriarch Bartholomew I, is perhaps the most outspoken church leader on climate change. The Orthodox Church year starts that day with a commemoration of how God created the world. On Oct 4, many other churches commemorate Francis of Assisi, well known for his love of the created order and his way of being at home with and in creation. The weeks in between have been declared as Time for Creation⁵ by the World Council of Churches to remind us

⁵ Worship resources are available here: www.oikoumene.org/en/what-we-do/climate-change/time-for-creation

of the sacredness of the created order and to help us, through prayer and action, to raise up awareness of the inherent godliness of the whole creation. Guillermo Kerber, a Uruguayan Catholic working on creation issues with the WCC, urges Christians to use this window to pray, fast, meditate, and so 'feed our faith and hope', deepening our sense of being part of creation and praising God for its beauty. Pope Francis has also played a role in helping to engage the world on environmental and ecological issues with the publication of *Laudato Si*, an encyclical which challenges the culture of consumerism and what the Pope sees as the developed world's indifference to the destruction of the planet in pursuit of short-term economic gains, or as Rowan Williams puts it, Christians need to regain a sense that our relationship to the earth is about 'communion not consumption'. The earth is the Lord's, and everything in it.

PG George, a farmer and member of the East Kerala Diocese of the Church of South India remembers that in his childhood he did some work with a farmer in his fields, which gave him a "desire that I too have a piece of land which I could work hard to cultivate. There was a time when we could calculate the climate even before it started to be hot or cold. Now we are not able to calculate time and plan what has to be done on our farms as climate change has taken it into this disastrous phase." Care for creation is a spiritual motivation for Mr George, who sees finding a solution to the issue of the environmental crisis as a religious duty. He writes: "I have learnt, and taught from the Word of God, that man and woman are made from the earth and they have been given the duty to take care and keep it in its beauty that God created...it becomes a responsibility not only for Christians but for other faiths too."

The 2016 WMC Stamp Project supports the Church of South India's recently established Othara Eco-spirituality centre, which is planned as a centre of excellence in climate change education in Southern India.

The centre will use ecological practices such as rainwater harvesting and re-use the establishment of a bio-gas plant to power the kitchens, and the development of a small dairy and chicken farm that will only use native breeds. The knowledge and benefits gained from these developments will be shared with congregations and other partners and in turn encourage them to practise green theology based on the principle that "caring for the earth is not only a calling, but a lifestyle." The earth is the Lord's, and everything in it.

In 2010, the Bolivian Legislative Assembly passed a law entitled "Ley de Derechos de la Madre Tierra" (Law of the Rights of Mother Earth) stating that the natural world has rights equivalent to human rights. It also proposed the establishment of the "Defensoria de la Madre Tierra" as a counterpart to the office of the ombudsman for human rights. The Bolivian law defines "Mother Earth" as "the dynamic living system formed by the indivisible community of all life systems and living beings who are interrelated, interdependent, and complementary, and which share a common destiny"; adding that "Mother Earth is considered sacred in the worldview of indigenous peoples and nations." The seven rights of "Mother Earth" are specified as the right to life, to the diversity of life, to water, to clean air, to equilibrium, to restoration of life systems and to freedom from contamination.

Dr Hans-Joachim Döring, Secretary for Environmental Affairs in the Evangelische Kirche in Mitteldeutschland (EKM) writes: "'God's creation – a house of life for all' is a motto that reminds us of the gift of life that comes from God. When God gave us the earth, our common planet, God entrusted us with great potential. It is our common goal to maintain the earth as a common house of life for everybody....We want to celebrate Creation Time with services not only in our church, but together with our sister churches so that ecology and ecumenism, which are linked by the idea of stewardship, can be fostered."

Graham Philpott makes a distinction between land seen as an entity and land seen as the source of identity, and says

this is crucial for deepening our understanding of many of the world's territorial disputes and land-rights issues. For many whose place on the land is threatened, in whatever way, the concern is more than one of ownership: it is about who they are as people. Relocation means not just the loss of land but also the loss of community and of shared identity.

The WMC continues to advocate for the Tent of Nations farm, near Bethlehem, and is working in partnership with the Protestant Church in the Netherlands to produce a book to celebrate 100 years of ownership and continuous presence on the Nassar family farm. At the Tent of Nations, the Nassar family is seeking to lessen their negative impact on the earth: they use renewable energy, and have developed composting toilets and rainwater harvesting systems. Traditional Palestinian farming methods show an adaptation to the environment and the weather: centuries-old terracing, rainwater harvesting cisterns, drip feed irrigation, and having crops appropriate to the climate, all help conserve scarce resources. Working with another of our partners, the Galilee Society, the Tent of Nations is currently developing the use of bio-gas. Life under occupation has also required adaptations to farming life. For example, in Jayyous the farmers whose land is behind the barrier moved from planting aubergines to olives and lemons, which do not require the same level of irrigation and attention, because with Israeli restrictions they can not tend the crops as regularly as is needed. When some land was returned to the village side of the barrier they started planting za'atar - a local herb that is popular and much used. Recently, sometimes with the help of international organisations or Israeli justice groups, some people have been able to introduce solar panels, despite the Israeli authorities refusing permission to Palestinians seeking to use renewable energy.

Bishop Munib Younan, of partner church the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL), writes: "Water is not a luxury for human beings. It is a necessity! It not only cleans, it refreshes. It not only quenches thirst, it renews life. Water is always mentioned

as a source of life in the Bible...Our faith tells us water is a gift from God to be shared by all of creation. As baptised followers of Jesus, we believe that the waters of creation, the waters of justice, the waters of peace and the waters of equality are gifts from God for all of God's people. They flow from the heart of God. And they flow from the foot of the cross of our Lord Jesus Christ." As part of the WCC's Pilgrimage of Justice and Peace, the Lenten focus of the Ecumenical Water Network (EWN) in 2016 was on Palestine⁶, where the creation is groaning under the burden of occupation. "Jerusalem is a most significant destination for pilgrimages by people of all three faiths of the book, and a place where they live side by side. And yet, in this holy place, we have confronted a most unholy reality: the terrible suffering of the Palestinian people from lack of clean water and adequate sanitation. And what is lacking in Palestine is not water; what is lacking is justice." (**EWN Jerusalem statement**,⁷ June 2014).

The United Church of Zambia (UCZ) General Secretary, Rev. Dr. Peggy Mulambya Kabonde, emphasises, 'It is too simplistic to portray climate change as the fulfilment of the biblical "end times" prophecy. Nevertheless, the UCZ has organised prayer meetings to address climate change and its visible impact. The Church must be a watch dog on behalf of the people and must understand and be involved in the climate change discourse, as it is a complex and moral struggle which requires political engagement to try and influence policy.' A campaign called "We have faith – act for climate justice" collected over 200,000 signatures demanding a "just and legally binding climate treaty" at the UN Conference (COP17) in South Africa in 2011. The UCZ, with the Christian Council of Zambia, has worked through its Disaster Risk Reduction programme to encourage and help Church Committees to take on tree

⁶ <http://water.oikoumene.org/en/whatwedo/seven-weeks-for-water/2016/>

⁷ www.oikoumene.org/en/resources/documents/wcc-programmes/justice-diakonia-and-responsibility-for-creation/climate-change-water/ewn-jerusalem-statement?set_language=en

planting, good forest management practices and sustainable agriculture.

The Church of Scotland is also committed to emphasising the duty Christian people have for caring for the whole earth. The WMC raised the profile of climate change throughout 2015 through cross-Council working, especially with Church and Society (WMC is a significant contributor to the work of the climate change programme), and in partnership with Christian Aid, and Eco-Congregation Scotland. Raising awareness and gathering church members for the climate rally in Edinburgh, the climate lobby in London and the climate talks in Paris, the WMC is dedicated to demonstrating its commitment to encouraging church members to raise their voices and advocate climate justice and a respectful attitude to all God's creation. Future actions include the upcoming Care for Creation conference in October 2016 in partnership with the Church and Society Council, the Guild and Christian Aid.

4. Where shall tomorrow's children be?

*Where shall we run who break this code,
where shall tomorrow's children be,
left with the ruined gifts of God,
death for the creatures, land, and sea?*

"Where shall we run who break this code" asks the hymn, highlighting how we are all dependent on the earth's bounty for our ongoing survival and flourishing. As children of God, we have a responsibility to care for the world and all that is in it, and to seek to ensure that people today and in the future have a living planet. How glorious to read Robert Louis Stevenson's description of looking out from his home in the Pacific Islands: *The morning was all blue; the sea blue, the horizon clouds a blue like a fine pale porcelain...I would stroll out and see the rocks and the woods, and huge ancient trees, jutting overhead out of the hanging forest, and feel the place at least belonged to the age of fables.* Fables may soon be the only way to encounter the wonders which Stevenson experienced in the South Pacific. Small islands are threatened with

inundation by rising sea levels and various lands face being swallowed up by sand as desertification advances. The earth is the Lord's, and everything in it, and we want it to remain full and bursting with life for the generations to come. Working with partners who recognise the need to invest in sustaining the creation is a key role for the Council's partnership work today.

In the Caribbean, it is easy to celebrate the sovereignty of God. The sun-swept beaches, warmth of the islands and the people, delicious foods, and diverse cultures provide an amazing array of delights that are enthusiastically celebrated as being divinely designed. The Rev Adrian Sieunarine of the Presbyterian Church of Trinidad and Tobago (PCTT), says that the human stewardship of creation has only recently begun to occupy the attention of communities and churches there. Today, the Caribbean seems to be "sinking" as ocean levels rise and coastal areas are gradually consumed. The weather sometimes seems frightful and fiercely hot rather than friendly. Churches have embarked on missions to draw attention to these issues and to call congregations and governments to be accountable to God and each other because everyone has a responsibility for environmental progress. The seventy-two Presbyterian primary schools and five high schools in Trinidad and Tobago engage in a variety of projects to clean seaside areas, rescue sea-turtles (the largest of which come to nest in Trinidad), and generally try to mend the broken creation in whatever ways possible. Schools have included environmental issues in their curriculum, teaching the students about the interconnectedness of creation and reminding them that when we care for the whole creation the "trees of the field shall clap their hands".

The Evangelical Presbyterian Church of Ghana (EPCG) was awarded a UN Environmental award recognising its work in support of nursery development, tree planting activities and education and awareness raising on environmental protection and climate change issues in Ghana. The WMC has worked in partnership with EPCG to support this work and recently enabled its Environmental Officer, Charles

Agboklu, to attend the COP21 talks in Paris. The Municipality of Ho, where the Church Headquarters is sited, collaborated with the church in drawing up a climate change action plan for the city that includes the setting up of 30 eco clubs within primary and secondary schools. Tree planting is central to the EPCG's environmental work: between 2012 and 2014, 34,000 trees were planted in 15 communities in Northern Ghana. The average survival rate has been around 60%. Getting buy-in from the local community has been a key component of the success of each of these projects. A number of EPCG congregations have also joined the Eco-congregation movement, adopting sound environmental protection and sustainable development activities by planting and growing trees and extending support in the supply of educational materials to communities and basic schools. The congregations of St Andrews, Brussels and Adenten in Ghana have been working closely together on eco-congregation activities, supported by the WMC and Eco-Congregations Scotland.

North Korea has been isolated for decades. In October 2015, the Church of Scotland was one of the churches represented on a 12-person international ecumenical delegation (which included the South Korean National Council of Churches of Korea) that travelled (for the first time for such a meeting) to Pyongyang, and was hosted by the (North) Korean Christian Federation. Human rights, economic issues, military grandstanding, peace, reunification, solidarity and advocacy were all matters discussed and addressed in the "Pyongyang Appeal"⁸. The political situation is affecting the productivity of the earth and consequently the fullness of life, resulting in suffering for the people of the north. The visiting delegation concluded that supporting a respectful, patient and persistent dialogue between the two Koreas was a necessity. As one participant with long experience and involvement in this region noted, "This is an urgent task that cannot be resolved by North and South Koreans

alone. It requires renewed accompaniment by churches worldwide." WMC is committed to playing its part in this international and ecumenical accompaniment.

A partnership between the Church of Scotland and the Reformed Church in Hungary (RCH) led to the creation of Okogyulekezet (Eco-Congregation Hungary) on the model of Eco-Congregation Scotland. Okogyulekezet had its own meeting area during the 2015 Starpoint (RCH Youth Conference) to allow participants to join a special journey to meet the created world's miracles and know more about how they can live well and contribute to the future of the world. The final report noted, "If we will live like we do now, we will not have access to clean water, clean air and clean Earth. The Eco-Point helps us to learn how to live well and how the world can stay alive...if we do not take care of our home, (our children) will not be able to live on the Earth. It is God's creation, and as God trusts in us, we should trust in God and in other people, because without trust we cannot save the world."

At Christian Aid's 70th Anniversary Conference, Olver Vaca Ruiz spoke of the impact of solar ovens on Bolivian communities. Climate change is having a devastating impact on the indigenous communities who live in the Bolivian Amazon. Increased rainfall, coupled with mass deforestation, is resulting in increased flooding, making it harder for families to feed themselves. The Church of Scotland Guild project, "Caring for Mother Earth Bolivia", is supporting Christian Aid partners to provide solar ovens to families in some of the affected communities, as well as enabling people to farm differently, planting crops in movable bags that can be transported to higher ground when the water level rises. The solar ovens serve many purposes: they prevent women having to spend hours collecting firewood; they improve the health of the community as people, especially women and children, no longer have to breathe in smoke fumes; they allow the community to cook and boil water when all the firewood is wet; they enable the community in the Beni region to dry cocoa beans for selling; and, importantly, they are challenging traditional gender roles in communities as

⁸ www.oikoumene.org/en/resources/documents/other-ecumenical-bodies/pyongyang-appeal

women and girls have more time to take part in other activities and training. Already, this is changing men's attitudes to women. It is a holistic engagement which brings multiple benefits for individuals, communities and the earth.

There are around 1.6 billion women farmers in the world today, mostly in the global south, who produce more than half of the food grown. Research has shown that when women's incomes are improved, when they have better access to resources like education, infrastructure, credit, and health care, they tend to invest more in the nutrition, education, and health of their families, causing a ripple effect of benefits that can extend to the entire community. One example is from Madaliso in Northern Malawi: making ends meet was always a problem for Lucy Munthali. A widow, with a teenage daughter, she faced the constant challenge of feeding and clothing her family. The turning point for her came when she joined a local women's self-help group, supported by the Ekwendeni Hospital AIDS Programme (EHAP), which is a partner of the Church of Scotland HIV Programme. The ten women in her group meet weekly to support each other. They also act as a savings and credit group: the women pay an agreed amount each week into the group's account, and from this members can access loans at low rates of interest. Last year, Lucy took a loan of 10,000 Malawian Kwacha (approximately £12), which she invested in a small-scale business buying and selling beans and vegetables. Her business has been doing well, she has been able to pay back the loan to the group, she and her daughter now have enough to eat, and her daughter's school fees can be paid. Some of the challenges and opportunities faced by women can be read in the WMC 2015 report 'Gender Based Violence: Our Partners' Experiences' and the accompanying Bible study series 'Life abundant for all God's people'⁹.

It is not only the planet that God created that humans are currently damaging. Following the Israel/Gaza conflict in 2014, many homes, hospitals, schools, and much infrastructure, were destroyed and lives were left shattered. WMC recently provided a grant to our partner, the Near East Council of Churches, to ensure their refugee project (DSPR) in Gaza had enough fuel to carry on the vital services they provide. Much of the work of DSPR work is providing health-care, training opportunities and psycho-social support for children and families affected by the conflict to ensure that they are able to cope and recover from adversity.

In Syria the scale of destruction is much larger. The destruction of historic treasures such as Palmyra is a tremendous artistic and historical loss. Greater far, as Commissioners at the 2015 General Assembly heard from Rev Ibrahim Nseir, a Minister from Aleppo, is the destruction of whole towns and cities, creating an environmental disaster, with millions of tons of concrete rubble now covering the land. The work of clearing that rubble, let alone rebuilding what has been destroyed, will be immense. Even more important, though, the destruction has left seven million people internally displaced, and four million who have fled to seek refuge in neighbouring countries or further afield. Through its project A Place at the Table, WMC seeks to support the work of the National Evangelical Synod of Syria and Lebanon (NESSL) as it seeks to serve Syrians displaced from their homes.

As we listen to the voices of our partners across the world, many of which are 'voices for the earth,' we can begin to build the vocabulary that enables us to change the unwritten narrative of our individualised culture that seeks only to exploit and consume as if there were no tomorrow — thereby making the lack of a tomorrow a real possibility. Promoting justice for the created order is a concern we share with churches around the world, and others like Christian Aid. Care for creation and care for others are now inextricably linked.

⁹ www.churchofscotland.org.uk/serve/world_mission/reports_and_resources/gender_based_violence

5. We who care enough to cry

*We are the voices for the earth,
we who will care enough to cry,
cherish her beauty, clear her breath,
live that our planet may not die*

The earth is the Lord's, and everything in it. As followers of that Lord, we are the people who care enough to cry out for that whole created order. We are the people who take responsibility for refusing to be silent in the face of all the powers and vested interests which would prefer that God's people were silent on the great issues which confront our world and all who inhabit it. But we cannot be silent.

The Presbyterian Church in the Republic of Korea (PROK) has been working with communities affected by the Korean Government's Four Rivers project to dam these rivers for power generation. The Naeseong river is the one most affected, with the construction of eight dams. The river is characterised by its crystal clear water that is constantly cleaned in the sandy riverbed and is home to many endangered animal and plant species, such as the Korean Aster, the Eurasian Otter and various water birds. By the construction of the Yeongju Dam, large parts of the upper river course will disappear in a large water reservoir and the entire (until now quite pristine) ecology of the river will be altered dramatically. Opposition to the Four Rivers Project is one of the core issues of the PROK Eco-Centre, which has supported local farmers with a fasting prayer of more than 200 days, following which 700 church members made a pilgrimage of more than 600km along the four major rivers of Korea. It has not stopped the government action, but has been successful in raising awareness and challenging perceptions in Korea.

In Kenya, the Presbyterian Church of East Africa (PCEA), like other churches, fears how climate change is posing a daily threat to livelihoods. PCEA has however highlighted something positive: the benefit to farmers who are within the Fairtrade Co-operatives and who benefit by learning new techniques to help them adapt to climate change. Farmers now feel they can take more control and also

share their learning with others. When we drink or buy Fairtrade tea or coffee, as well as providing a fair price for these products, we are supporting a culture of learning which allows people to develop themselves, their businesses and communities. WMC encourages congregations and Presbyteries to gain Fairtrade status.

In Indonesia, the GKS (Christian Church of Sumba) has joined with others to support more active protection for the environment. GKS was supported by the community and eventually the gold mining activity stopped. The Month of Environmental Care is held every August and all the GKS members (60% of the total population in Sumba) are awakened and directed to stop forest fires, illegal logging, littering, open defecation, and encouraged to develop a variety of activities that contribute to environmental conservation. Rev Charles Detha writes, "The GKS will continue to fight, even though it lasts a lifetime, for the land which is God's gift must be properly maintained and championed to become a place in which the people of Sumba can live in peace, justice, dignity and respect the integrity of God's creation."

The Carpathian Mountains are one of Europe's last untamed wildernesses; however, deforestation is a direct threat. Romania is losing three hectares of virgin forests an hour, and half of this is lost in areas which have protected status, but which is not being applied by the authorities. The Reformed Church in Romania, Királyhágomellék District (Oradea), has been speaking out against the corruption which allows deforestations in protected areas, and protests against vandalism. Janos Antal, the Ecumenical Officer, writes, "Romanian media have reported that the Prince of Wales has been warning against deforestation in Romania, and lamenting the past deforestations throughout Scotland: the Scottish Highlands are undoubtedly beautiful, but they are barren. Yet this was once the ancient Forest of Caledon, with wolves, bears, lynx and European elk. The great-grandmother of Prince Charles¹⁰ was of Transylvanian origin, and he owns several restored properties in Transylvania and visits regularly." Today, in "compensation"

local parishes are re-planting trees on regained church properties. These congregations are investing for future generations to reap the rewards.

Katja Breyer, of the Evangelical Church of Westfalia (EKvW), Germany has emphasised the responsibilities of those of us in western societies: "As human beings, we are able to reflect on who and what we are and the consequences of what we do. We, therefore, bear a special responsibility for nature, for God's creation: the responsibility to cultivate and to preserve the earth in trust. The laws governing the Sabbath and the sabbatical illustrate this responsibility to "cultivate and preserve". These laws are based on the guiding principle that there should be no unrestrained exploitation of the soil, of animals or of human beings. They stand in opposition to boundless immoderation. In relation to climate change, this limitation means, firstly, a rapid reduction in the use of fossil fuels and the renunciation of growth in industrialised countries such as Germany, if this growth is at the expense of nature and people in other countries. Self-limitation also includes the equitable sharing of the goods God has provided for us, in order to make life possible for human beings as well as for nature."

Daoud Nassar at the Tent of Nations near Bethlehem often emphasises to visitors: "The land is our mother. How can we sell our mother?" He and his family have a vision for a vocational training and education centre on the farm which will provide a space for children and young people to learn about alternative energy, organic farming, and community building. The ultimate goal is, "to be able to prepare the young people of Palestine for a positive contribution to their future and culture by bringing values of tolerance and understanding into their life experiences, and to facilitate a respect for the environment by increasing awareness of our reliance on the land...and teaching hope and faith in action to an international community." This is living out Graham Philpott's emphasis

on the identity and belonging which develops on the land to which you belong.

We are all interconnected and interdependent. If the earth is the Lord's, and everything in it, we need to recognise our responsibility for others. Changes to the climate as well as non-climate related natural disasters are not just challenges to particular places, they also impact the lives of people. Since the Nepal earthquake, people pushed into poverty, both by natural disasters and by climate change, have been vulnerable to people traffickers. The United Mission to Nepal has highlighted the rise in human trafficking in Nepal, and other affected areas, as people who have suffered severe trauma and have no place to live are deceived by traffickers and taken to other countries, like India, where they are held in modern day slavery. In October 2015 the WMC brought six international experts from its partner churches in Nepal, Bangladesh, Malawi, Jamaica and the Cayman Islands, and the Czech Republic to participate in the Anti-Human Trafficking Conference and Symposium, convened by the Council and ACTS. The WMC has produced a report, "Anti-Human Trafficking: Our partner's experiences" and a complementary Bible study for congregations to learn more about human trafficking and to engage with the issue.¹¹

The Environmental Education Centre (EEC) in Bethlehem, occupied Palestine, believes that no matter where you are or what you are doing, everyone can act for the betterment of the environment and society. Whether we are deciding what food to eat, what shoes to wear, where to take a vacation, or where to spend a little extra cash, our choices have repercussions that echo beyond the finite vision of our own personal needs. We have choices, and we must surely choose not to be complicit in the degradation of natural environments and human lives, and choose to seek innovative solutions to circumvent exploitation and improve the world around us. One example of this is how lobbying by local Christians has encouraged the

¹⁰ The Prince can trace his lineage back through his great grandmother Queen Mary, the consort of George V, to Vlad IV.

¹¹ www.churchofscotland.org.uk/serve/world_mission/reports_and_resources/an_anti-human_trafficking_bible_study

Palestinian Authority to adopt March 5 as a national environment day for Palestine.

The earthquakes which struck Nepal in April and May 2015 started with a devastating tremor lasting only 45 seconds, but their consequences have changed lives and destroyed communities. Following the earthquakes, and on hearing directly from the United Mission to Nepal, our Mission Partners Malcolm and Cati Ramsey and Joel Githinji, as well as Rev Ram Kumar Budhathoki at the 2015 General Assembly, the WMC has challenged Presbyteries, congregations, Guilds and other church groups to help rebuild homes and lives in Nepal through the Let us Build a House project. This is part of a three year initiative in partnership with the United Mission to Nepal, and the WMC is appreciative of the £60,000 raised by the end of 2015.

There is an element of enlightened self-interest in tackling the issues of climate change caused by global warming, or pollution and waste caused by over-consumption: but the Church around the world must go further than speak out about climate change and pollution — we must challenge attitudes (including our own) by practising, promoting and encouraging a renewed reverence and respect for the whole of creation and, in particular, the way we relate to our planet. Whether we think of the planet in a South American (or Franciscan) way as 'Mother Earth' or with an African emphasis as the 'firstborn,' or simply recognise the presence of God in the whole created order around us as Christ did, we need theologies and spiritualities which recognise that "the earth is the Lord's" and not ours. Christ reconciles the whole creation to God, not just humanity (Colossians 1:20). Jesus' resurrection is but the beginning of the restoration not only of humanity, but of all things. And we need to continue with the development of ways of living that are better attuned to the rhythms of the natural world and in harmony with the rest of creation.

The WMC encourages the whole church to commit itself to listening to our partners around the world, and offers

below some ideas for getting engaged in the coming year. We are the voices for the earth.

6. Resources

Pray/Worship

- Use Creation Time resources from the World Council of Churches. <http://www.oikoumene.org/en/what-we-do/climate-change/time-for-creation>
- Use Creation Time resources from Church of Scotland. http://www.churchofscotland.org.uk/worship/starters_for_Sunday

<http://www.ecocongregationscotland.org/>

- Ecumenical Water Network resources. <http://water.oikoumene.org/en>
- Gender Based Violence report and Bible Studies. http://www.churchofscotland.org.uk/serve/world_mission/reports_and_resources/gender_based_violence
- Human Trafficking resource and Bible Studies. http://www.churchofscotland.org.uk/serve/world_mission/reports_and_resources/an_anti-human_trafficking_bible_study

Do

- Invite Eco-congregation or Christian Aid to come and speak to you in more depth about climate change.
- Attend the climate conference on 1st October. Register with agrahame@churchofscotland.org.uk
- Ensure your church is registered as an eco-congregation; find out more at: www.ecocongregationscotland.org/get-involved/
- Work as a volunteer with the Waldensians or the Italian Protestant federation in their refugee programme or diaconal work. www.fedevangelica.it
- Become a Fairtrade congregation or presbytery. <http://www.fairtrade.org.uk>
- Become an Eco-congregation. <http://www.ecocongregationscotland.org/>

- Regularly visit the website of Christian Aid and Eco-congregation Scotland where you can find a range of opportunities and challenges for individuals and congregations to act for climate justice.
www.christianaid.org.uk/ActNow/climate-change/index.html
<http://www.ecocongregationscotland.org/get-involved/campaigns/>

Read

- Song of the prophets, A global theology of climate change, from Christian Aid.
www.christianaid.org.uk/images/song-of-the-prophets-a-global-theology-of-climate-change-november-2014.pdf
- Tent of Nations - We Refuse to Be Enemies. Available from World Mission.
- Loving Creation: Christian Spirituality, Earth-centered and Just - Kathleen Fischer.
- A Moral Climate: The Ethics of Global Warming - Michael S. Northcott. Published by Christian Aid/ Darton Longman & Todd (DLT), London, 2007.
- 'Taken By Storm: responding to the impacts of climate change.'
www.christianaid.org.uk/Images/Taken-by-storm-climate-change-report-march-2014.pdf

- The Pyongyang Appeal. www.oikoumene.org/en/resources/documents/other-ecumenical-bodies/pyongyang-appeal

Learn

- Host a 24th of the month event on Israel and occupied Palestine and learn more about the work of our partners in the Holy Land.
- Engage with the WM Human trafficking report – arrange a meeting on the issue and invite WMC to send a speaker.
- Hold a Souper Sunday or invite a speaker from the Church of Scotland HIV programme.

In the name of the Council

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

Appendices (on the web)

Appendix I Deaths

Appendix II Mission Partners

Appendix III Faithshare Visits

Appendix IV Twinings

SOCIAL CARE COUNCIL

May 2016

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Welcome the outcomes of the work of CrossReach, evidenced in the Care Inspectorate Gradings, the service users survey, external recognition and awards and extend appreciation to the staff who walk in Christ's name with many people across Scotland 24 hours a day all year round.
3. Note the efforts made by the Council, Management and Staff towards a break even budget and welcome the work and remit of the Business Strategy Group to present proposals to the full Council for the strategic direction of CrossReach over the next 3-5yrs.
4. Note the challenges faced by CrossReach and encourage national and local government to acknowledge that long term sustainability of the organisation can only be achieved through adequate funding for services provided.
5. Thank the Council of Assembly for allocating an additional sum to the Council through Mission and Renewal for the payment of a consolidated pay rise in 2016.
6. Welcome the Scottish Government's commitment and financial contribution towards the payment of the Living Wage for social care workers from 1 October 2016 and encourage CrossReach to continue to press for the living wage for the whole workforce in line with previous agreements of the General Assembly.
7. Encourage the whole church to celebrate CrossReach and Social Care Sunday on Sunday 9 October 2016.
8. Welcome the practical support given to CrossReach by individuals, local churches, groups and organisations and encourage all congregations to consider ways in which they can support the mission of the church in this area of social care.

REPORT

Introduction

In our report to the General Assembly of 2015 we set out plans to re-position the Social Care Council within the Church. The report outlined that the Council will fulfil a dual but complimentary role as follows:-

1. It will oversee and govern the work of CrossReach which will continue to be seen as the Church of Scotland's national provider of social care services as part of the Church of Scotland's Mission.

2. In a similar way to other Councils, the Social Care Council will seek to resource the Church at local and national levels, but in the specialist area of social care. In order to do so the General Assembly instructed the Council to appoint a Social Care Mission Officer to take forward this work and bring a development plan to the 2016 Assembly.

With financial assistance from the Council of Assembly the Council has been able to appoint a Social Care Mission Officer effective from February 2016. The appointee will

draw together the work of the past year in order to bring to this Assembly a development plan for the work of the Council in this area. Since at the time of writing this report the Social Care Mission Officer is still in discussions with various parties, the development plan will be presented as a Supplementary Report.

PEOPLE OF THE WAY

Walking Together

This main report will focus on the work of CrossReach as the national provider of social care services, in Christ's name and on behalf of the Church of Scotland. The theme, "People of the Way" for the 2016 Heart and Soul event in Princes Street Gardens is an apt description of the work carried out by CrossReach. Ours is an enabling ministry on behalf of the Church and as people of the way we are walking together with many people throughout Scotland to support transformation and improve wellbeing. By adopting this theme for our report we intend to bring to life aspects of our walk under the following headings:-

1. Why do we walk?
2. Who are we walking with?
3. Outcomes and highlights from our walk.
4. What challenges do we face as we walk?
5. Walking into the future.
6. Walking together.

1. Why do we walk?

(a) The Bible is clear on the expectation of Christians in the area of social care:-

..... learn to do right! Seek justice, encourage the oppressed. Defend the cause of the Fatherless, plead the case of the widow. (Isaiah: 1:17 NIV)

Religion that God our father accepts as pure and faultless is this: to look after orphans and widows in their distress and keep oneself from being polluted by the world. (James 1:27 NIV)

For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me. (Matthew 25:35 - 36 NIV)

There will always be poor people in the land. Therefore I command you to be open handed towards your brothers and towards the poor and needy in your land. (Deuteronomy 15:11 – NIV)

(b) Mission Statement

As a result of our biblical mandate all our walking is done in Christ's name as articulated in our Mission Statement:-

In Christ's name we seek to retain and regain the highest quality of life which each individual is capable of experiencing at any given time.

(c) Remit

The remit of the Social Care Council (operating as CrossReach) from the General Assembly is as follows:-

- as part of the Church's mission, to offer services in Christ's name to people in need;
- to provide specialist resources to further the caring work of the Church;
- to identify existing and emerging areas of need, to guide the Church in pioneering new approaches to relevant problems and to make responses on issues arising within the area of the Council's concern through appropriate channels such as the Church's Church and Society Council, the Scottish Government and the like;
- to conduct an annual review of progress made in discharging the remit and provide an annual written report to the General Assembly;
- to oversee an appropriate corporate management and support service to deliver the above and be responsible for funding all salaries and related costs;
- to set and review terms and conditions of staff and establish appropriate internal governance systems.

2. Who are we walking with?

We are structured around three main operational sections each of which walk with people and their carers in particular areas:-

1. Adult Care Services
 - (a) People who are homeless
 - (b) People with drug and alcohol issues
 - (c) People with mental health challenges
 - (d) People with learning disabilities
 - (e) People involved in the criminal justice system
2. Children and Family Services
 - (a) Children and young people with additional support needs, in particular those who require residential and educational support
 - (b) Children with disabilities
 - (c) Children and families requiring community support or early intervention
 - (d) People who need counselling
3. Services to Older People
 - (a) People requiring residential, day care, home care or respite care
 - (b) People with dementia

A complete list of our services across Scotland forms Appendix A.

3. Outcomes and Highlights from our walk together.

Walking with people 24 hours a day throughout the entire year means that we have many outcomes and highlights to report to the Assembly. This section provides examples not only of the people with whom we are walking but also of our employees. Interspersed throughout this section are the gradings awarded to our registered services by the Care Inspectorate, our independent regulatory body.

The four key inspection themes are:-

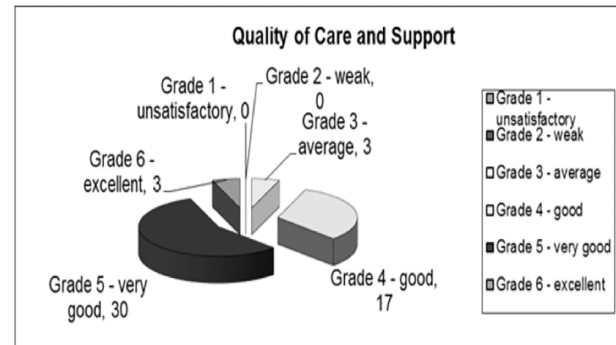
- Quality of Care and Support,
- Quality of Environment (where applicable),

- Quality of Staffing,
- Quality of Management and Leadership.

Grades are awarded for each inspection theme and range from 1 – unsatisfactory through to 6 – Excellent.

(a) CrossReach Week

In what has now become an annual event in the CrossReach calendar the Moderator of the General Assembly, Rt Rev Dr Angus Morrison spent a week of his moderatorial year seeing first hand some of our care and support services. During the week he himself was able to walk with many of the people with whom we walk. Indeed a highlight of the week was his hosting of a number of people from our Adult, Children and Family and Older People's Services in the Moderator's flat. Visits to Stornoway, Perth, Inverness, Edinburgh and Hamilton resulted in the Moderator at the end of the week describing CrossReach as; *a cutting edge ministry, a mission done in Christ's name and one of the jewels of the church.*



(b) From Housekeeping Assistant to Service Manager

The winner of the employee of the year award in 2015 also celebrated 40 years' service with CrossReach. Employed originally as a housekeeping assistant Margaret Cassidy, the Service Manager from South Beach, a residential service for older people in Ardsrossan, has carried out a number of roles including cook, en-route to becoming a

service manager. Margaret is one of the many staff who have, over a long career, walked together with the people we support with compassion and commitment.

(c) I'm a tennis player, you know!

Our residential homes for people with dementia understand the importance of activities and we have, in previous reports to the Assembly, featured initiatives such as OOMPH, Playlists for Life and Heart for Art, which help to stimulate people with dementia. The most recent activity offered to people in The Elms, in Edinburgh, is tennis!

A relative of one of the residents is an instructor of the sport, and kindly volunteered his expertise and time to bring this new experience to the residents which proved to be a huge success.

For some, the event reawakened existing skills and for others it brought a new interest. For one woman in particular, the experience was highly significant. At a young age her passion for tennis took her into the realms of playing competitively and on trips to other clubs, including a number of visits to Wimbledon.

For this resident, keeping focus on any activity for any length of time had become challenging and recently even sleep didn't come easily...that is, until she once again held a tennis racket and remembered:

- Her passion
- The thrill of hitting a ball over the net and in the lines
- The satisfaction of winning

Our staff have the privilege of walking with people like this lady; and the experience moved Zorinah Burrell, the Activities Co-coordinator to capture it in the form of poetry:

Her eyes lit up like fire in a fog
The moment the racket touched her hand,
She had been anxious before, a little confused,
But this she could understand.

Her face was aglow flood lit with hope
As memories kissed her mind.
We watched transfixed such undiluted joy
Is rare and hard to find.

Commentaries from yester year
Echoed through the hall
I imagined her poised in decades past
Like a cat pouncing on each ball

She sits, like sunshine - radiant and bright
Running hands over the strings
Mesmerised by her quiet grace
Her heart so free it sings,
excitedly she turns to me-
"I'm a tennis player you know"
You my dear are a champion
In everything you do,
Today I sat on the side-lines...
And cheered the decades with you.



(d) Grant awarded to support disadvantaged children

We were delighted to be successful in our submission to the Scottish Government for a three year grant to enable us to continue our walk with some of the most disadvantaged children in society. The fund replaces the Third Sector Early Intervention Fund, and will enable us to continue our Daisy Chain Early Years Project in the Govanhill area of Glasgow as a core service. The project has a particular focus on reaching out to the migrant

population in Govanhill, particularly in the Roma community. As a result of this 3 year funding we will be able to walk with parents and children from marginalised groups, and with the intervention of play-based therapies, help them develop healthy, positive relationships.

(e) Claymore's Story

At the age of 9, Claymore moved from living at home to residing in CrossReach's Ballikinrain Care and Education service.

Initially, he attended school there while he built up trust in his key worker and the staff who were supporting him. It wasn't too long before it was agreed he could attend the mainstream school in Balfron, where he thrived. He quickly became a popular member of the village and school communities and was soon able to represent the school through his passion – rugby.

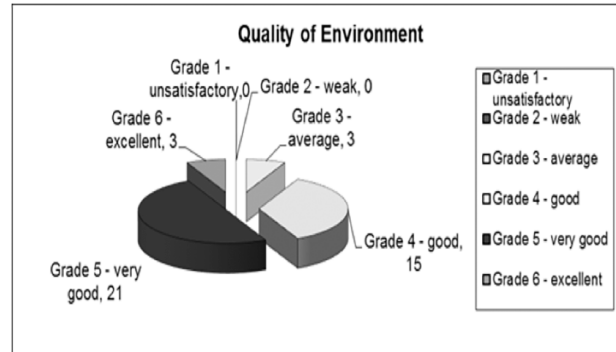
In his early teens, a place became available in Millmuir Farm (part of the Ballikinrain Campus) which he took up, and for continuity his key worker continued to support him there. The nurturing environment suited Claymore and when the time came for him to leave and take up an apprenticeship with a roofing company, he said he was ready to return home to live with his parents, and he did.

It was a proud moment when Claymore met the Moderator and shared his journey with him. His story includes work he has recently undertaken to influence the outcome of legislation passed by the Scottish Parliament affecting looked after children. Even though he is no longer involved with Ballikinrain it was good to see that on the day of his visit to the Moderator's flat he was joined by his previous key worker as they continue to walk together.

(f) Contribution to Scottish Social Services Council booklet

During the last year we have been working closely with the Scottish Social Services Council, supporting and contributing to the production of a booklet which aims to demonstrate the impact of the Promoting Excellence Skills Framework in Scotland. The booklet highlights not only

the journey for staff, as they have enhanced their skills and knowledge around dementia, but also highlights one of our services, Bellfield in Banchory, who through focusing on the importance of the environment have used the framework to improve the level of physical, mental, social and emotional wellbeing for residents in the creation of a dementia friendly garden. This is an example of the high regard in which our services are held in the social care world and the willingness of our staff to walk beyond the boundaries of the organisation.



(g) Personalisation Ambassadors

Self-directed support is the mechanism that the Scottish Government has chosen to make sure that personalisation is put into place in social care. It offers people the power to choose the kind of support they want to receive through a personal budget. Personalisation recognises that each person has unique needs, preferences and aspirations, and has the right to make decisions about their own life. Personalised support, therefore, is based on what the person wants, rather than on what a service already provides.

As an organisation we are committed to the principles of personalisation and in April 2015 work began to implement a programme of change which will see a network of Personalisation Ambassadors supporting up to 50 of our services across Scotland by March 2018. The Scottish Government's National Strategy for Self-Directed

Support in Scotland (building the capacity of providers) granted us funding totalling £117,000.

This funding will enable the development of our staff, volunteers and people who use our services. In January 2016 the launch of the first eight Personalisation Ambassadors took place in Glasgow. By focusing on service areas where Self Directed Support (SDS) is not currently widely accessed, we will endeavour to help those requiring social care in Scotland to be able to access SDS. Personalisation Ambassadors will inform staff and people using our services about the choices now available to them, the potential benefits, and the practical steps needed to take advantage of SDS. Working with Inspiring Scotland, who are providing the evaluation support, we believe our work will make a difference to those with whom we walk.

(h) Promoting Mental Health Awareness

Morven Day Service in Kilmarnock offers support to adults with mental health problems. Deborah and Tracy who attend Morven Day Services organised an event to promote Scottish Mental Health Awareness Week. They wanted to use the opportunity to challenge the stigma and discrimination surrounding mental health issues in a positive way. As with many people experiencing mental health issues throughout Scotland, the people who are supported from the service often experience well-meaning comments, such as, *"You just need to pull yourself together"*. While the person offering the 'advice' may mean well, the effect on the recipient is generally quite devastating. Deborah and Tracy came up with a plan to create an art exhibition showing the creative activities which group members have found helpful in their recovery journey. Funded by S and C Engineering the exhibition was held in the North West Kilmarnock Area Centre with colourful expressions of creativity and a taste of some of the support activities available at the centre. Reflecting on the event Allan Marshall, Deputy Manager said,

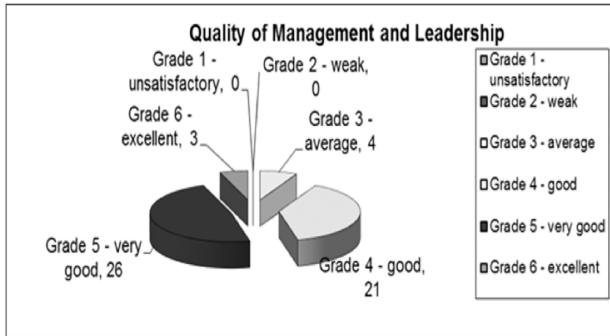
"It confirmed to Deborah and Tracy they had the ability to pull off an event to the same standards of people who do not have the same challenges they face. It showed we have creativity within us all if we dare to give it a try and gave the chance to build links with new contacts and professionals".

(i) Getting it Right for Every Child – Promoting Organisational Awareness

The Scottish Government's approach to supporting children and young people, Getting it Right for Every Child (GIRFEC) has over the years been welcomed and fully embraced by our Children and Family Services Section. GIRFEC concentrates on helping people to understand what really makes a difference to children and their families and how they can act to make that difference. As children and young people grow up some may have temporary difficulties some may live with regular challenges and some may experience more complex issues. The GIRFEC approach is based around wellbeing which takes a holistic view of childhood. The eight key indicators of wellbeing are:-

- I. Safe
- II. Healthy
- III. Achieving
- IV. Nurtured
- V. Active
- VI. Respected
- VII. Responsible
- VIII. Included

None of our services offering support to Adults and Older People operates in isolation from children and we believe it is important that the GIRFEC principles are understood and followed by all areas of CrossReach. 2015, therefore, saw us roll out a programme of awareness training across the whole organisation, including our Support Services functions.



(j) Heart for Art

For the last three years the Church of Scotland Guild has supported the growth of our Heart for Art service as one of its projects. As a result of this funding we have been able to establish seven projects across Scotland. Having embarked on this important project which demonstrates the benefits of therapeutic art for people with dementia, we were keen to find additional sources of funding to continue this work. We are pleased that the project was selected by the Life Changes Trust who have agreed to fund both the existing services and further growth through to March 2018.

(k) Ten Years trading as CrossReach

In 2015 we celebrated ten years since the Social Care Council took a significant step to adopt the trading name of CrossReach - a name which reflects our values. It also conveys our determination to reach out to people who need support across Scotland, but also makes clear that our faith is the motivation for our work.

This event was covered in a Friends of the Scotsman article, which focused on issues affecting CrossReach, and was one of seven articles published since 2014; contributors included, Directors, the Convener and the Moderator. In this particular article Chief Executive, Peter Bailey commented:-

Anniversaries are a time for reflection. In reflecting on the achievements celebrated and the challenges faced over

the last decade, what strikes me above all else is the untrammelled passion my colleagues have for bringing about a better society. When I meet with colleagues working in CrossReach services who have devoted their careers to supporting people, their commitment for enabling people to live life to the full never fails to inspire.

(l) Walking with Others

We have a long history of walking and working in partnership with other organisations and agencies. Not only do we benefit from the richness of experience that this brings, but we believe that by working together we can widen the influence and opportunities for more people across Scotland. We recently celebrated one such partnership, the THRIVE project which is serving the people of the Perth & Kinross and Angus areas. Over the last 17 months the project has been actively supporting families with children under the age of 5, or mothers with a baby on the way whose partners are either on remand or short term incarceration (under 4 years). This is a vital project when, according to statistics:-

- Around 27,000 children in Scotland have a parent in prison.¹²
- 1 in 3 children with a parent in prison will develop physical and mental health problems.¹³
- Young children can experience reactions of grief (eg anger, acting out, isolation etc) when a parent has been imprisoned.¹⁴

Our Perth Prison Visitors Support and Advice Centre is part of the partnership with Barnardos, the Scottish Prison Service, Perth & Kinross Council, Angus Council, Enable and NHS Tayside.

¹² Scottish Government Justice Analytical Services (2012) 'Freedom of information request' from Dr Chris Holligan, 26 January

¹³ Loucks, N. (2004) 'Prison without bars; the experience of families affected by imprisonment' Edinburgh and Dundee: Families Outside and Tayside Criminal Justice Partnership

¹⁴ Loucks, N. (2012) 'Prisons: Where DOESN'T the community come in?' Prison Service Journal 204, 42-50

Our walk with others in the field of Prison Visitors Centres includes the other agencies on the National Prison Visitors Centre Steering Group which has been hosted by the Church and Society Council. As a result of the joint efforts of the members of this group the Scottish Government recently announced that they would invest £1.8 million to help sustain existing visitors centres over the next three years as well as support the development of new ones.

(m) Extension of Dementia Ambassadors

One of the greatest successes of modern health and social care practice is a significant increase in life expectancy for people who have learning disabilities. According to the Royal College of Nursing, average life expectancy for someone with a learning disability has increased from less than 20 years of age in the 1930s to around 66 today. This development, however, has brought to light a challenge: research has shown that people who have learning disabilities, particularly those who have Down's Syndrome, are at greater risk of developing dementia. As an organisation we were the first to establish a Dementia Ambassador in each of our homes for older people. This has proved to be hugely successful in widening the understanding of the challenges which people with dementia face and how they can be supported. In view of the risk of dementia for people with learning disabilities we are now sharing this expertise across the boundaries of Adult Care and Older People's Services by appointing staff in learning disability services to become Dementia Ambassadors in order to better support the people with whom they walk.

(n) Outcomes Based Survey

Over the past few years we have been focusing on the outcomes of our work rather than the outputs, i.e. not just what we do, but the difference that we make. As an extension of this development our recent survey of people who use our services focused on measuring outcomes rather than the previous model of service user satisfaction.

The outcome questions were based on the CrossReach Broad Client Outcomes. People who use our services were

also asked if there were any other outcomes they had achieved through using the Service. There were 3 themes which ran through the comments received:-

- The service had given them friendship
- The service had given them more confidence
- The service had been life changing/saving

Below are 5 key areas and the responses received:

- 96%:** agreed the Service helps them feel safe and secure
- 58.41% responded strongly agree
 - 38% responded agree
- 91%:** agreed the Service helps them to remain/ become more fulfilled
- 42.44% responded strongly agree
 - 49.01% responded agree
- 99%:** agreed the Service accepted and respected them
- 71.91% responded strongly agree
 - 27.32% responded agree
- 93%:** agreed the Service helps them to feel valued and included
- 48.65% responded strongly agree
 - 44.39% responded agree
- 99%:** agreed the Service treats them fairly and consistently
- 68.64% responded strongly agree
 - 30.25%: responded agree

Each service will review their survey results and develop an action plan to identify improvements which can be made as a result of the feedback received. Staff and the people who use our services will jointly develop an action plan which will focus on key areas, particularly the three questions which received the lowest positive responses in their Service.

(o) Going the Extra Mile

One of the hallmarks of our staff team of over 1800 (see appendix B for breakdown) is their willingness to walk the extra mile with and for the people that they support. A highlight of the CrossReach year is the annual Service of

Celebration when we take time to celebrate our staff, their achievements, long service, and present special awards. 2015 was no exception and we were pleased to recognise the following achievements:-

Award	Staff Awarded at Awards Ceremony 2015
SVQ Health and Social Care Level 2	1
SVQ Health and Social Care Level 3	35
SVQ Health and Social Care Level 4	2
HNC in Social Care	1
BSC in IT	1
PDA in Supervision	34
PDA in Administration of Medication	43
PDA in Leadership and Management	1
Management Awards	2
Star Licenced Trainer	1
Edge Trainer	1
TOTAL	122

28 staff were recognised for achieving 20 years' service, 5 for achieving 30 years' service and 1 for 40 years' service.

In addition the following awards were presented:-

- Ian Manson Adult Learner of the year – Ashley Reid, The Elms

- Ian Manson Award for Excellence – Carol Brackenridge, (Employee Development Officer) Adult Care
- Volunteer of the year – Vera Lumsden, CrossReach Counselling Moray
- Employee of the year – Margaret Cassidy, South Beach

External Awards

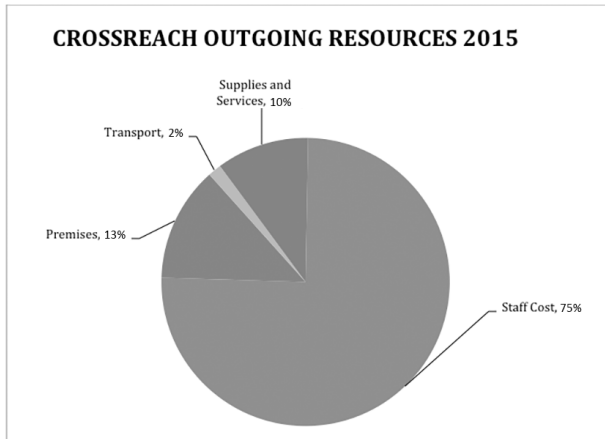
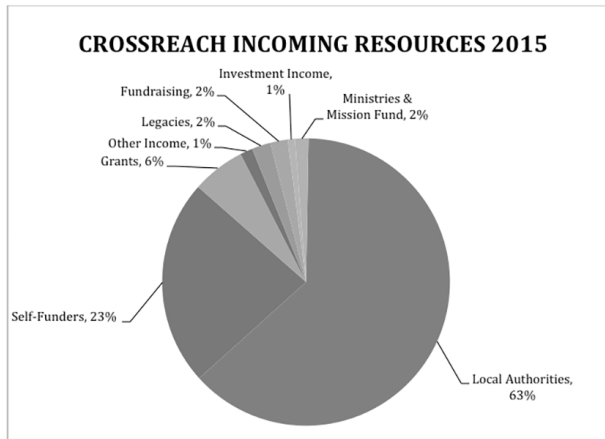
Scottish Care represents the largest group of Health and Social Care independent providers across Scotland and recognises excellence annually at their Social Care Awards. In 2015 Balmedie House (Balmedie, Aberdeen) was a joint winner of the Care Home of the Year Award and The Elms (Edinburgh) was a finalist in the Dementia and Specialist Care Award.

4. What challenges do we face as we walk?

Sadly many of the challenges that we reported last year to the General Assembly have continued throughout the past year.

(a) Break Even Budget

The following diagrams provide details of the budgeted income and expenditure in 2015. It was our hope to set a break even budget for 2016 but as a result of a number of external pressures this has not been possible. However, excluding exceptional expenditure on the investment in the residential care and education services restructuring reported to the Assembly last year, the budgeted deficit has been reduced from £597,000 to £124,000. This has been achieved through careful management of expenditure and through the implementation of savings in Central Support Services.



(b) Cuts to Funding

We understand the financial pressures being faced by National and Local Government and recognise that we all need to find ways of delivering services in the most cost efficient manner in order to meet the needs of the many people who use our services. However as a charitable organisation there is a limit to the savings and adjustments that can be made without affecting the quality of service delivered, or the proper remuneration of staff who are already some of the lowest paid in our society. A situation

which occurred during the previous financial year where a local authority (mid-year) cut funding for a particular service by over 10% (with a potential full year cut in income of around £200,000) calls into question the ability of CrossReach to remain sustainable if these matters are not addressed, recognised and services appropriately funded.

(c) Income Generation

With the challenges in public sector funding the need for CrossReach to identify other sources of income is crucial. In our report last year mention was made of the work of the income generation task group and the need to take forward an income generation strategy. A major part of the strategy was to appoint a manager to spearhead the setting and achieving of income generation targets, and a Supporter Development Manager with excellent previous knowledge and experience was appointed in November 2015 to vigorously take this forward. There has been much in the national press around ethical fundraising and whilst we believe we have operated ethically in the past we are committed to keeping our policies under constant review in order to ensure we operate to the highest standards.

(d) Remuneration and the Scottish Living Wage

In our report to the Assembly last year we reported our real concern that we had not been able to pay a consolidated cost of living rise in 2014; this was again the case in 2015. However, due to a better than budget performance we were able to give all staff a one off non-consolidated payment. We are grateful to the Council of Assembly for allocating a substantial additional sum in our Mission and Renewal contributions to enable us to include a consolidated cost of living rise for employees in our 2016 budget. This will help to recognise the important and vital part that all our staff play in walking together with people.

Since our supplementary report last year on the Scottish Living Wage, we continue to be committed to achieving a fair wage for all our employees. Whilst we are applying an hourly rate for our lowest paid employees of £7.20, from 1 April 2016 in line with the UK Government's Living

Wage, we remain committed to seeking to achieve the Living Wage (currently £8.25/hr) in line with the General Assembly's agreement of 2012. We welcome the Scottish Government's announcement, at the time of writing this report, that they expect social care workers to be paid the Living Wage by October 2016 and also welcome the funding that they have made available to Local Authorities to help to achieve this. As welcome as this is it falls short of the General Assembly's commitment to the payment of a living wage for everyone and we will continue to press for adequate funding to achieve this for the whole workforce.

(e) Pensions

Having made significant changes to our pension schemes all employees are now in a defined contribution scheme with a maximum employer contribution of 5% of salary or 7% of qualifying earnings. This action ensures that our ongoing costs in this area are reasonable, more in line with many of our competitors and more easily met from the funds received for our services. However, a past service deficit arising from the defined benefits pension scheme, closed in 2004, has resulted in an annual pension repayment of £952,000 per annum. This is a major impediment to achieving a break even budget and places us in a position of disadvantage when trying to tender competitively for business, since many funding agencies will not see this as a legitimate cost of providing the service. The implications of this will be considered by the Business Strategy Group (covered later in this report).

(f) Health and Social Care Integration

We welcome the Scottish Government's commitment in the Local Government settlement 2016/17 to support additional spending on supporting the objectives of the implementation of Health and Social Care Integration. We support the principle of integrated health and social care budgets which will enable more flexible packages of care and support to be provided for those in most need in Scotland. We implore the Government and Local authorities to see the third sector as an equal partner with adequate funding in the future provision of social care services, in order to improve the wellbeing of people in

Scotland. Not to do so may well result in a decline in the range and quality of services that CrossReach is committed to provide.

(g) Social Prescribing

Social Prescribing is about linking people in the community to local services, from which they might benefit. It's about connecting people to non-medical sources of support. There is increasing evidence to support the use of social interventions for people experiencing a range of common mental health problems. In other words GPs can direct people to social care and community activities. Our mental health services are well placed to provide such services, and have a proven record of success. It will be a challenge to seek to move more towards this model but we will take all opportunities to promote social prescribing as an effective and cost effective support for people with mental health problems.

5. Walking into the Future

Whilst there is so much innovative and creative work being carried out across the organisation we face many challenges, some of which have already been outlined in this report. As a result of the huge commitment from Social Care Council Members, Management, Staff and with the support of the Council of Assembly, significant progress has been made over the years to reduce the deficits. Although the 2016 budget is the closest to break even for many years, any deficit must be met from the sale of assets which is not sustainable in the long term. CrossReach must, therefore, follow a business strategy that anticipates a position of break even, given that, a) assets are reducing and b) ideally the proceeds from assets should be used for the development of the 'business'.

This aside we have concerns about the future funding of social care services in light of the public sector spending projections over the coming years. Already we are seeing cuts in funding with a real climate of 'doing the same, or more, for less'. We are committed to provide quality services at the most affordable cost, but we cannot do so if, as a result we are subsidising services which are a statutory

responsibility. We need to question whether this is a good and responsible use of charitable funds.

Due to the precarious nature of much of our funding it is difficult to draw together a long term strategy and we find ourselves operating in an uncertain environment where funding is reducing but demand is increasing and becoming more complex in many areas. Other challenges in recruitment (shared by the whole social care sector) and a number of other variables dictate that we must look both seriously and thoroughly at our strategic direction.

It is timely that our 3 year strategic plan comes to an end in 2016 and in view of the challenges ahead the Council has set up a Business Strategy Group with the following remit:-

To propose a 3 to 5 year strategic direction for CrossReach which will:-

1. Reflect the motivation to undertake the work in Christ's name and in line with the strategic direction and mission of the Church of Scotland.
2. Ensure that the organisation operationally and financially is sustainable and income and expenditure are in balance.
3. Deliver needs led, inclusive and innovative services to support people to live renewed and transformed lives.
4. Maximise its unique position as a Christian social care provider in order to offer pioneering services in line with its heritage.
5. Present a short, medium and long term strategy to the Social Care Council at its meeting in June 2016.

Membership of the group comprises seven members of the Social Care Council, three members of the Corporate Management Team, a representative from the Council of Assembly Finance Group and the General Treasurer.

The group will need to grapple with complex and challenging issues in an uncertain and fast moving environment. The Council will, therefore, look for the support of the whole church in establishing a future for

social care provision over the coming years in the name of the Church of Scotland.

6. Walking Together

There are a number of areas where the whole church, groups and individuals can walk alongside us to support the crucial work carried out in the name of the Church of Scotland:-

1. through prayer by subscribing to our quarterly prayer letter.
2. through reading and passing on the CrossReach News.
3. through adopting CrossReach as their chosen charity and becoming a regular donor.
4. through purchasing CrossReach Calendars and Christmas Cards.
5. through volunteering alongside our many volunteers who are walking with people who depend on our support.

More details can be obtained from the Business Development Section; bdd@crossreach.org.uk

Churches, Groups and individuals can also support our services in many practical ways. So many have done so over the years but here are some examples from 2015:-

(a) Acoustic Curtains

St Giles' Cathedral neighbourhood group is a long-standing friend of Cunningham House, a hostel for homeless people in the Cowgate, a lively area of Edinburgh. The group realised that as a result of its location the external noise meant that residents had difficulty sleeping. The group decided to purchase acoustic curtains at a cost of £7000 which was achieved through a number of fundraising ventures.

(b) Sponsored Unplug

Young people in particular are renowned for their desire to connect using mobile devices yet, in November 2015, members of the Bothwell Parish Church **ACTs youth club** did something very different. Wanting to connect with the work of CrossReach, they switched off their electronic

devices and gadgets for a 24 hour sponsored unplug, to fundraise on our behalf. Over and above this innovative media fast, they ingeniously used their time of 'abstinence' to create an array of traditional and contemporary Christmas decorations to sell as part of their CrossReach fundraising initiative. Their determination and effort paid off resulting in the presentation of a cheque for £516 for the work of the Daisy Chain Project.

(c) Harvest Proceeds

Dalgety Bay Church in Fife decided that the proceeds from their Harvest thanksgiving appeal would go to the CrossReach Perth Prison Visitor Support and Advice Centre. In addition written appeals were sent to each household in the congregation and CrossReach guest speakers were invited to the men's breakfast, and the Harvest Sunday service resulted in a generous donation of £3200 for this Service which is a lifeline for those visiting prisoners in Perth prison.

(d) Golfing Neighbours

Golfers at the world famous Royal Dornoch Golf Club stepped in to ensure some of their more senior neighbours did not suffer another power failure during winter storms. Our Oversteps Care Home in Dornoch lost power recently in poor weather. After hearing about the service's plight, the Golf Club gifted a diesel generator, costing in excess of £8,000, to provide back-up power, should there be a power failure in the future.

Neil Hampton, Royal Dornoch's general manager, said:

Oversteps provides a valuable service to the people of Dornoch and beyond and we are delighted to give it support in recognition of the work the staff do for our elderly community, many of whom are past members of Royal Dornoch.

(e) Presbytery of England

Many of the churches in the Presbytery of England have donated generously to the work of CrossReach despite not having one of our services in their area. A donation of £2,000 for our post-natal depression services was received

from St Columba's in London from their annual Burns Supper.

We are grateful for all the support received from a wide range of sources. **What can you, your church, group or organisation do to walk alongside us to continue this valuable work, in Christ's name?**

Finally,

"After a day's walk everything has twice its usual value"
(George Macauley Trevelyan)

We are privileged to share our walk with so many talented, passionate, inspiring, skilled, exceptional people – and are especially privileged to play a part in supporting them to transform their lives and enrich their communities. At times our work presents challenges, and at other times great joy. Daily, we must recognise that we do not walk in our own strength. We can only walk this road because our heavenly Father walks with us.

In the name of the Social Care Council

SALLY E BONNAR, *Convener*
RICHARD BEGG, *Vice-Convener*
HUGH M STEWART, *Vice-Convener*
PETER BAILEY, *Chief Executive Officer and Council Secretary*

ADDENDUM

Sally Bonnar, Convener

Assembly will note that the Nominations Committee have nominated Dr Sally Bonnar as the next Convener of the Council of Assembly. In anticipation of the Assembly's acceptance of this nomination the Council wishes to record its sincere thanks to Sally for her leadership over the past three years as Convener of the Social Care Council. Sally's Christian commitment is the bedrock of all that she does and the Council could not have wished for anyone else to take forward the work of the Council, in Christ's name, through a time of change and challenge. Her professional knowledge from her employment in the

Health Service has benefitted the Council, staff and the people who use our services and she has brought wisdom and insight to many situations. Her facilitation and problem solving skills have proved to be invaluable in a number of challenging situations as has her ability to inspire and encourage people. She has been passionate that the whole church would embrace the work of CrossReach but also that the Social Care Council should be able to resource the Church in the area of social care. The appointment of the Social Care Mission Officer is evidence of her commitment to support the Church in its mission through the medium of social care. Her ability to challenge and support in equal measure has been much appreciated and valued by the management team of the organisation as has her determination to represent the interests of CrossReach both inside and outside the Church. Above all throughout her convenership she has focussed on the needs and aspirations of the people who use our services ensuring that the Church of Scotland is recognised for person centred care. In Sally we have enjoyed a capable, articulate, personable and sensitive leader, with a warm sense of humour, and though Council feel her loss, we pray that the whole church will benefit from the leadership we have valued as she takes on her new role as Convener of Council of Assembly.

APPENDIX A

Adult Services

Criminal Justice

- Dick Stewart Service (Glasgow)

Homeless People

- Cale House (Inverness)
- Cunningham House (Edinburgh)
- Kirkhaven Project (Glasgow)
- Lewis Street (Stornoway)

Learning Disabilities

- Eskmills (Edinburgh)
- The Bungalow (Stonehaven)

- Threshold Edinburgh
- Threshold Glasgow
- Threshold Support Services (Hamilton)

Mental Health

- Allarton (Glasgow)
- Gaberston House (Alloa)
- Morven Day Services (Kilmarnock)

Substance Misuse

- Beechwood House (Inverness)
- Dochas Housing Support (Stornoway)
- Rainbow House (Glasgow)
- Rankeillor Initiative (Edinburgh)
- Tayside Support Service (Angus / Dundee)
- Whiteinch Move on Service (Glasgow)

Children and Family Services

Looked After Children

- Ballikinrain Campus (Balforn)
- Fanniescroft Farm (Lennoxton)
- House of Newburn (Arnprior)
- Mill Muir Farm House (Gargunnock)
- Mount Pleasant (Dalry)
- Rockwood House (Beith)
- After Care and Housing Support Service

Children with Disabilities

- The Mallard, The Garratt & GO2 (Glasgow)

Community Services / Early Intervention

- Daisy Chain Early Years Project (Glasgow)
- Perth Prison Visitors Support and Advice Centre
- Sunflower Garden (Edinburgh)

Counselling, Support & Training

- Bluebell Perinatal Counselling Services (Glasgow, Edinburgh, Lothians)

- Burnside Court (Moray & Inverness)
- COSCA Counselling Training (Glasgow)
- Employee Assistance Programme (Glasgow, Edinburgh)
- St. Andrew's Centre (Dunbar)
- Simpson House (Edinburgh)
- Tom Allan Centre (Glasgow)
- Wallace House (Edinburgh)

Services to Older People

- Achvarasdal (Thurso)
- Adams House (Elderslie) – *Dementia*
- Auchinlee (Campbeltown) – *Dementia*
- Balmedie House (Balmedie)
- Bellfield (Banchory)
- Budhmer House (Portree)
- Cameron House (Inverness) – *Dementia*
- Clashfarquhar House (Stonehaven)
- Cumnor Hall (Ayr) – *Dementia*
- Eastwoodhill (Glasgow)
- Glasgow Supported Living Services
- Heart for Heart, Bankfoot
- Heart for Art, Broughty Ferry
- Heart for Art, Edinburgh
- Heart for Art, Garelochhead
- Heart for Art, Glasgow
- Heart for Art, Kirkcudbright
- Heart for Art, Stonehaven
- Inverreck (Dunoon) – *Dementia*
- Morlich House (Edinburgh)
- Oversteps (Dornoch)
- Queens Bay Lodge (Edinburgh)
- South Beach House (Ardrossan)
- St Margarets House (Polmont) – *Dementia*
- The Elms Care Home (Edinburgh) – *Dementia*
- The Oasis Bankfoot Day Service
- The Oasis Garelochhead Day Service
- The Oasis The Tryst Day Service (Pitlochry)
- Walter & Joan Gray Care Home (Shetland)
- Well Hall (Hamilton)
- Whinnieknowe (Nairn)
- Williamwood House (Glasgow) – *Dementia*

For further details and addresses of all our services visit our website at www.crossreach.org.uk

APPENDIX B

Comparison of Employee Numbers between 2015 and 2016

	Full Time		Part Time		Total		Full Time Equivalent	
	2015	2016	2015	2016	2015	2016	2015	2016
Operations Staff	446	415	897	880	1343	1295	1027.07	989.40
Relief Staff			536	475	536	475	105.41	120.78
Executive, Office Support Staff	61	68	22	20	83	88	72.02	78.78
Total	507	483	1455	1375	1962	1858	1204.50	1188.96

PANEL ON REVIEW AND REFORM

MAY 2016

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Reaffirm the vision set out by the 2001 Church without Walls report and encourage members, elders, and ministers to read or re-read it.
3. Instruct all Presbyteries to create an opportunity by June 2016 for a congregation engaged in the Path of Renewal to report at a Presbytery meeting, inviting a congregation from a neighbouring Presbytery where required.
4. Instruct the Panel on Review and Reform, in consultation with Ministries and Mission and Discipleship Councils, to work on the next stage of the Path of Renewal, beyond that with the pilot congregations.
5. Urge Presbyteries and Kirk Sessions to discuss and make suggestions about how to alleviate the administrative burden on local congregations and instruct the Panel to gather these suggestions and report to the Council of Assembly by December 2016.
6. Instruct the Panel, in collaboration with others as appropriate, to produce an online resource of stories of churches where new approaches are being developed.
7. Instruct Presbyteries to consider the section of the Panel's report on 'Empowering local leadership' (*Section 3*) and to report their reflections to the Panel by 31 December 2016.
8. Instruct the Theological Forum to consider whether those who are not ministers of word and sacrament might be authorised to administer the sacraments and in what circumstances.
9. Instruct the Panel, in partnership with the Ministries Council, to consider ways in which the scope of Ordained Local Ministry can be developed and broadened to meet the needs of the Church as it considers the future of ministry, and report to the GA 2017.

REPORT

1. Introduction

1.1 Over the past year, the Panel on Review and Reform has continued to explore how the Church rediscovers its missional focus in the face of a changing society. It is helpful to put this challenge into context and to recognise that the Church of Scotland is not alone in this. In his paper, 'Leadership Community and the Future Church', Leonard Hjalmarson, Director of Spiritual Formation with Forge Canada, comments:

Phyllis Tickle, author of The Great Emergence, notes that every five hundred years or so the Church holds a great rummage sale. Every five hundred years the foundations of culture shift, and each time the same great questions are on the table: what does it mean to be human? Where is the authority? These questions are in the background of all theological reflection, and theological reflection undergirds every conversation we have within church circles on the gospel, culture, church, leadership and mission.

Here we are five hundred years after the Reformation, with the foundations we built on for five hundred years now crumbling. No wonder we feel insecure! Many of the structures we built in modernity are now dissolving as if built on sand. While we have no maps for the way forward in this strange land, we do have voices full of wisdom, both old and new. Most of these voices tell us that in order to move forward, we must reach back. Both the Scriptures (the first witnesses) and the church Fathers and Mothers (tradition) can offer us resources for our future.¹⁵

1.2 As a first step in exploring the kind of changes required, the Panel held a series of consultations with Church members across Scotland, as reported to the General Assemblies of 2014 and 2015. Two key factors emerged from those conversations: firstly, the need to act as servants within our communities, reaching out and being willing to work alongside others as partners; secondly, an awareness that we must develop a deeper discipleship, a more profound faith and reliance upon God.

Further study revealed that these two elements lie at the heart of the Missional Church movement which has brought together people from different theological backgrounds, uniting around a shared belief that working to bring about changes in society which reflect Kingdom values sits alongside the making of disciples rather than in opposition to it.

1.2.1 Missional strategy

In reflecting on how we approach mission, Raymond Fung's work for the World Council of Churches on an *Ecumenical Strategy for Congregational Evangelism*¹⁶ is useful. He suggests that three strands are needed for effective evangelism:

1. To work in partnership with other people to meet social needs and to bring about change so that justice prevails.
2. To create authentic, engaging Christian community and worship and to invite others to share in this.
3. To be encouraging others to become fully formed disciples of Jesus and to have in place groups, activities or mentoring to help with this.

The Panel believes it important that our approach is multi-stranded, each complementing the others.

Other denominations are reaching similar conclusions. The Anglican Church, for example, has produced what it calls the *Five Marks of Mission*:

- To proclaim the Good News of the Kingdom
- To teach, baptize and nurture new believers
- To respond to human need by loving service
- To seek to transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation
- To strive to safeguard the integrity of creation, and sustain and renew the life of the earth.¹⁷

1.2.2 Vision

Together these elements give us some clarity over what we would like to see and this has informed the vision for those local churches who have entered into a pilot process with the Panel, seeking to build:

Churches with members secure in faith and their reliance upon God, being used by God to enrich the lives of others, bringing about personal and societal transformation and helping others become disciples of Christ.

The Panel offers this to the wider Church in order to stimulate ongoing discussion about our vision for the Church of Scotland.

¹⁵ See http://nextreformation.com/wp-admin/resources/leadership_communitas.pdf, last accessed 11/02/16

¹⁶ Fung, Raymond, *The Isaiah Vision: an Ecumenical Strategy for Congregational Evangelism*, WCC Publications, 1992

¹⁷ See www.anglicancommunion.org/ministry/mission/fivemarks.cfm, last accessed 11/02/16

2. Path of Renewal

Effective lasting missional transformation starts to happen ... by initiating all manner of experiments around the edges where people are given permission to try out what they are learning.¹⁸

2.1 Aware of the need for experimentation the Panel, in partnership with Ministries and Mission and Discipleship Councils, has begun work with 38 congregations in what has been termed the 'Path of Renewal'. Borrowed from the work of William Bridges, the phrase refers to the choice which needs to be made when an organisation finds itself functioning as an institution, but is no longer functioning effectively.

2.1.1 Steps to create missional churches

The Church without Walls (CWW) report set out a vision for local churches noting four key factors, that they should be:

1. Shaped by the Gospel
2. Shaped by the Locality
3. Shaped by Friendship
4. Shaped by the gifts of God's people¹⁹

This is, in large measure, the vision for churches entering into the pilot process, which will encourage development in the following important areas:

- Ensuring those in key leadership roles play the role of enablers and equippers.
- Rooting members in their walk with Christ, deepening faith and commitment.
- Building leaders – discerning those with leadership gifts and helping them develop.

¹⁸ Roxburgh, Alan J and Romanuk, Fred, *The Missional Leader: Equipping your Church to Reach a Changing World (Jossey-Bass Leadership Network Series)*, Jossey Bass, 2006, p 101

¹⁹ Special Commission anent Review and Reform report to the 2001 General Assembly. Section A, 36/17-30

- Creating Christian community where all relationships are governed by Kingdom values and where relevant, inspiring worship has a central place.
- Equipping members to live for Christ in their families, work place, communities and the world and to be agents of change, seeking to bring Kingdom values.
- Developing active partnership with others in community and wider initiatives which help to bring positive transformation to lives and communities – recognising God at work in and through these.
- Equipping members to give a 'reason for the hope that is in them' (1 Peter 3:15) and encouraging members to speak appropriately about their faith.
- Creating opportunities for those interested in exploring faith to do so.

Quite how this will look on the ground is not clear, and it will be different in different places. One size will not fit all!

2.2 Pilot congregations

With 20 places available for churches, 43 congregations and one area grouping of congregations were nominated by their Presbyteries to take part in the pilot project. Following a series of conferences around the country during the autumn of 2015, the Panel's Path of Renewal Steering Group visited ministers and Kirk Sessions, undertaking a period of discernment about which congregations should be included.

It became clear early on that the energy and enthusiasm sparked by Path of Renewal necessitated something be put in place for all those nominated, rather than restricting it to 20.

After discussion, it was agreed to include 38 congregations in the process – 23 in the main 'Pilot', 8 in 'Pilot Light' and 7 in what is being called 'Pilot Team'. In doing so, the Panel sought to ensure a demographic diversity with a range of churches from different backgrounds. Appendix 1 indicates those involved in each part.

2.2.1 Main Pilot

In the main Pilot, there will be significant investment in training ministers so that they can equip their congregations to be involved in what has been termed *Missio Dei* - the Mission of God in their communities. Ministers and congregations will be accompanied for two to three years in a process of training and mentoring to enable them to discover how to become missional churches in their communities. This work will take place alongside maintaining the traditional patterns of church, at least in the short term. In order to create space for ministers to be involved in training and discernment, funds will be made available through the Parish Ministries Fund to appoint someone in those congregations a day a week to maintain work that is already being undertaken.

2.2.2 Pilot Light

A further eight congregations have accepted the invitation to participate in Pilot Light, a similar but less intensive programme of facilitation and training. Training will be offered through day rather than overnight conferences and funding for assistance will not be available.

As well as resourcing even more congregations to develop a missional approach, this will enable the Panel to ascertain whether the extra resources offered in the main Pilot make any real difference to the outcome, so allowing us to plan for future levels of involvement.

2.2.3 Pilot Team

A third strand, Pilot Team, has been offered to those congregations in which the Steering Group discerned a need for further exploration of missional theology and how it might impact local churches and communities. Ministers and leadership teams will be invited to embark on this together. Included in Pilot Team is a parish grouping.

The first set of training for all three strands began in early 2016.

2.3 Staffing

The Rev Elizabeth Crumlish has been appointed as full-

time Path of Renewal Co-ordinator. She is co-ordinating both the training programme and the support offered to churches and ministers. A team of coaches and mentors has been developed to work with congregations and ministers. Two of the team are involved in a voluntary capacity and this commitment has, in part, enabled the expansion of the Pilot from 20 to 38 congregations, with all of the work being funded within the original budget.

2.4 Learning from the pilots

The Panel hopes that what is learned from the Pilots will benefit the whole Church. As noted above, this work is being developed in partnership with the Ministries and Mission and Discipleship Councils and with the support of the Council of Assembly. The Panel is grateful for the encouragement and insights they have brought to this work. As well as benefiting from the expertise that these Councils bring to the shaping of the work of the pilots, the partnership will ensure that the lessons learnt will be available to them as they develop their own work in the future.

The Panel has secured the skills of Rita Welsh, a Human Resources lecturer, currently working towards a PhD at Queen Margaret University, to carry out research on the impact of the pilots on the work and witness of the congregations engaged in them. Three ministers in the Pilot are also completing academic studies which will focus on their engagement in the Path of Renewal.

Ongoing reflections on lessons being learnt can be found on <http://pathofrenewal.blogspot.co.uk/>

3. Empowering local leadership

3.1 Most recognise that leadership is a key factor in developing the vision and the purpose of the Church, ensuring that we remain true to our calling. But what kind of leadership?

One of the key passages in understanding the nature of Christian leadership is found in Ephesians 4 (GNT):

¹¹*It was he who 'gave gifts to people'; he appointed some to be apostles, others to be prophets, others to be evangelists, others to be pastors and teachers. ¹²He did this to prepare all God's people for the work of Christian service, in order to build up the body of Christ. ¹³And so we shall all come together to that oneness in our faith and in our knowledge of the Son of God; we shall become mature people, reaching to the very height of Christ's full stature.*

Encapsulated within that is the idea that Christian leadership is empowering in nature. In the gospels, we discover this modelled for us in the ministry of Christ, who prepares his disciples to continue his ministry without him, telling them they will not only do what he has done but will do greater things, empowered by the Holy Spirit (John 14:12)

This theme was woven into the Board of Ministry's Ministers of the Gospel Report (2000) and the Special Commission on Review and Reform's report of 2001. They provided substantial material which the Panel has been able to consider as they reflected on what progress has been made in implementing their recommendations about local leadership and to consider what action needs to be taken now.

3.2 Recognising the gifts of God's people

Both reports started with a clear understanding that all in the church are called to works of Christian service:

*'Follow me' means every disciple following Jesus is to share in his ministry through his Body, the church. ... or as Ephesians 4:7 says, 'to each one of us grace has been given as Christ apportioned it'. ... Each congregation is to be a living college, where people learn to exercise their gifts in an environment of grace characterised by encouragement, humility and cooperation.*²⁰

²⁰ Special Commission on Review and Reform report to the 2001 General Assembly, Section A4.1, 36/26

Firstly, only the membership of the whole Church can demonstrate all aspects of the one ministry of Jesus Christ in and to the world. Ministry in the Church of Scotland must be re-defined in the attitudes and behaviour of every member and congregation as the service of Jesus Christ expected of ordinary church members as servants of God, in all the rich variety of our gifts, talents and avenues of service in Church and community.

*We must all repent of the wrong belief that ministry is primarily the work of ministers. This prevalent view in the Kirk distorts the New Testament teaching and contradicts our Reformed and ecumenical statements on ministry.*²¹

Both reports sought a mindset change – a 'fundamental transformation' as the latter report articulates it, based on an understanding that church is a place for affirming, nurturing and training people to live for Christ in the world.

Whilst a mindset shift has taken place in some local churches, the Panel is aware that this thinking is not as deep-rooted as it might be and requires further work.

Because story-telling plays a large part in highlighting places where positive change has brought an encouraging impact, the Panel plans to work with Councils and others bodies as appropriate to produce an online resource with videos and stories which is accessible for all to use.

It is also important to recognise that both reports reiterated Jesus's call to 'make disciples' and the importance of this being our focus. Mike Breen, author of *Building a Discipling Culture*, underscores this when he writes, 'Here's the thing that can be difficult to wrap our minds around: if you make disciples you always get the church. But if you make a church you rarely get

²¹ Board of Ministry's report to the 2000 General Assembly, 2.3.2.2, 17/7

disciples.²² His contention is that the missional movement will fail unless discipleship is at the heart of our work.

Aware of the importance of this, the Panel is in conversation with the Mission and Discipleship Council as they focus on discipleship in the coming year, with one of their strategic aims being to develop support in this area.

3.3 Affirming the gifts of leadership: eldership refocused

In considering the shape of local leadership which would lead to a renewing of vision and life, the first focus of the CWW report on leadership was not on ministry of word and sacrament but on eldership.

*We need leadership. We need elders with vision and flexibility. In our Presbyterian church the role of elders is crucial. In the role of the elder the 'one size fits all' pattern of districts is prevalent, but that does not give room for variety of abilities to be exercised. There needs to be an honest appraisal of the gifts and callings of our elders, and to recognise that not all elders are gifted in leadership, nor are all gifted in pastoral care.*²³

However, as reported to the General Assembly in 2015, those who attended consultations organised by the Panel in 2014 indicated that most Kirk Sessions were not well placed to provide the leadership needed by the Church at this stage, so to that extent, the changes envisaged in the CWW report do not appear to have taken root. The report by the Eldership Working Group of the Mission and Discipleship Council to this year's General Assembly creates an opportunity for this to be taken forward in a more robust way.²⁴

²² Breen, Mike, *How to Build a Discipling Culture: How to Release a Missional Movement by Discipling People Like Jesus Did*, 3dm Publishing, 2014, p 11

²³ Special Commission anent Review and Reform report to the 2001 General Assembly, section A4.3, 36/27

²⁴ Developing the Eldership – Interim Report, Mission and Discipleship report to the 2016 General Assembly, Appendix 1

The Panel believes that this is crucial if the role of elder is to be developed appropriately and if Kirk Sessions are to play a key role in shaping the future. As a consequence the Panel has accepted an invitation by Mission and Discipleship Council to be involved in further thinking on this.

3.4 Affirming the gifts of leadership: ministers of word and sacrament

The Ministers of the Gospel report talked of ministers fulfilling their vocation by:

- Proclaiming the Word with Authority
- Celebrating the Sacraments
- Forming Christian Community
- Building up the Body of Christ
- Leading the Church through its structures
- Witnessing prophetically in all aspects of life²⁵

Similarly the CWW report encourages us to think beyond the narrow confines of ministers being those who preach and administer the sacraments to being those who give shape to the work and witness of the people of God, ensuring they remain true to their calling as disciples of Christ and are nurtured in their faith and commitment.

*The term 'ministry of word and sacrament' remains our description of 'the ordained minister'. That role means keeping the people of God truly centred on Jesus Christ as revealed in the Scriptures and the sacraments. The role of Christian leadership is to keep Christ central and all other competitors for that position secondary.*²⁶

To that end, Christ calls and gifts some within his Body to ensure that God's people faithfully hear and obey that Gospel in Scripture and Sacrament, in worship and witness, in life and service. For this reason, and in this sense, we call such people ministers or servants of the

²⁵ Board of Ministry report to the 2000 General Assembly, 2.4.2, 17/17

²⁶ Special Commission anent Review and Reform report to the 2001 General Assembly, section A4.4, 36/28

Gospel – those called and gifted to proclaim that Gospel and enable God's people to serve Jesus Christ and grow in grace (Ephesians 4:7-16). The purpose of the ordained ministry is to keep the Church faithful to its nature and calling as the people of God, in worship and witness, fellowship and service.²⁷

In this context, the theological education of ministers makes sense: it is not simply to inform good preaching and to bring a clear understanding of the sacraments but to ensure that all the work and witness of the Church truly reflects the values and attributes of Kingdom work. The minister's role, therefore, becomes less one of 'doing everything' but of equipping others to carry out 'works of Christian service'. (Ephesians 4:12)

At a time when much of the work previously carried out solely by ministers of word and sacrament is being shared by others, ministers can feel the value of what they do is undermined and that their theological training is devalued. However, this understanding that their calling is to equip others for Christian service, underscores the crucial importance of the role they play.

The CWW report also suggests that the five-fold ministry of Ephesians 4 is central:

The term 'ministry of word and sacrament' ... represents an unquestioned assumption that sticks with the role of pastor-teacher as the primary model of leadership. The Biblical description of leadership in Ephesians 4:12 includes also the apostle, the prophet and the evangelist, along with the pastor and the teacher. According to that passage it takes all five leadership roles to express the 'ministry of Christ'. This is a time to recover and reaffirm these other roles of leadership and break out of the reductionism of the pastor-teacher model.

The church will require the pioneering gifts of the apostle ('sent out'), the building and dismantling gifts of the

prophets, and the frontier-friendly gifts of the evangelist. The pastor and the teacher are no less important, but their monopoly on the term 'ministry' needs to be broken.²⁸

A report by the Board of National Mission in 1993 encouraged a deeper focus on the role of evangelists and encouraged the Church to:

Recognise people who have the gift of evangelism in the wider church and harness them, part-time or full-time.²⁹

While, there are some signs that this wider understanding of ministry is being engendered, there are no significant indications that what the CWW calls the pastor-teacher 'monopoly' on the use of the term 'ministry' has been broken.

The Panel is pleased to note that the Ministries Council report to this year's General Assembly begins to address this and is committed to working with them to explore and develop different models as we look towards the future shape of leadership within the Church of Scotland.³⁰

3.5 Structures and training

Section A4.2 of the CWW report considers structures and training, underscoring the importance of these being enabling and empowering rather than restrictive.

The report highlighted the work of Churches Open College which subsequently closed. Nonetheless, the Ministries Council has experimented, in their Priority Areas work, with the approach used in the Training for Learning and Serving (TLS) course, developed by the College and continued by the United Reformed Church.

Non-stipendiary ministry referred to in the CWW report, led to the introduction of Ordained Local Ministers (OLMs) in 2011. There has, however, been restricted take-up. The

²⁷ Board of National Mission report to the 2000 General Assembly, 17/2.2.2

²⁸ Special Commission on Review and Reform report to the 2001 General Assembly, p 36/28

²⁹ Board of National Mission report to the 1993 General Assembly, section 4.5.4.3.3, p 411

³⁰ Ministries Council report to the 2016 General Assembly, section 1: The Future of Ministry

two issues most consistently raised with the Panel in relation to OLMs are whether the training is excessive in its requirements and whether some OLMs might be paid. Working in partnership with Ministries Council, the Panel intends to look at these issues among others as it considers ways in which the scope of Ordained Local Ministry can be developed and broadened to meet the needs of the Church.

Where the training of stipendiary ministers of word and sacrament is concerned, it has been suggested that there is a need for a better mix of academic and practical training, shaped by the current leadership needs of the Church of Scotland. The Panel is aware of research being undertaken within Ministries Council which will be reported to a future General Assembly.

The CWW report pointed to developments in other denominations, since which time further developments have taken place which are worthy of consideration. Some have already been adopted in the Church of Scotland, notably Mission Shaped Ministry, with the 2014 General Assembly setting a target of having at least 100 people a year undertaking this course.

Similarly, in response to the General Assembly's instruction that training should be offered for Pioneer Ministry, a Pilot for Pioneer Ministers drawn from those already ordained has been set up by the Ministries Council.³¹ Whilst training is not yet in place for Pioneer Ministers, the Panel was represented at a recent pioneer training event hosted by the Ministries Council. Present on the day were a wide range of people exploring the challenges and opportunities that the present situation in the Church presents us with.

The Panel is aware that the work of St Mellitus College in London, one of the largest theological colleges in the Anglican Church, might provide some helpful insights for

this area of work. As well as preparing students for traditional forms of ministry, it offers training in church planting and leadership. In addition, the new Scottish School of Christian Mission in Glasgow are offering courses in Pioneer Ministry alongside an MA in Theology (Transforming Leadership.)

We look forward to further collaborative discussions with those inside and outwith the Church of Scotland as training for Pioneer Ministry is developed.

The Panel welcomes these developments and will seek to ensure that we learn from and draw on the expertise and experience of others as this area of work is taken forward.

In this, the Panel is aware of their role to ask questions, initiate discussions and bring suggestions and is committed to working with other Councils to explore this further.

3.6 Working with reality

Despite all that is articulated in this report, the Panel recognises that the reality of many situations is that a lot of ministers and congregations are struggling just to keep things going. As a consequence, ministers often find themselves taking on responsibility for work which would have formerly been carried out by others, making it difficult to focus on their core calling.

In addition, the increasing complexity of statutory compliance (finance, health and safety, protection of children and vulnerable adults, and data protection, for example) is leading to an increased burden upon ministers and office bearers which is causing considerable strain. While recognising that most of this has been dictated by government legislation, it is important to find ways to ease this load.

The Mission and Discipleship's report to this year's General Assembly on consultations with rural parishes notes this difficulty and suggests ways of streamlining governance,³² whilst a Presbytery in the north of Scotland has suggested employing 'Factors'. Another suggestion

³¹ Ministries Council report to the 2016 General Assembly, section 2.3: Pioneer Ministry

has been that support could be provided nationally or at Presbytery level, with the recognition that additional financial resources would be required to facilitate this. The Panel would welcome other ideas from congregations or Presbyteries who have been finding creative solutions of their own. The Panel looks forward to working with Presbyteries and the Council of Assembly as they keep this under review.

4. Pilot with vacant congregations

4.1 In 2015 the General Assembly noted the desire expressed by Presbyteries to see local leadership developed which would sustain congregations without an inducted parish minister and instructed the Panel on Review and Reform:

(b) ... to consider the shape of new local church leadership roles which might be developed to sustain and build the Church in the future,³³

To address this, the Panel on Review and Reform is designing a two year pilot with congregations who find themselves without an inducted parish minister and who see no realistic prospect of appointing one.

It is proposed to work with eight congregations to develop a local leadership team. The Panel has identified three leadership roles which are desirable within each congregation:

- leadership oversight;
- traditional parish work: leading services and pastoral work;
- mission and outreach development.

In a congregation with a full-time minister of word and sacrament, the minister usually fulfils all three. In a vacant congregation the first is filled by an Interim Moderator;

the second by a Locum, with the third often set aside. Effectively, we separate the roles.

One possible approach might be for a congregation to enter Guardianship but retain the equivalent of a full-time post within the Presbytery Plan, appointing different people part-time to each of the three roles above. For example, an elder rather than a minister might be appointed as an Interim Moderator (salaried); a retired minister could serve as a Locum, and a part-time family outreach worker might be appointed. There is nothing in legislation or practice to prevent this.

The Panel envisages that this might work for those congregations who are willing to embrace a new approach to local leadership and who:

- are outward-looking;
- have a demonstrable potential leadership from amongst their number.

Discussions are continuing with a number of presbyteries, and some OLMs have expressed an interest in being involved with this process. Some concerns have been raised about whether congregations would be willing to step out of the vacancy process, even temporarily, and there are many issues around congregations' expectations. Much can be learned and explored, however, from the experience of those presbyteries with high levels of vacancies, and/or from some very long-term vacancies and so the plans for the pilot are evolving as discussions continue.

One of the questions already raised is the concern about the administering of the sacraments if a congregation does not have an Ordained Minister serving as Locum and whether those who are not ministers of word and sacrament might be authorised to administer them. Similar questions have been raised by churches developing Fresh Expressions. The Panel proposes that consideration of this matter should be taken up by the Theological Forum.

³² Mission and Discipleship report to the 2016 General Assembly, Appendix, section E4

³³ Deliverances of the 2015 General Assembly, Panel on Review and Reform, section 2(b)

5. Developing supportive Presbyteries

The CWW report highlighted the need for Presbyteries to provide support, encouragement and oversight. The Panel has already begun to work with a small number of Presbyteries as they consider their own future strategies. It will continue to do so as resources allow, with the main work on the structure of Presbyteries being undertaken by the Council of Assembly.

6. Kirk Sessions

The Panel was instructed by the 2015 General Assembly to consider the role of Kirk Sessions in providing strategic leadership within local congregations. Preliminary work involves researching churches where good strategic leadership is in place and the role that Kirk Sessions play in this.³⁴

7. Asset Based Community Development (ABCD)

As instructed by the 2015 General Assembly, the Panel has liaised with the Priority Areas Committee of the Ministries Council about the use of Asset Based Community Development.³⁵ The Panel recognises the positive work in Priority Areas who are using this approach to affirm and release the gifts of people within their own communities. Of particular note is the work being carried out by Helen Pope, New Connections Project Co-ordinator in the Presbytery of Hamilton, who is developing this approach with a number of churches in the Presbytery.

The Panel sees value in the asset based approach to community development in different kinds of communities and will encourage churches engaged in the Path of Renewal Pilots to consider using this.

8. Scenario planning

In 2013, following an informal chat with Professor George Burt, now Head of the Business School at Stirling

University, who offered to provide his services free of charge, the Panel agreed to explore the use of the scenario planning methodology as a way of helping the Church to engage with the considerable challenges posed by a fast-changing society.

A number of participants were invited to take part in a project to explore one particular aspect: interaction in the digital age. They helped to map out four different scenarios and potential responses the Church might make to them and which might give the Church some insights into areas for development or further exploration.

The four scenarios were:

Scenario 1: *Getting the best of both worlds*. In this scenario the church embraces technology as an essential tool, believing it can enhance and benefit the work and witness of the church.

Scenario 2: *Out of Darkness* describes the attitude of those who see the value of some technology but is resistant to most of it, preferring more traditional means of communication and shopping! How does the church connect meaningfully with them?

Scenario 3: *Journeying into Separation*. In this scenario society is dominated by technology with the church resisting getting drawn into this, believing the church should take a counter-cultural approach.

Scenario 4: *Sleepwalking into submission* describes those who are totally immersed in new technology and social media. Again the challenge is to explore how the church connects meaningfully with them.

After initial experimentation to find a medium of presenting the findings in an accessible and stimulating way, the Panel engaged the services of a production company which resulted in four edited scripts which outlined the scenarios the Church might face as it engages in an increasing digitalized world. We are grateful to Sanctus Media and to Kharis Productions, particularly Iain

³⁴ Deliverances of the 2015 General Assembly, Panel on Review and Reform, section 3

³⁵ *ibid*, section 4

Morris, for their work on this material. The scripts may be accessed using the following link:

http://www.churchofscotland.org.uk/about_us/general_assembly/general_assembly_2016/reports-and-minutes.

While consideration was being given to the way the scripts would be presented, Professor Burt facilitated a discussion with a focus group consisting of representatives of a congregation in west central Scotland. Because neither the Panel nor Professor Burt were able to draw conclusions about the benefits of using the scenarios or the scripts, a subsequent focus group with a different demographic profile was planned for the end of last year in the east of Scotland. Timetable commitments meant this could not be carried out so, as a consequence, and given the pressing nature of other work, the Panel agreed to conclude its work on this area.

The Panel is of the view that, although the methodology is sound and has proved very useful in the corporate world, its usefulness was not proven in a setting with a diverse group of people working on a voluntary basis. There is a need, however, to differentiate the scenario planning tool from the subject under consideration (in this case the digital age). It seems to have been a combination of the two that led to a complexity that might not have developed had the tool been applied to some other aspect of the church life.

The Panel wishes to express its sincere appreciation of the time and effort expended on the project by many participants, chief amongst whom was Professor Burt.

In the name of the Panel

GRAHAM DUFFIN, *Convener*
DAVID C CAMERON, *Vice-convener*

APPENDIX 1

PATH OF RENEWAL – PARTICIPATING CONGREGATIONS

PILOT (by geographical grouping)

Presbytery	Congregation
Edinburgh	Tron Kirk
Edinburgh	Pilrig St Paul's
Lothian	Longniddry and Gladsmuir
Melrose and Peebles	Innerleithen
Stirling	Alloa: Ludgate
Dunfermline	St Leonard's
Glasgow	Bishopbriggs Kenmure
Glasgow	Bearsden: Killermont
Falkirk	Camelon
Stirling	Balfron
Perth	Auchterarder
Dumfries and Galloway	Dumfries Maxwelltown West
Ayr	Monkton and Prestwick North
Ardrossan	Stevenston High
Greenock and Paisley	Linwood
Greenock and Paisley	Sherwood Greenlaw
Hamilton	Hamilton South
Kincardine and Deeside	Mid Deeside
Gordon	Kintore
Inverness	Culloden
Sutherland	Melness and Tongue
Orkney	Shapinsay
Shetland	Burra Isles

PILOT LIGHT (by geographical grouping)		PILOT TEAM (by geographical grouping)	
Presbytery	Congregation	Presbytery	Congregation
Lothian	Dunbar	Edinburgh	Murrayfield
Duns	Coldingham and St Abbs linked with Eyemouth	Ayr	Annbank I/w Tarbolton
Irvine and Kilmarnock	Kilmarnock New Laigh	Lanark	Tinto Parishes
Glasgow	King's Park	Argyll	South East Cowal
Glasgow	Lenzie Union	St Andrews	Howe of Fife
Hamilton	East Kilbride: Claremont	Angus	West Angus Grouping
Hamilton	East Kilbride: Moncreiff	Buchan	Longside
England	Guernsey St Andrew's		

CHURCH AND SOCIETY COUNCIL

May 2016

PROPOSED DELIVERANCE

The General Assembly

1. Receive the Report.

Speak Out 10,000 voices for change (*see Section 4*)

2. Celebrate and endorse the Speak Out: 10,000 voices for change participative process as an ongoing means of wider engagement for the work of the Church.
3. Approve the themes that emerged from Speak Out as strategic areas of work for the Church and Society Council over the next ten years, namely:
 - Building local communities where people flourish
 - Doing politics differently
 - Investing in our young people
 - Ensuring the health and wellbeing of all
 - Caring for creation
 - Building global friendships
 - Creating an economy driven by equality
4. Instruct the Church and Society Council to bring an implementation plan to the 2017 General Assembly.

Corporal punishment of children (*see Section 5*)

5. Recognise that corporal punishment of children is a violent act, and that violence is damaging to mental and physical health.
6. Call on the Scottish Government and Parliament to acknowledge the recommendations of the United Nations Convention on the Rights of the Child and remove the defence of "justifiable assault" from the Criminal Justice (Scotland) Act 2003.
7. Instruct the Church and Society Council to join relevant campaigns, including Children are Unbeatable! Scotland, which seek to end the corporal punishment of children.
8. Instruct the Council to work with CrossReach and the Safeguarding Service to provide access to resources to support the development of non-violent parenting skills.

Climate Justice (*see Section 6*)

9. Welcome the outcome of the UN Climate Conference in Paris (CoP21) and call upon the UK Government to ratify and implement the agreement as a matter of urgency.

Divestment from fossil fuel companies (see Section 7)

10. Recognise that Scotland needs to play a leading part in the global drive to reduce carbon emissions through major changes in energy production and consumption and that the Church's ethical investment policies should be aligned with this objective.
11. Call on the Scottish and UK Governments, and businesses active in the North Sea oil and gas industry to help speed the transition to a low carbon economy and to ensure that the skills and experience of workers in the offshore industry are not lost as North Sea oil and gas fields run down.
12. Urge the Trustees of the Church of Scotland Investors Trust and the Church of Scotland Pension Fund not to invest in companies which derive more than 15% of their turnover from extraction and/or sale of thermal coal and/or oil extracted from tar sands.
13. Instruct the Church and Society Council, in partnership with Investors Trust and Pension Trustees to engage with oil and gas companies, in which the church has significant holdings, to establish their commitment to meeting the UN climate change targets and to report back to the General Assembly of 2018.
14. Instruct the Church and Society Council to explore with the Trustees of the Church of Scotland Investors Trust, the Church of Scotland Pension Fund and others how to alter existing investment policies to promote the transition to a low carbon global economy by 2050 and to report back to the General Assembly in 2018.

Energy issues and fuel poverty (see Section 8)

15. Recognise that the issues of climate change and fuel poverty must be tackled together and call on the Scottish and UK governments to do so.
16. Note with regret the UK Government's reduced commitment to renewable energy, and other measures to reduce greenhouse gas emissions; the withdrawal of funding for Carbon Capture and Storage trials, and the reduction in Energy Company Obligation funding, and call on the Government to commit to a programme of action which will lead to a reduction in our wasteful use of energy and the elimination of carbon from our energy sources.
17. Call on the Scottish and UK Governments to address unfairness in domestic energy pricing.
18. Regret that the Scottish Government will fail to fulfil its commitment to eliminate Fuel Poverty by November 2016, and call on it to address this issue as a matter of urgency pending the implementation of the National Infrastructure Priority on Energy Efficiency.
19. Commend congregations involved in local energy schemes and encourage others to consider how they might be involved.
20. Call on the Scottish and UK Governments to remove unnecessary barriers to Community Energy schemes.
21. Note with concern the problems caused by the current operation of the electricity supply, transmission and distribution networks in Scotland and call upon the Scottish and UK Governments to explore measures which address these.

Education (see Section 16)

22. Instruct the Church and Society Council, in collaboration with the Education Committee and other Councils of the Church, to review the work and position of the Education Committee within the Church of Scotland and report back to the General Assembly in 2017.
23. Affirm the role of school chaplains and encourage the Chaplains Group in their work.

24. Instruct the Council to continue to develop quality Religious Observance resource materials and modules for teachers and chaplains in schools, and to seek the accreditation of these modules from appropriate bodies.

REPORT

1. Introduction

1.1 If 2014 was 'a year like no other,' then the 2015 General Election results in Scotland (and the rest of the UK) were almost as dramatic, the fallout from which continues to permeate our society. No sooner were these results behind us than: campaigning seemed to be underway for elections to the Scottish Parliament; a date was announced for a Referendum on the UK's continued membership of the European Union; and Local Authority elections are due in 2017. Scotland is enjoying a very welcome upturn in voter turnout but there may be limits to our enthusiasm!

1.2 This was also the year when the Refugee Catastrophe, predicted by some for many years, finally consistently made (and stayed in) the headlines, tragically primarily for the worst of reasons. It was the year when we woke up to the barbaric threat of Daesh with its terror attacks on many cities and communities including Paris, Beirut, Port el-Kantaoui and Sharm el-Sheikh. It was the year that we joined forces with others to bomb Syria. It was the year that many of us came to recognise the impact of Benefit Sanctions and the apparently ever-rising number of people visiting foodbanks. More positively, it was the year of a historic agreement on climate change. Our reports, on corporal punishment, climate justice and fuel poverty, and divestment from fossil fuels reflect some of these issues.

1.3 One of the common factors linking each of these events is that there are no short-term or easy solutions. It is therefore appropriate that 2015 was also the year when the Church and Society Council decided to take a deep breath and slow down, although it did not seem like that to many of the people involved. Through Speak Out: 10,000 voices for change, we have stopped to listen: to congregations and communities across Scotland; to those

at the very margins of our society who are too often ignored (and we are all the poorer for that) and to the voice and Spirit of God, calling us in faith to a new time, encouraging us to believe in fresh possibilities.

2. Executive Summary

2.1 Speak Out: 10,000 voices for change (Section 4)

Over the last year, the Council has heard from almost 11,000 people from every part of Scotland as part of a broad-ranging consultation exercise. Our findings, contained in this section of our report, will guide the Council's work for the next decade and beyond as we seek to move to a deliberately more pro-active approach to our work.

2.2 Corporal punishment of children (Section 5)

Violence against children is wrong and runs counter to the example of Jesus and the principles of the Gospel. We advocate for a change in legislation as a result of which children in Scotland will be afforded the same level of protection from abuse as adults currently enjoy. We make the case for the Church of Scotland to join the Children are Unbeatable! Scotland campaign.

2.3 Climate justice (Section 6)

The United Nations Conference on Climate Change (CoP21) agreed, a series of measures to tackle climate change and its worst impacts. We celebrate what was achieved acknowledge the powerful voices of faith communities as a strong moral voice for change at the conference, note that the agreement will not limit global warming to two degrees Celsius of itself and call upon governments to take action to put the agreement into effect as a priority.

2.4 Divestment from fossil fuel companies (Section 7)

There is an urgent need to move away from energy production and consumption which is dependent on fossil fuels and a parallel need to invest in renewable, low carbon alternatives. We bring proposals that the Church of Scotland should not invest in the most harmful fossil fuel companies alongside proposals that we engage with other energy companies and bring a report to the 2018 General Assembly.

2.5 Energy issues and fuel poverty (Section 8)

Demanding targets for climate justice and the need to tackle fuel poverty are often seen as contradictory. We advocate an approach which deliberately strives to do both. We believe this is both necessary and possible.

2.6 Society Religion and Technology Project (Section 9)

After almost 50 years, the Society, Religion and Technology (SRT) project continues to be at the cutting edge of the inter-section between religion and science.

2.7 Politics and Government (Section 10)

Through the Scottish Churches Parliamentary Office (SCPO) and over the last year, through the Joint Public Issues Team, we have engaged with politicians, governments and parliaments, seeking to ensure that the Church speaks out loudly and prophetically on the side of those struggling against injustice and poverty.

2.8 Joint Faiths Board on Community Justice (Section 11)

A brief summary of the work of the Joint Faiths Board on Community Justice is given including plans for a conference in 2017 on Just Community.

2.9 Scottish Churches Anti-Human Trafficking Group (Section 12)

During 2015, the Human Trafficking and Exploitation

(Scotland) Bill passed into law. In collaboration with partner churches, and other organisations, we played a key role in this process and remain committed to the Act's implementation.

2.10 Refugees (Section 13)

In response to the ongoing refugee catastrophe which came to a head in 2015, the Church of Scotland has supported the establishment of Scottish Faiths Action for Refugees. While a full update of this project is contained within the Council of Assembly's report, we provide a brief comment on this work.

2.11 Syria (Section 14)

During 2015 and 2016, the Council has responded to violence perpetrated by Daesh and the ongoing crisis in Syria, including its opposition to UK military intervention.

2.12 Violence Against Women (Section 15)

Over the past year, the Council has continued to provide a coordinating function to the Church's work to overcome violence against women. In early 2016, it appointed a Development Officer on a one-year fixed term contract.

2.13 Education (Section 16)

The broad and varied work of the Education Committee is highlighted. We bring proposals to carry out a review in 2016 of the Church's education work.

2.14 Campaigns (Section 17)

A list of all the campaigns that the Council is involved with on behalf of the Church of Scotland.

3. Action relating to the 2015 Deliverance

3.1 The following table summarises actions taken in relation to the Church and Society deliverances agreed at the 2015 General Assembly.

2015 Deliverance	Activity and Outcome
2. Commend the report <i>Common Wealth? Sharing through tax and giving</i> to congregations and presbyteries for study and action, and instruct the Council to work with others, including the Stewardship Department, to facilitate engagement and discussion of these issues, with relevant resources, across the Church, and with ecumenical partners.	A discussion starter leaflet has been published and made available to presbyteries, kirk sessions, individuals and others. This has been included in the resources on the Church of Scotland website and has been promoted through our E-news. The Council has also participated in events at both the SNP and Labour Party conferences and raised the issue of tax and giving in regular discussions with policy makers and politicians as well as discussing the issue through the media.
3. Instruct the Council to promote a national debate about tax, giving and wealth sharing in the context of economic and social inequalities and the transfer of fiscal and welfare responsibilities to the Scottish Parliament after May 2016.	
4. Call upon Scottish and UK Governments to reform the tax system in order to promote the reduction of wealth and income inequality.	
5. Instruct the Council to pursue the concerns in the report <i>Time to rethink benefit sanctions</i> .	As part of the Joint Public Issues Team, an ecumenical partnership with the Methodist Church, the United Reformed Church, and the Baptist Union of Great Britain, the Council has contacted MPs and Lords with the issues outlined in <i>Time to rethink benefit sanctions</i> . It also produced a statement following the Department for Work and Pensions response to the Select Committee report on sanctions.
6. Welcome the deepening relationship between the Council, the Priority Areas Committee of the Ministries Council and Faith in Community Scotland, and encourage the Council to continue to develop this in partnership.	The Council has been in regular discussion with the Ministries Council over the last year. Both Councils will increasingly seek to share work to ensure that the insights of congregations in Scotland's poorest communities informs and shapes the Church and Society Council's work.
7. Welcome the announcement of a moratorium on applications to drill for onshore shale oil and gas (fracking) and call on the Scottish Government to ensure that a full and proper regulatory process is in place before any such application is agreed.	We have contacted both the Scottish and UK Government. The UK Government remains committed to the development of fracking but the Scottish Government moratorium remains in place and has been widened to include coal bed gasification.

8. Call on the Scottish Government to consider how to reduce dependence on fossil fuels for domestic heating and provide low cost and low carbon alternatives.	The Convener has written to the Scottish Government and spoken on this theme at an event organised by the Existing Homes Alliance for the Scottish Government minister and MSPs at the Scottish Parliament in January 2016.
9. Instruct the Council to bring a report on Energy and Fuel Poverty to the General Assembly of 2016.	The report is presented below (Section 8).
10. Call upon the Scottish and UK Governments to work towards an outcome at the Paris Climate Conference in December 2015 that promotes climate justice.	We wrote to Scottish and UK Government ministers and worked closely with the Scottish Government in preparing for Paris, including taking the climate baton with Church leaders to meet the First Minister in November 2015.
11. Instruct the Council to prepare resources and signpost members of congregations to campaigns and activities promoting climate justice at the Paris Climate Conference in December 2015.	With Eco-Congregation Scotland we prepared and shared a range of resources and engaged with a large number of congregations to take the climate baton to 280 locations across Scotland; the biggest and most successful climate engagement exercise in which the Church has been involved.
12. Instruct the Council, and the other Councils, when organising training events and conferences to choose venues wherever possible that are easily accessible by public transport and to investigate how to make such events more widely available by the use of live web-streaming or video conferencing.	Heads of Departments, Secretaries and Conveners of other Councils were contacted regarding this matter. From those responses that were received it seems that there is a common practice of ensuring that conferences are accessible by public transport and are within walking distance of bus and rail links. Those wishing to be more conscientious informed us that they had arranged the timings of their conferences to coincide with bus and rail times. Our responses suggested that of those departments who responded, video conferencing is commonly used for meetings. However, for conferences web-streaming is underused as it is often felt unsuitable for a more interactive style of delivery.
13. Instruct the Council to engage with the Scottish Government and others both on the concerns raised in the Report on corroboration and in taking forward a holistic approach to tackling violence against women which includes strategies for improving the conviction rate for rape.	Following the publication of the Bonomy Review the Cabinet Secretary for Justice announced that proposals to remove corroboration would not be taken forward as part of the Criminal Justice (Scotland) Bill and would not be looked at again before the Scottish Elections in 2016. The Council will continue to monitor developments on this matter. A report on the wider work of the Violence Against Women Task Group is below (Section 15).

14. Urge the Government not to proceed with the renewal of the Trident Nuclear Weapons system.	The Council has written regularly on this issue over the last year to politicians and in the media. At the time of writing, plans are in place to participate in a major Anti-Trident demonstration planned in London in late February 2016.
15. Reaffirm the Church's position that the ownership of, use of and threat to use nuclear weapons are inherently evil and instruct the Council to continue to work for disarmament, including through support for an international Nuclear Ban Treaty.	The Council has undertaken this work through its partnership with the Joint Public Issues Team.
16. Note with concern the serious allegations that have been made about the safety of the Trident Nuclear Weapons system and urge the UK Government to reassure the public that Trident is safe.	The Council wrote to Michael Fallon, the Secretary of State for defence and received a reply in which we were informed that the security and safety of nuclear weapons is given the highest priority.
17. Call on the UK Government to provide unconditional humanitarian aid to refugees in the Mediterranean, including taking additional refugees from the region; to work with European partners to develop a long-term strategy to combat the criminal gangs who are smuggling people; and to actively build peace and safety throughout Africa and the Middle East.	Over the last year, asylum and refugee issues have become an increasingly vital issue. A full report is included in the Council of Assembly's report.
18. Note the resolution of the European Parliament of 17 December 2014 and the debates in the House of Commons on 13 October 2014, the House of Lords on 29 January 2015 and the Scottish Parliament on 21 April 2015, and urge the UK Government and European Union to recognise without delay the State of Palestine alongside the State of Israel, as a contribution to securing lasting peace and justice for all.	The Council wrote to MSPs, MPs and MEPs and has continued to engage with Scottish, UK and international partners. At the time of writing, the Vice-Convener and Secretary were scheduled to visit Israel and the Occupied Territories in March 2016.
19. Condemn all acts of violence in the region of Israel and the occupied Palestinian territory.	The Council has continued to encourage prayer and action for peace during World Week (September) and 24th of the Month vigils.
20. Instruct the Council to investigate the possible impacts of the Transatlantic Trade and Investment Partnership (TTIP) on vulnerable people in society, and express concern that such comprehensive free trade agreements can often lead to increased inequality and	A briefing paper was published with partners in the Joint Public Issues Team in October. We are currently awaiting subsequent stages of the negotiations and process around TTIP which will provide further opportunity to campaign.

further stratification between communities of differing economic situations.	
21. Urge the UK Government to appoint a global envoy for religious freedom, reporting directly to the Foreign Secretary.	A letter to the Foreign Secretary was sent. We have worked with a Church of England-led Inter Religious Platform for Freedom of Religion or Belief to highlight specific issues around the world.
22. Urge the Scottish Government, Education Scotland, Local Authority Directors of Education and Head teachers to make sure that Religious and Moral Education is provided for all pupils by specialist teachers, particularly those in 5th and 6th year.	The Education Committee is working on this task in close collaboration with the Scottish Joint Consultative Committee on Religious and Moral Education. Returns from a Freedom of Information request to all Local Authorities are in the process of collation and interpretation; initial discussions have been held with Education Scotland, EIS, SQA, and GTCS and with MSPs. The Council plans to bring a more substantial report to the 2017 General Assembly.
23. Urge the Council of Assembly in co-operation with the Council to assist and support school chaplains and others who minister in Gaelic Medium schools in all aspects of their ministry through the medium of Gaelic, including training in their fluency in that language, and the provision of suitable Gaelic resources.	At the time of writing, the Ministries Council plans to run a three day conference from the 29 March in Inverness on ministering in Gaelic. The Church and Society Council was invited to deliver a workshop on School chaplaincy.
24. Encourage school chaplains to take the opportunities provided by the Education Committee's training conferences for chaplains.	A very successful conference for Chaplains in Further Education was held in October 2015 in partnership with ACTS. A working group on school chaplaincy has now been established and is exploring ways to engage, support and equip school chaplains more fully.
25. Encourage the Education Committee to examine the implications of Sir Ian Wood's Report <i>Education Working For All!</i> and consider what further action the Church might take to promote Modern Apprenticeships.	The Cabinet Secretary for Education and the Education Spokesperson from COSLA both spoke to the Education Committee's September Conference on the topic of Developing Young Workforce. The Education Committee, through Local Authority Representatives, is seeking examples of good practice and is encouraging congregations to consider modern apprenticeships and training opportunities for young people.
26. Urge the Scottish Government to promote organ donation on the present system of consent and to monitor developments elsewhere.	The Council has continued to be involved in the debate, including responding to relevant consultations on proposed legislation in the Scottish Parliament.

27. Encourage congregations to consider promoting the <i>fleshandblood</i> campaign.	The Council continues to engage actively in this issue.
28. Urge members to join the Organ Donor Register, to advise their families and close friends of this decision, and to encourage them also to join.	The Council continues to encourage Church members to join the organ donor register.
29. Call on the Scottish Government to begin a wide review of the operation of current Mental Health and related legislation, especially with reference to the issues highlighted in the report <i>Human Rights and Mental Health</i> .	The Council and a representative of the National Youth Assembly met with the Minister for Sport, Health Improvement and Mental Health in September 2015 to discuss the issues raised in the report.
30. Encourage congregations to use the available resources to help overcome the stigma often associated with mental illness and to ensure that all are welcome in the life of their churches.	The Council has engaged with various opportunities to promote this issue in churches.
31. Celebrate the wide public engagement and high turnout in the 2014 Referendum, and instruct the Council to continue to work for broad participation in the delivery of devolution of further powers to the Scottish Parliament and related matters.	The Council has engaged regularly with the UK Parliament during the passage of the Scotland Bill. Through its Speak Out consultation the Council has sought to respond creatively to the ongoing increased levels of public participation. At the same time, the Council has been particularly mindful of those concerned that the current political climate has created divisions and made people less receptive to listening to, and respective of, different points of view.
32. Call upon the United Kingdom Government, the Scottish Government, the Northern Ireland Executive and the Welsh Government to establish a constitutional convention, with respect to better governance and enhanced participation, in accordance with the will of the peoples of England, Northern Ireland, Scotland and Wales.	The Council plans to host a UK wide, ecumenical roundtable event after the Scottish Elections and EU Referendum to assess whether an ecumenical call for a Constitutional Convention with respect to better governance and enhanced participation is possible. Work to encourage enhanced participation will be part of the "doing politics differently" theme discussed in the report below
33. Instruct the Council, in consultation with the Ecumenical Relations Committee, to engage with sister churches in England, Northern Ireland, Scotland and Wales with respect to the better governance and enhanced participation of the peoples of these nations.	
34. Note with concern the proposal of the UK Government to repeal the Human Rights Act 1998 and	The Council has expressed and shared the Church's view with the Scottish and UK Governments as well as a range of

instruct the Council to make representations to the UK Government on the matter.	campaigners. To date (February 2015) there have been no concrete proposals published by the UK Government.
35. Encourage the Scottish Government, in its negotiation with the UK Government on the devolution of further powers from Westminster to Holyrood, to press for the devolution of Human Rights issues and legislation to the Scottish Parliament and Government.	The Council made representation to the UK Government on this matter but, at the time of writing, Human Rights issues and legislation remained a reserved matter.
36. Instruct the Council, in consultation with relevant bodies, to explore ways to continue and expand the respectful dialogue across Scotland.	This work has been carried out primarily through the Council's Speak Out consultation.
37. Invite all congregations to:- (a) appoint a Church and Society contact person, if they have not already done so; (b) let the Council know who they are; (c) encourage them in their role.	We've continued to work with Congregational and Presbytery Church and Society Representatives through providing resources, tools and advice on engaging with key issues in their local communities, nationally and globally. We have supported new Representatives through sending a welcome pack with guidance and advice in relation to their role, and share stories of success and good practice through social media and the Church and Society enews.

4. Speak Out: 10,000 voices for change

4.1 The reason

4.1.1 Within the Bible, listening (whether or not someone listens and who they listen to) is persistently used to indicate something of a person's character, their actions and the quality or type of the relationship they hold. In Isaiah 55:3, God says: 'Incline your ear, and come to me; listen, so that you may live.' In Matthew 17:5, the disciples are told: 'This is my Son, the Beloved; with him I am well pleased; listen to him!' Or further still in James 1:19 we are urged to be 'quick to listen and slow to speak.' To listen, then, shows a desire to understand, to be led and a desire to build relationships. By contrast, to not listen is a form of creating distance or discord between two or more parties. In Jeremiah 7:26, we read: 'yet they did not listen to me, or pay attention, but they stiffened their necks. They did worse than their ancestors did.' Whether or not we listen, then, and who we listen to are important questions for the Council which has a heavy responsibility to speak

out prophetically on behalf of the Church and in the spirit of Christ's teaching and example.

4.1.2 In September 2015 the Church and Society Council launched 'Speak Out: 10,000 voices for change', a process with the aim of listening to individuals from churches and communities across Scotland and to hear their hopes and concerns for Scotland and the world. In undertaking this work, our desire was not only to listen but to enable the Church of Scotland to take a long-term approach to tackling inequality and injustice. We are consistently told that many of the problems we face will require a generational approach but remain caught within short-term electoral or funding cycles. The Church, even in the midst of the current challenges we are facing (or perhaps because of them), is one of the few institutions that can afford to think and act generationally. By responding effectively to people's deep-seated concerns, we aim to move to a much more proactive way of working, setting

the agenda around key issues over a long period of time rather than simply reacting to the latest issue and news.

4.1.3 For the Council, this way of working builds on previous work undertaken by the Church, including the Special Commission on the Purposes of Economic Activity (2012), *Imagining Scotland's Future* (2013), *Respectful Dialogue* (2014 [pre-Referendum] and *Scotland's Future Now* [2014 post-Referendum]). It is also, in part, a response to the desire for change that became evident during the 2014 Independence Referendum and the work of Scotland's Poverty Truth Commission with which the Church has been closely associated since its inception. Above all, however, this work is an act of humble faith: that the Church of Scotland, by the grace of God, will continue to play a positive role in shaping Scotland and the world.

4.1.4 Throughout the Bible, we read of God's passion for justice and desire for us to be a transforming presence in the struggle against poverty and injustice. Where the Church has sought to follow in God's footsteps, to listen and hear the cry of those in need, it has always been a transforming presence. In the 19th Century churches led the movement to abolish slavery. In the 20th Century, people of faith played their part in the Black Civil Rights movement, in the ending of apartheid in South Africa and in the struggle to overcome communism in Eastern Europe. In the 21st Century, Christians along with many others are listening to the impact of rising global temperatures on our sisters and brothers across the world and playing a critical role in tackling climate change. Of course, none of these movements have succeeded completely, and the struggle for justice continues on a daily basis. Nonetheless our ability to enact change is contingent with our ability to listen to God, and with God, to hear the cries of those who suffer injustice.

4.1.5 Today the Church of Scotland is still listening and acting in thousands of ways and in every part of Scotland and beyond. Through the sharing of food and shelter, the provision of counselling and care, running youth groups and care schemes, in environmental projects and social

justice campaigns, we are listening and responding. Through *Speak Out: 10,000 voices for change*, the Council wants to learn from, encourage and resource that compassion and thirst for justice and use this to bring about long-term change.

4.2 The process

4.2.1 Between September and December 2015 we asked people in local churches and from every part of society, to speak out so that we might listen. We asked the following question: 'Imagine it is 2035. Scotland is a fairer, more equal and more just society in a fairer, more equal and more just world. In a short statement, we want you to tell us what one key issue needs addressed, and how.'

4.2.2 We were committed to hearing from everyone and particularly, we wanted to hear from those whose experiences are often ignored and who currently experience inequality and injustice most directly. The aim was to hear people's hopes and concerns and, through this, to identify approximately six key areas for action which the Council would commit to working on every day, locally, nationally and internationally, for at least the next ten years.

4.2.3 During the four-month consultation period we took '*Speak Out: 10,000 voices for change*' to over 260 different events, from church services to community conferences, from small local gatherings to large national events. We heard from young people and old people, from many faiths and none. We heard from people in the Highlands, the Borders, the islands and the cities, and even heard from interested voices in Sao Paulo and New York. MPs and MSPs took part, as did school children and young people from the National Youth Assembly and other national youth organisations. Materials were also translated into Gaelic and British Sign Language. People 'spoke out' in Church of Scotland Guild meetings, in Boys' Brigade companies, in Citizens Advice Bureaux and at interfaith events as well as in cafes, community groups and churches.

4.2.4 We heard from over 200 congregations. It was particularly wonderful to see and hear the stories of churches engaging with their communities to ensure that we heard from those whose voices and expertise are often missed. It was also fantastic to hear from young people passionate about the future and from children who expressed their hopes in pictures as well as words.

4.3 The responses

4.3.1 Almost 11,000 people took part in Speak Out so our target of 10,000 was not only met but surpassed. The Council is immensely grateful to every single person who filled in a postcard, drew a picture and took part on-line. For weeks, the Council's offices were filled with Speak Out responses.

4.3.2 As the responses came in, a great deal of time was spent reading, collating and categorising the responses. (For a breakdown of these responses, see Diagram 1 and online.) While the categorisation of responses is a process that contains an inherent level of subjectivity the Council has sought, with the aid of qualitative analysis software, focus groups, the peer reviewing of categories and the checking of our methodology with others (including analysts within the Scottish Government) to listen with integrity. Our aim throughout has been to be fair and objective in our understanding, interpretation and analysis. We have sought to listen and we hope that we have listened well.

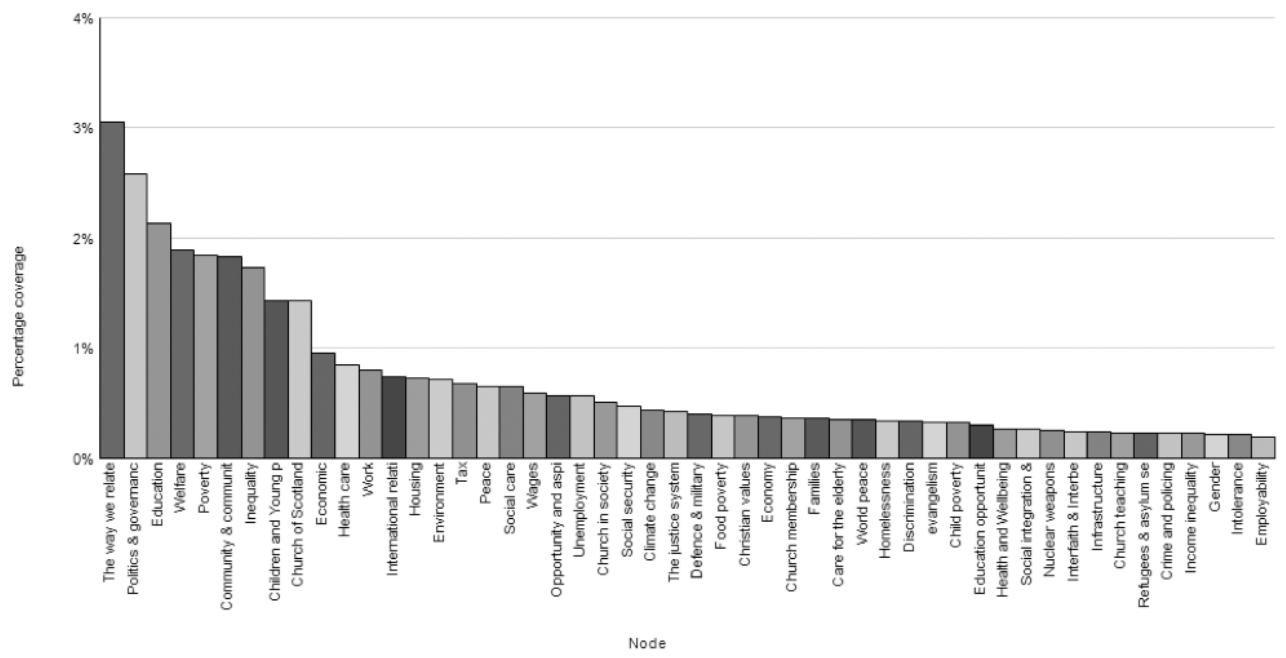


Diagram 1

4.3.3 As well as gathering information pertinent to the specific question that we asked, a number of responses also highlighted wider concerns about the life of the

Church, including declining membership and the lack of young people attending Sunday worship. We have shared these findings with other Councils and Committees.

4.3.4 From our initial analysis two things were immediately apparent. The first was that relationships, specifically the way individuals or groups of individuals relate to one another is a priority. An overwhelming number of responses emphasised that the way people relate to one another is a key cause of injustice, inequality and unfairness and, correspondingly changing the way we relate is a primary solution. The second prominent aspect was the very large number of responses focussed on the need to tackle poverty and systemic injustice, primarily within Scotland but also in other parts of the world. These two elements need to be at the core of our work moving forward: we need to work relationally to strive together for a world free from poverty and injustice.

4.3.5 In analysing all the information, we were faced with twin challenges. Firstly, we wanted to be as inclusive as possible. Simply to choose our themes on the basis of the sorts of things that respondents had said frequently (e.g. fairer work, welcoming refugees or welfare reform) would have meant excluding the great majority of responses. Secondly, we were conscious of the need to sharpen our focus: to do less but to do it with greater depth and over a longer period of time.

4.3.6 The range of issues raised by Speak Out: 10,000 voices for change was brought to a residential gathering in January 2016. Participants included Council staff, Council members and, critically, people with direct and ongoing experience of the struggle against poverty. It was hard work but wonderfully exciting, joyful and full of laughter. There were also deeply poignant moments such as the picture drawn by one participant of a broken swing as he described his neighbourhood as a harsh place to grow up in or another person who, in the midst of a discussion about how we preserve the wonderful resources we have, commented ruefully, 'Whit resources? They're no in ma community.'

4.3.7 This group was asked to undertake two main tasks: to identify the natural groupings of the issues or themes that had been raised; and to identify a structure that held

these themes together. They also began the process of defining these issues and identifying what success will look like.

4.4 The themes

4.4.1 With a room full of experience, flip charts, pens and post-it notes, the group spent much of the first day individually, in small groups and all together reflecting on the initial results of Speak Out. Together we identified seven key themes running throughout the responses we received. While naturally inter-related, these themes contain distinct issues and areas of work. These are presented in no particular order.

4.4.2 Theme One: Building local communities where people flourish

This theme had the greatest variety of issues and is, therefore, possibly the broadest of our themes. Nonetheless, at its centre is a very strong core of issues composed of a primary concern around community spirit and cohesion on the one hand, and the more practical aspects of community, such as housing, social security, gender justice, homelessness and the justice system on the other. Speak Out has identified loudly and clearly that local communities must be places where people flourish and at present this is not the case for far too many. This strong emphasis on local action and activity will help the Council in coming years to recalibrate our work to more intentionally learn from and support local congregations and communities.

4.4.3 Theme Two: Doing politics differently

By contrast, responses regarding politics tended to focus on fewer issues such as the need for more direct or local democracy, questions around constitutional reform, disillusionment with many politicians and a desire to move beyond party politics and tribalism. In general, this theme is shaped by a desire and a need to do politics differently, in Scotland, the United Kingdom and Europe. The current upturn in political engagement is to be welcomed but people are clearly interested in different ways of working, not just more of the same.

4.4.4 Theme Three: Investing in our young people

There was a clear theme arising out of the analysis around young people and the desire to invest in our children and young people. Issues such as child poverty, family support and child abuse were all raised. The greatest emphasis was on education, with particular emphases on the need to: instil a sense of values and morality; provide education opportunities for all; provide employment training and apprenticeships; and, tackle the attainment gap that exists between communities was expressed. In the group working on this theme, it was important to have people who have spent their working lives teaching and others who were clear that the current system has failed them and their families.

4.4.5 Theme Four: Ensuring the health and wellbeing of all

The issue of health and wellbeing included a great many concerns about the current funding and quality of the NHS and social care services, with the need to care for and respect the elderly also featuring strongly. Issues such as substance misuse, mental health, isolation and loneliness are also contained within this theme. Once again it was liberating, and challenging, to have people directly involved in this process who know directly about the scars of poor health and inadequate services.

4.4.6 Theme Five: Caring for creation

This theme contains a variety of different, and in some ways distinct issues ranging across climate change, land reform, agriculture, the cost of food, access to green spaces and litter. Nonetheless, they all relate to how we care for, and make appropriate use of, the natural resources of a finite planet. We have been challenged to think of ourselves not just as good stewards of creation but as servants of creation and the Creator.

4.4.7 Theme Six: Building global friendships

The responses from Speak Out were not just about Scotland, but about Scotland's place in the world. As the Church of Scotland, we have a primary territorial commitment to the people of Scotland but we also have a passion for global justice. This is reflected in our theme about building global friendships. At the heart of the issues raised within this theme is the need for improved international relations and active peace-making. Concerns around refugees, asylum seekers and immigration also made up significant aspects of this theme, alongside responses relating to nuclear weapons, the military, terrorism, the arms trade and global inequality.

4.4.8 Theme Seven: Creating an economy driven by equality

Economic inequality was highlighted regularly as a concern by many respondents. This included: wages, tax and unemployment mentioned. Within each of these areas the sense of the imbalance and inequality of the current economic structure was core. We heard profoundly challenging accounts from people of how they had been directed into low-paid work simply because of where they lived and of the regular pain of not being able to afford the basics which the great majority take for granted.

4.4.9 While the above snapshot of themes and their contents is by no means exhaustive, it tries to include the vast majority of what was heard through the Council's work on 'Speak Out: 10,000 voices for change.' and provide a useful way of segmenting the areas that people have told us need to be addressed. (An attempt to express diagrammatically these themes, and some of the key areas of work within them, is laid out in Diagram 2.)

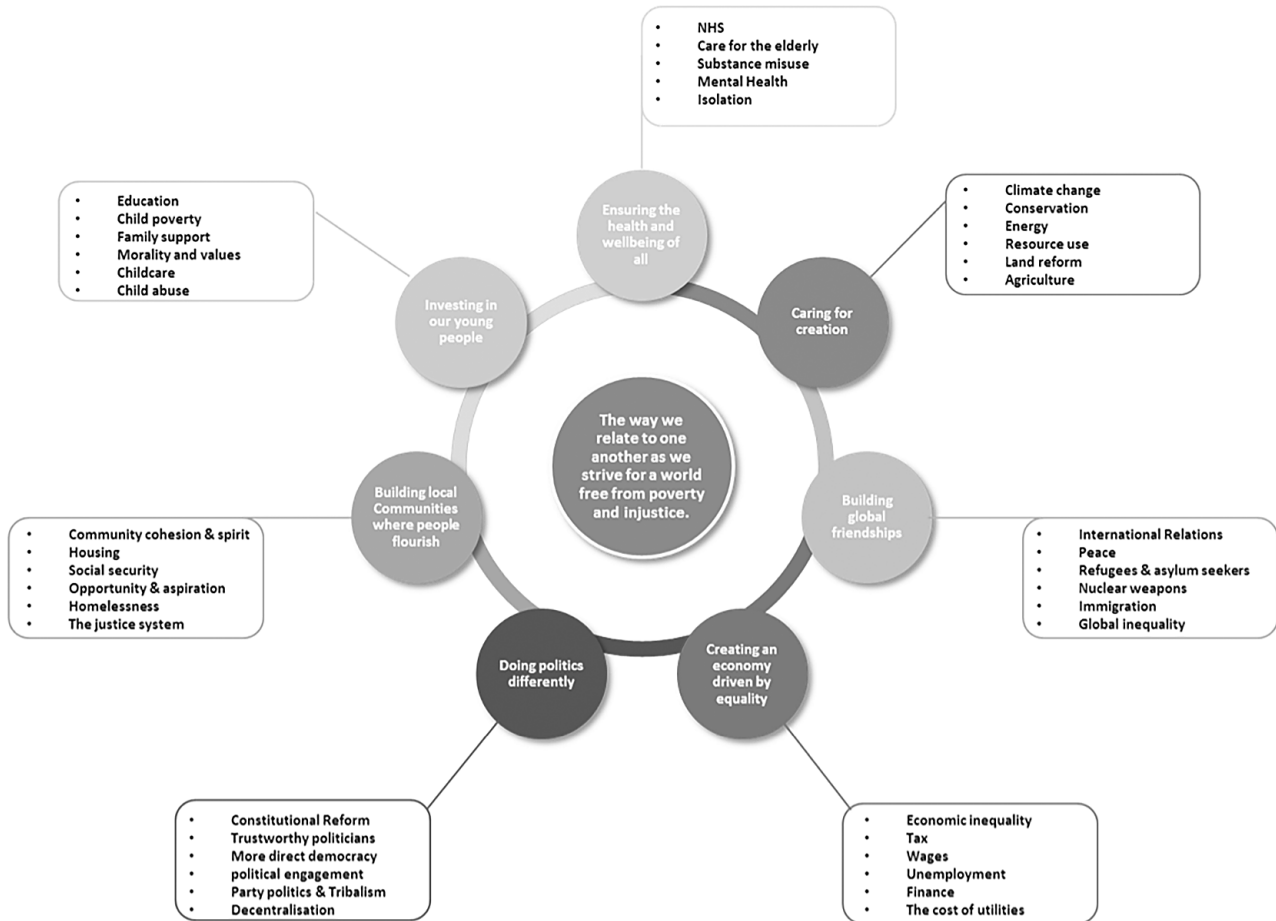


Diagram 2

4.4.10 A clear sense of the way in which these themes inter-relate is critical in planning future work. Focus on one theme should have an impact on others. So, for example, work around developing economic models focused on reducing inequality will impact on how we engage with environmental issues and how we invest in our young people. And whilst focusing on local issues, we will require being constantly mindful of global matters and, indeed,

the increasingly international nature of many of our neighbourhoods.

4.5 Underpinned by faith

4.5.1 The Church is called to follow Jesus and to be, by our very nature, a people of faith, hope and love. This is difficult, particularly when we face challenging and at times, apparently, intractable problems both as a denomination and as a society. We need to have the eyes

of faith to see things differently and then to imagine these different possibilities into reality. More than any other theme, Jesus spoke about the Kingdom of God. The Kingdom, for Jesus and for the Church, is both realised (already present) and unrealised (fulfilled at the end of time). So we strive, by the Spirit of God, for the breaking in of God's shalom (deep peace) into the here and now whilst recognising that our earthly efforts will always fall short of all that God intends and hopes for.

4.5.2 Speak Out: 10,000 voices for change encourages the Church to be prophetic in our response to many of the critical issues of our time, to stand alongside those who are being treated unjustly and to work fearlessly for signs of God's Kingdom to break out in our midst. In our attempts to be prophetic, the Church needs to not only outline the problems raised but also to present a positive vision, one which we hope more adequately reflects Gospel and Kingdom values.

4.5.3 At the core of our structure, and the seven key themes, is the notion of positive relationships characterised by justice and the eradication of poverty as a sign of the Kingdom of God. Therefore, whether the Church is focussing on the economy, politics, health and well-being, or investing in young people, the emphasis is on Kingdom-building to create a world free from poverty and injustice.

4.6 Next steps

4.6.1 2015 was the year that the Church and Society Council decided to take a step back and listen. In doing so we have learnt that being slow to speak and quick to listen provides space for others with lived experience wisdom and expertise to speak. Within our work moving forward there will be a vital place for the voices and wisdom of those with direct experience of the struggle against poverty and injustice.

4.6.2 The Council is clear that, through Speak Out, we are changing not only the timescale of our future work but also the way that we will go about it. We will be required to go far beyond the policy reports that have historically

formed the majority of our work, although these will remain critically important. Rather our ability to enable policy shift (a change of mind) will need to be matched with an ability to encourage cultural and attitudinal shift (a change of heart). It will also require us to support and encourage practical action (getting our hands dirty) and working out who we will partner with (walking alongside). (See Diagram 3.) The prospect of this is both scary and exciting, but we believe our work will be better for it, and that it will open the Council's work to include a greater diversity of people and their stories. Above all, we believe that it will make a difference and that it will be faithful to our calling.

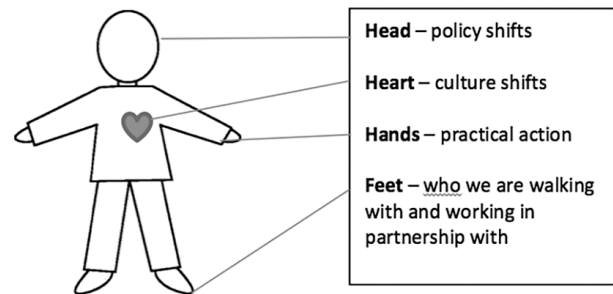


Diagram 3

4.6.3 The Council now seeks the approval of the General Assembly to frame the bulk of its future work around the seven key themes which have arisen through 'Speak Out: 10,000 voices for change.' It will bring Action Plans around each of these alongside an overall Strategic Plan to the 2017 General Assembly. Our prayer is that in ten years' time, were we to once again ask the question "what one key issue needs addressed and how?" that the issues identified in 2015 would no longer be raised because, in part, of the work the Church had undertaken. In the meantime, however, there is much work to be done in order that our country and our world looks a bit more like God hopes and intends.

5. Theological reflection on corporal punishment of children in the context of

the discourse on international human rights

5.1 Introduction

5.1.1 In 2014 the General Assembly instructed the Church and Society Council to: *'reflect theologically on corporal punishment of children in the context of the discourse on international human rights, and to report on this subject to a future General Assembly.'* This report has been written in collaboration with CrossReach and the Safeguarding Committee and is presented by the Church and Society Council on behalf of the whole group. The Council is also grateful for input from the Theological Forum.

5.1.2 Until recently corporal (physical) punishment was considered a normal part of childhood, and was an acceptable means of disciplining a child both at home and at school. There have been huge cultural shifts in the last 20 years and in Scotland today corporal punishment is justifiable only as an exercise of parental responsibility and is no longer legal in schools. There has been an overall move in the norms in society over how children are treated along with development of the child protection agenda. However, the defence of "justifiable assault" remains in place for parents (and people exercising parental rights) as part of the Criminal Justice (Scotland) Act 2003³⁶. This means that in the UK and Scotland today children under the age of 16 have less legal protection from assault than adults.

5.1.3 The Children are Unbeatable! Campaign is a UK Alliance of over 600 organisations with the aim of removing legal justifications for corporal punishment of children.³⁷ In its submission to the Joint Committee on Human Rights in February 2015, it was noted that: "The UK is now just one of five EU states which are not explicitly committed to prohibiting this form of assault and of these five, ministers in Belgium and France have indicated in

recent months that they will now consider explicit prohibition."³⁸ With recent changes in the Republic of Ireland, the UK is now one of four EU states not explicitly committed to prohibiting the corporal punishment of children.

5.1.4 Removal of the defence of "justifiable assault" is within the jurisdiction of the Scottish Parliament. If this defence was to be removed it would not create a new criminal offence. It would simply mean that adults and children had the same legal protection against violence. Legal systems have usually restricted parents' rights over their children to some extent by banning extreme physical harm, and allowing state authorities to intervene in order to protect children. Yet the state generally accepts that parents have a right and responsibility to bring up children within their own, inherited value system, provided those values do not offend the norms of the wider community. Where the rights of parents and the needs of children conflict, the trend is increasingly to attach more weight to the right of the child to be protected from harm.

5.1.5 A report commissioned by the Scottish Commissioner for Children and Young People, Children First, Barnardo's Scotland and NSPCC Scotland reviewed research on "physical punishment" of children which included a specific question about what evidence there is of changes in prevalence and attitudes in countries which have made physical punishment illegal.³⁹ The review, *Equally Protected*, found that:

- In many countries, including the UK, the prevalence of physical punishment is declining and public attitudes have shifted, with the use of physical

³⁶ <http://www.legislation.gov.uk/asp/2003/7/section/51>

³⁷ Further information and list supporters is available online: <http://www.childrenareunbeatable.org.uk>

³⁸ http://www.parliament.uk/documents/joint-committees/human-rights/CAU!_submission_to_JCHR.pdf (accesses 20 August 2015)

³⁹ Anja Heilmann, Yvonne Kelly and Richard G Watt, *Equally Protected: A review of the evidence on the physical punishment of children*. Commissioned by the NSPCC Scotland, Children 1st, Barnardo's Scotland, and the Children and Young People's Commissioner Scotland. <http://www.children1st.org.uk/media/343806/EquallyProtected.pdf> (Accessed 14 January 2016)

punishment becoming less and less acceptable and a high proportion of parents doubting its usefulness.

- There is convincing evidence that declines in physical punishment are accelerated in countries that have prohibited its use, and that such laws have important symbolic value.
- Legal bans in many countries have been implemented without a majority of public support.
- There is evidence that the passage of legislation in combination with public awareness campaigns leads to a change in public attitudes.

5.1.6 Many European countries have already given children and adults equal protection from assault. A case study is provided for Sweden.

Case Study: Sweden

In Sweden, where all corporal punishment of children has been outlawed for over thirty years, the proportion of reported assaults that are prosecuted has seen no increase⁴⁰. As in other countries such as Finland, the legislation in Swedish civil law has no sanctions attached. Rather, as with adult cases of assault, prosecution would need to take place under the criminal law where prosecutors can and have exercised restraint, not pursuing cases that might be considered petty⁴¹. Alongside such legal reform it is unanimously acknowledged that the large-scale public education campaign that accompanied it was vital in forming a culture of prevention rather than prosecution⁴². Six hundred thousand copies of the booklet '*Can you bring*

up children successfully without smacking and spanking?' were distributed resulting in 99% of the population being aware of the law by 1981.⁴³

Rather than punishment, the primary response of the authorities is for supportive and preventive measures to be taken by social services. Indeed, in Sweden Social Services investigate all allegations of child maltreatment, assess the family's need for support and the child's need for protection and act accordingly. This has led to a small increase in the number of children receiving government care or support since the 1980s, a rise that corresponds with the increased reporting of assaults⁴⁴. However, despite this, the total number of out-of-home placements (foster home, children's home, private care home or psychiatric clinic) fell by more than a quarter between 1982 and 1995, and out-of-home placements are increasingly short rather than long-term. The above mentioned report, *Equally Protected*, notes⁴⁵:

"Rather than imposing coercive measures, the ban on physical punishment, alongside other changes in the welfare system (such as the Social Services Act 1982) appears to have encouraged the development of child protection practice that is based on earlier, less drastic and more consensual intervention."⁴⁶

5.1.7 The Church, and society at large, has a range of opinion what is appropriate in the discipline and punishment of children during their upbringing. Often our views are coloured by old beliefs we have inherited but whose influence we do not always recognise. With the trend to smaller families we have seen a 'privatisation' of children, who become the primary responsibility of

⁴⁰ http://resourcecentre.savethechildren.se/sites/default/files/documents/never_violence_final_2014_eng.pdf p.18 (Accessed 14 January 2016)

⁴¹ http://www.respectworks.eu/fileadmin/website/downloads/equalprotectionforchildren_wdf48095.pdf P.20 (Accessed 14 January 2016)

⁴² http://www.respectworks.eu/fileadmin/website/downloads/equalprotectionforchildren_wdf48095.pdf p.17 (Accessed 14 January 2016)

⁴³ as above

⁴⁴ http://www.respectworks.eu/fileadmin/website/downloads/equalprotectionforchildren_wdf48095.pdf P.20 (Accessed 14 January 2016)

⁴⁵ as above

⁴⁶ as above

parents, rather than the wider society. However, psychological insights have shown how the parent-child relationship can be fraught with difficulties which persist into adulthood.⁴⁷

5.1.8 As a society and culture, we have learned from our mistakes and allowed the Holy Spirit to inform and move us on. Other behaviours, now seen as unacceptable, were endorsed or tacitly accepted in Scripture: capital punishment is now banned throughout Europe and slavery has long been condemned as inhumane. Different perspectives within Scripture reflect the different contexts in which it was written and the ongoing nature of divine revelation. As a Church, we continually engage with our sacred texts finding deeper understandings and new revelation within the Scripture which is our supreme rule for faith and life.

5.2 Biblical reflection⁴⁸

5.2.1 The Working Group, with input from the Theological Forum, undertook a review of Biblical insights.⁴⁹

5.2.2 How we treat, love, nurture and discipline our children undoubtedly has profound and far-reaching implications for how they will live, behave and relate to others in society as adults. Arguably, if children have learned from the significant adults in their lives that violence is an acceptable response, then that is how they will respond. Jesus said "blessed are the peace-makers." The task of making peace surely begins with the values we instil in our children and the examples we set.

5.2.3 Texts such as 'Fathers, do not provoke your children to anger, but bring them up in the discipline and

instruction of the Lord' (Ephesians 6:4) and 'Fathers, do not provoke your children, lest they become discouraged' (Colossians 3:21) counter the notion that violence is an appropriate form of discipline. Christ's affirmation that the Kingdom of God belongs to children claims an equality of status. His call to treat others as you would be treated (Matthew 7:12) challenges the use of violence as a means of control. Our understanding from Proverbs 22:6 that children will behave as adults in the same way they were treated as children is a stark reminder of our duty to them.

5.2.4 Christ's welcoming of children being brought for blessing (Mark 10:14), even when the adults objected, suggests an attitude of welcome and care, even a degree of judgement upon adults' attitudes towards them: we are told he was 'indignant' when the children were prevented from coming to him.

5.2.5 If we now believe that corporal punishment in any form constitutes cruelty to children, then we must not legitimise it. However, the Bible has been, and is still used by some, to justify the use of corporal punishment of children. This is on the basis that there is a divine mandate for the use of violence. The Wisdom literature⁵⁰ of the Bible accepts that discipline is necessary in the upbringing of children and a number of texts in Proverbs (e.g. Proverbs 23:13-14 'Do not withhold discipline from your children; if you beat them with a rod, they will not die. If you beat them with the rod, you will save their lives from Sheol') suggest that physical means of punishment have a place.

5.2.6 All of this is to suggest that children will flourish and will make a positive contribution to society if they learn discipline. In other verses discussing discipline there are caveats to consider.⁵¹ One is the meaning of the word

⁴⁷ Hugh S. Pyper, 'Children' in *The Oxford Companion to Christian Thought* (Oxford, 2000) p110

⁴⁸ All Bible references use the New Revised Standard Version

⁴⁹ Where Biblical texts are used we should interpret these passages in the light of a Reformed tradition, where the text says "father" we can interpret this to mean parents and where the text says "son" we understand that the meaning is applicable to all children.

⁵⁰ Generally regarded as: Job, Psalms, Proverbs, Ecclesiastes, Song of Songs.

⁵¹ Proverbs 13.1 'A wise child loves discipline, but a scoffer does not listen to rebuke.' Proverbs 22.15 'Folly is bound up in the heart of a boy, but the rod of discipline drives it far away.' Proverbs 29.15 'The rod and reproof give wisdom, but a mother is disgraced by a neglected child.' Proverbs 29.17 'Discipline your children, and they will give you rest; they

"rod." The rod is best known not as an instrument of punishment, but of guidance ("thy rod and staff comfort me" (Psalm 23))⁵².

5.2.7 Few would argue that learning a sense of right and wrong, growing up within and learning to internalize a framework of values, makes for a happy child who will grow into a contented adult. Some parents believe that this learning could include a violent element inflicting physical pain on children. On the other hand, the experience of many parents is that child-rearing is perfectly possible without physical punishment; and that, indeed, the use of corporal punishment is harmful to children and prevents them flourishing.

5.2.8 While the main purpose of this report is to reflect theologically in the context of a human rights discourse, there is a real question raised about what alternative approaches to discipline and upbringing of children there might be from a Christian perspective.

- Jesus said, "I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another." (John 13: 34-35)
- Children will often thrive when they are nurtured within a family ethos of unconditional love. Jesus in very practical ways demonstrated his love and showed the greatest love of all, sacrificial love.

will give delight to your heart.' 'Spare the rod and spoil the child' is a misquotation of the Authorised Version translation of Proverbs 13:24: 'He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.'

⁵² The rod was also used to guide, gently prodding the sheep in the right direction, protecting them and keeping them safe. It was a tool for directing a beast of burden, nudging the animal's head in the proper direction. It was the authority of a leader. Only in 23:13-14 is physical punishment obvious and even then, although the verse allows for physical punishment, it doesn't prescribe it. So, these texts offer more than one image of appropriate discipline and gentler, more constructive ways of guidance merit deeper consideration.

- Jesus showed us how to love: in a variety of ways including: giving, touch, words of encouragement, quality time, and service. It is in these ways that an alternative way of living faithfully, with discipline and without violence, can be clearly identified.
- Jesus gave his followers a new commandment, based on love: "I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another."⁵³

Teaching our Children to love:

Giving

"When he looked up and saw a large crowd coming toward him, Jesus said to Philip, "Where are we to buy bread for these people to eat?" (John 6:5). Jesus was concerned for the people following him and gave them food on more than one occasion. It is important that we teach children to share and give to others. In this way children learn that giving without any expectation of return is a way of expressing love and should be encouraged.

Touch

Jesus showed us that expressing love through physical contact is important. In Matthew 8:3, we read: "He stretched out his hand and touched him, saying, "I do choose. Be made clean!" This is only one example of many when Jesus touched others to demonstrate his compassion and using the situation to heal.

Touch is a vital part of feeling love and valued. Teaching children the difference between appropriate and inappropriate touch is important. Sometimes children need to be rebuked / reprimanded when they get involved in behaviour that is worrying or potentially dangerous. When this happens it is important to remember to 'reconnect' with them immediately. Jesus never rejected anyone. Jesus said we must 'let little

⁵³ John 13:34

children come to me'.⁵⁴ Parents must guard against the dangers and damage which can result as a consequence of children feeling rejected and not loved. The repeated use of smacking as a way 'of disciplining' children can result in long-term feelings of rejection and low self-worth. Children who experience smacking or any physical punishment as a method of discipline grow up seeing violence as a way of dealing with problems.

Words of encouragement

In our daily interactions with our children, there is clear evidence that praise works better than criticism. Children who are constantly criticised have a poor self-image, low confidence and tend to compare themselves to others in a negative way. Jesus in his interactions with others showed that it is important to separate behaviour from the individual.

Encouraging our children to be the 'best they can be' through affirmation is the most effective way to develop self-worth and confidence. Paul said "Let no evil talk come out of your mouths, but only what is useful for building up, as there is need, so that your words may give grace to those who hear." (Ephesians 4:29)

Quality time

Another way of loving people is to spend quality time with them. Jesus shared meals with tax collectors and sinners as well as his close friends. He took the disciples into the hills to spend time with them. After the resurrection, Jesus took Peter aside from the disciples and walked and talked with him. He also, critically, made time for children.

Giving children your full attention in a positive way, allows children to feel that they are listened to, valued and loved. Children, who experience regular and frequent quality time, develop into well-adjusted adults

who are able to enter into loving relationships with others.

Service

One of the last things that Jesus did was to wash the feet of the disciples at the last supper. He told them: "So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you." (John 13: 14-15)

Children who are encouraged to participate in the life of the family through small acts of service, by generally helping family members from an early age allows them to feel part of the family. This builds a sense of competency and belonging, which are essential for good self-esteem.

We have to develop a sense of self-worth, belonging and competency in our children. Family life is the perfect setting for this. If love in all its aspects is shown to our children consistently, they will develop these essential attributes.

5.3 Human rights

5.3.1 The Church has previously reflected on the significance of international human rights discourse and in 2013 the General Assembly considered a report entitled "Human rights: what does God require of us? Justice informed by Love". This report offered a Christian understanding of human rights and, flowing from this understanding, affirmed the Universal Declaration of Human Rights and European Convention on Human Rights.

5.3.2 The human rights of children are specifically protected in the United Nations Convention on the Rights of the Child (UNCRC), which the UK ratified in 1991. Any country which ratified UNCRC is required to make regular reports to the UN Committee on the Rights of the Child. The UK will be examined by the Committee on the rights

⁵⁴ Matthew 19:14

of the child in spring 2016. Reporting takes place around every 5-6 years and the UK was last examined by the Committee in 2008. After that report the Committee recommended that the UK "Prohibit as a matter of priority all corporal punishment in the family, including through the repeal of all legal defences, in England and Wales, Scotland, and Northern Ireland, and in all Overseas Territories and Crown Dependencies."⁵⁵

5.3.3 It remains a matter of concern to all four of the UK Children's Commissioners that the UK Government has not acted on this recommendation. They have highlighted their continued concern that corporal punishment breaches children's human rights and should not be acceptable under any circumstances.

5.4 What would be the implications of legal change for families?

5.4.1 The removal of the defence of "justifiable assault" from the Criminal Justice (Scotland) Act 2003 would mean that children and adults would have equal legal protection. It would not create a new criminal offence. It would also be in keeping with the policy of the Scottish Government in Getting It Right For Every Child (GIRFEC) which emphasises child-centred decision making, prevention and early intervention.

5.4.2 A significant consequence of legal change is to drive cultural change. Legislation is one way in which society expresses what it deems to be unacceptable. Our society no longer considers it normal for family relationships to include violence, therefore we should seek legal change to mark and extend this social change. This change is not intended to criminalise parents, as for most children and young people this would not be in their best interests even where corporal punishment is occasionally used. While this legal change would enable prosecution of any assault against a child, the legal system already has

prosecution guidelines and ways of working which prevent unhelpful prosecutions and can be extended to ensure that cases involving children are treated proportionally.

5.4.3 A ban on corporal punishment respects children as rights-holders and encourages them to use non-violent methods of conflict resolution in adult life. The Global Initiative to End All Corporal Punishment of Children has undertaken a review of research of the effects of corporal punishment.⁵⁶ The review, which includes 150 studies from all over the world, outlines the effects of corporal punishment as direct physical harm; increased aggression in children; poor moral internalisation and increased anti-social behaviour; perpetration and experience of violent, antisocial and criminal behaviour in adults; mental harm and indirect physical harm; impaired cognitive development; and damage to the parent-child relationship.

5.4.4 It would be an over-simplification to suggest that the act of banning corporal punishment would, by itself, improve outcomes in all of these areas. According to an IPSOS MORI survey of Scottish parents in 2008⁵⁷ "The methods of discipline that parents regard as most effective are discussing issues calmly (55%) and either stopping children from going out or taking away something they value (47%). The methods that are least commonly thought of as effective are smacking (1%), threatening to smack (3%), shouting or yelling (7%) and using a 'naughty step' (8%)." These findings suggest that many parents who smack their children either do so in the heat of the moment or because they feel they have run out of alternatives. It would be essential that any legal change

⁵⁵ Committee on the Rights of the Child on the UK's third and fourth report, 2008, CRC/C/GBR/CO/4, paragraph 42 <http://www2.ohchr.org/english/bodies/crc/docs/AdvanceVersions/CRC.C.GBR.CO.4.pdf> (accessed 14 January 2016)

⁵⁶ Review of research on the effects of corporal punishment: working paper, Global Initiative to End Corporal Punishment of Children, April 2013 <http://www.childrenareunbeatable.org.uk/the-case-for-reform/> (accessed 14 January 2016)

⁵⁷ What Scottish Parents Tell Us, Summary of IPSOS MORI Poll for Parenting Across Scotland, 2008 <http://www.parentingacrossscotland.org/media/48728/pas-parents-poll-2008-summary.pdf> (accessed 14 January 2016)

was accompanied by the offer of information and support for parents to enable them to choose alternative, non-violent ways of disciplining their children.

5.5 Conclusion

5.5.1 The Church and Society Council invites the General Assembly to recognise that corporal punishment of children is a violent act and that violence is damaging to mental and physical health. The Council seeks the Assembly's affirmation that Jesus Christ called his followers to "love one another, as I have loved you". In the context of considering issues from a theological basis and in the context of a developing international human rights framework, it is right for the church to support measures to oppose corporal punishment of children. This should include a call on the Scottish Government and Parliament to remove the defence of "justifiable assault" from the Criminal Justice (Scotland) Act 2003 so that children have the same legal protection from assault as adults.

5.5.2 There is now an organised campaign seeking this legislative change, called Children Are Unbeatable! The Church and Society Council proposes that now is the time for the Church of Scotland to join this campaign and to support other initiatives designed to prompt both legislative and societal change on this issue.

5.5.3 The Churches Network for Non-Violence was established to work alongside Children Are Unbeatable! to provide resources to promote Christian arguments against corporal punishment and support a forum for multi-faith activity on the issue. This Network has produced "Ending Corporal Punishment – a handbook for worship and gatherings"⁵⁸ which provides Reflections and Prayers around this issue. The Church and Society Council, in collaboration with the Social Care Council and the Safeguarding Committee, will seek to publicise and provide access to this and other resources and help

congregations and members to consider the impact of this report in their life and work.

6. Climate justice

6.1 For those concerned with Climate Justice, the year was dominated by the United Nations Climate Change Conference (CoP21) held in Paris in December 2015. Churches and other faith groups played a prominent part in preparations for the conference and the Church of Scotland, in partnership with Eco-Congregation Scotland, made a significant contribution.

6.2 Pilgrims from Scotland joined others from around the world at the Basilica of St. Denis just north of Paris at the beginning of the CoP. The group from Scotland included two representatives from the National Youth Assembly and was led by Sally Foster Fulton in her role as climate ambassador for the ACT Alliance. Sally addressed a gathering that included Christiana Figueres, Secretary of the UN climate conference. She shared the journey of the eco-baton around Scotland in the preceding eight months, visiting over 280 churches (including Catholic, Methodist and United Reformed congregations as well as Church of Scotland) schools and other groups to draw attention to the importance of the UN climate conference. Over that time the baton was passed between tens of thousands of participants, all of whom have had chance to ponder its message and add to the hopes and aspirations for a positive deal in Paris.

6.3 CoP 21 concluded with a complex agreement that covers a number of areas:

- Mitigation, reducing emissions of greenhouse gases fast enough to limit global warming to two degrees Celsius.
- Open and transparent reporting of emissions by all participants
- Adaptation, strengthening ability of countries to deal with climate impacts
- Loss and damage, particularly helping poorer countries to recover from climate impacts

⁵⁸ http://churchesfornon-violence.org/wp/?attachment_id=1336 (accessed 21 August 2015)

- Support, including ratcheting up climate finance to USD 100 billion by 2020, for nations to build clean, resilient futures

6.4 Responses to the agreement in Paris were both enthusiastic and critical. Enthusiastic in that the conference succeeded in bringing together over 190 countries to sign an agreement to limit emissions and provide support to developing countries but critical in that the agreement fell significantly short of what is required to limit global warming to two degrees Celsius. Commitments currently made by national governments are likely to result in global warming of nearly three degrees Celsius so there remains a significant gap between ambition and reality. Nonetheless, there is much that happened at the summit which we should celebrate.

6.5 Around the world a priority is now to ensure that governments commit to implementing the agreement. In the UK there are concerns that the Westminster and Scottish Parliaments are not fully committed. While the Scottish Government has taken significant steps to reduce greenhouse gas emissions and to promote a low carbon economy it has continued to miss its own emissions reduction targets. There are also worrying signs that the UK Government now considers renewable energy to be a lower priority and has withdrawn a range of incentives to promote solar power, fuel efficient vehicles and onshore wind power, while strongly supporting the continued development of fracking. The Council is concerned that, following a historic global agreement in Paris, the UK Government appears to be backtracking in its commitment to promoting a low carbon economy. We call upon the UK Government to take urgent steps to reconsider its policy on renewable energy and other steps to promote a low carbon economy and urge the Scottish Government not to be diverted from its ambitions for a low carbon Scotland.

6.6 Another very significant development for churches was the publication of the encyclical *Laudato si, On Care for our Common Home* by Pope Francis. This thoughtful

and moving plea for a change in our attitudes to nature was welcomed by many churches, including the Church of Scotland, and we commend it for discussion by congregations.

6.7 Eco-Congregation Scotland has continued to thrive, growing to over 350 registered congregations from a wide range of denominations and organisations. It now includes the Salvation Army whose Stornoway Corps registered in 2015. The climate baton inspired many activities across the country, including a beautiful book to record commitments made by pupils in schools in Dunblane. In the context of climate change and the continued decline of biodiversity, care for creation is not a fringe activity for the Church. In the words of Pope Francis we need: 'a new dialogue about how we are shaping the future of our planet ...', a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all! This is the challenge in which the Church of Scotland plays an increasingly confident and purposeful role. Over the coming year, we would continue to encourage other congregations to join Eco-Congregation Scotland.

7. Divestment from Fossil Fuel Companies

7.1 The General Assembly 2014 instructed the *Church and Society Council to investigate, with the Church of Scotland Investors Trust and Pension Trustees, the arguments for and against disinvestment from fossil fuel companies and to report to a future General Assembly.*

7.2 Since that time there have been discussions on this theme with congregations around Scotland, and with representatives from the financial and energy businesses and others. The Council has been particularly keen to hear from congregations and individuals in the north east of Scotland, where despite the downturn in oil prices, the oil industry continues to play a massive part in the regional economy.

7.3 Since 2014 divestment has become an important part of the debate on climate justice with churches, universities and institutional investors in Scotland and elsewhere debating whether to sell shares in fossil fuel companies. In Scotland, both Glasgow and Edinburgh Universities have debated divestment with different outcomes. The debate has led to deeper reflection on the ethics of investment and how it can help or hinder progress towards a low carbon economy. In this international debate there have been contributions from figures as diverse as Pope Francis, in his encyclical, *Laudato si* and Mark Carney, Governor of the Bank of England, in a speech to Lloyds of London in September 2015.⁵⁹

7.4 Arguments for and Against Divestment

7.4.1 Discussion held with congregations and others has been stimulating and creative, during which a number of themes have emerged, including the following:

- It was agreed that we need to move towards a low carbon economy as a matter of urgency; doing nothing is not an option and although we are a relatively small investor we can make a difference and demonstrate leadership.
- There are arguments for both divestment and closer engagement; there is a perception that there may be financial risks associated with ethical investment but it is also understood that there are growing risks associated with some fossil fuel investments.
- Reinvestment is as important as divestment and the Church should investigate how it can use its investments to support businesses that are consistent with its values and aspirations; in the words of one contributor: 'It should put its money where its mission is'.

⁵⁹ *Laudato si* available on line at: <https://laudatosi.com/watch> ; Mark Carney's speech *Breaking the tragedy of the horizon - climate change and financial stability* can be accessed at: <http://www.bankofengland.co.uk/publications/Pages/speeches/2015/844.aspx>

7.4.2 A particularly significant debate took place at the National Youth Assembly in August 2015 at which speakers argued the case for and against divestment. Delegates, including some from Aberdeen, were mindful of the importance of the oil industry but concluded that the global impact of climate change particularly on developing countries was so serious that it must take precedence. The debate was followed by a vote in which out of 72 votes 25 voted for divestment, 27 voted for partial divestment, 7 voted against divestment with 13 abstentions.

7.4.3 Partial divestment means selling shares in the most polluting fossil fuel companies, typically those involved in the thermal coal or tar sands industries.⁶⁰

7.5 Ethical and financial arguments

7.5.1 The arguments about divestment started out as an ethical debate; that the Church should not invest in companies whose main purpose is to extract and sell carbon fuels that are the principal source of greenhouse gas emissions. The Religious Society of Friends in the UK, the Scottish Synod of the URC and several churches in the USA, Canada and Australia have accepted this argument and have agreed to sell their shares in fossil fuel companies. In the past year, the financial issues have been given added prominence in the debate. The recognition that most fossil fuels must be left in the ground if we are to avoid temperature rises of above two degrees Celsius

⁶⁰ **Thermal coal**, also known as steam coal, is used for power and heat generation. In electricity generation, thermal coal is ground to a powder and fired into a boiler to produce heat, which in turn converts water into steam. The steam powers a turbine coupled to an alternator, which generates electricity for the power grid.

Tar sands (sometimes known as oil sands) are either loose sands or partially consolidated sandstone containing a naturally occurring mixture of sand, clay, and water, saturated with a dense and extremely viscous form of petroleum technically referred to as bitumen (or colloquially tar) due to its similar appearance, odour, and colour). Natural bitumen deposits are reported in many countries, but in particular are found in extremely large quantities in Canada. For more information see: https://en.wikipedia.org/wiki/Oil_sands

has begun to impact on the financial world. Mark Carney, Governor of the Bank of England said in September 2015:

*If that estimate is even approximately correct it would render the vast majority of reserves "stranded" – oil, gas and coal that will be literally unburnable without expensive carbon capture technology, which itself alters fossil fuel economics. The exposure of UK investors, including insurance companies, to these shifts is potentially huge.*⁶¹

7.5.2 The Governor's speech signals that a well-managed transition to a low carbon economy is becoming a higher priority for the Bank of England and other financial institutions.

7.6 Not all fossil fuels are the same

7.6.1 Some fossil fuels are more polluting than others and coal and tar sands are generally more polluting as energy sources than natural gas, both in the carbon emissions per kilowatt hour of electricity generated and from other environmental impacts associated with coal mining or tar sands extraction. The coal industry in Scotland has a long history with roots going back many centuries yet there are good reasons to suggest the age of coal burning is now coming to a close. Deep mining in Scotland ended in 2002, and in the UK as a whole in 2015 and the closure of the coal-fired power stations at Cockerzie and Longannet brings to an end the use of coal in generating electricity in Scotland. The UK Government has indicated that it will seek to close remaining coal fired power stations in the UK within a decade. Open cast coal mining, much reduced, remained in operation at only four sites in Scotland at the beginning of 2016⁶². At an international level, government policies in China and the USA are also turning against coal fired electricity generation.

7.6.2 There are continuing uses of coal as a raw material for the manufacture of plastics, fertilisers and other products but without effective carbon capture and storage (still unproven at a commercial scale) coal is unlikely to have a future in generating electricity. In common with churches elsewhere the Council believes that the time has come to stop burning coal and to ensure the Church does not finance further exploitation of thermal coal. The Church does not currently invest in thermal coal companies and we recommend that this becomes our formal policy. Tar sands are another highly polluting source of energy that have attracted fierce criticism in Canada and the USA and as with coal we recommend that the Church does not invest in companies substantially involved in tar sands (companies which derive more than 15% of their turnover from extraction and/or sale of thermal coal and/or oil extracted from tar sands).

7.7 Transition to a low carbon economy

7.7.1 Straightforward divestment from oil and gas are more problematic. Both are exploited massively for energy but are also used as feedstocks to petro-chemical industries, pharmaceuticals and a wide range of products that we depend on in everyday life. Scotland is a centre of expertise for the offshore oil and gas industry and the skills and experience involved in getting oil and gas from under the North Sea remain a great economic asset. Looking to the future needs many of these skills require to be harnessed to the new low carbon marine technologies that will help power Scotland and other countries in the future. The major oil companies in which the Church of Scotland currently has shares also pay the Church of Scotland a significant amount of dividend income (£655,000 in 2014) although at current global oil prices such dividends may not necessarily continue in the future and other low carbon investment opportunities may emerge that could pay good dividends.

7.7.2 In meetings in Aberdeen with members of local congregations and with Oil and Gas UK (the trade body for the offshore industry) it was clear that the transition to a low carbon economy is essential but challenging. A

⁶¹ <http://www.bankofengland.co.uk/publications/Pages/speeches/2015/844.aspx>

⁶² https://en.wikipedia.org/wiki/Open-pit_coal_mining_in_the_United_Kingdom

concern for the Church is how to help those dependent on the oil and gas industry to make this transition, both businesses and communities. Affected communities need to know that there is a future beyond the oil industry and the Church should help explore how this transition to a low carbon economy could be made.

7.7.3 The Church therefore calls upon the Scottish and UK Governments and businesses active in the North Sea oil and gas industry to help speed the transition to low carbon economy and to ensure that the skills and experience of workers in the offshore industry are not lost as North Sea oil and gas fields run down.

7.8 Engagement with fossil fuel companies

7.8.1 Engagement between churches and fossil fuel companies already takes place in the UK through the Church Investors Group (CIG) of which the Church of Scotland Investors Trust is a member. CIG represents institutional investors from many mainstream Church denominations and church related charities, and provides a forum to co-ordinate shareholder activities on a voluntary basis. It has 55 members, predominantly drawn from the UK and Ireland, with combined investment assets of over £15bn. CIG has promoted a carbon disclosure project and has been part of a successful campaign to challenge BP and Shell to commit to routine annual reporting from 2016 on issues relating to climate change. It has also promoted awareness through a number of events in preparation for the UN climate conference in Paris in December 2015.⁶³

7.8.2 This approach has been criticised by Bright Now, a UK church-led divestment project. It is their view that it is not realistic to expect engagement by churches to persuade fossil fuel companies to withdraw from the exploration and extraction of coal, oil and gas within the timeframe required to hold temperature rise to two degrees Celsius.⁶⁴ Bright Now argues that neither Shell nor

BP currently has a business strategy consistent with this target, or any evidenced plans to develop one.

7.8.3 Opinion is therefore sharply divided as to whether churches should engage with fossil fuel companies or should simply divest. The Investors Trust of the Church of Scotland is strongly committed to a process of continued engagement but views expressed in meetings with congregations around Scotland are varied. In view of the complexity of the arguments and the rapid pace of change since the climate change conference in Paris, the Church and Society Council is recommending continued engagement but that this should be time limited. It will be important to assess the performance of fossil fuel companies against the agreed outcome of the Paris conference that global warming should be limited to two degrees Celsius. The urgency of the situation is real and we would look for evidence that fossil fuel companies have responded effectively and convincingly to this challenge within two years.

7.8.4 To do this the Church should engage with oil and gas companies, in which the church has significant holdings, both via CIG and in other ways, including with Oil and Gas UK, to establish their commitment to meeting the UN climate change targets and to report back to the General Assembly of 2018.

7.9 Reinvestment

7.9.1 In the transition to a low carbon economy it is clear that new technologies and new business opportunities will emerge. There are good ethical reasons why the Church should support this transition and equally there are likely to be financial opportunities for investment in a rapidly developing sector of the economy. Companies, including Newton Asset Management, that manages the growth fund on behalf of the Investors Trust, offer low carbon investment opportunities. We recommend that the

⁶³ <http://www.churchinvestorsgroup.org.uk/>

⁶⁴ <http://brightnow.org.uk/wp-content/uploads/2013/08/Otherwise-engaged-is-church-engagement-with-fossil-fuel-companies-working-or-is-it-time-to-disinvest-for-web.pdf>

Investors Trust and Pension Trustees explore these new opportunities as an alternative to investments in traditional fossil fuel businesses.

8. Energy Issues and Fuel Poverty

8.1 Summary

*A household is in Fuel Poverty if, in order to maintain a satisfactory heating regime, it would be required to spend more than 10% of its income (including Housing Benefit or Income Support for Mortgage Interest) on all household fuel use.*⁶⁵

8.1.1 In recent years there has been a trend of rising domestic energy prices, leading to spiralling heating and lighting bills for householders. Over that same time it has become increasingly clear that urgent action is needed to avoid the catastrophic effects from carbon emissions on the earth's climate. The effect of both of these has been particularly severe on those struggling on limited incomes. Official figures show that levels of Fuel Poverty have risen, and behind the 'statistics' are individuals and families worried about the next bill and living in conditions that are bad for their physical and mental health as well as causing long-term damage to the fabric of their home.

8.1.2 In this report we challenge the suggestion that this situation is inevitable. We also challenge the perception that Fuel Poverty is an unavoidable consequence of our efforts to reduce carbon emissions. The adverse impacts of Climate Change fall almost exclusively on the poorest people on our planet. In the same way, the effects of Fuel Poverty are felt most acutely by some of the most disadvantaged and vulnerable in our communities. Climate Justice and Social Justice are inextricably linked and we must address both.

8.1.3 Addressing Fuel Poverty without adding to carbon emissions, raises complex issues and relationships between individuals, third sector organisations, energy companies, Local Authorities, the Scottish and UK Governments and Regulatory bodies, all set against the

backdrop of turbulent energy markets and constantly changing regulations.

8.1.4 We have been impressed by the work carried out by organisations such as Changeworks, Energy Action Scotland, Historic Environment Scotland and the Existing Homes Alliance. We believe that individual church congregations and members can play their part by joining Eco Congregation Scotland, supporting local initiatives on Energy Issues and Fuel Poverty, and improving the energy efficiency of their own homes and church buildings. Local Authorities and Housing Associations who have identified local needs and opportunities and put together sets of initiatives based on Community Energy are clearly helping to improve the energy efficiency of their housing stock and reduce Fuel Poverty.

8.1.5 We recognise the support available from Scottish Government funding for energy efficiency improvements, and welcome their announcement in June 2015 that improving the energy efficiency of Scotland's homes and non-domestic building stock will be designated a National Infrastructure Priority. Nonetheless the Scottish Government has a statutory target that so far as is reasonably practicable, people will not be living in Fuel Poverty in Scotland by November 2016. We are disappointed that it seems inevitable that this target will be missed.

8.1.6 It is disappointing that community energy initiatives, which promise so many opportunities to address Fuel Poverty locally, are being held back by multiple barriers which are unnecessarily placed in their way.

8.1.7 Finally, we have been convinced that taking action to address Climate Change need not lead to an increase in Fuel Poverty. On the contrary, an approach which is founded on climate justice and social justice is the most effective way to provide affordable warmth that doesn't cost the earth.

⁶⁵ <http://www.gov.scot/Publications/2002/08/15258/9955>

8.2 Theological perspectives on Fuel Poverty

8.2.1 Our approach to Fuel Poverty is rooted in our faith. At its simplest God's desire for justice and care for our fellow human beings is emphasised throughout the Old and New Testaments. Meanwhile the whole basis of our environmental concern for God's creation highlights the need to take steps to reduce our impact upon the planet through measures such as energy efficient homes, for example. Therefore setting high standards in new house-building and supporting those most under pressure to improve the energy efficiency of existing homes is part of that concern.

8.2.2 The modern concept of Fuel Poverty goes back no further than the last quarter of the 20th century, but the underlying problem clearly goes back to biblical times. Leviticus 14 deals with the problem of damp housing (with a clear role for the faith community). In Exodus 22:26 - 7, provision is made for a debtor who has given his cloak as surety for a loan to ensure that he/she does not suffer from the cold as a consequence. When James is seeking an example of failing to translate faith into action, he pictures those who ask God's blessing on those who lack what is needed to keep themselves warm while doing nothing about it.

8.2.3 The apostle James writes: "What good is it for people to say that they have faith if their actions do not prove it? Can that faith save them? Suppose there are brothers or sisters who need clothes and don't have enough to eat. What good is there in your saying to them, "God bless you! Keep warm and eat well!" — if you don't give them the necessities of life? So it is with faith: if it is alone and includes no actions, then it is dead." (James 2.14-17)

8.2.4 "Electricity isn't a commodity like copper or coffee" writes James Meek⁶⁶. Rather, we need energy for the full flourishing of human life that God desires. The belief that

market forces can deliver the most "efficient" solutions has not been borne out by consumers who experience Fuel Poverty.

8.2.5 Rather than simply protesting about fuel companies' delays in passing on plummeting oil and gas prices, we should be asking the more fundamental question about why we leave such a staple of human life and flourishing (and such a gift of God) to be determined by a "market" which produces wide fluctuations in prices that are at best semi-detached from any reality beyond the calculations of speculators. The work of our own Economics Commission should prompt us to look for innovative forms of "fair energy" as well as fair finance⁶⁷.

8.3 What is Fuel Poverty?

8.3.1 While Energy Policy is a reserved matter for the UK Government, the Scottish Government has a role to play in tackling Fuel Poverty, mainly through its responsibility for energy efficiency.

8.3.2 When compiling the official statistics on Fuel Poverty, the Scottish Government calculations are based on a definition which has been in use since 2002. *A household is in Fuel Poverty if, in order to maintain a satisfactory heating regime, it would be required to spend more than 10% of its income (including Housing Benefit or Income Support for Mortgage Interest) on all household fuel use.*⁶⁸

8.3.3 If 20% of income is needed, the household is said to be in Extreme Fuel Poverty. Some critics have identified anomalies, such as wealthy individuals living in hard-to-heat mansions being technically in Fuel Poverty, and indeed the definition in England has been changed to one based on Low Income, High Cost (LIHC).⁶⁹ However, the

⁶⁶ Meek, James: How We Happened to Sell Off Our Electricity. London Review of Books Vol. 34 No. 17 · 13 September 2012

⁶⁷ http://www.churchofscotland.org.uk/_data/assets/pdf_file/0009/9765/Economics_Commission_email_and_web_version.pdf

⁶⁸ <http://www.gov.scot/Publications/2002/08/15258/9955>

⁶⁹ Fuel poverty in England is measured by the Low Income High Costs definition, which considers a household to be in fuel poverty if they have required fuel costs that are above average (the national median level)

definition given above is generally accepted and widely used.

8.3.4 The first Fuel Poverty Statement was published by the Scottish Executive in 2002 and set a statutory target to ensure, so far as reasonably practicable, that people are not living in Fuel Poverty in Scotland by November 2016. In spite of this ambition, Fuel Poverty currently affects approximately 845,000 households in Scotland – equivalent to 34.9%⁷⁰ of all households, with 9.5% of households experiencing Extreme Fuel Poverty.

8.3.5 Fuel Poverty is a complex issue with a number of interwoven strands:

- high prices in the domestic energy market
- weaknesses in the structure of that market
- poor energy efficiency in many of our houses and their heating systems
- weak economic circumstances (especially in rural areas)
- difficulties in improving the energy efficiency of existing homes
- adverse effects on the physical and mental wellbeing of those suffering Fuel Poverty

8.4 Domestic Energy Markets and High Energy Prices

8.4.1 Energy Supply

8.4.1.1 Competition in the UK domestic gas and electricity supply markets began in 1996 and 1998 respectively. This put the provision of household energy into the hands of commercial organisations (both as suppliers and distributors) whose primary responsibility is to generate profits for their shareholders. Despite 20 years of assurances that market forces would deliver great benefits to consumers, there is strong evidence that the

market is not working, particularly for those who struggle to pay for their energy.

8.4.1.2 In a joint State of the Market Assessment⁷¹ report published in March 2014, the Office of Fair Trading, Ofgem and the Competition and Markets Authority found that:

- The six largest supply companies together account for almost 95% of both gas and electricity markets
- Over 60% of customers could not recall ever having switched supplier
- There was a very low level of trust in supply companies
- Customer satisfaction was low, and complaints had increased by 50% since 2011
- Customers belonging to vulnerable groups are likely to be paying more for energy

8.4.1.3 The summary states:

We have found weak competition between incumbent suppliers. This arises from market segmentation and possible tacit coordination. While we might expect competitive pressure from consumers or new suppliers, we have also found barriers to entry and expansion (including vertical integration) and weak customer pressure. These features combine and reinforce each other to deliver poor outcomes for domestic consumers.

8.4.1.4 The "barriers to entry" and "tacit coordination" imply particular challenges for small new entrants – most especially community initiatives. These concerns have manifested themselves repeatedly in press coverage of rapid price rises when wholesale prices rise but sluggish falls when the opposite happens. The Competition and Markets Authority is continuing its investigations, with a final report due in June 2016⁷².

and, if they were to spend that amount they would be left with a residual income below the official poverty line.

⁷⁰ <http://www.gov.scot/Resource/0049/00490947.pdf> Scottish House Condition Survey 2014, published December 2015

⁷¹ https://www.ofgem.gov.uk/sites/default/files/docs/2014/03/assessment_document_published_1.pdf

⁷² <https://www.gov.uk/cma-cases/energy-market-investigation>

8.4.1.5 Under the rules of the Energy Companies Obligation (ECO), energy supply companies are legally required to provide measures (such as insulation) to improve the energy efficiency of their customers' homes. Given the low level of trust in suppliers, it is not surprising that we heard evidence that customers, particularly those who were being pursued for debt, were very unlikely to take advantage of the help and advice being offered.

8.4.1.6 People who suffer from poverty are particularly badly affected by the defects in the domestic energy market, often paying significantly more for fuel than the better-off. For example, to get the best deals you need to pay by direct debit and have internet or phone access to price comparison websites. People struggling against poverty often have limited banking facilities or access to the Internet so end up paying significantly more for their energy.

8.4.1.7 While energy companies are not permitted to disconnect supply from vulnerable customers, they can install pre-payment meters which charge a higher rate and, in addition, are set to collect outstanding debts, meaning that the cost of energy for these households becomes significantly higher. Worse still, we heard of cases of debt from previous tenants, unknown to the new occupier, being recovered through a prepayment meter.

8.4.1.8 Analysis of tariffs carried out in July 2015⁷³ by Citizens Advice showed that customers using pre-payment meters paid an average of £226 per year more than customers who were able to take advantage of the cheapest online direct debit deals - an effective surcharge of 22%. To manage costs many of these households "self-disconnect" by not using any energy at all. This means that the family have no heating, hot water or energy to cook.

8.4.1.9 People struggling on limited incomes often prefer to use a prepayment meter as it helps in budget

management. The higher rates for prepayment tariffs are an example of the Poverty Premium, where people in poverty pay more than the better-off.⁷⁴ There is a UK national programme to replace 50 million existing gas and electricity meters with new generation Smart meters. This will avoid the need for separate prepayment meters by giving people up to date information on their spending and energy usage. We believe it is vital to seize this unique opportunity to eliminate the current injustices.

8.4.2 Electricity Generation

8.4.2.1 In the UK electricity is generated in a variety of ways, ranging from large-scale conventional power stations to small local renewable schemes. In recent years there has been a dramatic growth in wind farms and solar panels, supported by government-funded incentives.

8.4.2.2 The UK Government is now taking the line, supported by economists such as Dieter Helm,⁷⁵ that by removing these subsidies the market will function more efficiently, especially as renewable prices approach those of fossil fuels. The problem for the renewable energy market is that this removes the support which is necessary for young technologies to achieve full efficiency as they mature. It also overlooks the fact that much of the energy infrastructure in the UK has been funded from government and that the commercial viability of current generation methods is based on that previous investment. We believe that recent government announcements moving away from renewable sources and towards apparently cheaper gas-fired generation will make meeting our carbon reduction aims harder.

8.4.2.3 At the same time the UK Government has announced a move away from coal and towards nuclear

⁷³ <http://www.gov.scot/Topics/Statistics/SHCS/keyanalyses/LAtables2013>

⁷⁴ Another example of the Poverty Premium is the up-front cost of energy-saving measures, even relatively low-cost items such as low energy lightbulbs. While running costs are significantly lower, the initial purchase cost puts them out of reach for people struggling to manage on limited incomes.

⁷⁵ <http://www.sccs.org.uk/events/67-prof-dieter-helm-what-s-wrong-with-british-energy-policy-and-how-to-fix-it>

for electricity generation. While the former is to be welcomed, the latter brings other problems. It also withdrew funding from Carbon Capture and Storage, a technology which, if proven at scale, would not only have permitted coal stocks to be exploited without releasing carbon into the atmosphere, but would also be capable of doing the same for gas-fired generation.

8.4.2.4 The combined consequence of these announcements is to move the UK towards reliance on a narrower group of technologies and to that extent, increase the risk to future energy security. If energy security becomes critical that will, in turn, put pressure on prices.

8.4.3 The Energy Efficiency of our Housing Stock

8.4.3.1 There are currently 2.5 million homes in Scotland, spanning a variety of styles, materials, sizes, locations, ages, and states of repair. These homes will also vary in terms of their heating source, wall types, levels of insulation, and states of repair.

8.4.3.2 The introduction of the "Right to Buy" legislation in the 1980s saw a great change in home ownership in Scotland as in many parts of the UK. Scotland went from a position where 70% of all homes were classed as "social rented housing" and 30% owned/ mortgaged, to an almost complete reversal today. The 2011 Census showed that 62% of Scotland's households were owned/ mortgaged, 24% were social rented and 14% private rented. Despite this, Scotland's social rented sector is larger than in any region of England & Wales, as is its rental sector overall apart from London which has a high level of private rentals.

8.4.3.3 The Scottish House Condition Survey⁷⁶ was introduced in 1991 and uses sample surveys to track changes in the housing stock over time. This survey shows that the energy efficiency of social rented homes has risen significantly as a result of Scottish legislation such as the

Energy Efficiency Standard for Social Housing⁷⁷ which came into force in 2014. In contrast, the homes in the owned/mortgaged and, in particular, the private rented sectors continually lag behind.

8.4.3.4 New-build housing is designed to be energy efficient, but with only 20,000 new homes being built in Scotland each year⁷⁸, it is clear that improvements in energy efficiency need to focus on the 2.5 million existing houses.

8.4.4 Rural Issues

8.4.4.1 A striking aspect of Fuel Poverty is its significantly higher incidence in rural areas which disproportionately affects Scotland. The Scottish House Condition Survey 2014 suggests that 50% of households in rural areas suffer Fuel Poverty, compared with 32% in urban areas.

8.4.4.2 A major factor is that towns and cities are typically in more sheltered locations. Together with the 'heat island'⁷⁹ effect, this means that urban houses tend to be in milder micro-climates. Rural communities are much less likely to be connected to the natural gas grid and depend on more expensive fuels such as heating oil and Liquefied Petroleum Gas (LPG). Rural houses tend to be larger and there are fewer apartment blocks which are more energy-efficient as they have less external wall surface area. Rural houses are often in more exposed locations and construction methods are also a factor, with e.g. solid walls which are difficult to insulate. It is more difficult and expensive to access suitably-trained installers of energy efficient measures in remote areas.

8.4.4.3 Regional pricing for electricity network charges, based on a historical view of centralised generation and 'remote' use of electricity, costs householders in the North

⁷⁶ <http://www.gov.scot/Topics/Statistics/SHCS>

⁷⁷ <http://www.energyefficientsocialhousing.org/>

⁷⁸ <http://www.gov.scot/Topics/Statistics/Browse/Housing-Regeneration>

⁷⁹ See, for example, the Met Office document on Urban Heat Islands: http://www.metoffice.gov.uk/media/pdf/8/m/MO_PUP_insert_HEALTH.web.pdf

of Scotland an extra 2p per unit compared with the cheapest regions. This is particularly unjust as areas with high levels of renewable generation are being charged higher prices, despite being surrounded by windfarms, and therefore not at all remote from the generation source.

8.5 The Effect of Fuel Poverty on Health

8.5.1 The detrimental effects of fuel poverty can be seen in the physical and mental health of those who cannot afford to heat their homes adequately.⁸⁰ According to the National Health Forum: "Cold, damp, thermally inefficient houses which people cannot afford to heat sufficiently to protect their health are a peculiarly British public health scandal and an affront to human rights."⁸¹

8.5.2 In most north European countries the death rate from December to March is higher than in the rest of the year. This is referred to as Excess Winter Deaths (EWD). According to the National Records of Scotland (NRS),⁸² the EWD figure for Scotland in 2013/14 was 1,600. In 2014/15, despite it being a milder winter, it rose steeply to 4,060.

8.5.3 Although there is no single cause of EWD most result from respiratory and circulatory diseases such as pneumonia, coronary heart disease and stroke, rather than hypothermia. Cold conditions in a home contribute to condensation, dampness and mould growth, causing problems for people with respiratory illnesses such as asthma.

8.5.4 The UK has much higher EWD rates than countries with more severe climates, reinforcing that outdoor

temperatures are not the key determinant. For example Finland has a significantly lower rate of EWD⁸³. However, Scandinavian buildings have historically had higher levels of insulation and whole house central heating has long been the norm. One Scottish study concluded: "*EWDs are relatively easy to measure and may be considered as the acute outcome of cold, damp housing. Mortality, however, is at the tip of an expensive morbidity 'iceberg'. House conditions play a decisive role, not only in determining at what age adults die, but, more importantly, they impact on occupant health and quality of life.*"⁸⁴

8.5.5 In March 2015 the National Institute for Health and Care Excellence guidelines⁸⁵ made direct reference to the importance of alleviating Fuel Poverty and improving energy efficiency of homes as part of a strategy to reduce the number of EWDs.

8.5.6 Worries about fuel bills and poor experiences of dealing with energy suppliers can lead to feelings of disempowerment, and as Sir Harry Burns,⁸⁶ former Chief Medical Officer, argued in the tenth Kilbrandon Lecture; Scotland's notoriously poor life expectancy is strongly linked to people feeling that they are not in control of their lives.

8.5.7 Tackling Fuel Poverty will reduce the health inequalities that blight our communities and condemn people to live in conditions that cause significant harm to their physical and mental well-being.

8.6 Energy Issues and Fuel Poverty – what can be done?

8.6.1 In June 2015 the Scottish Government published its Heat Policy Statement, committing to firstly reducing

⁸⁰ "Living in a cold and damp home: frameworks for understanding impacts on mental well-being" C. Liddell & C. Guiney University of Ulster, UK

⁸¹ Foreword to "Fuel Poverty and Health: a guide for primary care organisations, and public health and primary care professionals" National Heart Forum and others, 2003

⁸² The most recent information and statistics can be found at <http://www.nrscotland.gov.uk/statistics-and-data/statistics/statistics-by-theme/vital-events/deaths/winter-mortality/winter-mortality-in-scotland-201415>

⁸³ Healy JD (2003) Excess winter mortality in Europe: a cross country analysis identifying key risk factors, Journal of Epidemiology and Community Health

⁸⁴ Howieson & Hogan: Multiple Deprivation and Excess Winter Deaths in Scotland, Journal of the Royal Society for the Promotion of Health, vol 125 (2005), pp18-23

⁸⁵ <http://www.nice.org.uk/guidance/ng6>

⁸⁶ <http://www.gov.scot/resource/0040/00403544.pdf>

the need for heat (e.g. through better insulation), secondly by ensuring an efficient heat supply, and lastly through the effective use of renewable or low carbon heat sources.⁸⁷

8.6.2 Improving Energy Efficiency of existing buildings

8.6.2.1 Improving energy efficiency is viewed as the most cost effective means of reducing fuel cost and carbon footprint. Much of the progress made so far has involved straightforward improvements to loft and cavity wall insulation. Future efforts will need to include harder-to-treat older property with solid walls and harder-to-manage situations such as multiple-ownership tenements.

8.6.2.2 The Scottish Government is planning new legislation⁸⁸ setting a minimum level of energy efficiency which houses must meet before they can be sold or rented privately, and also plans to make energy efficiency of existing buildings a National Infrastructure Priority. The Existing Homes Alliance estimates that⁸⁹ such a project aimed at improving the energy efficiency of all homes in Scotland to Energy Performance Certificate Band C level by 2025 would involve treating 127,000 houses per year at a total cost of £10.7 billion. This demonstrates the scale of the challenge, but the benefits include reduced fuel bills, lower carbon emissions, improved health and employment.

8.6.2.3 The work carried out by Historic Environment Scotland in developing energy efficiency techniques for traditional buildings is impressive. Training takes place at their Engine Shed facility in Stirling, and is based on an approach which recognises that basic measures aimed at modest fabric upgrade are the most achievable.

8.6.3 Alternative Energy Technologies

8.6.3.1 The renewable generation technologies which

have emerged as front runners in the past ten years are solar photovoltaic (PV) panels and onshore wind, whose costs are now approaching parity with fossil fuels.⁹⁰ Some analysts argue that these technologies are now reaching their limit, and that new large-scale renewable generation methods must be developed. Offshore wind, tidal and intelligent grids all remain promising but recent UK Government announcements suggest it will be difficult to get the investment support required to bring them to commercial viability.

8.6.3.2 But even within well-established heating technologies there are a number of ways of heating homes more efficiently. Combined Heat and Power (CHP) plants generate electricity (often from renewable sources such as wood pellets) and can provide hot water for District Heating, such as the scheme developed by Aberdeen City Council,⁹¹ and the Cube Housing Association schemes at Broomhill and elsewhere in Glasgow.⁹² However, at just 2% the UK has one of the lowest penetrations of District Heating in Europe, while most of Scandinavia exceeds 50%.⁹³

8.6.3.3 Heat Pumps offer a low-carbon way of generating heat. Air-source heat pumps act like a fridge in reverse, extracting heat from the outside atmosphere to increase the indoor temperature. Ground-source heat pumps extract heat from pipes buried in the ground, and water-source heat pumps can be used where there is a suitable loch or river. Heat pump technology is available for individual homes but is more promising as part of larger-scale District Heating systems because of the initial cost. An example of the technology is the ground-source heat pump system at Queen's Cross Housing Association's Westercommon flats,⁹⁴ and the water-source system at

⁸⁷ <http://www.gov.scot/Topics/Business-Industry/Energy/Energy-sources/19185/Heat>

⁸⁸ <http://www.gov.scot/Topics/Built-Environment/Housing/sustainable/Energy-efficiency-private-sector-homes>

⁸⁹ http://existinghomesalliancescotland.co.uk/wp-content/uploads/2015/10/EXHAS_jointstatement_Oct15.pdf

⁹⁰ <http://about.bnef.com/press-releases/wind-solar-boost-cost-competitiveness-versus-fossil-fuels/>

⁹¹ http://www.aberdeencity.gov.uk/CouncilNews/ci_cns/pr_cornhill_chp_140114.asp

⁹² <http://news.scotland.gov.uk/News/-10-6-million-heating-scheme-2118.aspx>

⁹³ <http://euroheat.org/Statistics-69.aspx> - Statistics overview 2013

Drammen, Norway⁹⁵ developed by a Scottish firm.⁹⁶ Such schemes have the potential to offer relatively low cost heating in many locations in Scotland.

8.6.3.4 Micro-hydro power schemes are now being proposed with heads of water as little as one metre, flexible photovoltaic textiles can be woven but need to be commercially developed, hydrogen fuel cells offer standalone solutions for more remote locations where the cost of grid connection may be prohibitive or where intermittent renewable generation needs surplus energy to be stored, while bioenergy covers a vast range of possibilities mostly in the early stages of development.

8.6.3.5 At present these alternative technologies seem to be most attractive in new developments or as part of major renovation projects. One of the challenges is justifying the upfront investment, and individual ownership of houses makes the challenge greater. In Denmark developers are legally obliged to participate in community schemes, encouraging the use of CHP and District Heating. Without such incentives, the sheer scale of the existing infrastructure in Scotland suggests that there will be no dramatic changes to home heating systems in the short term.

8.6.4 Energy Advice

8.6.4.1 Understanding the energy market, the true use of energy within the home and the cost of that energy are complex topics which many consumers find confusing. However, well-focussed energy advice is effective in reducing Fuel Poverty, offering "substantial benefits in terms of comfort, health and well-being"⁹⁷ as well as savings in energy costs.

8.6.4.2 Advice providers include the Scottish Government's Home Energy Scotland, Fuel Poverty charities such as Energy Action Scotland and Changeworks, Citizens Advice, and support organisations like Age Scotland. Alongside national organisations there are a number of local groups giving much-needed energy efficiency advice in their communities, a role that can be supported by church congregations. General information in the form of leaflets can be helpful, but direct personalised face-to-face advice is particularly valuable and we commend those who provide it.

8.6.5 Community Energy

8.6.5.1 One of the most exciting new opportunities has been the development of community energy schemes across Scotland, particularly in rural areas. Community hydro-electric, wind power and biomass schemes have been developed in rural communities taking advantage of government initiatives to encourage energy companies to support low carbon electricity and community energy projects. The development of such schemes is difficult for communities but the rewards can be considerable and they do offer the opportunity of addressing Fuel Poverty locally by improving local economic circumstances. The Scottish Government defines community energy as: "... projects led by constituted non-profit-distributing community groups established and operating across a geographically defined community."⁹⁸

8.6.5.2 The Energy Saving Trust reports that there were 361 megawatts of community and locally owned renewable energy operational in Scotland as at June 2014, from a total of more than 10,110 individual renewable energy installations.⁹⁹ The largest proportion of operational community and locally owned capacity is on Scottish farms and estates (146MW, or 41%). Community groups own only 13% of total operational capacity

⁹⁴ https://www.qcha.org.uk/about/news/775_investment_news

⁹⁵ <http://www.star-ref.co.uk/star/worlds-largest.html>

⁹⁶ Star Refrigeration: see <http://www.star-ref.co.uk/star-leads-the-way-with-world-s-largest-natural-heating-system.html>

⁹⁷ Boardman, B and Darby, S, 2000, 'Effective Advice: energy efficiency and the disadvantaged', Environmental Change Institute, University of Oxford.

⁹⁸ Community Energy Policy Statement (Draft for public consultation) Scottish Government, August 2014

⁹⁹ <http://www.energysavingtrust.org.uk/reports/community-and-locally-owned-renewable-energy-scotland-2014>

(46MW).¹⁰⁰ The amount of operational capacity in local authority ownership continues to grow: as of June 2014 Highland Council was leading the way with biomass installations amounting to over 14MW of operational capacity. Fife and Stirling Councils had the largest numbers of operational systems, at 520 and 4705 respectively, mainly domestic solar photovoltaic and solar thermal systems.

8.6.5.3 The report also identifies that a further 115MW of capacity is under construction with a further 312 MW granted planning permission but not yet under construction. Clearly Scotland's community and locally owned energy sector is growing fast, but is it really benefitting communities? In August 2014 the Scottish Government published a draft community energy policy statement. In the foreword the Minister, Fergus Ewing, set out the Scottish Government's ambitions: "We are already powering towards our target to see 500 MW of community and locally-owned renewables by 2020, with 285 MW in operation this time last year. But this is not enough. We need to bring community energy in from the margins of energy policy to make it the central tenet of our future energy systems, where it has the potential to transform local economies."¹⁰¹

8.6.5.4 This ambitious statement was welcomed by the Church of Scotland in its response to the consultation paper, but as noted above, community owned renewables remain a relatively small percentage of the total and other locally owned schemes may have community benefit or may simply provide an income for the landowner.

8.6.5.5 The experience of those who have developed community energy schemes suggests that for many it is a long and arduous process. The consultation document does not recognise the challenges that many face in trying to develop community energy projects. If we are to

achieve the ambition of a much more widespread community energy economy then it will be essential to examine the barriers that lie in the way: what problems are experienced and how can we remove or reduce these barriers to make the process less arduous and traumatic for participants? Consideration of how this could be done will overlap with other Scottish Government initiatives, particularly in relation to community development and economic regeneration.

8.6.5.6 Representatives from a community energy project in Argyll explained in detail the complex and interlocking 'spaghetti' of problems that made the community energy scheme so difficult to progress, compounded by the often patronising or sceptical attitude of professionals in regulatory authorities. While the Scottish Government provides policy support to community energy it needs to address the multiple barriers and explore whether a simpler 'one stop shop' could help resolve this difficulty.

8.6.5.7 A further major constraint which has affected a number of community energy schemes is the lack of capacity in the electricity transmission system to receive exported energy. The prohibitive cost and long timescales associated with network upgrades can result in otherwise excellent schemes becoming unviable. Indeed, some observers such as the authors of a Policy Brief from Strathclyde University's International Public Policy Institute¹⁰² point to concerns that National Grid, a commercial company, has a key role in the decision-making around community energy developments. They suggest that National Grid's role as system operator might be taken on by a not-for-profit public agency, as in Australia.

8.7 Addressing Fuel Poverty in the Western Isles – a Case Study

8.7.1 The issues associated with Fuel Poverty are

¹⁰⁰ The full breakdown of capacity is: Farms & estates (41%), Local Authorities (16%), Community (13%), Local business (11%), Housing associations (10%), Public sector & charity (9%)

¹⁰¹ <http://www.gov.scot/Resource/0045/00457876.pdf>

¹⁰² http://strathprints.strath.ac.uk/53933/1/Turner_etal_IPPI_2015_scotlands_energy_needs.pdf

particularly prevalent in the Western Isles (Eilean Siar), which has the highest levels of Fuel Poverty in Scotland. The Scottish House Condition Survey Local Authority Tables 2011-2013¹⁰³ show that 62% of households in the Western Isles are fuel poor, and 24% are in extreme Fuel Poverty.

8.7.2 In 2014 the Western Isles Council set up a Fuel Poverty Group which developed the Outer Hebrides Fuel Poverty Action Plan, with the aim of reducing Fuel Poverty levels in the Outer Hebrides to the Scottish average by 2025.

8.7.3 Part of the plan is to create an Energy Supply Company which will take advantage of energy generation opportunities and a proposed interconnector, due to be completed in 2020, which will allow the Community to maximise the benefits of their natural resources by exporting electricity to the National Grid.

8.7.4 The plan involves a number of different agencies working together, which highlights the importance of taking an integrated approach when dealing with Fuel Poverty. It can be extremely difficult for individuals to take the actions needed to improve the energy efficiency of their own home, and almost impossible for individuals to find ways of making fuel more affordable. Developments such as those in the Western Isles bring demonstrable environmental and financial benefits to their localities alongside very substantial social benefits.

8.7.5 We commend the work done in the Western Isles and would encourage the setting up of similar schemes, particularly in rural locations. However, taking forward such ambitious proposals is dependent on government policy and changes in UK Government policy appear to put such plans at risk.

8.8 Conclusion

8.8.1 Following the 2015 General Election the UK

Government moved to reduce or withdraw support from a range of measures to support renewables and at the same time reasserted its support for fracking and nuclear power. Critics of this decision suggested that it is incompatible with the UK Government's commitment to reduce greenhouse gas emissions, as agreed at the COP21 climate change conference in Paris in December 2015.

8.8.4 The Church of Scotland shares these concerns and calls upon the UK Government to make renewable energy and, in particular, community renewables a far higher priority.

8.8.3 Some commentators talk about an energy 'trilemma', referring to the need to balance: Care for the Environment, National Energy Security, and Cost. Turning this on its head, the economic potential of an energy source can be used to generate local employment and a revenue stream for the community. There is an opportunity to create a virtuous circle where individuals and communities are more in control of their lives.

9. Society, Religion and Technology (SRT) Project

9.1 The work of the SRT Project continues to equip the Church to engage with ethical issues in a number of areas within the field of science. We have been closely involved in the development of the energy, fuel poverty and climate change report, and contributed to the ongoing debate around "presumed consent" in organ transplantation.

9.2 Events supported by the SRT have taken place at the Edinburgh and Glasgow Science Festivals, and we continue to encourage congregations to consider getting involved in their local science festival. (For more information please see www.srtp.org.uk/srtp/view_article/scottish_science_festivals.) Plans for involvement in book festivals are under development.

9.3 We have been invited to serve on the Bioethics group of the Conference of European Churches, and took part in the Conference of Protestant Churches in Europe consultation meeting on ethical issues in reproductive

¹⁰³ <http://www.gov.scot/Topics/Statistics/SHCS/keyanalyses/LATables2013>

medicine. The SRT is also scheduled to participate in the World Congress of Bioethics taking place in Edinburgh in June 2016.

9.4 Over the last year, SRT staff have been promoting involvement in credit unions through talks to presbyteries and the circulation of information and resources. In this, we have particularly highlighted the Churches Mutual Credit Union (CMCU), a still comparatively new initiative involving a number of denominations including the Church of Scotland. If commissioners are interested in opening an account, please see the CMCU website (www.cmcu.org.uk). We arranged a very successful free half-day conference in Edinburgh in early October to mark Good Money Week, and plans for the 2016 event are in hand. The annual SRT week of prayer (12-18 June 2016) continues to generate interest.

9.5 We have continued to be involved with the increasingly important issue of funeral poverty alongside a number of other organisations, including the Scottish Funeral Poverty Forum, the Church of Scotland Priority Areas Committee and Quaker Social Action.

9.6 The questions of palliative care and assisted dying have continued to be topics of public debate over the last year and we have contributed fully to these. In the past year, both the UK and Scottish Parliaments have rejected moves to introduce assisted dying legislation. In addition, the Scottish Government has emphasised the importance of consolidating and improving palliative care services. The Council continues to be involved in discussions around end of life issues, including engagement with the Theological Forum on this important area.

9.7 The SRT was established in 1970, so will celebrate its 50th anniversary in 2020. Over the last 46 years, the Society, Religion and Technology Project has made a significant contribution to ethical and scientific debate and its reputation extends far beyond the Church of Scotland and Scotland. Over the next year, we will begin our consideration of how the Project's Golden Jubilee

might best be celebrated and will bring proposals to a future General Assembly.

10. Politics and Government

10.1 Scottish Churches Parliamentary Office

10.1.1 The Scottish Churches Parliamentary Office (SCPO) continues to serve a broad range of Scottish Churches on parliamentary and political affairs in the Scottish Parliament as well as at Westminster. A review of SCPO will take place during 2016, requested by the Council. The Parliamentary Office was established in 1999 as a ground breaking enterprise. Much has changed in Scotland over the last 16 years and it is intended that the review will identify fresh ways in which SCPO can continue to respond and engage creatively. For further information about the work of SCPO and specific activities over the last year please see the 2015 SCPO Annual Report available online at www.actsparl.org.

10.2 UK General Election 2015

10.2.1 The SCPO supported congregations ahead of the UK General Election by producing guidance on how to hold a hustings event and by publicising resources produced by participating denominations. Following the General Election in June 2015 representatives of the Church and Society Council spent 2 days in Westminster meeting newly elected MPs. A meeting was subsequently held with the Rt Hon David Mundell MP, Secretary of State for Scotland.

10.3 Scottish Election 2016

10.3.1 The Scottish Election on 5 May will have taken place before the General Assembly meets but after this report has been written. At the time of writing plans are in place for the Moderator, the Rt. Rev Dr Angus Morrison, to host a national event in the General Assembly Hall on 4 April in which three themes drawn from Speak Out: 10,000 voices for change report will feature. A person with experience of each issue will share their reflections and leaders from each party currently represented in Holyrood will be invited to respond. This approach, drawn from the work of the Poverty Truth Commission and the experience

of Citizens' Assemblies, that people with direct experience of the issues are placed at the heart of the debate.

10.3.2 Two ecumenical resources were developed for the election, firstly guidance on how to hold a hustings event and secondly a topical briefing providing background information and discussion questions. Topics covered in the briefing include: the economy; the constitution; crime and punishment; education; environment, energy and climate change; Europe and external affairs; food poverty; housing and homelessness; land reform; perinatal mental health; refugees and migration and valuing social care.

10.4 Joint Public Issues Team

10.4.1 In February 2015, the Council agreed a one year pilot membership of the Joint Public Issues Team, a joint initiative of the Baptist Union of Great Britain, the Methodist Church and the United Reformed Church. Over the last year, the Council has benefitted significantly from this collaboration including in the publication of two major reports, Time to Rethink Benefit Sanctions and Enough as well as effective campaigning on welfare reform legislation and highly professional advice around international peace issues. Work with the Joint Public Issues Team has also helped the Council to engage more effectively on a range of matters reserved to Westminster as well as giving our partner churches improved mechanisms for relating to Holyrood and politicians representing Scottish constituencies at Westminster. The Council's Associate Secretary has been part of the Joint Public Issues Team staff team and its Secretary and Convener have formed part of its Strategy and Planning Group.

10.4.2 The Council's involvement with the Joint Public Issues Team has not only been beneficial for the denominations directly involved but has also provided opportunities for broader ecumenical work. At its February meeting, the Council resolved to become a full member of the Joint Public Issues Team.

10.5 European Union Referendum

10.5.1 The European Union (EU) Referendum Act 2015 makes provision for the holding of a referendum in the United Kingdom and Gibraltar on whether the United Kingdom should remain a member of the European Union. The Referendum must take place before the end of 2017.

10.5.2 On 20 February, the Prime Minister announced a date for a Referendum on the UK's continued membership on the European Union. This will take place on the 23 June 2016, just a few weeks after the General Assembly. In recognition of the significance of the Referendum, the Council will bring a Supplementary Report to the General Assembly. The Supplementary Report will be consistent with the 2014 General Assembly which reiterated its long standing policy that it is better for Scotland, the UK and Europe if the UK remains a full part of the European Union.

10.6 Parliamentary Visits, Events and Meetings

10.6.1 Each February the Moderator of the General Assembly spends a week in the Scottish Parliament. The Rt Rev Angus Morrison met with party leaders, including the First Minister, and hosted an event showcasing the work of CrossReach. This event was sponsored by Jim Eadie MSP.

10.6.2 Representatives of the Church and Society Council and National Youth Assembly met with Jamie Hepburn MSP, Minister for Sport, Health Improvement & Mental Health to discuss the Council's Report on Human Rights and Mental Health to the 2015 General Assembly.

10.6.3 Through the Council's membership of the Joint Public Issues Team we have been represented at UK Party Conferences for all of the main political parties. In October 2015 the Parliamentary Office co-ordinated an ecumenical delegation from across the UK, ensuring their first time at the SNP Party Conference was a productive one. The Council, in partnership with the Scottish Council for Voluntary Organisations, held fringe events on reform of taxation at the SNP Party Conference and the Scottish Labour Party Conference.

10.6.4 The Council was also involved in the Scottish Government's Fairer Scotland consultation, which has parallels to the Council's own work on Speak Out: 10,000 voices for change, and which fed in to the Scottish Government's Social Justice Action Plan. It was also involved, through its Secretary, in the Independent Food Poverty Working Group established by the Scottish Government. This involvement builds on the huge amount of work being undertaken by churches across Scotland to alleviate acute food poverty and the Council's previous work arising out of the Beyond Foodbanks Conference (February 2015).

10.7 Liaison, communication and relationships

10.7.1 The SCPO keeps in touch with congregations through regular Parliamentary newsletters. In 2015 the position of Research and Resource Development Officer was vacant from August – October; a number of information resources were not produced during this time period. Current resources can be read or subscribed to on the website (www.actsparl.org) or by contacting the office (e: info@actsparl.org; t: 0131 240 2276).

10.7.2 The office is always happy to receive requests to speak or lead workshops from churches, Presbyteries or other groups who would like to find out more about the work of SCPO or about a specific Parliamentary issue.

10.7.3 One of the primary functions of SCPO is to build and maintain positive and constructive relationships between churches and politicians. Over the past year SCPO has hosted ecumenical roundtables on Land Reform and the Scottish Government Review of Civil Partnerships. These meetings provided an opportunity for different denominations to explore the issue and plan formal consultation responses. SCPO has briefed MSPs on issues around assisted suicide and supported church representatives to give evidence to the Scottish Parliament Health and Sport Committee the proposed Assisted Suicide (Scotland) Bill. Briefings have also been provided to MPs on welfare reform and the Scotland Bill.

10.7.4 SCPO is a member of:

- The Scottish Churches Anti-Human Trafficking Group
- a monthly meeting of UK Churches Westminster Parliamentary Officers
- The Association of Scottish Public Affairs and subscribes to their voluntary Code of Conduct
- The newly formed Scottish Parliament Cross Party Group on Religious Freedom

10.8 Index of consultation responses

10.8.1 The following official responses were made by the Church of Scotland to consultations or enquiries in the calendar year 2015. Copies of the consultations are available on the SCPO website www.actsparl.org.

All the responses listed are from the Church and Society Council, except where noted:

Scottish Government Consultations

- Consultation on the Future of Land Reform in Scotland (the Church of Scotland, February 2015)
- Consultation on proposals for a Lobbying Transparency Bill (submitted jointly with SCPO, July 2015)

10.8.2 Scottish Parliament Inquiries

- BSL (Scotland) Bill – Call for evidence from the Education and Culture Committee (Submitted jointly with Ministries Council, February 2015)
- Educational attainment gap – Role of the third and private sectors – Education and Culture Committee (March 2015)
- Education (Scotland) Bill – Education and Culture Committee (May 2015)
- Implementing the Smith Agreement – The UK Government's Scotland Bill: Have Your Say - Devolution (Further Powers) Committee (August 2015)

- "We need to talk about Palliative Care" – Health and Sport Committee (August 2015)
- Land Reform (Scotland) Bill – Stage One Call for Evidence - Rural Affairs, Climate Change and Environment Committee (Church of Scotland, August 2015)
- Call for views: Transplantation (Authorisation of Removal of Organs etc) (Scotland) Bill, Health and Sport Committee (October 2015)
- The proposed repeal of the Human Rights Act and its replacement with a British Bill of Rights, European and External Relations Committee (November 2015)
- Call for evidence on the Human Trafficking and Exploitation (Scotland) Bill from the Justice Committee, submitted by the Scottish Churches Anti-Human Trafficking Group (February 2015)

10.8.3 UK Parliament Inquiries

- Work of the Scottish Affairs Committee, Scottish Affairs Committee (August 2015)
- Review of Third Party Campaigning – the Hodgson Review sponsored by the Cabinet Office. Response from the Joint Public Issues Team (July 2015)

10.8.4 Other organisations

- Reform of the legacy Credit Unions sourcebook, requested by Bank of England, Prudential Regulatory Authority (September 2015)

10.9 Regulation of Lobbying

10.9.1 The Scottish Parliament is considering a Lobbying (Scotland) Bill which intends to increase transparency in lobbying at the Scottish Parliament. The Council is supportive of the need to increase transparency, while seeking to ensure that any registration process is straightforward and proportionate. SCPO has been actively engaged in discussions about the scope of the Bill which will apply to the work of the Church.

10.10 Bills of interest

10.10.1 Westminster

10.10.1.1 The Council has been following developments in the Scotland Bill as these changes will have a bearing on the future of Scotland. We have been part of calls to devolve more of the welfare system to Scotland. We have also participated in discussion about the future of the Human Rights Act raising the concerns expressed by the 2015 General Assembly in meetings with the First Minister of Scotland and Secretary of State for Scotland. The Council has been represented at civil society meetings to consider strategies to defend the Act. At the time of writing the UK Government has not acted on the manifesto commitment to repeal the Human Rights Act and replace it with a UK Bill of Rights.

10.10.2 Holyrood

Human Trafficking and Exploitation (Scotland) Bill

10.10.2.1 For a report of activities on this area of work see the following section on Human Trafficking at section 11 of the report.

11. Joint Faiths Board on Community Justice

11.1 Joint Faiths Board on Community Justice held a Round Table event with interested partners on "Creating a Just Community" with a view to holding a full conference later this year. The conference would explore the concept of a just community and how faith groups are making and can make a contribution to current policy and practice in community justice. In addition to this and attending a number of events on restorative justice, reducing reoffending etc, the Board also welcomed the Scottish Government's decision to replace the women's prison at Cornton Vale and to look for community based interventions for offending women. Similarly, the Board has also responded to Scottish Government's Consultations on Electronic Monitoring, the Community Justice Bill and the Presumption against Short Sentences of Imprisonment.

12. Scottish Churches Anti-Human Trafficking Group

12.1 The Council has been involved in discussions over several years about the need to introduce legislation to address human trafficking in Scotland. As such, we were pleased that the Human Trafficking and Exploitation (Scotland) Bill has progressed through the Scottish Parliament and received Royal Assent in November 2015. This new Act considerably strengthens previous legislation and increases penalties for perpetrators to a maximum of life imprisonment. There will also be increased provision of support services for victims so that those who survive their ordeal can have the opportunity to recover and regain a sense of self-worth. It should send a strong message to those who cruelly demean others by treating them as mere commodities for profit and their own selfish purposes. As a result of our involvement in the Bill, Professor Hazel Watson, a member of the Council, has been invited to become a member of the group which will oversee the development of the Strategy. This will enable the Council to continue to contribute to our aim of eradicating the evil of human trafficking.

12.2 The passing of the Act, however, does not diminish the need to continue to raise awareness of the trade in human beings and the plight of those who are sold into prostitution or forced labour in our agriculture, fishing or construction industries. The Scottish Churches Anti-Human Trafficking Group, on which the Church and Society Council is represented, held a series of events during the 2015 Edinburgh Festival. Working with the Salvation Army, the issue of human trafficking was brought into sharp focus in a dramatic piece of street theatre performed on George Street and at the Pleasance Theatre where we also placed two large eye-catching **UN GIFT Boxes**. The boxes provided information about the global scale of trafficking and an opportunity to sign the Stop the Traffik's petition against the use of forced labour in the fashion industry. A video of the Moderator's visit to one of the boxes can be seen at:

http://www.churchofscotland.org.uk/news_and_events/news/recent/church_backs_action_against_human_trafficking_campaign.

12.3 The Council also collaborated with the Scottish Churches Anti-Human Trafficking Group, the World Mission Council and the Guild in organising a two-day symposium for representatives from partner churches in Africa, Asia, the Caribbean and Europe. The aim was to exchange ideas and form a global network to help us all combat this crime against humanity. The symposium was followed by a one-day conference for members of congregations and civil society from across Scotland. Fruitful relationships have also been established with the World Council of Reformed Churches (WCRC) Europe, the Reformed Alliance in Germany, the Churches Commission for Migrants in Europe (CCME), the Church of England and the Anglican Alliance.

12.4 Resources for use in worship have been developed and will be made available to be downloaded from the ACTS website: <http://www.acts-scotland.org/>

13. Refugees

13.1 The Report of the Council of Assembly covers some of the issues relating to the refugee crisis and the Church of Scotland's response in some detail. The Church and Society Council is hosting the refugee co-ordination project which commenced in November 2015. As the Council of Assembly Report notes, a key element of the response in Scotland has been to develop links and partnership with ecumenical, faith and charitable groups as well as statutory agencies, at a local, Scottish, UK and European level. The project which the Church of Scotland is leading is called Scottish Faiths Action for Refugees. The emphasis is on demonstrating interfaith and intercultural collaboration as a lived example of what can be offered in the face of terror and xenophobia. For further details about Scottish Faiths Action for Refugees, including resources, sources of information and practical ways your congregation can help, visit the website (www.sfar.org.uk) or contact the Refugee Co-ordinator, David Bradwell

(dbradwell@churchofscotland.org.uk; 07341 478 174; Twitter: @WithRefugees).

13.2 The Church and Society Council has worked in the past on issues relating to asylum seekers, refugees and racial justice. Through the work of Scottish Faiths Action for Refugees the Council hopes to bring a renewed focus and understanding of the Church to some of the policy concerns which have been expressed by the General Assembly over several years (some of these are listed in the Council of Assembly Report). Foreign policy, immigration policy and international development are all policy areas reserved to the UK Government and Westminster Parliament; the Church and Society Council will seek to continue to strengthen working relationships with key UK partners including the Church of England, the Joint Public Issues Team (Church of Scotland, Methodist, Baptist and United Reformed Churches) and the Churches Refugee Network (an informal network of Churches Together in Britain and Ireland). Engaging in societal and policy debate and creating opportunities for church members to participate in advocacy campaigns will be part of this developing strand of the Council's work.

14. Syria

14.1 At its November meeting, the Council discussed in depth what its response should be ahead of a vote within the UK Parliament in favour of air strikes by UK forces in Syria in the aftermath of the appalling terror attacks in Paris. The Council spoke out against military intervention and called, instead, for active peace-making. Speaking on behalf of the Council, the convener stated: 'In the midst of such horror, there is a natural temptation to resort to military action. Our firm belief is that air strikes will not make things better, only worse – with the loss of more lives, more people displaced, more people living in great fear. We remain deeply concerned at the lack of a coherent long-term strategy.' The Council also issued a detailed statement on the conflict on 2 December, as part of the Joint Public Issues Team.

14.2 In collaboration with Church Leaders in the Baptist Union of Great Britain, the Methodist Church and the United Reformed Church, the Moderator of the General Assembly spoke out in favour of increased aid for Syria and the surrounding region ahead of the conference on Syria co-hosted by the UK Government, the United Nations and others in February. With almost 5 million refugees in the countries neighbouring Syria and a further 13 million displaced within the country itself, this is an appalling catastrophe which military intervention cannot ever adequately address. Throughout the year, the Council was grateful for the strong moral leadership provided by the Rt Rev Angus Morrison and his consistent calls for prayer and active peace-making.

15. Violence Against Women

15.1 Violence against women (VAW) is endemic in both Scottish society and the world, affecting millions of women, yet still it is an issue we find hard to acknowledge let alone speak about. Breaking the silence remains a major challenge. The VAW Task Group exists to encourage the church to do that.

15.2 Given the breadth and depth of the Task Group's remit, the highest priority over this past year was developing a job description and applying for funding for a part-time VAW Development Officer. This post was approved and the Development Officer began work in February 2016 on a one-year appointment. This is a hugely positive and exciting appointment providing a much needed impetus in developing greater awareness and action on gender justice within the church and giving us a greater voice in public discussion.

15.3 Violence against women is not just a women's issue. It is detrimental to the health and well-being of everyone (men, women and children) and stunts fullness of life (John 10:10). It is vital that men as well as women are speaking out about this issue. In light of this, initial steps have been taken in partnering with White Ribbon Scotland (WRS) to train 6-12 men from the Church of Scotland. These men will form a network of WRS speakers to act as

ambassadors for WRS and to speak to church groups about violence against women.

15.4 The Task Group ran a Cafe Conversation event to which representatives from most Councils and committees were invited. This enabled the Task Group to hear the voices and concerns from the wider church, as well as the encouraging work they are already engaged in. A second awareness and information-raising online campaign was held in November, facilitated by the World Mission Council, to highlight the 16 Days of Activism Against Gender-Based Violence. The Task Group also engaged in discussion and meetings on anti-trafficking, prostitution and an initial ecumenical gathering to discuss how we might work together to bring the message about gender justice to 'people in the pews.'

16. Education

16.1 The Action of Churches Together in Scotland (ACTS) report, A Christian Vision for Scottish Schools describes education as: "The transmission of knowledge and skills; a love of learning; the arousing of a sense of wonder; a desire to explore, question, imagine and create; and developing a sense of justice: these are all at the heart of the learning enterprise, helping both teacher and learner to become fully human and fully alive" (ACTS 2008). The 1982 General Assembly stated the supreme aim of education to be: "the fostering of right relationships," something that was seen as "much more important than the commonly stated objective of the fullest possible development of individual capacity. What is needed is to give young people the chance to develop their talents for the good of all." (General Assembly, 1982)

16.2 The Scottish Government's desire to provide a world class education for every pupil has resulted in a number of initiatives which are now bearing fruit. Four years on from its implementation the Curriculum For Excellence has bedded in and the broad general education it offers to Scotland's young people has been highly praised. The recent OECD report "Improving Scotland's Schools" highlights above average levels of academic

achievement in science and reading in Scottish Schools, and their inclusive nature with the smallest proportions of low performers among immigrant students. A current initiative is the National Improvement Framework which aims to close the "Attainment Gap" for disadvantaged children and young people. While this aim enjoys wide support, the framework's emphasis on gathering robust evidence to evaluate performance has concerned some, as have reports of falling teacher numbers. With all that is currently happening in Scottish Education, fresh thinking by Head Teachers and others about new forms of school leadership could be encouraged.

16.3 Within this ever changing context, ensuring the spiritual wellbeing of all Scotland's children and young people through the delivery of high quality Chaplaincy, Religious Observance (RO) and Religious and Moral Education (RME) should remain a priority for education policy across the Councils of the Church of Scotland. However the Church should not lose sight of its wider educational role to encourage quality and inclusive learning across the whole curriculum through which Scotland's diversity can be expressed, explored and embraced.

16.4 Improving Religious Observance in Schools

16.4.1 Religious Observance (RO) within schools remains an important contribution that the Church plays in the spiritual development and wellbeing of Scotland's young people. In a recently published document, "Education Principles and Priorities", which outlines the principles and priorities that underpin the Education Committee's work, the Committee emphasise the role of spiritual development as a key factor in a child's life and the need to work with other churches, as well as other faith and belief groups, to help young people to explore the spiritual dimension of life.

16.4.2 Discussions are to take place with the General Teaching Council for Scotland (GTCS) on training opportunities in RO that will count towards Career Long Professional Learning (CLPL) for teaching staff. We have

also identified the potential for a training programme: for chaplains and teachers, to be delivered in partnership with local authorities and presbyteries and as two university modules reflecting work undertaken previously with the University of Glasgow.

16.5 Increasing Resources for the Teaching of Religious and Moral Education

16.5.1 We are currently reviewing our existing resources for the teaching of RME and their availability through the Church of Scotland website. In a similar vein, alongside Christian Values in Education, we are contributing to the collation and signposting of resources for teachers of RME. The Moderator's Medal and Stevenson Prize are under review as we explore ways in which they might contribute more effectively to Religious Observance and spirituality in schools across Scotland.

16.5.2 The educational resources developed around the significance and place of Edinburgh's Greyfriars Church in Scottish society have proved to be very popular and have been well received (For more information, please see www.greyfriarslearning.uk). We have begun conversations with interested parties to identify another suitable venue around which a similar project can be developed.

16.6 Supporting the work of Church representatives on Local Authority Committees

16.6.1 Following the success of its annual conference for Local Authority Church Representatives (September 2015), the Committee decided to re-designate it as The Church of Scotland's Annual Education Conference. The first in this new format will be held 1 – 3 September 2016 and will cover three inter-related strands: Local Authority Representatives, School Chaplains, and representatives from Education.

16.6.2 The Committee wrote to every representative to advise them: of an informal support service which now links each member of the Education Committee with a local authority representative; what will be expected from representatives over the next two years; and to identify

what support the Education Committee could best offer them.

16.6.3 In addition, the Committee is introducing a personal support network where Local Authority Representatives are linked with individual members of the Education Committee, and the leaflet on the 'Appointment and Role of the Church Representative' is being re-drafted.

16.7 Developing the work of Chaplaincy in Schools and the Further Education sector

16.7.1 The Committee's Working Group on School Chaplaincy is examining and evaluating different aspects of chaplaincy. The Group has identified specific aspects of the role of the School Chaplain with a view to developing continuous professional development.

16.7.2 Practical guidance on issues such as succession planning for School Chaplaincy Teams; engaging with the Curriculum for Excellence; and how Chaplains might contribute to School Inspections by Education Scotland are under consideration. The findings are to be reported to next year's General Assembly.

16.8 Contributing to Public Debate and Policy Making on Education Issues

16.8.1 A document outlining our principles and priorities for education in the run-up to the 2016 Scottish Parliamentary elections was published in December 2015. The document can be found at:

http://www.churchofscotland.org.uk/speak_out/education/articles/priorities_for_education.

A similar document customised for the Local Authority elections in 2017 will be published later this year.

16.8.2 With so many potential areas of work, but with very limited resources, the Committee has needed to prioritise within its agreed Work Plan. With support and advice of the Rev Jack Laidlaw, a past Convener, the Committee has decided to focus on early intervention with a view to how it can contribute to narrowing, and ultimately eliminating, the attainment gap. The

Committee acknowledges Jack Laidlaw's help and wisdom in identifying this piece of work.

16.9 The Education Committee and terms of reference

16.9.1 The word 'education' has a variety of meanings including information, training, learning and teaching. Education, in that wider sense, permeates learning and teaching across the work and interests of the Church. It is worth highlighting that there are thirteen different references to forms of 'education' on the Church of Scotland website!

16.9.2 Many parts of the Church regard the history, legacy and importance of education as a source of inspiration and pride, yet few realise how much is done by the Church in this area, with so little resource. The role of the Church of Scotland in education – within the classroom and outside it – has always been important. We need to ask the question: how in the 21st Century does both nurturing faith and offering an education service to society continue to be accommodated within the Church?

16.9.3 Over a number of years, the Church & Society Council has highlighted the limited resources at its disposal to resource and support the Church's work in education. During 2016, the Church & Society Council will be engaging with other Councils and Committees to identify how education and learning can be most effectively resourced. It will aim to bring this report to the 2017 General Assembly.

17. Campaigns

17.1 The following provides a list of the campaigns that the Council is involved with on behalf of the Church of Scotland.

17.2 In sympathy with (The Church broadly shares the campaign's objectives and ways of working.)

17.2.1 Campaign for a Fair Society

'We believe everyone is equal, no matter their differences or disabilities. A fair society sees each of its

members as a full citizen – a unique person with a life of their own. A fair society is organised to support everyone to live a full life, with meaning and respect.' www.campaignforafairsociety.com

17.2.2 Churches Together in Britain and Ireland's Good Society Vision 2020

The '2020 Vision' is drawn from a common desire to see a society that works for all – in which each of us are valued and which respects the Earth. In short - a society for the common good.

www.ctbi.org.uk/pdf_view.php?id=978

17.2.3 Kairos Britain

Kairos Britain is a network of individuals, organisations and faith communities formed in response to the Kairos Palestine document, 'A Moment of Truth'. The network continues the work of a group of Christians who met on Iona in May 2012 and issued the Iona call to the Christian communities in Britain and Ireland. www.kairosbritain.org.uk

17.2.4 Scottish Campaign on Welfare Reform

SCoWR was set up in 2006 to highlight the concerns of a diverse coalition of organisations in Scotland about the UK government's Welfare Reform proposals. www.cpag.org.uk/scotland/SCoWR

17.3 In Association with (The Church shares the campaign's objectives and agrees that its name and logo can be used in publicity.)

17.3.1 The Living Rent Campaign

The Living Rent Campaign is a coalition of groups and individuals determined to improve the lot of private renters within Scotland. <http://www.livingrent.org/about-us/>

17.3.2 Flesh and Blood

Encouraging Christians to be blood donors and join the organ donor register. www.fleshandblood.org

17.3.3 Justice for Bangladeshi Garment Workers

Led by the World Mission Council and several other UK Churches in partnership with the Church of Bangladesh, the aim is to improve conditions for garment workers. www.churchofscotland.org.uk/serve/mission_worldwide/get_involved/justice_for_bangladeshi_garment_workers

17.3.4 Scotland's For Peace

A group of Scottish based organisations working to raise awareness of peace issues. www.scotland4peace.org

17.3.5 Stop Destitution Now

Organised by the Scottish Refugee Council and Refugee Survival Trust, this campaign is calling for a change in policy to stop destitution among asylum seekers. www.stopdestitution.org.uk

17.3.6 Trace the Tax

Christian Aid's campaign for tax transparency calls for country-by-country financial reporting by multinational businesses. This would ensure that tax is paid in each jurisdiction.

www.christianaid.org.uk/actnow/trace-the-tax

17.3.7 White Ribbon Scotland

Part of an international campaign for men in Scotland who want to end violence against women www.whiteribbonScotland.org.uk

17.4 Members of (The Church is in full membership of the campaign and is active in promoting its aims, involved in developing its strategy and in implementing activities. This may have financial or resource implications for the Council.)

17.4.1 ACT Palestine Prayer Vigil

A global prayer movement praying for peace in Israel, the occupied Palestinian territories and the wider Middle East on the 24th of each month. In Scotland Church and Society works with World Mission, Christian Aid and the

Scottish Episcopal Church to promote prayer and understanding. www.actpalestineforum.org/vigil

17.4.2 End Child Poverty Scotland

Working to highlight the issue of child poverty and calling on society and the government to take action to tackle it. www.endchildpoverty.org.uk

17.4.3 National Ethical Investment Week (formerly Good Money Week)

Held every October, this week raises awareness to let people know about sustainable and ethical options in their financial decisions. www.neiw.org

17.4.4 Robin Hood Tax

In a nutshell, the big idea behind the Robin Hood Tax is to generate billions of pounds to fight poverty in the UK and overseas and to tackle climate change. It will come from fairer taxation of the financial sector; a tiny tax on the financial sector can generate £20 billion annually in the UK alone. www.robinhoodtax.org.uk

17.4.5 Scottish Leaders Group on Welfare

The overall aim of this group (which includes leaders from Scotland's churches, trade unions, local authorities and voluntary sector) is to work collaboratively to highlight and respond to the impact of recent changes to the welfare and benefits system on the people, services, and communities of Scotland, especially vulnerable people or groups. www.cas.org.uk/news/new-group-aims-investigate-scotlands-broken-welfare-system

17.4.6 Scottish Living Wage Campaign

A campaign organised by the Poverty Alliance seeking to introduce and implement a living wage for all workers in Scotland. slw.povertyalliance.org/

17.4.7 Scottish Pilgrim Routes Forum

A network of organisations and individuals committed to

developing routes for off-road pilgrimage travel across Scotland. www.sprf.org.uk/

17.4.8 Stop Climate Chaos Scotland

This coalition of organisations continues to campaign vigorously for the Scottish Government to put into effect its commitments under the Climate Change Scotland Act to reduce greenhouse gas emissions.

www.stopclimatechaos.org/scotland

17.4.9 Jubilee Scotland

Jubilee Scotland wants to see millions of people lift themselves out of poverty as more governments in developing countries stop paying back unjust and unpayable debts and invest more in citizen-determined needs, such as health, education and livelihoods.

<http://www.jubileescotland.org.uk/about-us/our-vision-values/>

17.4.10 Poverty Alliance

The Poverty Alliance was formally established in 1992, growing out of an informal network of groups and individuals active since the mid 1980s. Its vision is of a sustainable Scotland based on social and economic justice, with dignity for all, where poverty and

inequalities are not tolerated and are challenged.
<http://povertyalliance.org/index.php>

In the name and by the authority of the Council,

SALLY FOSTER-FULTON, *Convener*

RICHARD FRAZER, *Vice Convener*

MARTIN JOHNSTONE, *Secretary*

ADDENDUM

Rev Sally Foster-Fulton

Sally Foster-Fulton completes her term as Convener at this year's General Assembly. Over the past four years, she has been an outstanding advocate both for the Church and for those often pushed to the margins of groups and societies. Her conduct of worship has been inspiring; her convening of the Council inclusive and focused. The task of convening the Church & Society Council is a demanding one in which one is rarely out of the spotlight. Sally has carried her role with humour and grace. As she moves to take up leadership of Christian Aid in Scotland, it is unlikely life will slow down. But that's just Sally and we thank her for it.

RICHARD FRAZER, *Vice Convener*

MARTIN JOHNSTONE, *Secretary*

CHURCH OF SCOTLAND GUILD

May 2016

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the report.
2. Welcome the progress made on delivering the Guild's Action Plan 2015-17. *(Section 3)*
3. Note the change of name from "National Executive" to "National Council". *(Section 3.6)*
4. Commend those Presbyteries and Kirk Sessions that have shared the Action Plan with their membership. *(Section 3.8)*
5. Welcome the work of the Project Partnership scheme as it touches the lives of vulnerable people. *(Section 5)*
6. Note the continuing and extensive involvement of the Guild with the work of Councils of the Church and external organisations. *(Section 6)*
7. Encourage all church members to register to receive the Guild's electronic newsletter, "Gui(l)d News". *(Section 8.3)*
8. Notes the innovative work that has taken place in resource development, marketing and communications. *(Section 8.4)*
9. Welcome the interim report from the Guild and the National Youth Assembly on Inter-generational work and ministry. *(Appendix 1)*
10. Instruct the Guild and the National Youth Assembly to bring a final report to the General Assembly of 2017. *(Appendix 1)*

REPORT

"Be Bold, Be Strong!"

1. Introduction

1.1 Another year has gone by in the long and distinguished life of the Church of Scotland Guild. Another year of worship, prayer and action for the thousands of members of the Guild, in their hundreds of local groups and scores of Presbyterial Councils.

1.2 Being one hundred and twenty nine years old, it would be easy for us to think that we have done our work and it is time to rest, but the Guild isn't like that!

1.3 Over the period 2015-2018, the strategy underpinning our work and our planning is "Be Bold, Be Strong!"

These words say so much about the character of the Guild, so, rather than sit back and reflect on the past, we have spent the year looking forward and taking big, bold, strong steps to ensure the continued vitality and creativity of the movement.

"Be Bold, Be Strong!"

A remarkable **20,000+** people are members of the Guild, meeting regularly, working together and serving their God!

1.4 This last year has been one in which the Guild has been rolling out the Action Plan presented to, and approved by, the 2015 General Assembly. It has been a

year of hard work, new ideas, Christian learning, worship, events, discussion and debate, friendship and generally great times....basically a typical year for us!

2. So, what has been happening?

2.1 There have been many highlights over the year and here's just a flavour of them:

- A visit to our Malawian friends in the Church of Central Africa Presbyterian, Synod of Livingstonia, including participation in the conferences of the Women's Guild in Ekwendeni and the Men's Guild in Karonga.
- The "Big Sing" in Dunfermline Abbey, with 750 people singing their hearts out in celebration and praise. (350 others wanted to join us, but there was no more room!) Over £2,000 were raised for the furnishing of the student hostel at Loudon Teacher Training College in Embangweni, Malawi.
- The first year of our new Partnership Projects, with new colleagues becoming friends of the Guild and new issues being addressed.
- The annual celebration in the Caird Hall in Dundee, the "Annual Meeting" having bene re- named as the "Annual Gathering" to better reflect what the day is really about.
- A series of "Action Plan Roadshows" around the country, letting members hear more about the plan and have their say.
- Participation in the symposium and conference arranged by ACTS on the subject of Anti-human Trafficking.
- New merchandise items that promote the Guild and help give us a wee spring in our step.
- The development and publication of new resources to help people lead and sustain the life and purpose of the Guild.
- A new-look newsletter.
- A new e-newsletter, a growing presence on social media and changes to our website...all of which give

the lie to the technical limitations and "up-to-date-ness" of the Guild!

2.2 Throughout this report there is more about these things and other detail about the Guild, but the crucial thing is that everything in the report comes from the beating heart of the Guild...fellowship and belonging.

"Be Bold, Be Strong!"

If we assume that, on average, Guild groups meet around 15 times per session, there have been over **13,000 Guild meetings in the last year**...and that is just the local groups!

3. The Action Plan in Action

3.1 In 2014, the General Assembly instructed the Guild to produce an Action Plan on its future and to report to the Assembly of 2015. This we did and we were delighted to do so.

3.2 The instruction gave us the chance to stop and think about where we were, where we could go and how we might get there.

3.3 It's easy to get caught up in the day to day and lose sight of the bigger picture. The Action Plan, though it read as a fairly formal and business-like publication, was actually a document that set out a vision and a route map for the future of the Guild...recognising the strengths and facing up to weaknesses.

3.4 This last year, we have taken it beyond the words and begun to put it into action. Of course, by its very nature, an Action Plan is about change. It is also, though, about growth and development; about motivation and confidence.

3.5 On the first page of the Plan are these words:

"Change is about the acknowledgement of the present and anticipation of the future...it is not about criticism of the past".

3.6 It is in that spirit that we have taken the plan forward.

3.7 In the national context, we have decided to re-arrange our committees, to reflect both the spirit of the Action Plan and the consequent changes in what we do and how we do it. As a result, we have replaced the present ones with four new “Groups” called:

- Communications and Marketing
- Events
- Outreach
- Resources

Additionally, we have changed the name of the National Executive Committee to “National Council”, with an accompanying decision that this should be a body that deals with broad policy issues and the overall vision of the movement.

3.8 “Roadshows” were organised across the country and these allowed dialogue to take place and ideas to be explored. Excitingly, the programme of “Roadshows” took place alongside much of the working out of the plan, especially in terms of communications and events.

3.9 We have been delighted by the positive response from the Guild, but are particularly pleased to note that a number of Presbyteries have commended it to their membership. The Action Plan is in some ways about a journey, but the journey has no end. Perhaps it is more about an adventure...about explorers rather than travellers; about a state of mind rather than a set of rules.

3.10 Hopefully, it is more than coincidence that the first year of the Action Plan has coincided with new “things” and, more importantly, a sense of energy and confidence and innovation across the Guild that can lead us on to new work and new membership and a new sense of purpose.

Watch this space!

“Be Bold, Be Strong!”

Since 1997, the Guild has welcomed men into its ranks and we now have almost **450** who have joined.

4. Our Big Days Out!

4.1 Most of the time, the Guild meets in local groups and that is, rightly, where the vast majority of our work takes place.

4.2 But we are not just a federation of groups that share a name...we are a *family*, a *movement* that forms a really important network within and on behalf of the Church of Scotland. So, to celebrate that, we meet together.

4.3 On 5 September 2015, we met in the Caird Hall in Dundee for our “**Annual Gathering**”. It was a great day of friendship, singing, worship, listening, sharing and learning. Above all, it was a day of celebration! The Moderator, Rt Rev Angus Morrison, spoke warmly and insightfully about the place of the Guild in the Church. Rev John McMahon talked about his work in Broadmoor and set that in the context of our understanding of mental health issues. We welcomed our new project partners to the fellowship of our movement. Much singing was done and the “buzz” that began in the morning continued long after the end of the event as people made their way out of the hall and back to their own places.

4.4 On 20 November 2015, during **Guild Week**, we met again. This time the venue was the beautiful and historic Abbey Church of Dunfermline and the occasion was the “**Big Sing**”. The numbers have been noted earlier in the report. The spirit and energy can’t be written down. Suffice to say that if the volume of the singing, the atmosphere of community and the (*almost* exclusively!) positive feedback tell us anything, it is that this is a movement in good spirits.

4.5 We also meet in smaller groups on a national basis and the 2015-16 session has seen get-togethers for:

- Project Co-ordinators
- Resource Co-ordinators

- Presbyterian Council Conveners
- Past Guild National Leaders
- Training on the use of Guild published resources

“Be Bold, Be Strong!”

There are around **2,700 volunteer office-bearers** who work tirelessly to make the Guild “happen”.

5. The Project Partnership Scheme

5.1 The Project Partnership Scheme is one of the best-known aspects of the work of the Guild. Over a three year period, we raise awareness and funds for our partners across a wide range of causes, some of which are close to the heart of the church and the Guild and some of which are really challenging at every level.

5.2 In every case, we deal with issues that go to the heart of human experience and touch lives at the darkest of times as well as at the most significant ones. Often, the Guild has led the Church's response to issues and this set of projects continues that tradition.

Just now, we have these partners:

Three of the projects are working here in Scotland:

5.2.1 Ascension Trust Scotland and the work of the Street Pastors.

Street Pastors offer support to people who are out and about in places of enjoyment, but who maybe have issues they need and want to share. Working late into the night in all weathers and with no way of knowing what they may be faced with, the Street Pastors provide a caring and sensitive support to vulnerable people in a country where, as we know, being open about problems is not always easy. This work is done by volunteers and is invaluable to the people it helps.

5.2.2 Care for the Family and their programme “Let’s Stick Together.”

So many couples find the arrival of a child a mixed experience...one of great joy and fulfilment, but also one

that can place huge strain on a relationship. “Let’s Stick Together” helps people recognise the issues and work on strategies to deal with them. The thinking behind the programme that Care for the Family uses can easily be transferred and adjusted to help us think about other areas where conflict can so easily occur if conversation and reflection are absent.

5.2.3 “All Friends Together”, the work of Prospects.

The church wants to offer a welcome to everyone, but that can present some challenges when we need to understand better the folk who come into our circle of fellowship. “All Friends Together” aims to help congregations share that fellowship with people who have additional support needs.

The other three projects are operating overseas:

5.2.4 “Caring for Mother Earth in Bolivia”, with Christian Aid.

Global warming brings many problems to the fore and this project addresses the needs of people, especially women, in areas where cooking is done on open fires and the collection of dry wood has become more and more difficult due to climate change and de-forestation. Consequent issues of girls’ education, gender roles and so on are alongside the basic practicality of providing solar ovens to the poor of Bolivia.

5.2.5 Mission International’s “Haiti Project”.

It is easy to forget a crisis when it disappears from our TV screens and that has been the case for the people of Haiti, whose lives were shattered, literally and metaphorically, by the earthquake in 2010. This project aims to build a combined school community centre and church in the city of Ouanaminthe. The facilities being provided are those that the community asked for and that is a crucially important element of the programme.

5.2.6 Feed the Minds, “Breaking the Cycle of FGM”.

Whilst all of the projects raise big questions, this one perhaps typifies the Guild’s projects as much as any...taking a really difficult issue and facing it rather than

avoiding it. The practice of female genital mutilation is horrific, but its effects go beyond the physical to the whole life experience of girls and the expectations placed on them. The church can now learn more about the causes, the effects and the solutions. The project itself deals with educating girls and their communities to see how much everyone benefits if girls not only avoid the physical trauma of FGM, but stay in school, avoid early marriage and youthful pregnancy to the benefit of the whole society. It is, we believe, really important that people see the work that the Guild is involved in and connected to through its projects. These projects touch the lives of many thousands of people in the dark times of their lives and when they are most vulnerable...that is what the motto of the Guild, "Whose we are and whom we serve," inspires us to do.

"Be Bold, Be Strong!"

The Guild raised £6,014,158 for its project partners from 1969 until 2015!

6. What else do we do?

6.1 The work of the Guild is huge and varied. It ranges from the quiet pastoral support of Guild members for each other to the international work of the projects and the active voice of the Guild on church-wide and nation-wide matters.

6.2 Some of the things we are involved with at national level are:

- The ACTS, Scottish Churches' Anti-Human Trafficking Group.
- World Day of Prayer.
- Jubilee Scotland.
- Scottish Churches Disability Group.
- Inter-faith Group on Domestic Abuse.

6.3 The Guild is also at the centre, along with the charity Faith in Older People, of a new initiative funded and supported by ACTS to look at the place of older people in the church.

We are represented on Church of Scotland groups as well:

6.4 With full membership on:

- Church and Society Council, including the Violence Against Women Group.
- Mission and Discipleship Council, including a very close connection with the National Youth Assembly, with whom we are working on a report on Intergenerational Learning. Indeed, this report includes an interim report from our joint working group. **(Appendix 1)** The Guild also plays a part in the Mission Forum.

6.5 With observer members on:

- World Mission Council, with whom we have been working closely to develop our partnership with the church in Malawi.
- Social Care Council, with whom we are developing an exciting new initiative for local involvement.
- Ministries Council
- Priority Areas Forum

6.6 We also enjoy invaluable support from the HR, IT, Law, Finance, General Assembly and Facilities Management Departments in "121" and we thank them sincerely for their help.

Be Bold, Be Strong!"

The Guild has worked alongside every department in the church and with many partners across Scotland and the throughout the world.

7. What about our own operations?

7.1 The Guild is co-ordinated from the Guild Office, through the elected committees and the five staff members (the equivalent of around 3.9 full-time staff). Thanks are due to the staff for all that they do to support the membership on myriad issues. This has happened against a backdrop of sadness at the loss of our Associate Secretary, Fiona Punton, in April of 2015, two staff vacancies and other changes to the staff group.

7.2 Iain Whyte (General Secretary), Alice Finlayson (Finance Assistant) and Lesley Blyth (Administrator) have continued to serve the Guild expertly and enthusiastically through the work that they do, all of which is vital to the support of the membership, the elected representatives and the wider work of the Guild.

7.3 We have welcomed Eilidh Marks as Associate Secretary, someone who has brought great energy and imagination to her work. Bonnie Downie has joined us as Support Assistant and brings another range of talents and experience.

7.4 Huge thanks must also be recorded for the local, Presbyterian Council and National Office-bearers who lead the Guild.

In particular in this report, we thank:

- Linda Young (Kirkcaldy) for her leadership as National Convener.
- Rosemary Johnston (Perth), who has served so well as National Vice-Convener.
- Marge Paterson (Ayr), who has convened the Marketing and Publicity Committee in a year of innovation and change.
- Patricia Robertson (Greenock), for convening the Programmes and Resources Committee and overseeing the publication of the Theme Guide.
- Marian McIntyre (Shetland), who has convened the Projects and Topics Committee and steered the publication of the Discussion Topic Guide.
- Jane Dargie (Aberdeen), Convener of the Finance and General Purposes Committee, who has taken on the role this session and quickly made her mark on the Leadership Team.

7.5 We also congratulate Rosemary Johnston and Marge Paterson on their election as National Convener and Vice-Convener respectively for the 2016-17 session.

“Be Bold, Be Strong!”

The Church of Scotland Guild is a **movement within the Church of Scotland** which invites and encourages both women and men to commit their lives to Jesus Christ and enables them to express their faith in **worship, prayer and action**.

8. What else could we do?

8.1 So much of what Guild folk do is unsung and expectations of reward or credit don't play any part in the motivation to do that work. Rather, it is done in Christian service for “Whose we are and whom we serve”. Nonetheless, if we want people to join us in our work, then we have to share what we do with them. A membership organisation needs people to join it, to provide fresh thoughts, new leaders, new energy and so on.

8.2 We also need to look at how Guilds work. The challenge of finding leaders is familiar to many organisations, but we can't let that problem result in the closure of Guilds with healthy numbers of members. What we need to do is find ways of working that are flexible and creative. The structure supports the work...not the other way around.

8.3 It is with this in mind that we are working on a series of new ideas and opportunities, including:

- The publication of **“The Big Book of Gui(l)d Ideas”**, a new resource to help people lead and run their Guilds.
- The combining of our two annual publications, the **Theme Guide and the Discussion Topic**, into one volume.
- **“Gui(l)d News”**, our new-look newsletter that brings more information about the Guild and connected groups to the membership twice per session.
- **“Gui(l)d E-news”**, offering a more frequent and up to date source of news.
- The Guild **Facebook** page, which keeps Guild folk in touch across the country and now has over 1000 “likes”.

- The Guild's **Twitter** account, encouraging quick and informative exchanges of news and views.
- Seeking new ways of offering **members benefits** arising from being a Guild member.
- More large-scale meetings, be that the **Annual Gathering, "Big Sings"** at Guild week and Assembly time, a presence at **"Heart and Soul"**.
- Finding new ways of **running our national committee meetings** to make them less formal and more informative.
- Developing the new role of **Resource Co-ordinator** to help promote resources and ease the burden on leaders
- **New ways of organising**, to go beyond keeping Guilds afloat and to re-invigorate the membership, including groups that operate across different congregations, summer meetings, different locations for meetings, new patterns of leadership.
- A national **recruitment campaign** to tell new folk about the experience of being a Guild member.

8.4 It is worth saying a little about the use of electronic communications and social media.

8.4.1 Increasing numbers of people in the Guild are using Facebook, Twitter, Skype, Facetime and the like in their private lives and it is really important that the Guild is aware of the possibilities these things present and that we're ready to make as much use of them as we can, be that through sending out and receiving information or finding ways that they can be used in pastoral and supportive ways for folk who maybe can't attend their Guild so easily.

8.4.2 We realise that some, maybe quite a lot, of our membership are still unsure about these approaches, but that can't be a reason to avoid developing them. We need to see these options as additional tools that we can use to make communication more frequent, more current, more interesting and more interactive.

8.4.3 It is with that in mind that we included some training and awareness raising elements in our Resource Days and in National Executive meetings.

8.4.4 At the same time, we continue to cater for all of the membership through "traditional" methods being allied to the new ones. Interestingly, we have many people telling us that they have embraced social media **because** the Guild has begun to use them.

8.5 Alongside these resources listed above, we have taken a serious look at the merchandise items that we sell to promote the Guild. As a result, a bright and positive selection of red products was added. Umbrellas, tee-shirts, pens, notebooks and aprons all arrived and were hugely popular. To make a really positive statement about the energy and sense of fun that the Guild has we added Guild nail polish this year and that has sold out twice!. Overall, the turnover in this area of our work increased by 300% in 2015. These things may seem trivial, even frivolous, but they reflect a Guild that we don't always recognise in people's assumptions about us.

8.6 This year, we have run a Christmas card competition amongst the membership to involve as many people as possible and to offer another way of the membership coming together.

"Be Bold, Be Strong!"

The Guild has thrived for **129 years**, not by staying the same, but **by evolving to be the best it can be** in its time and place.

9. How can the wider church help?

9.1 The Guild is only one part of the life of the Kirk, but it is a significant part locally, regionally, nationally and historically. In many, many places, the support the Guild receives is great. In others, less so.

9.2 We believe that the Guild has a lot to offer the church and that there are many people whose involvement in it could be really exciting for them and for the movement.

9.3 Of course it is not for everyone, but it would be wonderful if the Church as a whole, including those places where there is no current Guild group, could reflect on the value that the Guild adds to the Church.

9.4 In short, we are asking that the Church of Scotland should “own” its Guild and celebrate its existence. There are many reasons for that and many ways of doing that, for example:

- Supporting members of the church who are in the Guild.
- Recognising the Guild as a source of great reflection and insight on a wide range of issues.
- Involving the Guild in processes of review and reform or fresh expressions of church.
- Where there is no Guild, or there is no longer one, thinking about the possibilities it might offer.
- Encouraging ministers in training and in service to see the Guild as an asset to the church in Congregational, Presbyterian and National contexts.
- Considering the use of Guild resources in bible study, worship, service and learning.
- Offering expertise where the Guild may need it, for example in accounting, where a non-Guild member might act as treasurer or in helping with meetings by speaking on their interests or leading discussions.

9.5 The Guild is in fine fettle. We have our challenges, as does virtually every membership organisation. There’s really nothing new in that. Nor is there any need to doubt that the Guild of today can, given a fair wind by the church and a helping hand where we need it, look forward with confidence to a bright future.

**“Be Bold, Be Strong!”
for the Lord, your God, is with you!**

In the name of the Church of Scotland Guild

LINDA YOUNG, *National Convener*
IAIN WHYTE, *General Secretary*

ADDENDUM

Linda Young, National Convener

A Guild member for over 40 years, Linda has served at group level, currently in East Wemyss, and on Kirkcaldy Presbyterial Council, of which she was Convener and National Representative for four years before becoming National Vice-Convener in 2014.

Throughout her time in office, she has brought grace and a deep commitment to the Guild and a steady leadership as we work our way through the challenges of the Action Plan. She has played a particular role in the promotion of the idea of Prayer Shawls, something which reflects her own faith and the comfort that it can bring in times of difficulty.

During her year as National Vice-Convener, Linda became a grandmother and we hope that she will now find more time to fulfil that role as well as continuing to support her parents, her husband and her three daughters.

ROSEMARY JOHNSTON, *National Vice-Convener*
IAIN WHYTE, *General Secretary*

APPENDIX 1

1. Instruction

Commend the Guild on welcoming the National Youth Assembly as its first Honorary Group and instruct the Guild, in partnership with the National Youth Assembly, to prepare a report in relation to intergenerational work and ministry, reporting to the General Assembly of 2016.

2. Background

2.1 The National Youth Assembly (NYA) became an honorary Guild group in Aug 2013. Since then both groups have been seeking further ways to get to know one another better and work together. The issue of intergenerational work and ministry was raised through this process, recognising that the Guild and NYA are two groups within the Kirk who are broadly defined by age. With a stereotyped and often incorrect image, both groups are keen to raise awareness of each other’s work

and highlight the benefits of working collaboratively. Intergenerational work and ministry was a topic for discussion at NYA 2014, enabling the delegates to explore the issue widely and share their experience of intergenerational work in practise.

2.2 Following the instruction of the General Assembly in 2014, a joint working group was established. At its inaugural meeting this working group recognised that the issue of intergenerational working and ministry is far broader than just the Guild and NYA working together; it is an issue for the whole church and is somewhat complex. The group therefore considered it necessary to delay the full report to 2017, with an interim report being produced for 2016.

2.3 Through meeting together, both groups realised how little they knew about each other and recognised that others in the church might also be lacking in this background information. Therefore we begin here with a summary of each group before introducing our thoughts thus far on intergenerational work and ministry and then outlining our plans for the coming year.

3. The Guild

3.1 The Church of Scotland Guild is a movement within the Church of Scotland which invites and encourages both women and men to commit their lives to Jesus Christ and enables them to express their faith in worship, prayer and action. With around 23,000 members, the Guild is one of Scotland's largest voluntary organisations. Although women make up the bulk of the Guild's membership, increasingly, men are becoming members and taking active roles at local and national levels. The Guild's motto which is taken from Acts 27, verse 23 is: 'Whose we are and Whom we serve.'

3.2 Never afraid to speak up about difficult subjects, the Guild is known for bringing important and potentially taboo issues to the attention of the wider church, such as human-trafficking or Female Genital Mutilation. Every three years, six projects are selected by the Guild to

support with prayer, awareness-raising and fundraising. Since 1969, the Guild has raised over £6,000,000 for such projects.

3.3 At a local level, the Guild plays an active part in congregations across the country, recently described by the Moderator as *'the backbone of the church'*.

4. National Youth Assembly

4.1 For 17-25 year olds with a connection to the Church of Scotland, the NYA in its simplest form is an annual residential event; a platform for young adults to voice their opinions and actively participate in decision-making within the Church of Scotland. The event is a chance for young adults to get together, worship together, learn together, discuss together and party together. However it is also much more than that – it is a family.

4.2 *'NYA introduced me into a community which has allowed me to grow as a person, supported me through dark personal times, and ultimately aided and journeyed along with me in my understanding of faith.'*

4.3 Through being involved in NYA, young adults have many opportunities throughout the rest of the year, from taking up a leadership role (moderator, clerk, youth rep, MSYP) to taking part in an international trip, from writing resources and speaking at events to spearheading campaigns, from being on Church councils/committees to helping plan the annual event itself, so the NYA is about far more than a weekend in August.

'Through being involved in NYA I've had so many opportunities to learn, travel and grow and to develop as a leader in a really safe environment.'

5. Intergenerational work and ministry

5.1 Traditional patterns of family and community life in Scotland have changed rapidly over the last 50 or 60 years and one consequence of this is that people belonging to one generation often have little regular contact with those of other generations. Attitudes of one generation to another may be more influenced by media stereotypes

than by interaction with real people, causing mistrust and a mutual lack of respect and leading to further fragmentation of our society. The Church appears to stand against this trend by being one of the few places in a community where people of all ages can come together. However, much of current church life is geared towards one age group or another, with activities, groups and worship often targeted specifically by age. The church therefore is often currently operating in a multigenerational rather than intergenerational way; there are activities for all ages but they are separate from each other and those from different generations don't interact in any way, they are more like ships that pass in the night.

5.2 In its simplest form being intergenerational is about interaction between those of different generations. It is important that this isn't thought of as simply young people meeting old people, as there can be significant generational differences between those who are just 10 years apart in age. Intergenerational work intentionally brings people together in purposeful, mutually beneficial activities, promoting greater understanding and respect between generations and thereby contributing significantly to building more cohesive communities. In churches, intergenerational work and ministry are also about learning, growing and living in faith together, through shared experiences, recognising all participants for who they are in Christ.

5.3 Well-planned intergenerational work and ministry can be hugely beneficial to congregational life and to the communities that the church seeks to serve, through helping to reduce mistrust and wariness of those of other generations, and instead encouraging understanding, respect and mutual development. As the working group moves forward in its work it will be important for all to understand that intergenerational work and ministry is not about a particular programme or add on to existing ministries but it is about an underlying philosophy.

6. Plans for the future

6.1 Through meeting together as a working group the links between the Guild and NYA will inevitably be strengthened and consolidated with ideas for new partnership working emerging. This will be encouraged but it will not be the sole focus of the group. The group currently aims to produce a full report on intergenerational work and ministry for consideration by the General Assembly 2017. This will involve exploring the issues further, learning from others and seeking examples of intergenerational work in practice. The working group would therefore encourage anyone with a story to tell or idea to share about intergenerational work and ministry to be in contact with them.

6.2 By working together on raising awareness of intergenerational work and ministry the Guild and NYA hope to demonstrate good practice, as well as encouraging congregations, presbyteries and the committees and councils of the Church of Scotland to consider how intergenerational work and ministry might help them build on their current work. The working group is encouraged by the sheer scope of what could be achieved through the Kirk thinking seriously about intergenerational work and ministry and hopes to play its part in kick-starting the conversations and encouraging others to take up the baton, creating resources for local congregations to use.

LINDA YOUNG (*National Convener,
Church of Scotland Guild*)

HANNAH-MARY GOODLAD (*Moderator,
National Youth Assembly*)

EILIDH MARKS (*Associate Secretary,
Church of Scotland Guild*)

SUZI FARRANT (*Young People and Young
Adult's Development Worker
Mission and Discipleship Council*)

APPENDIX 2 MEMBERSHIP

The membership numbers for the Guild at the time of writing were:

Members 20,340
Groups 865

APPENDIX 3 FINANCE

General Fund Income	£	General Fund Expenditure	£
Members' Contributions	214,106	Management and admin	185,665
Donations and Grants	26,130	Objects Expenditure	61,646
Sales of goods	11,666	Cost of sales	8853
Project Support	19,500		
Other	26,720		
Total	298,122	Total	256,164

APPENDIX 4 DONATIONS TO THE WORK OF THE CHURCH

Sums given by Guilds in 2015 were as follows:

To Ministry and Mission Funds via Congregations	81,914.38
To Congregational Funds	347,199.75
To work of the church, including projects	276,432.94
To work outwith the Church	86,060.56
Total	791,607.63

APPENDIX 5 PROJECT DONATIONS 15 FEBRUARY 2016

Ascension Trust Scotland: Street Pastors	11,838.39
Care for the Family: Let's Stick Together	10,006.67
Christian Aid: Caring for Mother Earth in Bolivia	7,029.06
Feed the Minds: Breaking the Cycle of FGM	8,426.75
Mission International: Haiti Project	4,851.38
Prospects: All Friends Together	6,952.85
Total	49,105.10

THE BOARD OF THE IONA COMMUNITY

May 2016

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the report and thank the Board.
2. Commend the work of the Iona Community, its ecumenical vision and commitment to justice and peace, and the contribution it makes to the life of the Church nationally and internationally.
3. Commend the proposed refurbishment plans for Iona Abbey and encourage church members and congregations to support this initiative.
4. Commend the proposed development of the International Volunteer and sabbatical programmes and encourage consultation with Ministries Council.
5. In anticipation of the move to a new Glasgow Centre in 2016, welcome the development of the Iona Community's work with young people, proposed partnerships with local congregations and its wider programme on social justice, environmental issues and resourcing Christians.

REPORT

1. Introduction

1.1 2016 Report to the Church of Scotland Board of the Iona Community

At Pentecost, 1965, a dedication service was held to celebrate the completion of the rebuilding of Iona Abbey. George MacLeod's 'experiment' in ministerial training and communal living has welcomed tens of thousands of pilgrims from around the world.

That experiment continues in the present as each week resident staff and guests form an authentic, relevant and living community. They share in the tasks of hospitality, participating in reflection, worship and programmes related to peace, justice, healing and reconciliation in the world. It is these shared experiences which are life-changing.

The Iona Community also runs its International Volunteer Programme from Iona. Over many years, thousands of

people from across the globe have had the opportunity to gather; to work together; to explore personal faith; create life-long friendships; develop a commitment to the service of others and a passion for peace; and learn vital, transferrable life skills.

Fifty years on from the completion of the rebuilding, the physical environment of the Abbey now needs to be redeveloped to meet the expectations and challenges of the present day.

The Iona Community's ongoing evaluation process, broad consultation, guest feedback and staff experiences have identified key issues surrounding the facilities currently on offer. Significant needs which have been building over a number of years have been highlighted which, if not addressed imminently, will place the long term sustainability of the Centre at significant risk. These include:

- New programming to address the changing complexity of needs in the world for peace and social justice that cannot be accommodated by current configuration of available space.
- Accessibility for all as a fundamental part of hospitality.
- Limitations of existing electrical, plumbing and heating systems to provide a safe, clean and warm environment.
- Limited guest season.
- Dated facilities which do not meet guests' needs or expectations.

If action is not taken now to improve the fabric of the buildings and the associated utilities, there is the prospect of the accommodation being unfit for purpose in 5 – 7 years' time which would in turn place the Iona Community's presence on Iona in serious jeopardy.

Currently the Iona Community's presence at the Island centres contributes significantly to the fragile island economy. The provision of residential and non-residential employment opportunities is considerable with the current annual salary budget in the region of £166,000. The costs of the volunteer programme at the Abbey and the MacLeod Centre are £37,000 annually. Participating volunteers on the island spend approximately £22,000 locally. Furthermore, the Iona Community pays local companies on Iona, Mull and in the Oban area approximately £130,000 for their services.

In addition to the £350,000 outlined above, guests regularly take boat trips to Staffa which they pay for directly. They also contribute significantly to local shops and businesses during their stay. Failure to carry out the urgent works required will undoubtedly place the Iona Community's presence on Iona in serious doubt. The impact of this on the island community of Iona would be catastrophic.

1.2 The Project

With the above in mind, the Iona Community

commissioned Tíre-based Roots Design Workshop (architects with extensive experience of island based projects) to draw up proposals to re-configure the existing accommodation in the Abbey, taking into account the considerable challenges of working in a listed building of significant historical interest, on a remote island.

As a result of the work undertaken by Roots, the Iona Community is acutely aware of the need to undertake critical work to the infrastructure. Sixty years of piecemeal maintenance and sporadic upgrading of internal services, electrical, water, sewerage and heating, have led to constant and uneconomic patchwork repairs. The following capital works are required to address this problem together with the challenges of accessibility, flexibility and sustainability.

The key areas of work focus on:

- Ensuring access for people of all physical abilities
- The re-configuration of the existing staircase and installation of a lift to the accommodation area.
- Re-configuration of the refectory area (not currently accessible to those with any mobility issues) to create an inviting communal space.
- Re-configuration of the dormitory-style bedrooms to maximise space and create rooms designed for single or twin occupancy.
- Improved lighting in all corridors to ease access and create a safer environment.
- The upgrading and improving of all utilities.
- The replacement of all existing services, including the installation of a sustainable hot water and central heating system, with the necessary insulation.

Roots Design Workshop submitted proposals to the local authority for planning permission in November. Once permission is granted the project will be ready to proceed as soon as funding is in place.

A small but steady flow of donations meant that £275,000 had been received by the end of 2015. Major funding

applications will be made in the coming months with the target of raising a minimum of £1.5m by June 2016.

On the conclusion of the initial stage of the Appeal, the public phase will be launched in May 2016. The Iona Community is grateful for the support of the Iona Cathedral Trust and Historic Environment Scotland in this ambitious venture and will seek as wide support as possible from people with an interest in our work and in the island of Iona.

Meanwhile, the Community's work continues in the everyday witness of members and associate members, and through the dedication of our staff in Glasgow and on Mull and Iona.

2. Rosie Magee, Centres Director, Iona Abbey and MacLeod Centre reports

2015 was a busy one at the Iona Centres. As well as the weekly welcoming of guests to the Centres we took time to take stock of our core mission. During spring 2015 resident staff created an affirmation which speaks to why they choose to work at the Centres and what they see happening there. In part it reads, "We seek to live out the wonder and risk, comfort and challenge of the Gospel in ways that are grace-filled and hospitable to all. We strive to nurture a holistic community with all who participate in the rhythm of our Common Life through sharing worship, work and recreation." Guests find it refreshing, and sometimes challenging, that, in contrast to prevailing norms, the Common Good is given such high value. Everyone connected with the Centres, staff and guests, is engaged in a common endeavour and the energy is intentionally outward-facing leading one guest to comment, "This is not a place of escape it is a place of engagement".

There is certainly no escaping the ongoing practical and logistical implications of running two centres of this size in the Inner Hebrides. In the height of the season guests, volunteer, and resident staff number 140 each week. The economic climate continues to be challenging and we

strive to practice good stewardship of our resources without compromising our vision. However, these very challenges also provide a springboard to creative and collaborative thinking. Both at the Centres and with the wider island community it is humbling to see how the synergy created by cooperation ensures that 'the whole is always greater than the sum of the parts.'

Each week, through guest conversations and evaluation we are reminded of the distinctive nature and value of the pattern of our Common Life together. Fresh eyes are invaluable. People from different walks of life, nationalities, faiths and circumstances encounter one another though being engaged in common tasks – preparing meals, washing-up, creating music for a service in the Abbey or breaking bread together. Relationships are forged, sometimes unlikely ones, which cross cultural barriers and recognise our common search for significance and meaning in a hurting world.

These new relationship and insights do not come to an end with the wave-off at the jetty. Staying at the Iona Centres is transitional, and often transformational, in nature for guests and staff alike whether staying for a week or a year. An evolving community means there are a lot of goodbyes. The end of the 2015 season saw the departure of numerous staff members who had come to the end of their contracts, of up to three years in duration. We remain thankful for their presence and the sharing of their time and talents as we also prepare to welcome new staff who will arrive in February for staff training. We had about 100 volunteer staff members this season from all over the world for periods ranging from 8 weeks - 6 months. During their time here they bring 'new insights and energy' to our community and it is a privilege to see many grow into new experiences, like leading the morning service of worship. They are now a dispersed community with links sustained and strengthened through social media and plans to return.

Throughout 2015 a considerable investment of time and thought went into envisioning the future shape of, and

activities at, the Abbey and MacLeod Centres. The upcoming renovation of the accommodation and hospitality areas at the Abbey, due to begin September 2017, are much needed. They will help make our centres more inclusive and accessible and thus the facilities will become much more consistent with the values of the Iona Community. The renovation of the Welcome Centre is due to begin late 2016 and will provide consolidation of staff offices there. Thus, in the year ahead while remaining very much in 'the present' through ongoing hospitality we will be also be engaged in further strategic planning for this exciting new chapter in the life of the Centres. With the support of those throughout the world who share the vision they can continue to be places to 'live out the wonder and risk, comfort and challenge of the Gospel' for generations to come.

3. Jon Lloyd, Camas Centre Coordinator, Camas Centre reports

3.1 Introduction

We had a great season in 2015 – some new and interesting groups, a fantastic resident and volunteer team and although the weather was fairly shocking for the first half of the season, September and October were amazing – beautiful light, clear skies, blue water and even the Aurora Borealis!

3.2 Groups

We had an almost full season of groups with many of our regular partners - SiMY from Townhead, St Pauls from Blackhill, The Barn from the Gorbals, Muirhouse Youth Development Group, Castlemilk and the GK experience - returning. Some of the groups were a little smaller than usual simply because the young people who normally come, are older and have summer jobs and other commitments. It is a credit to the Youth Groups how their constant and regular interaction changes their participant lives and then cascades into the community. Research into the value of various outdoor residential centres participated in by St Pauls, conducted by Neil Young, compared the cost of the residential experience with savings to society through reductions in crime,

unemployment, welfare payments, etc. Camas came out on top –for every £1 spent at Camas the payback was around £6.

We also welcomed some new groups. Faith in Throughcare is a project which supports ex-offenders and came up for a fantastic week. It was a privilege to hear the guests' stories and be able to offer supportive hospitality. It proved difficult for some of the guests returning to their lives after Camas but we are working with FTC to provide lead up and post residential programme to enhance the value of the experience. We also had a group combining the Grassmarket Project and Edinburgh University which was really fun and worthwhile. In the autumn the International Volunteer Service came and helped out on Garden week which also had some returning individuals from FTC and Grassmarket so that was good. We had a great week with the New Members – painting all the lower windows and doors and getting stuck in ditches

3.3 Finance

2015 was a reasonably sound financial year with income above £60K and costs similar to 2014. We had slightly less income from Priority Area groups and no overseas groups which normally boost income. However, the reinstatement of the New Members programme and significant use of the Access Fund to support individuals in need, to attend Work and Garden weeks, supplemented income.

3.4 Camas Staffing

The Iona Community was so well served by an experienced staff team combining expertise in outdoor activities with calm and caring people skills. We are immensely grateful to Jon Lloyd, Co-ordinator for the past four years, Avril Leonard, James and Abbi Mason. In 2016 we welcome a new Coordinator Irena Arambasic, and two new residents – Rhyddian Knight and Hannah Blyth .

The volunteers were fantastic – most from Scotland, some ex Community kids and from as far afield as Germany. They all got on really well, showed initiative, compassion and enthusiasm for Camas life.

4. Chris Long, Youth Resource Worker, reports

In the work we do with young people we are blessed with the opportunity of working with wonderful and inspiring communities as well as individuals. We also have the privilege of watching those with whom we work grow and change. As we journey with them we hope to explore where the Gospel connects with the lives they live, as they work, laugh, love and struggle. 2015 was no different from previous years and yet completely surprising.

Many of the young people we work with have grown passionate about being actively involved in creating a different world. The great issues of the year brought with it a passion to stand up and be counted and this manifested in us attending a selection of campaigns and demonstrations against nuclear weapons and racism and in support of refugees and asylum seekers and in tackling climate change. We spent time in conversation and exploration talking about what it is to live out our values and discussed how faith and politics mix and the difficulties that brings.

Our Youth Festivals over the summer offered a more concentrated opportunity to explore personal and global themes as well as time to live in community. For the first time our Junior Youth Festival was at the Cairngorm Christian Centre, Kincaig, which was, for some, their first time in the Highlands. We sang, we swam, we saw first-hand what it was to live with others in community and we are all better for it. The Youth Festival on Iona saw 15-18 yr olds from across the UK, Sweden and US shake the wee island up and fill it with energy, laughter and fun

All of our work, particularly the residential work is only possible because of the extremely capable volunteers that are there to care for the young people and plan amazing activities. It is a massive encouragement to us to see those we have worked with go on to make positive impacts in their local communities, as part of the work of the Iona Community or with other organisations. This year we also said a fond farewell to Ben Raw, one of the youth workers,

and we thank Ben for his creativity, passion and friendship. In November we welcomed Sarah Evans, formerly a member of staff on Iona, to the team, who has already got stuck in with the ongoing work.

We have continued our work with both Youth Art, and SiMY youth clubs this year, and have continued to build and maintain strong links with the young people who attend. Part of what we have done in the clubs has linked in to some of our other activities. We spent several weeks at both SiMY and Youth Art looking at the issue of Climate Change, and making protest signs in preparation for attending the climate change march. This provoked interesting discussions with the young people, and led to some of them attending the march with us. During this year, young people from both Youth Art and SiMY attended Youth Festival, Junior Youth Festival, and the parallel sessions we ran for the youth during the AGM. We look forward to the young people from both clubs continuing this level of engagement over the next year.

The year ended with a residential weekend at Glen Kin for some of the young people who had attended the Youth Festival in the summer. We took the Danish concept of 'Hygge' as the theme of the weekend, and used those ideas of warmth and cosiness to put together a fun and reflective programme for those who were there. There was time to reflect on the year that has passed, and time to look to the year ahead. Interesting discussions followed with this group of young people facing a year of significant transition. During the weekend, we also enjoyed some traditional Christmas festivities, including games, Christmas movies, and a full Christmas dinner!

We are glad to be able to do the work we do and look forward to the continued energy and insight the young people of the Iona Community bring to the whole movement and organisation.

5. Pat Bennett, Programme Development Worker, reports

The post of Programme Development Worker was created in 2015 to lead the development of Iona Community programmes, to deliver and manage programmes as agreed and to assist the Leader in development of the activities of the Membership and wider Movement of the Community. The main responsibilities are to:

- Develop a programme of activities in the proposed new Glasgow base and further afield.
- Support the programme offered in the islands centres
- Provide leadership for the development of programmes of learning in liaison with Members, other staff, and external agencies as appropriate
- Provide managerial and professional development support for Programme and Youth Resource Workers
- Work with the Wild Goose Resource Group to develop joint programme activities
- Work with administrative staff to arrange details for programmed activities
- Work with the Leader on specific pieces of work connected with Members and the wider Movement

Much of the work in 2015 has been preparing good foundations on which to build a strong mainland programme in the coming years, rather than setting up such programmes. The interconnections between the island programme work, the mainland programme work and the local activism in which Members and Associates are involved suggest many creative possibilities. A key aspect of the post will be to maximize the dynamic synergy between these so that we can use the public programme of the Community to more effectively fulfil its core aims. Alongside this foundational work, there has been active involvement in supporting existing programme events, both at the Island centres and in Glasgow.

2016 will see a move into a much more active phase of programme development working with family groups and associates groups to set up public events of various kinds around the country. The Programme Development Worker will also offer short programme packages to groups from Finland, Sweden and Germany who will be visiting Glasgow in 2016 and who wish to learn more about the life and work of the Community.

6. Sandra Kramer, Publishing Manager, Wild Goose Publications, reports

2015 has been another busy and productive year for Wild Goose Publications during which we have published eight new books and a map, more than thirty original downloads, and nearly forty downloads from previous books. This year our publications have been on subjects as varied as the importance of soil, the world's need for justice, all-age services incorporating stories of a certain frog named Fergie, water in a world where not enough people have access to it, using 'defiant grief', blessings for the non-human beings who give us companionship, the landscape of Iona, marriage, partnership and friendship, and numerous liturgies, prayers, poems, reflections, songs etc relating to the concerns of the Iona Community, the major Christian festivals of the year, and more.

6.1 New books

The Landscape Below, Bruce Ball; In the Mists on the Shoreline, Chris Polhill; Step Gently in the World, Sally Foster-Fulton; A Wee Worship Book – 5th incarnation, Wild Goose Resource Group; Iona: A Map (a new production of the original 1980s' map); A Wee Book of Iona Poems, Kenneth Steven; We Will Seek Peace and Pursue It, Neil Paynter; A Star-Filled Grace, Rachel Mann; In the Gift of This New Day, Neil Paynter.

6.2 E-books

E-books were produced of most of the above publications.

6.3 Original downloads

A wide variety of resources for Advent and Christmas, Lent, Easter and Pentecost.

6.4 Downloads from books included:

- From Moments of Our Nights and Days, including: Sentences and Blessings for Baptisms, Naming Ceremonies and Dedications; Liturgies of Baptism for Older Children and Adults; Liturgies for Celebrating Relationships, Marriages and Partnership; Celebrating Parenthood and Grandparenthood; Health and Caring; and Growing Older.
- From With an Open Eye: Stories for Holy Week (Cycle B), Tom Gordon.
- From The Cross in the Marketplace: All by Dave Broom: Palm Sunday; An Easter Pilgrimage; Maundy Thursday; Good Friday Dispersed Worship; Seven Meditations for Good Friday; Easter Sunday: A Dawn Service; Holy Saturday; Stations of the Cross.

We go into a new year with a lot of upcoming projects and we look forward once again to communicating the message of the Iona Community and exploring relevant issues through our publications.

7. Neil Paynter, Editor report on Coracle

The Iona Community's magazine, Coracle, is published quarterly, along with a regular e-bulletin, e-Coracle, providing up-to-date news and topical views. Both are circulated worldwide, keeping readers informed of the life and work of the Community, offering resources for reflection and worship and giving a platform for the sharing of provocative and diverse perspectives on global and local issues of social justice.

Coracle will undergo a makeover in 2016 being published in full colour for the first time

8. Wild Goose Resource Group

'NORMAL SERVICE... will not be (p) resumed' was the theme of Holy City's monthly workshop and liturgy event January-June, when we questioned some of the accepted norms of our land and of the world today. Three of the main issues explored were health, money and gender

equality, with expertise from Sir Harry Burns, Positive Money and Dr Lesley Orr respectively, informing and provoking us. The season ended with a celebration of Columba's life and legacy.

After the summer break, the Holy City planners, led by Graham Maule, discerned that the time was right for a 'gap year' in our usual big monthly events. Entitled 'THE GAP ... taking stock, dreaming big, making it up as we go along', the 2015-16 programme has taken a different shape, to ask questions about our methods and opportunities for engagement. This is happening alongside the process of exploring ways of reanimating and expanding the Community's public programme activities. WGRG & Holy City were tasked with catalysing this process alongside Pat Bennett, the Programmes Development Worker, and we organised a few initial interactive consultations about developing this, under the working title of "Wee Wonder Box".

This session's HC programme has included some experimental "Root 66" outings (biblical blethers on the hoof) and a "Travelling Circus" (working with a grouping of local congregations on approaches to creating relevant liturgy). Still to come there may be "Traffic Island Slipped Discs" (conversations with folk who have interesting stories to tell) and "Wee Sings".

One thing which stayed the same by popular demand was Holy City's annual Urban Retreat with Pádraig Ó Tuama, Leader of the Corrymeela Community, which this year reflected on need and desire in the gospel of Mark, incorporating storytelling, poetry and sharing from the participants.

The WGRG team were together on Iona in September, leading 'Viable Alternatives'. Initially planned for just the Abbey, with John Bell & Graham Maule, this became a cross-centre week due to the level of interest, and Jo gladly joined the leadership to explore alternative ways of worship, drawing on positive experience. One of the highlights of the week was a liturgical installation of "Song of Songs", an experience of immersion in the text and

textures of this sensual Biblical poetry, through a variety of stations and activities engaging body, mind and soul. We hope to rerun SoS in other locations in 2016.

WGRG were invited back to the 'Solus' Festival near Perth in June, where they were one of the partners in the new venture of the Just Peace tent. A foursome of partnership members, including Jo Love, planned and co-led the 'Big Communion'.

In June, as part of the SPARK Festival of Worship, Liturgy and The Arts at Greyfriars Kirk in Edinburgh, Graham Maule gave the keynote presentation on 'Sacred GAMES for the scARrEd and scUrrilourS' on the play-fullness and uselessness of 'Ritual'.

The summer became an actively artistic one for Jo as she worked with different groups in enabling three mosaic projects to take shape - in a community garden, autism charity premises and church sanctuary. Among her autumn commitments, Jo shaped and co-led three "Bible Roadshows" for Girls' Brigade Scotland, with encouragingly positive feedback from officers who came and learned creative approaches to exploring scripture. She also took up a short-term involvement with children's ministry in a local congregation at a time of transition in their provision for young people.

Also in the autumn Graham and Jo were invited to help plan and lead Christian Aid Scotland's 70th anniversary service which was held in St Giles' Cathedral in November.

John continues to receive invitations from churches, seminaries and retreat centres in North America and some of his working time overseas was spent there, as well as in Germany, with Graham, where the new book of German

translations of 100 Wild Goose Songs, 'Freut Euch und Singt', was launched in Düsseldorf, Cologne and Darmstadt. The Rhineland Church, which initiated the project, agreed that the work would be done on a co-operative basis by a team of translators; the church and Strube (the publishers) have remarked how the variety of musical genres, textual styles and subject matter should be of lasting value to German congregations.

The 5th incarnation of A Wee Worship Book was published in April, and the new Wild Goose Collective CD, with material from the songbook Enemy of Apathy, was printed at the end of the year, and published early in January 2016.

WGRG launched a new website – www.wildgoose.scot – which incorporates more information about the work of the group, and which we'll be developing further in 2016.

9. Membership

Following the resumption of the New Members' Programme, there are currently twenty two people on the programme. The Community mourned the deaths of six members in the last year – John Jardine, former teacher and founder member of the Gorbals Group; Murdoch MacKenzie, former URC minister and missionary in India; Margery Turnbull, former deaconess and missionary; Marie Louise Gooljary, architect and artist; Michael Smith, former minister in the Methodist Church; and Margaret Hughes, educator and prison visitor. Their names will be added to the list of those we continue to remember with love and thanksgiving.

In the name of the Board

ALAN KIMMITT, *Convener*
PETER MACDONALD, *Leader*

COMMITTEE ON ECUMENICAL RELATIONS

May 2016

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the report
2.
 - (a) Welcome the report of the Joint Study Group of the Church of England and the Church of Scotland. (*Section 2.1*) (*Appendix I*)
 - (b) Approve the Columba Declaration, consisting of mutual Acknowledgements and Commitments, as set out at paragraph 39 of the report. (*Appendix I*)
 - (c) Instruct the Ecumenical Relations Committee, in partnership with the Council for Christian Unity, to oversee the implementation of the Commitments in the Columba Declaration and set up the Contact Group proposed by it ensuring that the Scottish Episcopal Church is invited to appoint a representative to attend its meetings. (*Appendix I, para 39(b)*)
3. Welcome the initiatives to strengthen relations with the Scottish Episcopal Church. (*Section 2.5*)
4.
 - (a) Note the joint response of the Joint Commission on Doctrine to the World Council of Churches' Faith and Order document *The Church: Towards a Common Vision*. (*Section 3.1*)
 - (b) Express appreciation for the leadership of Rev Dr Alan Falconer and the Most Rev Mario Conti in the Joint Commission on Doctrine.
5. Note the joint report of the talks with the United Free Church. (*Section 4.1*)
6. Welcome the joint initiative between Councils and others on the World Council of Churches' Mission statement *Together Towards Life* and commend the intention to work on this ecumenically. (*Section 5.1*)
7. Note that the Church of Scotland is now recognised under the Sharing of Church Buildings Act (1969) for the purposes of sharing church buildings in England. (*Section 6.3*)
8. Note that the congregation of The Border Kirk is seeking a Sharing of Church Buildings Agreement with the Methodist Church in Longtown. (*Section 6.3*)
9. Approve the delegates to Assemblies, Synods and Conferences of the other churches, as detailed in Appendix II.
10. Note the appointment of representatives to ecumenical bodies as detailed in Appendix III.

REPORT

Crossing Borders

1. *Here we have no lasting city but we are looking for the city that is to come (Hebrews 13:14, NRSV).*

1.1 We live within borders. Shaped by history and personal experience, with the constraints of geography and nationality, culture, imagination, faith, borders in their

many aspects are always with us. Borders are defining and limiting boundaries. Yet they also are subject to change and challenge. While on the one hand there is a measure of security and identity within borders, on the other they present a potential locus of tension, and excuse even for violence.

1.2 A border in our way gives us a choice. We can either seek to cross it, being ready to exchange our differences, to learn from one another and to deepen understanding, finding common ground on which to make common cause, or we can hold back from making that crossing. Reaching across borders opens up a process of discernment. Some borders need to become porous. Some need to be dismantled altogether.

1.3 Consider, then, the implications of this within the one church of Jesus Christ. If churches which are defined denominationally allow themselves to be bound by narrow denominationalism, or those which find their identity within national borders cling to absolute territoriality, then questions and challenges arise. For how then can we hold on to the Church being in its very nature “one, holy, catholic and apostolic”? The calling implied by these historic marks of the church provides the foundation of the ecumenical movement.

1.4 As people on the way, we are led on a Christian journey which is to cross borders. For centuries, different denominations have defined themselves over and against other expressions of the one Christian faith. Today, dividing lines are redrawn as new tensions and disagreements arise. Faith, however, summons us to a greater vision. We give thanks for ecumenical structures in place that allow us to cross borders more easily in our church relating, structures that draw the churches together in a commitment to one another as they seek the unity that is Christ’s gift. As we look beyond ourselves to the challenges facing the world today, we recall Archbishop Desmond Tutu’s words: “The problems of the world are too big for a divided church”.

1.5 So much of church life this past year has properly been focused on the movement of people across borders as they seek a new life away from the violence and injustice of war and terror. Only a co-ordinated, ecumenical response can hope to meet the needs of so many desperate people. As Councils have co-operated and churches have engaged with one another at national and

international levels, we moved across the borders of denomination and of faith in order to respond to human need. The speed with which these responses were made was possible in part, at least, because of the history of patient, ecumenical dialogue that has been on-going for many years.

1.6 With over 100 years of ecumenical engagement behind us, we have learned that our understanding of the faith is deeply enriched as we relate to people whose faith has been nurtured in other contexts than our own. We have discovered that doctrinal difference does not mean we cannot work together in addressing major issues affecting the future of the world and all that is dependent on it for life. As we seek a common vision of the Church, we talk and we listen to one another, sharing personal stories as well as stories shaped within different communities of faith. In this way, we deepen our understanding of one another, make the boundaries between us more porous and increase the scope for worship and co-operation as fellow travellers on a pilgrimage of faith. The Ecumenical Relations Committee report this year bears testimony to the search for Christian unity in the crossing of borders, both national and denominational.

2. Crossing Borders with Anglicans

2.1 A Joint Report with the Church of England

The Committee brings a major joint report with the Church of England. It is the result of continued discussions which have built on the *Fellowship in the Gospel* report of 2010 (<http://www.churchofscotland.org.uk/resources/subjects/ecumenical-resources/>). There have been annual meetings, which, for a time, included the Scottish Episcopal Church, reflecting on the extent to which we share a common faith upon which it is possible, formally, to recognise each other within the Church of Jesus Christ. For a time, the Scottish Episcopal Church was a full participant in the conversations until, in 2013, it accepted observer status. The formal acknowledgement of a common faith provides the basis for recognition of ministries, though not yet the reconciliation of ministries. This is, however, an historic step forward in the

relationship between the two churches and gives a theological foundation to the increasing amount of co-operation that goes on as we share the challenges and opportunities of having national responsibilities north and south of the Border. The report is printed in Appendix I and bears similarities to other joint declarations of faith between Anglican and Reformed churches. It provides a series of affirmations and commitments, The Columba Declaration, that will ensure a forward momentum as the relationship between the two churches deepens. The General Assembly is asked to welcome the report and to support the setting up of a Contact Group to oversee the fulfilling of the commitments set out in the Declaration.

2.2 The Church of England Ecumenical Relations Measure, Canon B44

Last year, the Committee reported that the Church of England had designated the Church of Scotland under the provision of the Church of England (Ecumenical Relations) Measure, which enables the Church of England to apply the ecumenical canons (Canons B43 and B44) in its relations with the Church of Scotland. It is intended to explore further with the Church of England the options that could be opened up by the ecumenical canons, including Canon B44, the more far-reaching of the two canons, as they apply within the dioceses of the Church of England. It is hoped that this will be a three way conversation which includes the Scottish Episcopal Church

2.3 Biennial Meeting

The biennial meeting of representatives with the Church of England continues, with the Church of Scotland hosting the next meeting in the autumn of 2016.

2.4 Second Anglican-Reformed International Dialogue

In 1984, the then World Alliance of Reformed Churches and the Anglican Communion published a report, *God's Reign and Our Unity*, that has been recognised as a significant step in the search for a common understanding in Anglican-Reformed relationships. A second dialogue started this past year. The Very Rev Professor Iain Torrance was invited by the World Communion of Reformed

Churches (WCRC) to be part of the dialogue. The Most Rev David Chillingworth, Primus of the Scottish Episcopal Church, is Co-Chair in the Anglican Communion delegation. The dialogue began with a study on the nature of communion (*koinonia*).

2.5 Relations with the Scottish Episcopal Church

The Committee is conscious that there has been no formal bilateral links with the Scottish Episcopal Church and that relations between the two churches remain coloured by the long history from the Scottish Reformation. Much that is valuable happens informally between our churches, both at local and national levels and, of course, we are members together in Action of Churches Together in Scotland (ACTS), Churches Together in Britain and Ireland (CTBI) and the World Council of Churches (WCC). As a positive first step to exploring closer relationships and crossing some of the borders that relate to historical memories, the Ecumenical Relations Committee and the Inter Church Relations Committee of the Scottish Episcopal Church held a joint meeting in June 2015. This proved to be a very valuable sharing of information. Areas were identified for further work that would enable a deepening of relationships and there was a commitment to repeat the exercise in 2016. A conference early in 2017 on the theme *Semper Reformanda*, as part of the marking of the 500th anniversary of the Reformation, is being planned by the Scottish Episcopal Church together with the Joint Commission on Doctrine.

Constructive discussions took place in the early part of 2016 and a date for a second joint meeting of the two Committees was set for 12 May in order to explore ways in which the relationship between the two churches could be developed within the Scottish context. The purpose of the meeting was specifically to bring forward concrete proposals for a way forward in a strengthened relationship.

2.6 So, borders geographical, theological and historical are being crossed with Anglican churches, locally, nationally and internationally, as we seek together to make visible the unity of the Church of Jesus Christ. This is both

a building on the growing convergence of doctrinal understanding that is developing in the international context and a response to the needs of the world in which we are set, needs which demands of us local co-operation in witnessing to the Gospel of Jesus Christ.

3. Crossing Borders with the Roman Catholic Church

3.1 The Joint Commission on Doctrine

The Joint Commission on Doctrine this year concluded a joint response to the Faith & Order Commission's convergence text, *The Church: Towards a Common Vision*. It was the view of the Joint Commission that an ecumenical document required an ecumenical response in addition to the denominational response sought and reported to last year's General Assembly. The Faith & Order Commission of the World Council of Churches has had full Roman Catholic participation for many years, so the document was truly the fruit of the widest ecumenical thinking. Pulling together a joint response proved a very challenging and, in the end, satisfying exercise. The joint response can be found at

<http://www.churchofscotland.org.uk/resources/subjects/ecumenical-resources>. It was submitted to both the WCC's Faith & Order Commission and the Pontifical Council for Promoting Christian Unity. It was also shared in a four nations' conference organised by Churches Together in Britain and Ireland where it was received with much interest. It is a testimony to the distance the Church of Scotland and the Roman Catholic Church have travelled in their relationship to one another that such an ecumenical response was possible.

3.2 *The Church: Towards a Common Vision* provided the basis for the next in a series of conferences run by the Joint Commission on Doctrine. Dame Mary Tanner, former Moderator of the Faith & Order Commission, gave a positive summary of the document, pointing out where she felt significant advances had been made in a converging understanding of the Church and highlighting where more work was required. The conference then used the document as a launching pad for reflection on *Sharing*

Future Church. Professor William Storrar, Director of the Center of Theological Inquiry in Princeton, an ecumenical institute for interdisciplinary research in the field of religion, spoke of the relationship between church and state with reference to the commonweal, the common good. Archbishop Diarmuid Martin, Roman Catholic Archbishop of Dublin, spoke of the relation between church and state and Sr Geraldine Smyth of the Irish School of Ecumenics reflected on the role of the church in the healing of memories. Through conferences like this one, the Joint Commission seeks to share more widely the fruits of its studies as the relationship between the two churches continues to deepen through theological study and shared information. Papers from the conference were published in *One in Christ*, volume 49, no. 2 (December 2015) (<http://www.oneinchrist.org.uk/>).

The conference marked the end of an era. The Rev Dr Alan Falconer and the Most Rev Mario Conti came to the end of their time as co-conveners. Between them, they brought an immense wealth of knowledge and experience, Dr Falconer, as a former Director of the WCC's Faith & Order Commission at the time when the process that led to the formulation of *The Church: Towards a Common Vision* was begun, and Archbishop Conti as former Co-Moderator of the Joint Working Group between the WCC and the Vatican. They were generous in sharing their experience and the work of the Joint Commission was placed firmly in the context of the wider ecumenical doctrinal conversations. They placed the work of the Joint Commission within the framework of the healing of memories, part of the intentional crossing of historical borders that have defined our understanding of one another as churches in opposition to one another over the centuries. And so began the series of conferences and seminars to mark significant occasions – the Calvin Quincentenary (2009), the 450th anniversary of the Scottish Reformation (2010), the Year of Faith which included the 50th anniversaries of the Second Vatican Council and the publication of the seminal consensus document *Baptism, Eucharist and Ministry* (2013) and the reflection on *The Church: Towards a Common Vision* (2015). The General

Assembly is invited to acknowledge the contribution of these two distinguished churchmen in their patient, doctrinal wrestling in search of visible unity in the Church.

3.3 Reformed-Catholic 4th International Dialogue

The broader, international context of dialogue within Scotland is also affirmed in the 4th International Reformed-Catholic Dialogue which has now reached its conclusion. The Rev Dr Lindsay Schluter was part of the Reformed delegation and she became part of the drafting group. The final meeting of the dialogue group was held in the Spring of 2015. The focus of the dialogue has been "Justification and Sacramentality: The Christian Community as an Agent of Justice". The final report will be presented to the General Council of the World Communion of Reformed Churches (WCRC) in 2017.

4. Crossing Borders within the Reformed family

4.1 The United Free Church

The Committee on Ecumenical Relations has been clear that with the formal stepping back of the United Free Church from the Covenant that was signed in 2006, dialogue was the only way forward. A joint report has been agreed following the series of dialogues facilitated by the General Secretary of the World Communion of Reformed Churches.

Following the decision of the United Free Church's General Assembly in 2014 to take steps to bring the Covenant between the two churches to an end, the two churches have been engaged in a process of discussion facilitated by the General Secretary of the World Communion of Reformed Churches, Rev Chris Ferguson. The third of these meetings took place at the beginning of May 2015. Each Church spoke about how it understood the situation while the other listened. The representatives each commented on the depth of pain and the concern for the peace and unity that was present in each context. It was agreed to meet again in September 2015.

In the meantime, both Assemblies took place. The General Assembly of the Church of Scotland received a report in which the majority of Presbyteries had supported the report of the Legal Questions Committee which endorsed the traditional understanding of same-sex relations while permitting kirk sessions, at the beginning of a vacancy and before any candidates were heard, to decide to hear people who were living in civil partnerships. The Assembly voted narrowly in favour of extending this provision to those who were in same-sex marriages but agreed to send this back down under the Barrier Act.

In response to the decisions of the Church of Scotland's General Assembly, the General Assembly of the United Free Church agreed formally to end the Covenant. It also agreed to "support the [Ecumenical Relations] Committee's endeavour to maintain positive relationships with the Church of Scotland upon which a brighter future for Christian witness in Scotland can be secured."

The two churches reported on their Assemblies when they met in September. The United Free Church also reported that it was in the middle of a review of ecumenical relationships and a report was expected to come to their Ecumenical Relations Committee in January.

With the Covenant ended, the question was what more might be meant by the desire for "positive relationships with the Church of Scotland" that might be distinctive of the relationship between the two churches. It was acknowledged that there is a sense of kinship between the two churches which carries warmth, emotion and respect.

With various possibilities aired, it was agreed to wait until the United Free Church review had reported and the direction proposed had been taken to the General Assembly for endorsement. The Church of Scotland would continue in the process it had set

which would answer some of the still unanswered questions. In the meantime, contact would be maintained through other channels where the two churches are involved together with others.

It was agreed to come together again following the General Assemblies of 2016.

4.2 The Presbyterian Church in Ireland

The Committee on Ecumenical Relations regretted the decision of the General Assembly of the Presbyterian Church in Ireland not to send its Moderator to the General Assembly of the Church of Scotland in 2016. As with the United Free Church, it is the belief of the Committee that when new tensions arise between churches, it is dialogue that can provide the space for speaking and for listening until a way forward becomes clear. That being the case, the Convener and Secretary, together with the Principal Clerk and the Convener of the Assembly Arrangements Committee, sought a meeting with equivalent representatives in the Presbyterian Church in Ireland.

A meeting took place in February with the Principal Clerk of the Presbyterian Church in Ireland and the conveners of the General Council, the Assembly Business Committee and the Church Relations Committee. The concerns of each church were shared. As well as valuing the customary presence of Moderators at each other's General Assembly, from a Church of Scotland perspective, it was felt to be important that someone not only heard the debate in our Assembly but was also able to engage in informal conversations with people within the Assembly in order better to understand the reasons for the decisions taken. The suggestion that an invitation might be sent to appoint an observer was, however, felt to be against the spirit of the decision of the Presbyterian Church's General Assembly. Assurance was given that the Church of Scotland's Moderator would be warmly welcomed at the Presbyterian Church in Ireland's General Assembly.

Ways in which the two churches currently co-operate were noted and it was hoped that these would continue. There was no desire to see the long, historic relationship

between the two churches end. However, it was clear that debate in the 2016 Church of Scotland General Assembly on ministers in same sex marriages could lead to further unease within the Presbyterian Church in Ireland. It was also the case that the Church Relations Committee had been charged to bring a review of relations with other churches to the General Assembly of 2017. It was, therefore, agreed that representatives of the Ecumenical and Church Relations Committees would meet in the autumn of 2016 to reflect further on the future relationship between the two churches.

5. Crossing Borders within the Church of Scotland

5.1 In general, the Ecumenical Relations Committee has representation on all the Councils of the Church. It values this connection across the work of the Church of Scotland which enables co-operative working on ecumenical matters. It made a strong case for the setting up of the Theological Forum with a link into the Ecumenical Relations Committee. In addition, there are Councils working together on *Together Towards Life: Mission & Evangelism in Changing Landscapes*, the Mission Statement of the World Council of Churches, with its focus on mission from the margins.

It is hoped that through this collaborative process, the Church of Scotland will work with other churches to provide resources that will encourage renewed thinking about the nature of mission in local communities across the country.

While that is being done, a copy of the report and a study guide can be sourced through the WCC website: <http://www.oikoumene.org/en/resources/publications/together-towards-life-mission-and-evangelism-in-changing-landscapes>.

6. Crossing Borders locally

6.1 Local congregations continue to cross borders between different churches. Much of the worship and activity goes on unheralded but is bread and butter to

the development of good ecumenical relations within countless communities across Scotland. As with all relationships, the need to talk and to listen, to share stories and deepen understanding and appreciation of difference underpins all good local relations.

6.2 Local Ecumenical Partnerships

Livingston United Parish Church celebrated its 50th anniversary in January 2016. Rev Canon Brian Hardy who, together with the late Rev James Maitland, was appointed to the new parish when the churches decided on an ecumenical experiment for a new town, was the guest preacher at the service. While the Parish has had many difficulties to face over the years as it pioneered the way as an ecumenical parish and pushed at the denominational boundaries for new ways of doing things, it was good to be able to give thanks for 50 years of ecumenical witness in Livingston.

6.3 Longtown

The Church of Scotland in Carlisle and Longtown, the Border Kirk, will be faced with the closure of its building in Longtown at the end of 2016. Planning ahead, the office-bearers explored the possibility of entering a Shared Buildings Agreement with the local Methodist Church. In June 2015, the Church of Scotland, as a member church of CTBI, having congregations in England, was added to the list of denominations listed under the Sharing of Church Buildings Act 1969, which applies only in England. This has allowed the congregation of the Border Kirk to proceed to explore this possibility for the future.

7. Still on pilgrimage

7.1 *Here we have no abiding city.* Borders continue to be reached across, boundaries become porous and decisions are taken to dismantle barriers that have become problematic. The movement of churches and church people across borders affirms that we are a pilgrim people, responding to change, and seeking always to make visible the unity of the church in a world that is torn apart by divisions of so many kinds. We are still on pilgrimage, the pilgrimage designated by the WCC as a pilgrimage of

justice and peace. Always, the dialogue goes on as we walk together in faith, listening to one another and sharing our stories as we go. The listening is as important as the speaking. Without listening deeply, there can be no understanding and with no shared understanding there is no movement. The examples of dialogue in this year's report are all based on careful, and sometimes difficult, speaking and listening. The key text from the WCC, *The Church: Towards a Common Vision* and *Together Towards Life*, are the product of many years of such deep, ecumenical conversation. These texts, in turn, are shaping our ecumenical conversations at this time, both with other churches and between departments, and act as an encouragement to us all in our speaking with and our listening to others.

7.2 Crossing borders remains at the core of all we seek to do in the Ecumenical Relations Committee through Councils and committees, in ecumenical bodies and in dialogue with other churches. Much is at stake. There has never been an age more needy of a lived example of people who are called to reaching beyond difference to the building of peace-filled communities: communities where security is found in reaching out beyond the boundaries that define us, not for our own sake but so that all may find life in all its fullness.

In the name of the Committee

ALISON P MCDONALD, *Covener*
PETER H DONALD, *Vice-Covener*
SHEILAGH M KESTING, *Secretary*

APPENDIX I

Growth in Communion, Partnership in Mission *Report from the Church of England – Church of Scotland Joint Study Group*

PREFACE FROM THE CO-CHAIRS

1. The relationship between the Church of England and the Church of Scotland has roots reaching deep into our shared past and connecting us across borders that are at once geographical, theological and cultural. Our continuing parallel roles as the churches 'of' our two nations give us plenty of common ground in the present. Partnership between us is strong and multi-faceted, based on the common call of Christ to share in a common mission.
2. Given that background – set out in Chapter I of this report, 'Common Mission and Common Context' – why should we need the formal agreement of the Columba Declaration contained in its final chapter? The answer to that question is summarised at paragraph 14. Our hope is that joint affirmation by our two churches of the Columba Declaration would:
 - 'Affirm and strengthen our relationship at a time when it is likely to be particularly critical in the life of the United Kingdom';
 - 'Provide an effective framework for coordinating present partnership activities and for fostering new initiatives';
 - 'Enable us to speak and act together more effectively in the face of the missionary challenges of our generation.'
3. Each of these points is important. Together, they include concern for the social and political well-being of all the communities we serve, concern for ensuring that collaboration between our churches remains effective, well-coordinated and creative, and concern for developing our capacity for joint initiatives in a situation where the scale of the missionary task underlines the foolishness of trying to face it entirely alone.
4. Chapter III of the report, 'Growing in Partnership for Mission', sets out four areas for future work that could be opened up by the Columba Declaration: sharing across our borders; mutual recognition and reconciliation of ministries; nation, country, government and church; and mission and ecclesiology. Much has been done, much is being done – but there is also so much more that could be done
5. All of this rests on the careful articulation of common theological ground set out in Chapter II, 'Establishing Shared Foundations: Agreement in Faith'. This is not a matter of wading into uncharted ecumenical waters. As the report explains, both the content of this chapter and the Columba Declaration itself are closely modelled on existing ecumenical agreements, including the *Reuilly Common Statement* between the Anglican Churches of Britain and Ireland and the French Lutheran and Reformed Churches.
6. We believe that approval of the Columba Declaration by our two churches will represent a significant step in the long history of their relationship, one that affirms the place we have come to and opens up new possibilities for the future. The new arrangements we are proposing are modest and 'light touch': a small contact group meeting yearly and reporting to the ecumenical bodies within each church. The new possibilities that energise us are not about novel doctrinal statements or additional institutional structures, but about growing in communion and partnership in mission, so that people may be drawn to the good news of peace, the gospel of Jesus Christ.

The Rt Rev Dr Peter Forster
The Rev Dr John L McPake
 January 2016

CHAPTER I

Common Mission and Common Context

(a) Common Calling

1. The God and Father of our Lord Jesus Christ calls his Church, empowered by the Spirit, in every time and place to bear witness to the gospel of his Son, but that one Church is always called in a particular geographical and historical context. The Church of England and the Church of Scotland are called principally to mission within different national spheres – but also called in the shared context of the historical, political and geographical reality of the United Kingdom.¹⁰⁴ That diversity and unity of context has a particular significance at this time in our history in the wake of the Referendum of 2014 and the General Election result of 2015. It is too early to say what the long term impact of recent events will be for our nations, but they give focus to our shared and overlapping mission and the need to bear prophetic witness to our unity in Christ that must always transcend any national identities.

(b) Common Context: A Shared Space

2. Responses to the Referendum of 2014 and to the General Election of 2015 will take some time to unfold. It is possible that they could lead to the consideration of changes to constitutional arrangements that would in time affect the residents of England as well as Scotland.¹⁰⁵ They are likely also to be implicated in wider debates about national identity and appropriate forms of independence,

¹⁰⁴ For the sake of clarity and consistency, this report refers throughout to England and Scotland as 'nations' and to the United Kingdom as a 'country'. This use of terminology is not intended to convey any particular perspective or point of view on debates regarding Scottish independence.

¹⁰⁵ See on this subject the findings of the McKay Commission, UK Government, *Report of the Commission on the Consequences of Devolution for the House of Commons* (London: UK Government, 2013).

including the debate about the United Kingdom's membership of the European Union. Whatever the outcome of these debates, we may anticipate that the Church of Jesus Christ within the shared space of the United Kingdom will wish to reflect upon those consequences and to articulate our shared faith in terms which engage our fellow citizens. While this report is intended to contribute to that, the distinctive relationships, past and present, which have obtained for us between church, government and society place a particular responsibility upon our two churches in this respect.

3. There is then a particular social and political situation within which this report has been written and in which it will initially be read. It is important however to affirm that the process shaping it was not triggered by these events and associated concerns. Rather, our shared purpose in offering this report flows from our concern to affirm that, together with other churches within the United Kingdom, we participate in a common mission, in all its varied and ever changing contexts, and to respond to the specific context that faces us in mission today. What unites us as churches immeasurably transcends the boundaries of our two particular nations and reminds us of the imperative of responding to the prayer of our Lord Jesus Christ that we 'may all be one' (John 17:21).

(c) Common History: A Shared Journey

4. Our common context is shaped by a common history.¹⁰⁶ The history of Christianity in Britain is one in which border crossings between what are now Scotland and England have played a significant role for many centuries. Partnership and mutual exchange in mission are already evident in the time

¹⁰⁶ For a fuller treatment of this, see *Our Fellowship in the Gospel: Reports to the General Assembly* (Edinburgh: Church of Scotland, 2010), chapter 2, 'Who Are we? Introducing our Churches to Each Other'.

of Columba, for instance. Scotland and England experienced contrasting but intersecting responses to the European Reformations in the sixteenth century. These had a decisive effect on the political upheavals of the seventeenth century and the new constitutional framework put in place in the eighteenth. In the nineteenth century, Queen Victoria's decision to receive the sacrament at Crathie Church while at Balmoral symbolized the distinctive relationship to the monarch of both churches, as well as the shared responsibilities of these churches for the country she governed.¹⁰⁷

5. It should therefore be no surprise that when the wind of the twentieth-century ecumenical movement began to be felt, the two churches considered where it might be leading them. The Church of Scotland had already in 1922 noted its 'duty as a Church of Christ to give sympathetic and serious consideration to the responsible proposals' in the *Lambeth Appeal to All Christian People* of 1920,¹⁰⁸ and in the early 1930s there was 'free and unrestricted conference' (as it was expressed at the time) between the Church of England and the Church of Scotland.¹⁰⁹ After the Second World War (1939-1945), the General Assembly of the Church of Scotland gave consideration to a call by the Archbishop of Canterbury for a renewed effort to achieve unity,¹¹⁰ and a further series of conferences between the Church of England and the Church of Scotland was convened from 1950-1953. These conversations essentially affirmed the position reached in 1934 and

agreed that future conversations should continue with the Scottish Episcopal Church and the Presbyterian Church of England becoming full participants.

6. Quadrilateral conversations then took place between the Church of England, the Church of Scotland, the Scottish Episcopal Church and the Presbyterian Church of England between 1954 and 1957. The report of these conversations was published as *Relations between Anglican and Presbyterian Churches*.¹¹¹ The proposals contained therein did not finally commend themselves to the Church of Scotland,¹¹² albeit that it was agreed that a further series of conversations be initiated. These took place between 1962 and 1966, and the report was published in *The Anglican-Presbyterian Conversations*.¹¹³ The reception of this latter report may be said to mark the end of the sustained attempt to move towards unity that had been initiated in 1932,¹¹⁴ with both churches turning in the later 1960s towards ecumenical conversations about union principally within their national contexts.
7. At the same time, however, both Churches were also participating in emerging international dialogues, including that between the Anglican Communion and the World Alliance of Reformed Churches. This led to the setting up of the Anglican-Reformed International Commission, which in 1984 produced the influential report, *God's Reign and Our Unity*.¹¹⁵ It embodies a rich resource for continued engagement

¹⁰⁷ Owen Chadwick, 'The sacrament at Crathie 1873', in Stewart J Brown and George Newlands, eds., *Scottish Christianity in the Modern World* (Edinburgh: T & T Clark International, 2001), 177.

¹⁰⁸ G.K.A. Bell (ed.), *Documents on Christian Unity 1920-1924* (Oxford: OUP, 1924), 178-179.

¹⁰⁹ *Reports to General Assembly* (Edinburgh: Church of Scotland, 1932), 844-846; G.K.A. Bell (ed.), *Documents on Christian Unity 1930-1948* (Oxford: OUP, 1948), 123-132.

¹¹⁰ *Reports to General Assembly* (Edinburgh: Church of Scotland, 1947), 48-51.

¹¹¹ *Relations between Anglican and Presbyterian Churches* (London: SPCK, 1957).

¹¹² *Reports to the General Assembly* (Edinburgh: Church of Scotland, 1959), 68-80.

¹¹³ *The Anglican-Presbyterian Conversations* (Edinburgh & London: Saint Andrew Press & SPCK, 1966).

¹¹⁴ I. Henderson, *Power without Glory* (London: Hutchinson, 1967).

¹¹⁵ *God's Reign and Our Unity* (Edinburgh & London: Saint Andrew Press & SPCK, 1984), the report of the Anglican-Reformed International Commission appointed by the Anglican Consultative Council and the

between representatives of the Anglican and Reformed traditions such as the Church of England and the Church of Scotland. With reference to the separation between churches within the Anglican and Reformed traditions, the report affirms:

The reason why we can never rest content in our separation is the unlimited grace of God the Father, who has accepted us in the beloved Son and bound us together in his own life by the power of the Holy Spirit – a life in which we are called to reflect both the unity and diversity of the Godhead. If we then refuse to accept one another in Christ we flout the grace by which he has accepted us and by which we live. (s.25)¹¹⁶

(d) Common Mission: A Shared Calling

8. Perhaps it was something of that discontent that led to renewed 'faith and order' conversations between the Church of England and the Church of Scotland at the start of the third millennium. Those conversations led to the publication of a report by the Joint Study Group in 2010, *Our Fellowship in the Gospel*, which received careful attention at both the Church of England's General Synod and the Church of Scotland's General Assembly.¹¹⁷
9. One of the principal themes within *Our Fellowship in the Gospel* is that of our "Partnership in the Gospel" which sought to establish a basis for our shared work in our 'koinonia in the gospel' (Philippians 1:5). It states:

One aspect of the idea which is particularly useful for ecumenical thinking today ... is its embodiment of the crossing of boundaries ... This practical crossing of boundaries, in the creation of active partnerships between worshipping communities, may be of particular significance to the relationship between our two churches as we seek to build a new partnership in mission across the Border.

10. An important question for relations between the Church of England and the Church of Scotland has been: is there a particular 'partnership in the gospel' that pertains to our two churches specifically within the context of the United Kingdom? Our primary partners have often been the other churches within our respective nations, and, as noted above, one of the factors in the drawing back from formal dialogue in the 1960s was a sense that these relationships needed to take priority. There has also been a related question as to how far the Church of England and the Church of Scotland can speak to one another as an Anglican church and a Reformed church without drawing into the conversation their 'local' Reformed and Anglican partners. Consequently, *Our Fellowship in the Gospel* recommended that the next phase of conversations be a three-way exercise that fully included the Scottish Episcopal Church. There might also have been a case for involving the United Reformed Church as another representative of the Reformed tradition in England and in Scotland.
11. There is clearly a need for any development in the relationship between our two churches to proceed through an open and careful process of consultation with our ecumenical partners in each of our nations. Within that process, particular attention needs to be given to the Scottish Episcopal Church (whose observer has been involved in all the meetings leading up to this report) and to the United Reformed Church. Their responses to the proposals set out in this report will be of great importance. There is

World Alliance of Reformed Churches which met, following a preliminary meeting in 1978, between 1981 and 1984.

¹¹⁶ *God's Reign and Our Unity*, 16.

¹¹⁷ *Our Fellowship in the Gospel: Summary Report of a Joint Study Group between the Church of England and the Church of Scotland* (GS 1792) (London: General Synod, 2010); *Reports to the General Assembly* (Edinburgh: Church of Scotland, 2010), 6.3/14-6.3/19. For subsequent reporting within the Church of Scotland, see; *Ibid.*, (2011), 7.3/6; *Ibid.*, (2012), 7.3/8; *Ibid.*, (2013), 7.3/9 & *Ibid.*, (2014), 7.3/8.

however a distinctive partnership in the gospel to which our two Churches are called within the United Kingdom, rooted in our shared history and in our parallel and overlapping roles as the churches of our respective nations, as sketched out in paragraphs 2-3 above. Therefore, it seems appropriate to ask the question: how might this particular partnership be strengthened at this specific juncture in the history of the United Kingdom?

(e) Formal agreement, mutual recognition and fellowship in the gospel

12. In the course of the consultations which gave rise to this report, it was often observed that a potentially anomalous feature of the relationship between the Church of England and the Church of Scotland is the absence of any formal recognition of each other. Might such recognition strengthen our partnership in response to the common calling to mission with which we began this report, across our shared border? That is the key question that lies behind this report. Its proposals rest upon an affirmative answer.
13. It is important to observe that the stalling of the formal process of seeking unity from the late 1960s and the lack of the kind of formal, mutual recognition that the Church of England has established through the Meissen, Porvoo, Fetter Lane and Reuilly agreements¹¹⁸ has not prevented practical collaboration and exchange between our two churches. There is a rich tapestry of activity here, including:
 - The appointment of a senior representative from each Church to coordinate the relationship

(one of the key recommendations of *Our Fellowship in the Gospel*);

- The regular appointment of a Church of Scotland representative to the Church of England's General Synod, and of a Church of England representative to the General Assembly;
- The inclusion of a visit to the Archbishop of Canterbury during the annual St Andrew's-tide visit of the Moderator of the General Assembly to London;
- The biennial bilateral and cross-disciplinary consultation co-chaired for the Church of England by the Archbishop of York;
- Partnership in initiating and supporting the Churches' Mutual Credit Union, launched in 2015;
- Regular exchanges between the Church of Scotland's Church and Society Council and the Church of England's Mission and Public Affairs Council on matters of common interest and concern;
- Drawing on one another's resources, as for instance in the use of a recent report for the Church of Scotland General Assembly in the Church of England publication, *Grace and Disagreement*, as both churches have responded to the legislation enabling same-sex marriage;¹¹⁹
- Contact between the Church of Scotland's Ministries Council and the Church of England's Ministry Council, as for instance in the area of Fresh Expressions (as directed by the 2014 General Assembly);

¹¹⁸ For a general summary of the ecumenical agreements entered into by the Church of England, see M. Davie, *A Guide to the Church of England* (London: Mowbray, 2008), 168-192, and for a reflection on the significance of those agreements, see P. Fisher, 'Symphonic Discord: The Place of Diversity in Unity Statements', in P. Avis (ed.), *Paths to Unity: Explorations in Ecumenical Method* (London: Church House Publishing, 2004), 13-28.

¹¹⁹ The Church of England, *Grace and Disagreement: Shared Conversations on Scripture, Mission and Human Sexuality*, vol. 2, *A Reader: Writings to Resource Conversation* (London: Church House Publishing, 2014), 72-87.

- The designation of the Church of Scotland under the Church of England's Ecumenical Relations Measure in 2014, which opens up many new possibilities for sharing in ministry and mission at local level;
 - The Faith and Order Conversations that were set up following the reception of *Our Fellowship in the Gospel* and which have led to this report.
14. Our belief is that a formal declaration of mutual recognition by our two churches and public commitment to sharing in mission, as proposed in this report, would:
- Affirm and strengthen our relationship at a time when it is likely to be particularly critical in the life of the United Kingdom;
 - Provide an effective framework for coordinating present partnership activities and for fostering new initiatives;
 - Enable us to speak and act together more effectively in the face of the missionary challenges of our generation.
15. In entering into such a formal declaration, the Church of England can draw on several significant precedents for formal agreements with other churches. These include: the *Meissen Agreement* with the Protestant Church in Germany (1991),¹²⁰ and, with the other British and Irish Anglican churches, the *Porvoo Common Statement* with Nordic and Baltic Lutheran churches (1993),¹²¹ and the *Reuilly Common Statement* (2001).¹²² This report

has consciously sought to work in continuity with them in order to maintain a consistency with that which had already been agreed between Anglican and Lutherans and Reformed elsewhere in Europe.¹²³

16. The set of declarations and commitments that we invite our two churches to make is set out in the fourth and final chapter of this report. The second chapter sets out our shared foundations of faith, which is the basis for our recognition of one another as part of the one, holy, catholic and apostolic Church. The third chapter outlines our partnership in the gospel and how we believe it can be strengthened. We believe that these two chapters show why the steps proposed in the final chapter are both fully justified and profoundly significant for our growth as churches together in God's mission on this island.

CHAPTER II

Establishing Shared Foundations: Agreement in Faith

17. The mutual declarations and commitments that we propose be made by our churches need to rest on confidence that we share agreement in faith. A formal, public commitment to partnership in the gospel requires assurance that our understanding of the gospel is held in common. That does not require us to agree on everything – both our churches are long accustomed to accommodating a significant diversity of theological perspective within their own life – but it does mean that such agreement in faith should be set out for review as part of the preparation for entering into a mutual agreement. That is the purpose of this chapter.

¹²⁰ *The Meissen Agreement: Texts* (London: Council for Christian Unity, 1992). For current information about relations under the agreement, see: <https://www.churchofengland.org/about-us/work-other-churches/europe/the-meissen-agreement.asp>.

¹²¹ *Together in Mission and Ministry: The Porvoo Common Statement with Essays on Church and Ministry in Northern Europe* (GS 1083) (London: Church House Publishing, 1993). For current information about the Porvoo Communion of Churches, see <http://www.porvoocommunion.org>

¹²² *Called to Witness and Service: The Reuilly Common Statement with Essays on Church, Eucharist and Ministry* (GS 1329) (London: Church House Publishing, 1999).

¹²³ For this reason, references in the following chapters to ecumenical reports are generally to those that pertain to relations between Anglican, Reformed and Lutheran churches, rather than to eg Anglican – Roman Catholic dialogue

18. In doing this, we draw on the agreed statements between representatives of the churches of the Anglican Communion and the World Communion of Reformed Churches (paragraph 7 above), between the Church of England and Reformed and Lutheran Churches in Continental Europe (paragraph 15 above) and between the Protestant Churches of Europe through the *Leuenberg Agreement* (1973) and the Community of Protestant Churches in Europe, of which the Church of Scotland is a full participant. Alongside these agreed statements must also be set work of the Faith and Order Commission of the World Council of Churches, in particular *Baptism, Eucharist and Ministry (BEM)*, and *The Church: Towards a Common Vision*, and the reports of the Anglican and Reformed dialogues with the Roman Catholic Church. The agreement in faith set out below rests on these significant texts, and draws particularly on the *Reuilly Common Statement*.¹²⁴

- (a) We accept the authority of the canonical Scriptures of the Old and New Testaments. We read the Scriptures in the course of public worship. We believe that through the gospel, God offers eternal life to all humanity and that the Scriptures contain everything necessary to salvation.¹²⁵
- (b) We accept the Nicene and the Apostles' Creeds and confess the trinitarian and christological dogmas to which the early Councils of the Church testify. That is, we believe that Jesus of Nazareth is true God and true Man, as set out in the formula of the Council of Chalcedon, and that God is one God in three persons, Father, Son and Holy Spirit.¹²⁶ This faith of the Church

through the ages is borne witness to in the historic formularies of our churches: for the Church of England, the Thirty-Nine Articles of Religion (1571), The Book of Common Prayer (1662) and the Ordinal (1662); for the Church of Scotland, Articles Declaratory of the Constitution of the Church of Scotland (1926), the Westminster Confession of Faith (1647), which is the principal subordinate standard of faith, and the Basis of Union (1929). This faith has to be proclaimed afresh in every generation.

- (c) We believe and proclaim the gospel that in Jesus Christ God loves and redeems the world. We are thankful for the renewed understanding of the gospel of salvation that was engendered by the sixteenth century Reformations (paragraph 4 above). We 'share a common understanding of God's justifying grace, i.e. that we are accounted righteous and are made righteous before God only by grace through faith because of the merits of our Lord and Saviour Jesus Christ, and not on account of our works or merit... Both our traditions affirm that justification leads and must lead to "good works"; authentic faith issues in love.'¹²⁷ We receive the Holy Spirit who renews our hearts and equips us for service and calls us to good works. As justification and sanctification are aspects of the same divine act, so also living faith and love are inseparable in the believer.¹²⁸
- (d) We believe that the Church is constituted and sustained by the Triune God. We believe that the Church is sent into the world as sign, instrument and foretaste of the kingdom of God.¹²⁹ The Church is a divine reality, holy and transcending present finite reality. At the same time, being also a human institution, it shares

¹²⁴ *Called to Witness and Service: The Reuilly Common Statement with Essays on Church, Eucharist and Ministry* (GS 1329) (London: Church House Publishing, 1999), 25-29.

¹²⁵ Cf. *Porvoo*, para. 32 (a) and *Leuenberg*, para 13

¹²⁶ *Meissen*, para 15(ii); cf. *Leuenberg*, para 12.

¹²⁷ *Meissen* para.15 cf. *Leuenberg* paras 7, 9 and 10.

¹²⁸ *Porvoo*, para 32 (c); cf. *Leuenberg*, para 10.

all the ambiguity and frailty of the human condition, and is always called to repentance, reform and renewal.¹²⁹

- (e) We believe that the Church is called to the worship of God in Spirit and in truth. Our common commitment to the declaration of God's saving word in our worship has contributed to overlapping traditions of the reading of Scripture and a rich biblical spirituality expressed in a number of common prayers, canticles, hymns and metrical psalms.
- (f) We believe that through baptism with water in the name of the Father, Son and Holy Spirit, God unites the one baptized with the death and resurrection of Jesus Christ, initiates into the One Holy Catholic and Apostolic Church, and confers the gracious gift of new life in the Spirit.¹³¹ By the power of the Holy Spirit Christ calls the baptized to a new life of faith, to daily repentance, and discipleship.¹³² We adhere to the practice of baptism as set out in *Baptism, Eucharist and Ministry*: '[b]oth the baptism of believers and the baptism of infants take place in the Church as the community of faith. When one who can answer for himself or herself is

baptised, a personal confession of faith will be an integral part of the baptismal service. When an infant is baptised, the personal response will be offered at a moment in life ... and Christian nurture is directed to the eliciting of this confession.'¹³³ Confirmation is the normative context within which such confession is publicly made and affirmed in our churches.

- (g) We believe that the celebration of the Holy Communion, also known as the Lord's Supper, is the feast of the new covenant instituted by Jesus Christ, in which the word of God is proclaimed and in which Christ crucified and risen gives his body and blood to the community under the visible signs of bread and wine.¹³⁴ 'In the action of the Eucharist Christ is truly present to share his risen life with us and to unite us with himself in his self-offering to the Father, the one full, perfect and sufficient sacrifice which he alone can offer and has offered once for all.'¹³⁵ In this celebration, we experience the love of God and the forgiveness of sins in Jesus Christ and proclaim his death and resurrection until he comes again and brings his kingdom to completion.¹³⁶ Holy Communion is no mere calling to mind of a past event or of its significance, but the Church's effectual proclamation of God's mighty acts.¹³⁷ Celebrating Holy Communion, the Church is nourished, strengthened in faith and hope, and sent out for witness and service in daily life. Here, we already have a foretaste of the eternal joy of God's kingdom.

¹²⁹ *Meissen*, para 15 (vii); cf. *GROU*, paras 29-34 and *The Church of Jesus Christ: The Contribution of the Reformation towards Ecumenical Dialogue on Church Unity*, Chapter I, section 1.

¹³⁰ *The Church: Towards a Common Vision*, paras 33-36.

¹³¹ Cf. *Meissen*, para 15 (iv) and *GROU*, paras 47-61.

¹³² Article XXV of the Thirty-Nine Articles of Religion affirms that baptism, together with the Lord's Supper, are 'Sacraments ordained of Christ ... not only badges or tokens of Christian men's profession, but ... sure witnesses, and effectual signs of grace ... by the which [God] doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.' The Westminster Confession affirms: 'Baptism is a sacrament of the new testament, ordained by Christ, not only for the solemn admission of the party baptized into the visible Church; but also, to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life' (Ch. XXVIII, I).

¹³³ *Baptism, Eucharist and Ministry*, para 12.

¹³⁴ Cf. *Meissen*, para 15 (v) and *Leuenberg*, para 15.

¹³⁵ *God's Reign and Our Unity* p 41.

¹³⁶ *Meissen*, para. 15 (v); cf. *BEM, Eucharist*, para 1 and *Leuenberg*, para 16.

¹³⁷ *Porvoo*, para 32 (h); cf. *GROU*, para 65.

- (h) We believe that apostolicity belongs to the whole Church. The apostolicity of the Church, as fidelity to the apostolic teaching and mission, is manifested in a *successio fidelium* ('succession of the faithful /community of faith') through the ages. All members of the Church are called to participate in its apostolic mission.¹³⁸ They are therefore given various gifts for ministry by the Holy Spirit.¹³⁹ They are called to offer themselves as a 'living sacrifice' and to intercede for the Church and the salvation of the world.¹⁴⁰ This is the corporate priesthood of the whole people of God, called to ministry and service (1 Peter 2.5).
- (i) Within the apostolicity of the whole Church is an apostolic succession of the ministry which serves, and is a focus of, the continuity of the Church in its life in Christ and its faithfulness to the words and acts of Jesus transmitted by the apostles. The ordained ministry has a particular responsibility for witnessing to this apostolic tradition and for proclaiming it afresh with authority in every generation. Within the community of the Church ordained ministries exist to serve the ministry of the whole people of God. For that purpose, the ordained ministry of word and sacraments is a gift of God to the Church.¹⁴¹
- (j) We believe that a ministry of oversight (*episkope*), exercised in personal, collegial and communal ways, at all levels of the Church's life, is necessary to witness to and safeguard the unity and apostolicity of the Church. This ministry of oversight, whether exercised in

personal, collegial or communal ways, is a participation in the servant ministry of Christ.¹⁴² In such oversight, authority should be characterized by service to the whole body, even in the context of discipline. *Episkope* after the manner of Christ calls for courageous discerning and self-giving love. It requires openness to the Spirit of truth and the radical values of God's kingdom, against which every exercise of power must be measured. It involves leadership by example. Its purpose is not domination of the people of God but an effective opening-up of the implications of life in Christ for the Church and the world. (cf. Mark 10.42-5, John 13.1-17, 2 Corinthians 1.24, Philippians 2.1-11, 1 Peter 5.1-5).

- (k) We share a common hope in the final consummation of the kingdom of God, and believe that in this eschatological perspective we are called to engage now in mission and to work for the furtherance of justice and peace. The obligations of the kingdom are to govern our life in the Church and our concern for the world.¹⁴³ In this way the Church witnesses to the new humanity that has its origin and fulfilment in Jesus Christ.

19. This summary of what we believe witnesses to the extent of our common faith. We believe it provides a sound basis for entering into the formal agreement between our churches proposed in this report and for informing our future work together.

CHAPTER III

Growing in Partnership for Mission

¹³⁸ *The Church: Towards a Common Vision*, paras 23 and 25.

¹³⁹ *Meissen*, para 15 (viii); cf. *Leuenberg*, para. 13.

¹⁴⁰ Cf. *Porvoo*, para 32 (i) and *BEM*, para 17.

¹⁴¹ Cf. *Meissen*, para 15 (viii); *GROU*, paras 73-7 and 91-7; *BEM*, *Ministry*, paras 41-4 and *The Church of Jesus Christ*, Chapter I, para. 2.5.1.2.

¹⁴² Cf. *Meissen*, para 15 (ix) and 16, *BEM*, *Ministry*, paras 23 and 26 and *GROU*, para 72.

¹⁴³ *Meissen*, para 15 (x); cf. *GROU*, paras 18 and 43, *Leuenberg*, para 9, and *The Church of Jesus Christ*, Chapter I, para 3.3.4.

20. Given the particular context for our relationship sketched out in chapter I, and the fundamental agreement in faith established in chapter II, how might the Church of England and the Church of Scotland grow closer together to express more fully the communion we have in Christ, that this country and its nations may believe in him? In this chapter, we set out four key areas for future work: sharing across our borders; mutual recognition and reconciliation of ministries; nation, country, government and church; and mission and ecclesiology. Finally, we propose setting up a contact group to coordinate the different activities that arise from our developing relationship.

(a) Sharing across our borders

21. As noted in chapter I, our primary partners in local mission will remain the other churches within our respective nations. Nonetheless, we believe that there are particular opportunities for sharing in the gospel across our borders. This section briefly reviews three of these: the movement of members, the sharing of ministers and congregational partnership. It does so in the light of the new opportunities that have opened up on the side of the Church of England following the designation of the Church of Scotland under the Ecumenical Relations Measure (ERM) in 2014.

22. There is regular movement of people across the border between Scotland and England, including people who were resident in one becoming resident in the other, perhaps for a short time, perhaps for a life time. What happens when someone making that transition is a member of one of our churches? We recognise that church 'membership' is a complex and indeed to some extent contested notion for both of us as churches 'of' our respective nations, but that may be one reason why those formed in one of them might feel a particular kind of affinity in the other, even though liturgical and theological affinity might be found more reliably for members of the Church

of Scotland in the United Reformed Church and for members of the Church of England in the Scottish Episcopal Church.

23. We have absolutely no desire to discourage Anglicans who move across our shared border from joining Episcopalian congregations, or Reformed Christians from joining Reformed congregations. Indeed, we rejoice that the ecumenical movement has helped to bring us to a place where we have no hesitation in recognizing those baptized in one another's churches as baptised in the one Lord Jesus Christ and are able to welcome one another's communicants to the one table of the Lord's Supper. Our concern is rather to ask: what might be the issues for someone who would like to explore crossing that particular ecclesial border when they cross the geographical one? What are the formal obstacles to 'membership' in terms of the practices of our two churches, not least with regard to confirmation? What kind of processes are necessary to take up office, and to participate in governance eg by voting at meetings? And what are the cultural challenges that might need to be negotiated without necessarily being immediately apparent? We believe that careful consideration of these questions could help both our churches to welcome those who decide to cross these borders and to enable them to share in God's mission in their new context as full partners in the gospel.

24. The sharing of authorised ministers arises from the same context of people switching residence between Scotland and England but raises some more sharply defined issues. There have been significant restrictions here. Currently, it is possible for someone ordained in another church tradition to serve in the Church of Scotland while remaining a minister of their own tradition, for a limited time and under supervision.

25. Until recently, there has been no formal procedure for Church of Scotland ministers to assist in public worship within the Church of England, but the designation of the Church of Scotland under the Ecumenical Relations Measure (ERM) changes that. If the requisite permissions are obtained, a Minister of the Church of Scotland would, on the basis of Canon B43, be able either occasionally or regularly: to preach; to lead Services of the Word; to share in presiding at joint services (including joint eucharistic services); to take funerals (with the family's permission); and to assist with baptisms and weddings (but not officiate).
26. We are also aware, however, that this remains a good distance from the full interchangeability of ordained ministries that many in our churches would like to see and that could bring a welcome new dimension to our partnership in the gospel. Interchangeability, however, rests on the mutual recognition and reconciliation of ministries, to which we turn in the next section. Here, however, we would note that there is scope for work in exploring the framework within current arrangements for sharing in authorised ministries – lay as well as ordained – and in making sure information about that is clearly communicated to ministers within both Churches, both those who may be crossing borders and those who may be receiving them.
27. Finally, in this section, we would like to mention the scope for congregational partnership where the borders have already been crossed and we share geographical space. We have two primary contexts in mind here. One is the small number of Church of Scotland congregations within England. The other is the case of chaplaincies relating to both churches located in the same towns and cities in mainland Europe. In these contexts, the new situation brought about by designation under the ERM means that from the Church of England's perspective, the provisions of Canon B43 set out possibilities for

sharing in ministry and mission, including a legal framework for Church of England clergy to participate as clergy in Church of Scotland services, subject to the regulations of the Church of Scotland. It also means that Church of England and Church of Scotland congregations would be free to explore the possibilities of developing an LEP arrangement, which would open the way for a more integral sharing of ministries under the provisions of Canon B44. Are there any cases where this might be beneficial, especially once the current review of arrangements for LEPs being undertaken by Churches Together in England has been completed, which aims to make formal partnership at local level simpler and more flexible?

(b) Mutual recognition and reconciliation of ministries

28. In the ecumenical agreements referred to in chapter I, paragraphs 15 and 18 above, there was an expectation that the kind of mutual recognition of one another as churches that is taken up in this document could and should lead in due course to the mutual recognition of ministries, which would then form the basis for the interchangeability of ordained ministries between churches as an expression of visible unity. While this was a hope for the Meissen and Reuilly agreements, it was actually achieved within the Porvoo agreement.
29. We share the hope for a unity between us that would take down the barriers preventing ministers of one Church contributing as ministers in the other. Nonetheless, we recognize that the obstacles here are significant and will not be easily overcome. They relate in part to differences in how our churches believe that the apostolicity of the Church, on which we share fundamental agreement, should be lived out with regard to practices of *episkope*, where, again, we share substantial agreement.

30. The Church of England believes that the historic episcopate is a sign of the apostolicity of the whole Church. The ordination of a bishop in historic succession (that is, in intended continuity with the apostles themselves) is a sign of God's promise to be with the Church, and the way the Church communicates its care for continuity in the whole of its faith, life and mission, and renews its intention and determination to manifest the permanent characteristics of the Church of the apostles. The Church of England recognizes that a continuity in apostolic faith, worship and mission has been preserved in churches which have not retained the historic episcopal succession.¹⁴⁴ Nonetheless, the Church of England, like other churches of the Anglican Communion, is committed to maintaining the sign of historic succession and to sharing in it as an essential step towards full visible unity.
31. The Church of Scotland also believes that its ministries are in apostolic succession, without needing to include the episcopal order nor to express that succession through it. In its ordination rites it emphasizes the continuity of the Church and its ministry. It can recognize in the historic episcopal succession maintained by other churches a sign of the apostolicity of the Church. It does not, however, regard it as important for the *bene esse* ('well-being') of the Church in the same way as the Church of England, and therefore while respecting its perspective does not share from its own side the significance for the Church of England of this issue in seeking to grow together.
32. The Church of England has recently entered into a significant process of working on proposals for the interchangeability of ministries with the Methodist Church, to which it is joined in a covenant partnership. It may be that what emerges from these

discussions – which will also need to take account of developments in Anglican-Methodist relations elsewhere in Britain and Ireland and across the world – will provide new models for thinking about how episcopally and non-episcopally ordered churches can move towards a greater, mutual recognition of ministries. In the meantime, there may also be scope for setting out more fully the current practices and understandings of *episkope* on both sides.

(c) Nation, country, government and church

33. As set out in the first chapter (paragraphs 1-3 above), as the outcome of the referendum on Scottish independence in 2014 is absorbed, significant public debate continues on what it means for England as well as Scotland, including issues of subsidiarity, with complex cross currents generated by the wider context of contemporary politics. As two national churches with constitutional status within the current arrangements of the United Kingdom, we share a common responsibility for fostering inclusive and constructive discussion that attends to a broad range of issues. We have a common concern that in the course of the debate, the relationship of nation, country and government to recognised national churches as well as the wider plurality of churches and faiths should receive proper attention. We face the common reality that constitutional change could have a significant impact on our own identity and relationships.
34. We therefore recommend that one or more specific projects in relation to these emerging issues be identified as a key element in the next phase of our partnership in the gospel. It might, for instance, focus on the theology of nationhood, which has been the subject of some creative attention in political theology in recent years. It might deal more directly with specific proposals for constitutional change that are being debated in the public arena. Or indeed it might try to address both of these and make

¹⁴⁴ The Church of England's position here is set out in *Porvoo Common Statement*, 51-52.

appropriate connections between them. Behind much of the political discourse is a concern for and perhaps anxiety about identity that certainly calls for theological reflection but may also serve as a potentially uncomfortable mirror for the way that churches too can respond to perceived external threats by seeking to strengthen their assertion of internal identity.

35. Serious work in this area will need to bring together people and expertise from both the 'faith and order' and 'mission and public affairs' spheres of our two churches if it is to be effective. There will also be a question about the extent to which such work should engage other partners, including those in university posts who have particular interests and expertise, from philosophy and political science departments as well as theology. This is not the place to make detailed prescriptions for future work, but our sense would be that our churches are in a good position to identify areas for attention and shape the process for addressing them, drawing others into that as appropriate.

(d) Mission and ecclesiology

36. Underpinning all of these areas are theological issues around the interrelation of mission and ecclesiology: how sharing in God's mission shapes the Church, and how the life of the Church is itself an articulation of the gospel in the world. Sharing across our borders will require us to reflect on how we think about the church and how the church responds to the imperatives of mission. Long-standing questions about mutual recognition and reconciliation of ministries draw us back to the issue of why the church needs designated 'ministers', how to differentiate between such ministers and what is fixed and what is negotiable in terms of our understanding here. Similarly, what is the right way to present the relationship between church and nation – what kinds of authority, accountability and

loyalty are appropriate here? To what extent does a shared sense of mission to the nation foster in both our churches an ecclesiology that seeks in distinctive ways to be generous in its accommodation of plurality and disagreement? How might secularisation and church decline on the one hand, and apparently intractable disagreements within our churches on the other, be testing and challenging that ecclesiology? One way to address these issues might be for a group to be set up to look at both the WCC's Mission Statement (*Together Towards Life*), and the Faith & Order consensus document (*The Church: Towards a Common Vision*), with an eye to how they might inform a shared theological framework about church and mission that can inform the various different ways in which we relate to one another as two churches within a particular context that is recognised in law.

(e) Setting up a contact group

37. In the first chapter, we set out some of the main strands in our current partnership (paragraph 13 above). Each is important in its own right. We believe it would, however, significantly strengthen the partnership if these different strands could be more effectively coordinated. Similarly, there is a need for some careful thought about how to move forward with the four areas identified above for growing in partnership for mission. We do not wish to miss important opportunities, but there will also need to be some decisions made, consciously or by default, as to what we prioritise and what we postpone. We believe it would be better done consciously, and the decision making process led by a body with proper authority and accountability.
38. We therefore propose that a 'contact group' be set up, with the designated senior representatives from each church as Co-Chairs, to coordinate, initiate and promote activities that can strengthen our partnership in mission. The contact group should

include between two and four further members from each church. It would be important that its membership facilitates effective communication with and between the different strands of our relationship. We would suggest that it meets at least annually in the first instance, reporting to the Committee on Ecumenical Relations of the Church of Scotland and to the Council for Christian Unity of the Church of England.

CHAPTER IV

The Columba Declaration

39. In the light of our common mission and context (chapter I), our agreement in faith (chapter II) and our significant opportunities for growing in partnership in mission (chapter III), we recommend that our churches make the following Declaration.

We, the Church of Scotland and the Church of England, make the following acknowledgements and commitments, which are interrelated.

(a) Acknowledgements

- i. We acknowledge one another's churches as churches belonging to the One, Holy Catholic and Apostolic Church of Jesus Christ and truly participating in the apostolic ministry and mission of the whole people of God.
- ii. We acknowledge that in both our churches the word of God is truly preached, and the sacraments of Baptism and the Holy Communion are rightly administered.
- iii. We acknowledge that both our churches share in the common confession of the apostolic faith.
- iv. We acknowledge that one another's ordained ministries of word and sacraments are given by God as instruments of grace and we look forward to a time when growth in communion can be expressed

in fuller unity that makes possible the interchangeability of ministers.

- v. We acknowledge that personal, collegial and communal oversight (episkope) is embodied and exercised in our churches in a variety of forms, as a visible sign expressing and serving the Church's unity and continuity in apostolic life, mission and ministry.

(b) Commitments

We commit ourselves to grow together in communion and to strengthen our partnership in mission. Through this commitment, we hope to enrich our continuing relationships with other churches in the United Kingdom and around the world. We will welcome opportunities to draw other churches into the activities and initiatives that we share.

As part of that commitment, we will continue to

- i. pray for and with one another;
- ii. welcome one another's members to each other's worship as guests and receive one another's members into the congregational life of each other's churches where that is their desire;
- iii. explore opportunities for congregational partnership, formal as well as informal, in those cases where there are churches in close geographical proximity;
- iv. enable ordained ministers from one of our churches to exercise ministry in the other church, in accordance with the discipline of each church;
- v. identify theological issues that arise from growth towards fuller communion and be prepared to allocate resources to addressing them;
- vi. work together on social, political and ethical issues that arise from our participation in public life and be

prepared to allocate resources to joint initiatives for addressing them.

In order to assist our churches in living out the acknowledgements and commitments of the Columba Declaration, we will appoint Co-Chairs and members of a Church of Scotland – Church of England Contact Group, whose purpose will be to coordinate the different activities that make up our rich relationship and develop new initiatives where these may be needed. The Contact Group will meet at least annually and will report annually to the Council for Christian Unity in the Church of England and the Committee on Ecumenical Relations in the Church of Scotland.

APPENDIX

Members of the Joint Study Group 2010-2015

Church of England

The Rt Rev Dr Peter Forster (Co-Chair)
 The Rev Canon Professor Paul Avis (2010)
 Dr Martin Davie (Co-Secretary 2011-2013)
 The Rev Dr David Hilborn
 The Rev Professor Morwenna Ludlow
 The Rev Canon Professor Simon Oliver
 The Rev Dr Miranda Threlfall-Holmes (2011-12)
 The Rev Canon Dr Jeremy Worthen (Co-Secretary 2014-2015)

Church of Scotland

The Rev Dr John L McPake (Co-Chair)
 The Very Rev Dr Sheilagh Kesting (Co-Secretary)
 The Rev Dr Alistair May
 The Rev Dr Peter McEnhill (2010-2013)
 The Rev Dr Lindsay Schluter

Scottish Episcopal Church

The Rt Rev Brian Smith (Co-Chair 2010)
 The Rt Rev Dr Gregor Duncan (Co-Chair 2011-12)
 The Rev Dr Harriet Harris (2010-11)
 Mrs Norma Higgot (2010-11)
 The Rev Prof David Jasper (2010-12)

The Rev John Lindsay (2012-2012)
 The Rev Canon Dr Charlotte Methuen (2011-2012)

Scottish Episcopal Church Observer
 The Rev John Lindsay (2013-2015)

APPENDIX II

DELEGATES TO OTHER CHURCHES

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

Presbyterian Church in Ireland – The Moderator, Chaplain and Elder
Presbyterian Church of Wales – The Moderator
United Reformed Church – The Moderator
Church of England – Very Rev D K Arnott
United Reformed Church Scotland Synod – Dr J Dent
Scottish Episcopal Church – Rev Dr J L McPake
Methodist Spring Synod – Rev M Johnstone
United Free Church of Scotland – Rev Dr L Schluter
Baptist Union of Scotland – Rev R Frew
Congregational Federation in Scotland – Rev C Collins

APPENDIX III

ECUMENICAL BODIES

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

World Council of Churches

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

World Communion of Reformed Churches

Uniting General Council (2010) Rev Dr A Falconer,
Rev A G Horsburgh,
Very Rev Dr S M
Kesting,
Mr I McLarty,
Rev Dr L Schluter

*Europe Committee Rev A G
Horsburgh* Rev A G Horsburgh

Conference of European Churches

14th Assembly (July 2013) Very Rev Dr S M
Kesting,
Mr A Kimmitt,
Rev A P McDonald,
Rev A Stevens

Governing Board Rev A P McDonald

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

7th General Assembly (September 2012) Rev Dr J L McPake

Churches Together in Britain and Ireland

Board of Trustees Rev Dr G G McGeoch

Action of Churches Together in Scotland*Members' Meeting*

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

Joint Liturgical Group

Rev D Carmichael,
Mr G Fender-Allison

SAFEGUARDING COMMITTEE

May 2016

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Encourage Kirk Sessions to have Safeguarding as a standing item of business at their meetings and to receive reports from their Safeguarding Coordinator(s).
3. Note the plan to engage with the systemic review of Safeguarding in the Church.
4. Instruct Kirk Sessions to ensure that everyone engaged in Regulated Work is a member of the PVG Scheme.
5. Remind Congregations of the importance of ongoing Safeguarding Training and encourage the use of the valuable resource of Safeguarding Trainers within Presbyteries.
6. Acknowledge the work on Safeguarding aspects of Domestic Abuse and await a report in 2017
7. Note the resource being set up called 'keepingsafe.church' for encouraging children to be safe online.
8. Acknowledge the ongoing, complex work which is involved throughout the Church to keep vulnerable people safe.

REPORT

1. Introduction

1 Peter *"Therefore prepare your minds for action; discipline yourselves; set all your hope on the grace that Jesus Christ will bring you when he is revealed."*

1.1 Safeguarding is at the heart of God's will for everyone and while it is sometimes challenging to incorporate its requirements into the life of the congregation, its foundations assure us that God's love requires us to place the most vulnerable at the heart of what we do and who we are. This ensures that in the Body of Christ, we encourage everyone to live fully, radically and in God's love and safekeeping. It is a necessary and permanent part of Church life. The Church of Scotland has founded and maintained its Safeguarding principles based on a strong theological underpinning. The Committee has produced an accessible plain English theology of Safeguarding which can be found in Appendix 1 (page 14/4). This is for

members of congregations as well as wider society, who can all be assured that what we believe in and what we practice is biblical, coherent, systematic and valuable.

1.2 Safeguarding is currently delivered through the work of 1,800 Safeguarding Coordinators, 93 Safeguarding Trainers, 40 Presbytery Safeguarding Contacts and the staff in the Safeguarding Service. The goal of Safeguarding activity in the Church is to minimise the opportunity for harm and abuse to occur, and when it is disclosed, to ensure protective action and effective multi-agency responses.

1.3 Safeguarding is constantly changing and there are new challenges emerging every year. Recently these include the increase in contact and non-contact sexual harm of children and adults at risk, facilitated and perpetrated online and through social media. There is new evidence which shows that there is an under-reporting of child sexual abuse. According to the UK Children's

Commissioner, (November 2015), only one in eight cases comes to the attention of the authorities. The Church will give evidence to the *Public Enquiry into the historical abuse of children in institutional care in Scotland*, when invited.

2. Safeguarding within the Congregation

"As he who called you is holy, be holy yourselves in all your conduct."

2.1 Safeguarding is an important part of every congregation, which has members who engage with young people in Sunday School and Clubs and older people, who are frail, as part of our commitment to pastoral care. The Kirk Session should readily acknowledge their responsibility to ensure that the people who volunteer are both suitable and supported in their roles. Therefore, the Safeguarding Committee is asking that Kirk Sessions ensure that Safeguarding is placed on their agendas as a standing item. This ensures that the Safeguarding Coordinators, undertaking this important task are supported in their role, and the elders take their responsibility seriously, by ensuring that those who undertake regulated work are named on the Safeguarding Congregational Register and have been safely recruited.

3. Review of Safeguarding

"Now that you have purified your souls by your obedience to the truth so that you have genuine mutual love, love one another deeply from the heart."

3.1 It is the intention of the Safeguarding Committee to seek an External Review of the current Safeguarding practices and procedures throughout the Church, to make certain that this scrutiny ensures best ongoing practice. Valuable pointers can be found in the report by a former Moderator of the General Assembly of the Church of Scotland, the Very Rev Dr Andrew McLellan, into Safeguarding Policies and Procedures and Practice in the Catholic Church (McLellan Commission Report, August

2015, <https://www.mclellancommission.co.uk/report>. As this is Church wide, any review and implications will require the support of the Council of Assembly and will have a significant financial outlay.

3.2 The Church's internal auditors, Deloitte, have recently considered how successful a number of sample congregations were in processing volunteers working with children and protected adults onto the PVG Scheme. The results indicate that there needs to be a more comprehensive communication between Congregation, Presbytery and General Assembly Committee, to ensure compliance and good practice. This may have an ongoing financial cost. We appreciate that the administration of this may seem onerous, but would remind the Church that the underpinning motivation for all of our safeguarding activity is the biblical imperative of caring for the vulnerable; we owe it to God's children. The Safeguarding Committee will undertake further consideration of this issue and report next year to the General Assembly.

3.3 The Church of Scotland is one of the largest Third Sector organisation processing PVG Scheme memberships. Successful applications have now reached 28,000 for 34,000 posts, since the beginning of the PVG Scheme in February 2011. However, as Deloitte have highlighted, it is unknown how many people have not yet joined the PVG Scheme. The Safeguarding Committee is asking the Church, as a priority to ensure that everyone who is in regulated work (paid and voluntary) is safely recruited and has a valid PVG Scheme Membership.

4. Safeguarding Training

"All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls, but the word of the Lord endures forever."

4.1 Safeguarding Training in the Church is well established. In 2016 The Safeguarding Service will continue to take Safeguarding out to Presbyteries through the Safeguarding Roadshows. These Roadshows provide an opportunity to update and support Safeguarding

Trainers, Safeguarding Coordinators and Presbytery Safeguarding Contacts.

4.2 In the twelve months to April 2015, 3,920 people received Safeguarding Training on 235 courses across the Church. This includes the provision of training for CrossReach's Children's and Adults' Services; meeting the needs of members of the Deaf Churches; and providing refresher Safeguarding Training for Ministers, Candidates and Admissions to Ordained Ministry, Army Chaplains, the Girls Brigade and Mission and Discipleship Staff. For the first time, the Safeguarding Service delivered Safeguarding Training at three locations in the Presbytery of Jerusalem, including Tabeetha School, emphasising that we provide an international Safeguarding Service.

4.3 Mr Colin Robson, of the Safeguarding Service, is a Child Exploitation Online Protection (CEOP) Ambassador, who has cascaded this training to 29 Safeguarding Trainers. Those trainers can now deliver *ThinkUKnow* materials to children and their parents.

4.4 One-off Safeguarding training is not sufficient. Ongoing refresher training is needed for everyone engaged in Safeguarding. Training ensures the confidence to recognise and report abuse and practice Safeguarding in the Church. The Safeguarding Committee is asking that if you are offered Safeguarding Training and Refresher Training, please engage with it.

5. Domestic Abuse

"Let yourselves be built into a spiritual house."

5.1 The Safeguarding Committee has established a Domestic Abuse Working Group to consider this important issue and to work in partnership with other Church Councils. Domestic Abuse is now clearly on the Multi Agency Public Protection Agenda and as such, it is important that the Church addresses this challenging issue which affects men, women and children. The Group

will produce guidance, to try to address the needs of people affected by domestic abuse in the Church. The work will hopefully provide pathways for people affected by Domestic Abuse. The Group plans to report to the General Assembly in 2017.

6. Helping Children to Keep Themselves Safe

"Like newborn infants, long for the pure, spiritual milk, so that by it you may grow into salvation."

6.1 The Safeguarding Service, along with colleagues from CrossReach, Mission and Discipleship and Church and Society have been developing resources for young people in the Church to encourage and enable them to keep themselves safe. A domain name 'keepingsafe.church' has been created and this resource will be available to the young people in the Church in the next few months.

7. Ongoing Good Practice within Safeguarding

"You are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvellous light."

7.1 The Safeguarding Service continues to provide ongoing advice, support and guidance on all matters of policy and procedure to Congregations, Presbyteries, Councils and CrossReach Services. Most enquiries continue to be about PVG Scheme Membership and Recruitment. The Safeguarding Service is committed to supporting the Church and so if anyone needs advice or support, please contact the Service.

7.2 Realistically no organisation is ever able to eliminate the risk of harm or abuse, but by focussing energy on prevention the Church can minimise the likelihood of it occurring.

To this end the Safeguarding Service actively promotes awareness raising training and the use of *Safeguarding Audit Checklists* in Congregations and CrossReach Services.

http://www.churchofscotland.org.uk/about_us/safeguarding_service/key-publications

7.3 Safeguarding Panels within congregations work with people who pose a risk to the public, to ensure that everyone in the Church is safe. This work is important and discreet and the Safeguarding Committee is grateful to the Panels who do this important task. The Safeguarding Service supports these specific panels and provides bespoke training to give them confidence. Individuals who may present a risk of harm and abuse are supported by the Panels and sign a Covenant of Responsibilities, to ensure their commitment to their ongoing discipleship. How we do this can be found in Safeguarding Handbook 5.

http://www.churchofscotland.org.uk/_data/assets/pdf_file/0005/24638/safeguarding_handbook_5.pdf

7.4 The Safeguarding Service continues its good relationship with Public Protection Agencies as they refer individuals, who are assessed as presenting a risk and who also wish to worship within the fellowship of the Church. Most people in this situation are able to worship within a congregation. A small number of people are not able to attend worship safely, and so the Church comes to the person. The Safeguarding Committee refers to this a 'Christian Fellowship' Model. It is determined on a multi-agency basis and takes into account risks and concerns.

8. Conclusion

"Conduct yourselves honourably, so that they may see your honourable deeds and glorify God."

8.1 The Safeguarding Committee would like to thank everyone who is involved in Safeguarding for the committed work which they undertake in this increasingly complex area of the Church's service. The Church's Gospel commitment to protect vulnerable people releases us to serve the people of Scotland to the best of our ability.

It assures everyone who serves and worships within the fellowship of the Church, and the agencies with whom we work, that we place our commitment to the most vulnerable people, at the heart of our mission.

In the name of the Committee

KAREN K CAMPBELL, *Convener*
SHEILA RITCHIE, *Vice-Convener*
RICHARD CROSSE, *Head of Safeguarding*

APPENDIX 1

THE THEOLOGY OF SAFEGUARDING

The Theology of Safeguarding

Jesus had a very clear message about the most vulnerable people. It is a theme which is replicated throughout the whole Bible, with God portrayed in the 121st psalm, as the keeper of Israel. This Hebrew word can be translated as Safeguard, which is God's need and wish for the Church, not only that we are safe, but we all work for the safety of all people.

That is affirmed in the theological idea of Salvation. In both the Greek and the Latin version of the word, the root of the word is safekeeping. The theological imperative of God is the safety of his children. Jesus continues this theme in St Matthew 18, when he places a child in the midst of the disciples when they ask him:

"Who is the greatest in the kingdom of heaven?"

His reply is revolutionary when he says:

"Unless you change and become like little children, you will never enter the kingdom of heaven. Therefore, whoever humbles himself like this child is the greatest in the kingdom of heaven". (Matthew 18: 3-5).

The power of the Jesus' imagery shows us the strength of his teaching about the most vulnerable in our midst. Yet again, Jesus gives us the example that worldly power is not the most important thing in his world, and that Christians are called to replicate that radical hospitality and celebrate

Christ's Incarnation, by the love we have for the most vulnerable in our midst.

There are other examples in the Gospels of Jesus holding up the poor and vulnerable elderly as examples of great faith, as in the story of the widow, who brings her gift to the Temple. He holds her up as an example of humility and generosity.

Jesus teaches that, in the Kingdom, people are judged by what is in their hearts and how they put their faith into action, rather than the learned, like the Pharisees who know the Law, but fail to put it into practice. Theologically, the Church of Scotland has committed to trying to ensure that everyone is free from the risk harm and abuse. This stems from the Gospel imperative that Jesus loves everyone, particularly those who are the least, the last and the lost in society, and wishes everyone to be safe and cared for, particularly those who are vulnerable.

The other side of this coin is that we know there are some people who worship in our congregations, or who might wish to work for the Church, who present a risk of harm and abuse to vulnerable people. For of such is the Kingdom of Heaven Report 2009, is the Church of Scotland's understanding of our theological attitude to Forgiveness, and how we support and manage people who pose a risk to vulnerable people.

At its heart is an understanding that people who survive abuse should be cared for and not be placed in a situation, where the hurt they have experienced can be perpetuated, even inadvertently, by our actions. This means that in discipleship terms, someone who has abused, can no longer be allowed to be in a place of leadership within the Church and they must be accountable for their continued discipleship journey. Forgiveness can only be given by the survivor. The Institution of the Church, does not have the right to

forgive an individual on behalf of anyone, who has been abused. It may be that someone who has been abused may not be able to forgive the person who has abused them, and the Church should never make anyone feel obliged to forgive the kind of abuse they may have suffered. The Church should rightly leave that great responsibility and right to God.

It is also important to remember that forgiveness is not about forgetting. Jesus still had the scars on his body after the resurrection and everyone lives with their own scars. People who survive abuse have hidden scars, and the Church should ensure that, as an institution, we do not add to their scars.

The person who poses a risk of harm and abuse, and wishes to continue to worship within the Church of Scotland, is required, as part of their discipleship journey, to recognise they are under the authority of God. They, like everyone who seeks to live out their discipleship, must try to acknowledge what they have done and how they have done it, and seek to find ways to amend their behaviour and to repent of their sin. This acknowledgement may only be to God, but it is hoped that with the support of the local congregation, and by bible study, prayer and reflection with the Minister and others, they might find a way to live with what they have done and to live safely.

Safeguarding is at the heart of God's will for everyone and while it is sometimes challenging to incorporate its requirements into the life of the congregation, its foundations assure us that God's love requires us to place the most vulnerable at the heart of what we do and who we are. This ensures that in the Body of Christ, we encourage everyone to live fully, radically and in God's love and safekeeping.

MINISTRIES COUNCIL

May 2016

PROPOSED DELIVERANCE

The General Assembly:

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

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

REPORT

1. The Future of Ministry

1.1 Theological Vision for Ministry

1.1.1 The Need for a Vision

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

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

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

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

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

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

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

1.1.2 Current Foundations for Ministry

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

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

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

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

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

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

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

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

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

1.1.3 Articulating a Vision for Ministry

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

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

1.2 Challenges in Contemporary Ministry

1.2.1 The Changing Culture of Scotland

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

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

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

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

1.2.2 The Challenge of Diminishing Numbers

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

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

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

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

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

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

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

1.2.3 The Character and Tasks of Ministry

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1.2.4 Ministry in a Context of Decline

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

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

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

1.3 Pointers to the Future of Ministry

1.3.1 Creating Flourishing Hubs of Ministry

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1.3.2 Sustaining Flourishing Hubs of Ministry

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

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

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

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

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

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

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

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

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

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

1.4 Supporting a Flourishing Ministry

1.4.1 Individual Support Structures

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

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

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

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

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

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

1.4.2 Wider Support Structures

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

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

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

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

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

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

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

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

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

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

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

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

	Main Tasks from 2015 Deliverance	Progress/Update
2.14	Instruct the Council, in consultation with the Legal Questions Committee, to review the provision for Ministers laid out in Act VI, 1984 and report to the General Assembly 2016.	A review of the provisions laid out in Act VI 1984 was carried out by the Council in conjunction with the Legal Questions Committee and a report on this can be found below (<i>section 2.14</i>), along with an amending Act at Appendix 2.
2.15	Path of Renewal Note the pilot work supporting congregations wishing to engage in a path of refocussing and renewal and instruct the Council to work together with the Panel on Review and Reform in implementing and evaluating this project.	The Council has been working closely with the Panel on Review and Reform in taking forward the Path of Renewal Project, as noted in the Panel's own report. Rev Liz Crumlish has been appointed as Coordinator for this project, working closely with 20 pilot congregations and with a further 23 in a less intensive way. Funding for the project has been provided by the Ministries Council. It supports the provision of assistance aimed at allowing ministers to engage fully with the possibilities presented by the Path of Renewal project.
2.16	Instruct the Mission and Discipleship Council to enter into discussion with the Ministries Council to consider the possibility of recognising Youth Ministry as a strand of the Ministry of Word and Sacrament, and in due course to consider whether the Ministries Council should take responsibility for the assessment, training and ongoing support of Youth Ministers; bringing a report to the General Assembly of 2016.	Initial conversations have been held in relation to the potential recruitment and training of Youth Ministers. The instruction to consider this raises questions about the nature and place of ordination within the Church and how that might apply to youth ministry. The Council intends to engage on this issue with a wider range of partners. It also believes that the question of training and deployment will best be explored over the coming year as part of the wider and ongoing review of Initial Ministerial Education.
2.17	Instruct the Joint Working Group on Strategic Funding and Resource Allocation to give consideration to ways in which payments for pastoral services (e.g. funerals) paid locally to those not in receipt of a stipend may be met by a reallocation of funds towards Presbyteries rather than being met by congregations.	In response to this instruction, the Joint Working Group of the Council of Assembly remitted work on this issue to the Ministries Council. A report on the outcome of discussions in this area can be found below at <i>section 2.17</i> .

2.1 Tomorrow's Calling

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

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

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

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

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

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

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

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

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

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

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

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

2.3 Pioneer Ministry

2.3.1 Pioneer Training

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

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

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

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

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

2.3.2 Pioneer Pilot Posts

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

- South Ayrshire agricultural community - Ayr Presbytery

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

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

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

2.4.1 Introduction

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

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

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

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

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

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

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

2.4.2 Ministerial Development Review

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

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

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

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

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

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

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

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

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

2.4.3 Continuing Ministerial Development

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

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

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

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

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

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

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

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

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

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

2.4.4 Start-up and Infrastructure

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

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

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

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

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

2.12 Ministry among Deaf People

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

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

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

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

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

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

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

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

2.14 Review of Provision in Act VI 1984

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

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

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

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

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

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

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

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

2.17 Payment for Pastoral Services

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

4.2 Enquiry and Assessment Scheme Statistics: 2010 – 2015

	2011			2012			2013			2014			2015		
	M	F	Total	M	F	Total	M	F	Total	M	F	Total	M	F	Total
Applicants for Ministry (all types)	51	31	82	31	37	68	46	35	81	43	26	69	23	27	50
Entered Local Assessment	39	22	61	28	35	63	41	27	68	36	22	58	29	27	56
Chose to Withdraw (locally)	3	1	4	1	3	4	11	2	13	8	4	12	2	2	4
Completed Local Assessment	36	19	55	27	32	59	30	26	56	27	17	46	31	22	53
Readership (Applicants)	8	6	14	6	9	15	3	2	5	7	1	8	8	5	13
Readership Accepted	7	6	13	4	9	13	2	2	4	6	1	7	6	5	11
Attended Assessment Conference	21	17 ¹⁴⁵	38	15	20	35	21	21	42	19	19	38	27	16	43
Full-time Ministry (Applicants)	11	11	22	10	15	25	13	5	18	13	8	21	17	11	28
Full-time Ministry Accepted	6	6	12	7	9	16	9	2	11	9	5	14	14	7	21
Ordained Local Ministry (Applicants)	8	4	12	5	5	10	8	14	22	6	10	16	9	5	14
Ordained Local Ministry Accepted	3	3	6	2	2	4	1	6	7	4	6	10	5	4	9
Deacons (Applicants)	2	2	4	0	0	0	0	2	2	0	1	1	1	0	1
Deacons Accepted	2	2	4	0	0	0	0	2	2	0	1	1	1	0	1
First Time Applicants	16	14	30	13	16	29	16	17	33	33	17	50	27	16	43
Accepted	7	10	17	7	8	15	6	7	13	13	9	21	20	10	30
Returning Applicants	5	3	8	2	4	6	5	3	8	3	5	8	0	2	2
Accepted	4	1	5	2	3	5	4	3	7	0	4	4	0	1	1

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

M = male F = female

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

4.6 Statistics on Candidates in Training

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

4.7 Review of the Admissions and Readmissions Guidance and Placement Arrangements

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

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

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

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

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

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

	Task	Progress / Update
5	PARTNERSHIP DEVELOPMENT	
5.1	Revision of the Vacancy Procedure Act (Act VIII, 2003) The Report of the Special Commission on Tenure (GA 2014) recommended a review of vacancy processes, including a revision of the Vacancy Procedure Act (Act VIII 2003), to provide resources for Nominating Committees and appropriate training of Interim Moderators and Advisory Committees. This was aimed at ensuring some consistency of approach. The Ministries Council was instructed to carry out this review in partnership with the Legal Questions Committee. A report on this and accompanying amendments to the Act can be found in the Report of the Legal Questions Committee.	

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

5.7	Go For It Fund	An update on the work of the Go For It Fund can be found below. (<i>section 5.7</i>)
5.8	<p>Chaplains' Forum</p> <p>The Chaplains' Forum is responsible for ensuring that those from the Church of Scotland who work in chaplaincies are included within the support and care of the Church. In practical terms this is achieved by liaison with staff in the Ministries Council, which organises an annual conference for the full-time university chaplains, an annual retreat for full-time chaplains and day conferences for both full-time and part-time chaplains serving in Healthcare, Prisons, Universities, the Work Place and the Armed Forces.</p> <p>Chaplaincy remains rooted in Christian traditions and beliefs, but offers primarily a spiritual care service which also engages with people of faiths other than Christian and people of no faith. During 2015, the Forum launched a new Chaplaincy E-newsletter with editions being published biannually in Spring and Autumn. This introduced the Forum to around 200 chaplains and contained stories from the different sectors within Chaplaincy and also Ministry amongst Deaf People which provides services on a similar model.</p> <p>The Forum met three times during 2015 with one meeting being held in HM Prison Shotts and another in the Queen Elizabeth University Hospital, Glasgow. These were opportunities to hear directly from chaplains about their work and to offer support and encouragement to them. Chaplains in both these institutions are getting used to working in completely new buildings and these environments bring their own logistical challenges. Both teams of chaplains were in good heart and spoke warmly of their encounters with the people they meet and the satisfaction they gained from helping them at times of critical need.</p> <p>The down turn in the UK Offshore Oil & Gas industry has brought particularly acute pressures to bear on those who serve in this crucial sector of the UK economy. There have been over 65,000 redundancies during 2015 and whilst the UK Oil & Gas Chaplaincy Team, led by the Rev Gordon Craig, cannot be expected to deal with all the personal and social problems that such a high number of job losses bring, their availability and input has been and remains hugely appreciated. The funding of this service has been maintained by Oil and Gas UK which continues to recognise the vital contribution of a committed and dedicated chaplaincy team.</p>	
5.9	<p>Work Place Chaplaincy Scotland (WPCS)</p> <p>Work Place Chaplaincy Scotland (WPCS) continues to develop and mature. Its Chief Executive, Rev Iain McFadzean, reports a considerable increase in engagement by congregations and other partners, particularly from the sphere of local government. A growing number of councils are approaching WPCS to supply training, seminars, and workshops on welfare issues. In each of its three operating regions, a growing number of volunteers works alongside full-time organisers and chaplains, listening and caring in confidence.</p> <p>Recruitment of full time chaplains continues, with one full-time chaplain moving on to new pastures, and the retirement of one other full time chaplain. Equally, more volunteers are presenting for service and training as workplace chaplains and the robust training programme referred to above continues.</p>	

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

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

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

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

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

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

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

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

5.4 Presbytery Planning

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

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

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

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

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

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

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

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

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

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

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

5.5 Presbytery Staffing Fund

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

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

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

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

5.7 Go For It: Funding Change in Church and Community

5.7.1 Go For It is the grant making fund within the Ministries Council. Its role is to encourage creative ways of working which develop the life and mission of the local church and are transformative for both communities and congregations. This is joyful work to see in operation.

5.7.2 The Fund's focus is very much on "the local" and any application to Go For It must be able to demonstrate clearly its association with at least one Church of Scotland congregation. Successful applicants to the fund show a

commitment to good partnership working; this can be with other churches or denominations, or with other key organisations.

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

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

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

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

5.7.5 At 1st January 2016:

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

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

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

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

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

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

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

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

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

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

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

- In 2015, 28 events attracted over 500 participants

- Workshops support projects to develop their work and cover all five areas covered by the criteria.

- Evaluation showed that the Fund consistently met the needs of the participants, scoring 95% and over in meeting outcomes - this work will continue to expand.

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

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

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

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

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

Ministries Development Staff Scales 2016 MDS General Scale Team Leader Scale

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

Deacon Scale (*Genuine Occupational Requirement*)

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

Island Allowance

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

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

Travel Expenses 2016

Rates for those providing their own car:

(a) reimbursed to ministers and MDS providing their own car for pastoral duties:

45p per mile for the first 10,000 miles
25p per mile for all additional mileage

Ministers also receive capital reimbursement of £80 per month.

(b) reimbursement of travel expenses for students, probationers, OLMs, auxiliary ministers and locums:

45p per mile for the first 10,000 miles
25p per mile for all additional mileage

(c) reimbursed to ministers and MDS providing their own motor bike for pastoral duties:

24p per mile travelled per annum

(d) reimbursed to ministers and MDS providing their own pedal bike for pastoral duties:

20p per mile travelled per annum

Recommended Pulpit Supply Fee and Expenses

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

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

Removal and Disturbance Allowance

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

If a Charge has an average income base of less than £30,000 the Ministries Council will meet the full cost of the removal expenses and disturbance allowance. When a Charge's average income base is between £30,001 and £60,000 application may be made to the Ministries Council

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

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

Funerals

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

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

Vacancy Allowance

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

Guardianship Allowance

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

Ministries Development Staff Equipment Costs

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

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

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

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

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

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

In the name of the Ministries Council

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

ADDENDUM

Rev Dr Martin C Scott

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

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

APPENDIX 1

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

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

REGULATIONS FOR REMUNERATION AND REIMBURSEMENT OF PARISH MINISTERS *Edinburgh, 20 May 2015, Session V*

1. Remuneration

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

Ministers shall have the right to be provided with a manse and have a corresponding duty to live in it and discharge the duties of their office from it, ***whether they hold office on a full-time or part-time basis.***

Beyond the stipend paid to them through the Ministries payroll, Ministers may not receive any other form of remuneration from their congregation relating to the discharge of their ministerial duties.

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

2. Reimbursement of Legitimate Expenses

Every congregation shall pay for legitimate expenses reasonably incurred by ministers in the course of discharging their duties. These may be paid directly by the congregation or may be reclaimed by the minister from the congregation. The following list sets out the categories of legitimate expense:

1. (a) Communion Expenses incurred.
(b) Any fee or expenses due to a visiting minister at Communion Seasons if such payments are authorised in advance by the Kirk Session.
2. Pulpit Supply on seven Sundays in any calendar year.
3. The costs of providing Pastoral Cover (should such payment be necessary) for six weeks in any calendar year, ***or in the case of part-time Parish Ministers, pro rata according to the percentage of post in the Presbytery Plan (eg 50%).***
4. Pulpit supply for one additional Sunday and the costs of providing Pastoral Cover (should such payment be necessary) for an additional week when the minister is a Commissioner at the General Assembly.
5. Telephone line rental and calls, including where agreed in advance that for mobile services, incurred in the performance of ministerial duties.
6. The cost of internet access at a level required for the performance of ministerial duties.
7. Computer hardware, software and consumables necessary for the performance of ministerial duties.
8. Stationery and postage stamps for use in relation to work.
9. Travelling expenses incurred in the fulfilment of ministerial duties, at the rates agreed from time to time by the Ministries Council. ***Where an essential car user allowance is paid, this shall be at the same rate for both full-time and part-time postholders.***

In relation to travelling expenses, ministers are required to keep an up-to-date Log Book listing actual mileage covered in the discharge of ministerial duties, against which expenses are reclaimed. Presbyteries are required, by instruction of the General Assembly, to carry out an annual inspection of all ministers' Log Books.

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

3. Discretionary Expenses

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

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

Regulations VII, 2008 are hereby repealed.

Schedule

Part 1 – Background to Regulations

These Regulations cover the remuneration of Parish Ministers and their reimbursement for expenses

legitimately incurred in the course of their duties. It is a general principle, where there is any doubt about the appropriateness of making a potential claim for reimbursement, that the minister will clarify this *in advance* of incurring the expense. The Ministries Council is able to point Parish Ministers or Treasurers to more specific advice on issues relating to these Regulations should this prove helpful.

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

Part 2 – Additional Clarity

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

- Parish Ministers are *Office Holders* rather than employees and these Regulations cover the issues which arise out of that particular status. ***Part-time working does not alter the status of the Parish Minister as Office Holder.***
- Regulations VII, 2007 (Manses) and III, 2013 (Manse Adjudication Committee) provide further clarity about the responsibilities of upkeep of the Manse and the duty of living in the Manse of the charge.
- ***Her Majesty's Revenue and Custom rules for exemption from tax of living accommodation apply equally to part-time ministry as to full-time where:***
 - ***The living accommodation provided is necessary for the proper performance of the duties of the post;***
 - ***It is the type of post where it is customary for living accommodation to be provided.***

- In relation to reimbursement, ministers should distinguish between items expended in the course of daily duty (eg travel costs; telephone usage; stamps; etc), which are reclaimed from the congregation and items which become the property of the minister (eg books; vestments; etc). In some circumstances, a proportion of the cost of these latter expenses *may* be reclaimable against the minister's personal tax allowance (receipts for which should be retained by the minister).
- ***All part-time Parish Ministers are expected to conduct Sunday services as part of the duties of their Office in the same way as full-time Ministers. There is therefore no difference in the number of Sundays in any calendar year on which Pulpit Supply is to be paid (7 Sundays).***
- Congregations may choose to contribute towards the costs of some other expenses as exemplified in section 3 (above). The Ministries Council also provides study opportunities for ministers through its Study Leave Scheme and a planned programme of Continuing Ministerial Development, both of which may also contribute towards some of the expenses noted above.
- In relation to Parish Ministers offering pastoral cover or pulpit supply in support of colleagues during absence (on leave or through illness), this is part of fulfilment of the role of Parish Minister and no pulpit supply fee or pastoral cover payment is payable. Similarly, in the conduct of funerals, no Parish Minister may charge a fee to conduct a funeral or related visit either in his / her own Parish or that of another minister.
- Parish Ministers are reminded of the need at all times to behave in a manner worthy of their calling, to which end the General Assembly has approved a Code of Professional Conduct which is published in the Ministers' Handbook on the Church of Scotland website.
- Ministers are responsible for probity in relation to their own tax affairs.
- Beyond those items listed in these Regulations, no other expenses or remuneration may be paid by congregations or claimed by ministers.

APPENDIX 2

ACT AMENDING THE CONGREGATIONS IN UNSATISFACTORY STATE ACT (ACT I 1988) *Edinburgh, [] May 2016, Session []*

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

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

"in the same way as provided in section 9 of Act VI 1984, with the proviso that the Committee which would review the situation at the end of a two-year period in consultation with the Presbytery shall be the Ministries Council."

and substituting the following:

"as provided in section 18 of this Act."

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

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

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

and re-number the remaining sections accordingly.

4. Consequential amendments

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

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

- (3) *In the Schedule to the Alternative Dispute Resolution Processes Act (Act VI 2014), delete the reference to the Congregations in Changed Circumstances Act (Act VI 1984).*
- (4) *In section 3(9)(d) of the Ministers and Deacons in Civil Partnerships Act (Act I, 2015), delete the words "section 9 of the Congregations in Changed Circumstances Act (Act VI 1984)", with the proviso that the Committee which would review the situation at the end of a two-year period in consultation with the Presbytery shall be the Ministries Council and substitute the words "section 18 of the Congregations in Unsatisfactory State Act (Act I 1988)".*

COMMITTEE ON CHAPLAINS TO HM FORCES

May 2016

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Reaffirm the support of the Church of Scotland for all who serve in Her Majesty's Forces as Chaplains, and thank them for their outstanding service to Royal Navy, Army and Royal Air Force personnel and their families.
3. Acknowledge with particular gratitude the dedicated service of Chaplains on operations and the immeasurable support shown by their own families.
4. Commend to the prayers of all members of the Church of Scotland not just our Chaplains but all who serve in HM Forces and their families.
5. Commend to eligible ministers of the Church consideration of service as a Chaplain to HM Forces – Regular, Reserve and Cadet Forces.
6. Approve the regulations anent Military Reserve Chaplains as set out in Appendix 4.
7. Instruct the Committee on Chaplains to HM Forces to work together with the Council of Assembly, the Ministries Council and the Social Care Council to examine the principles enshrined in the Armed Forces Covenant and present to the General Assembly of 2017 a Covenant to which the Church can ascribe.

REPORT

The UK military focus is clearly now on smaller discreet operations and contingent operations in a multiplicity of countries around the world. The number of operations has increased this year to over 25, many with only a handful of personnel on short term training missions, but some still with a significant UK military involvement.

Notable operations include the continuing mission in Kabul with around 450 personnel providing security and training at the Afghan military academy. The Chaplain General visited Kabul in January with the PJHQ Chaplain and got to see for himself the great work on-going – coincidentally 2 Scots happened to be the resident company providing Kabul security and the Chaplain General got to spend significant time with young 'jocks'

many on their first overseas tour alongside their padre the Free Church of Scotland Chaplain Colin McLeod.

The operation to combat so-called Islamic State has grown significantly over the past year with around 1000 personnel now involved - RAF personnel in Cyprus make up the bulk of these numbers with a full spectrum of capabilities being flown over Syria and Iraq but additionally there are smaller numbers of personnel in Iraq and other locations providing mentoring and training for the Iraqi/Kurdish military. The RAF Tornado force has never been busier in its history and is actively involved in bombing on a daily basis. The Chaplain for personnel conducting operations against Islamic State has had a great and positive involvement in visiting far flung discrete locations whilst based in Cyprus.

The Assembly of 2000 approved the current Regulations anent the deployment of Territorial Army (TA) Chaplains in voluntary mobilisation which were amended by Regulation III 2002 to include references to Royal Naval Reserve (RNR) Chaplains.

These regulations were framed in 2000 as a necessary replacement of unsatisfactory *ad hoc* arrangements which had been made during the Gulf War of 1991. During that conflict no TA unit was actually mobilised but two parish ministers, who were also TA Chaplains, volunteered to serve full time and were mobilised with their units. The Reserve Forces Act of 1996 put the TA onto a different basis and created the possibility of Full Time Reserve Service (FTRS).

The purpose of the 2000 Regulations was to protect the institution of TA Chaplaincy and to ensure that satisfactory arrangements were in place so that ministers received the necessary legal protection and benefits whilst serving on voluntary mobilisation. Since that time there have been hugely significant changes in pensions' legislation and of those pension arrangements for ministers in the Church of Scotland. The regulations also required clarification concerning the responsibilities and obligations of the various parties involved in deployment of ministers on military service.

The Committee has had extensive contact with the staff of the Ministries Council and the Principal Clerk's Office and gratefully acknowledges the help it has received from them. It offers draft amendments to the regulations in Appendix 4 below. In framing these, guiding principles again have been a desire to support Reserve Chaplaincy through providing a public package which would apply universally to those involved. This will enable a parish to know the extent of its minister's obligations.

The Armed Forces Covenant is a promise from the nation that those who serve or have served, and their families, are treated fairly. The Government is working with businesses, local authorities, charities and community organisations to support the forces through services, policy and projects.

Those who serve in the Armed Forces, whether Regular or Reserve, those who have served in the past, and their families, should face no disadvantage compared to other citizens in the provision of public and commercial services. Special consideration is appropriate in some cases, especially for those who have given most such as the injured and the bereaved.

This obligation involves the whole of society: it includes voluntary and charitable bodies, private organisations, and the actions of individuals in supporting the Armed Forces. Recognising those who have performed military duty unites the country and demonstrates the value of their contribution. This has no greater expression than in upholding this Covenant.

The Church of England and the Ministry of Defence signed an Armed Forces Corporate Covenant in February 2015 and it is now appropriate that the Church of Scotland should give serious consideration to making a similar commitment.

An Armed Forces Covenant will endorse the following principles:

- *no member of the Armed Forces Community should face disadvantage in the provision of public and commercial services compared to any other citizen;*
- *in some circumstances special treatment may be appropriate especially for the injured or bereaved.*

And these are a few of the ways in which the Church can demonstrate such a commitment:

- *support the employment of veterans (young and old) in our own recruitment practices by advertising all vacancies through the Career Transition Partnership (CTP) website and guaranteeing an interview for those veterans who have Service related injuries, providing they meet the essential criteria for the job;*
- *look favourably upon employee requests for leave and flexible working by spouses with partners on deployment, and compassionate leave for any*

bereaved spouse - including attendance at an inquest;

- *support our employees who choose to be members of the Reserve forces, for instance, by seeking as far as possible to accommodate their training and deployment;*
- *recognise and remember the sacrifices made by others by marking Remembrance Sunday through the production and distribution of appropriate liturgical material for use across the Church of Scotland;*
- *ensure that wherever possible our buildings and facilities are accessible to all in the Armed Forces Community, especially veterans with disabilities;*
- *set up a dedicated page on the Church of Scotland website to alert those who work in relevant areas of Church ministries to the specific needs of the Armed Forces Community.*

It is recommended that the Committee on Chaplains to HM Forces should engage with the Council of Assembly, the Ministries Council and the Social Care Council with a view to completing a commitment to honour the Covenant and bring to the Assembly of 2017 a document that will seek the endorsement of the Church.

In the name of the Committee

GORDON T CRAIG, *Convener*
JOHN A H MURDOCH, *Vice-Convener*
JOHN K THOMSON, *Secretary*

APPENDIX 1

CHAPLAINCY IN THE ROYAL NAVY

Protecting our Nation's interests

As an Island nation, our prosperity and security is totally dependent on our ability to access the sea. The UK is reliant on a stable global market for the raw materials, energy and manufactured goods which underpin our way of life and, in a globalised world, we must have the ability to respond to any event that threatens our economy or

national interests. That is why the Royal Navy is globally deployed and has a range of versatile ships, submarines and aircraft operated by highly professional Sailors, Aviators and Royal Marine Commandos. The Royal Navy continues to police the use of the sea in partnership with allies and retains the unique ability to influence events at sea, on land and in the air providing real flexibility of choice to both military and political leaders.

The Royal Navy is:

Preventing Conflict - The Royal Navy prevents conflict by being globally deployed in order to deter threats by reassuring regional powers and stabilising potential hotspots. The coercive nature of a credible military force at sea has significant worth in re-enforcing political will.

Providing Security at Sea - The Royal Navy is at sea every day, working with international partners to provide global maritime security where it is needed.

Promoting Partnerships - The Royal Navy promotes stable and co-operative relationships with friendly and neutral nations around the world through working together, training together and determining common understanding.

Providing Humanitarian Assistance - The Royal Navy provides humanitarian aid and relief from the sea without the need to draw on a country's infrastructure or resources.

Protecting our Economy - The Royal Navy contributes to the stability and economic prosperity of the UK by being deployed around the globe in order to protect trade routes and guard the flow of energy resources into our ports.

Ready to Fight - The Royal Navy is ready to fight and win in combat at sea, on land or in the air.

These are enabled by:

Our Sailors, Aviators and Marines who are a highly skilled and efficient force. They are the life blood of our service,

able to adapt to whatever the mission demands and are key to delivering success anywhere in the world.

Preventing Conflict

The Royal Navy prevents conflict by being globally deployed in order to deter threats by reassuring regional powers and stabilising potential hotspots. The coercive nature of a credible force at sea has significant worth in re-enforcing political will.

The use of the high seas needs no consent and therefore they represent a common highway that can be exploited by maritime forces. The UK's reliance on global trade means that international stability is important to sustain economic growth and security. In order to protect national interests and to fulfil its obligations as a member of the UNSC P5 and G8, the UK requires the ability to exert political influence around the world; a flexible military force is part of such Politics. Maritime forces have the ability to operate across the spectrum of conflict and deliver sustainable military force at a time and place of our choosing, providing political choice through credible capability. This ability makes the Royal Navy as good at **preventing** wars as it is at **winning** them.

Fact

On an average day, 24/7, 365 days a year, 68% of the Royal Navy is preparing for, recovering from or actively engaged in operations or military tasks.

The Royal Navy operates a capable and adaptable Fleet, albeit with a gap in Fixed Wing Carrier Strike until 2020, that enables a range of actions from conventional war fighting in joint operations with Land and Air forces through to supporting other government departments with the 'softer' use of military power through regional diplomacy and reassurance operations.

The Royal Navy provides real choice and unique access to situations around the globe. The Response Force Task Group is the nation's contingent high readiness military capability.

Providing Security at Sea

The Royal Navy is at sea every day, working with international partners to provide global maritime security where it is needed.

The UK's reliance on global trade in produce and energy means that the UK has a vested interest in supporting international organisations to maintain good order at sea by delivering maritime security. The Royal Navy has a key role to play in support of other government departments and international partners in maintaining security at sea, thereby preserving the free, safe and lawful use of the high seas.

Fact

The Royal Navy protects our Nation's interests worldwide through military support to the government for counter piracy, counter terrorism, counter narcotics, fishery protection and the protection of offshore energy installations.

The Royal Navy works within and leads EU, NATO and Coalition Forces to execute Maritime Security patrols across the Mediterranean Sea, Horn of Africa, Indian Ocean and Arabian Gulf to actively deter, disrupt and suppress piracy and the unlawful use of the sea in order to protect global maritime security and secure freedom of navigation for the benefit of all nations.

Promoting Partnerships

The Royal Navy promotes stable and co-operative relationships with friendly and neutral nations around the world through working together, training together and determining common understanding.

A global economy requires a common international approach to trans-national issues such as terrorism, piracy and competition for natural resources. The Royal Navy can assist government in this objective by working with other navies to help build their counter terrorism and counter piracy capabilities. The Strategic Defence and Security Review (SDSR) has confirmed and resourced the

requirement for the Royal Navy to operate globally in support of the UK's Foreign Policy.

Fact

Royal Navy ships operate bilaterally and multilaterally with many countries across the Middle East to build their capacity to counter the threat of terrorist attacks. The Royal Navy works with the Iraqi government and coalition nations to protect Iraq's maritime infrastructure, including Iraq's oil platforms and train their Naval Force.

Working with the FCO the Royal Navy engages across West Africa to promote peace and stability, with frequent involvement from ships from the Atlantic Patrols Tasks (known as APT(North) and APT(South)). The Royal Navy is building and maintaining partnerships with other navies across the Indian Ocean and Asia Pacific region to foster mutual understanding and continued UK influence.

Providing Humanitarian Assistance

The Royal Navy provides humanitarian aid and relief from the sea without the need to draw on a country's infrastructure or resources.

The Royal Navy has an enviable reputation for providing humanitarian assistance and aid around the world. Human suffering requires swift and large-scale action and the agility and global presence of Royal Navy ships uniquely positions them to be able to provide assistance. Royal Navy units can switch quickly from security operations to supply aid, repair infrastructure, evacuate entitled personnel or act as a command platform to coordinate a relief operation.

Fact

Naval units and personnel are designated to be on hand to help the six UK dependent territories in the Caribbean during the hurricane season.

In the recent years the Royal Navy has provided assistance in other parts of the world such as Sri Lanka in the aftermath of the tsunami.

The Royal Navy evacuated over 4,000 UK-entitled persons from the Lebanon in just 6 days and, more recently, were tasked to evacuate UK-entitled persons from Benghazi during the Libyan uprising.

Protecting our Economy

The Royal Navy contributes to the stability and economic prosperity of the UK by being deployed around the globe in order to protect trade routes and guard the flow of energy resources into our ports.

As a maritime nation, the UK's economic prosperity depends on seaborne trade, travelling through a network of international sea lanes. These lanes are the arteries of the global economy. We are now a net importer of energy resources and becoming increasingly dependent on gas supplies from other nations. Disruption to, or attack on, maritime trade or energy supply would have a severe impact on the UK's economy and the daily life of UK citizens. This responsibility is both domestic (in our home waters) and global (working with international partners) to ensure the security of the world's sea lanes.

UK waters host a wealth of resources, from fish stocks to energy reserves, all of which are important enablers of economic development. Protecting these resources is an important role for the Royal Navy.

Maritime security extends to the safety of those at sea. The Royal Navy's contribution to maritime rescue services, as well as their cutting edge hydrographical services, helps ensure the sea, both at home and abroad, can be navigated safely by everyone.

The design, construction and maintenance of Royal Navy ships and submarines employs thousands of people in the UK and helps maintain the UK's world class expertise in naval engineering. The Royal Navy delivers back to society citizens who are highly motivated, skilled and disciplined.

Fact

The UK is an island with 10,500 miles of coastline, 600 ports, around 300 offshore oil and gas installations and a

large fishing industry. The UK's dependency on imported gas will rise toward 50% by 2012 and overseas sources will provide up to 80% of UK energy needs by 2020. The UK is totally dependent on the sea for our economic prosperity.

In total, UK-based shipping contributes £10bn a year to GDP and almost £3bn to tax revenues making it the UK's fourth largest services sector industry. Global maritime trade relies on the free and lawful use of the sea. 95% of global maritime trade passes through just nine choke points which are inevitably vulnerable to attack.

Ready to Fight

The Royal Navy is ready to fight and win in combat at sea, on land or in the air.

We have entered an era shaped by globalisation and ready access to information. Current trends suggest that terrorism, climate change, shifts in population, religious tensions and increased competition for natural resources have the potential to lead to crisis, confrontation and conflict. This has been affirmed by the recent SDSR.

The Naval Service operates across the maritime, land and air environments, conducting, enabling and supporting operations with the Army and the Royal Air Force. Maritime forces, forward deployed and operating in international waters, enable the UK Government, without recourse to a Third Party, to employ military force at a time and place of its choosing. The Royal Navy's ability to conduct operations worldwide without reliance on a host nation for support enables the UK to combat security threats at source.

The Naval Chaplaincy Service

Royal Navy Chaplains are supporting the men and women of the Naval service all over the globe consistently deploying 75% of the Naval Chaplaincy Service work on the Frontline, at sea, with the Royal Marines or in our training establishments. The Royal Navy places much value on the spiritual and moral welfare of its people and highly values the Chaplains who are at the forefront of that delivery.

The Chaplains who serve are resilient, adaptable, insightful and pastoral. The Chaplaincy, in combination with the divisional and regimental systems and supporting caring agencies, makes for a winning formula when looking after the emotional and moral needs of our people – and their families too. The Royal Navy's Chaplains are fundamental to nurturing the resilient, valiant and indomitable spirit in our people – so that they continue to deliver our courageous and battle-winning edge."

If you think you are called to serve in this environment, get in touch:

NAVYCNR-CHAPLAIN@MOD.UK

www.royalnavy.mod.uk/careers

Tel 023 92 62 55 52

As the advert says:

Ordained in the Church of Scotland but made in the Royal Navy!

Church of Scotland Naval Chaplains

Rev Dr Scott J S Shackleton BA BD PhD Royal Navy

Scott is Chaplaincy Team Leader at the Commando Training Centre Royal Marines, Lympstone where he leads a large and busy team of chaplains and pastoral workers, providing spiritual and pastoral care to staff and trainees and supporting the ethics syllabus within all RM training. He is also playing an instrumental part in the development of a planned Families Centre for the base.

Rev Stan Kennon BA BD Royal Navy

Stan is currently recovering after an operation to his eye, after which he will resume his spiritual and pastoral duties at HM Naval Base Devonport.

Rev Mark F Dalton BD DipMin Royal Navy

Mark has been recently appointed as Chaplaincy Team Leader to the Faslane Naval Base Chaplaincy where he heads a team of four other Chaplains and a team of

Pastoral Workers. His role embraces that of Regional Chaplain (RN) for Scotland and the North of England.

Rev Dr Mark Davidson MA BD STM Royal Navy

Mark, having returned in March this year from a 6 month tour of duty working out of Bahrain has recently been appointed as the Naval Chaplaincy Recruiter based in Navy Command HQ in Portsmouth.

Rev Dr Marjory A Maclean LLB BD PhD Royal Naval Reserve

Marjory continues to serve at HMS SCOTIA, the Royal Naval Reserve unit at Rosyth.

Rev Jamie W Milliken BD Royal Naval Reserve

Jamie passed his Fleet Board last November and is now on the trained strength, serving at HMS DALRIADA, the Royal Naval Reserve unit at Govan.

APPENDIX 2

CHAPLAINCY IN THE ARMY

In chaplaincy terms Scotland continues to punch well above its weight the evidence for which can be clearly seen in 51 Brigade and Headquarters Scotland's commitment to operations over the past twelve months. From a small team of six regular chaplains we have seen two on enduring ops over the past year. The Rev John Duncan, serving with 3 SCOTS (The Black Watch), has spent six months on Op TOSCA, which is the UN mission in Cyprus. The United Nations Peacekeeping Force in Cyprus (UNFICYP) is a UN mission originally set up in 1964 but was given additional responsibilities in 1975 following the war and maintains the buffer zone between the Turkish and the Greek Cypriots. Also the Rev Colin MacLeod (Free Church of Scotland), chaplain to 2 SCOTS, is currently deployed on Op TORAL in Kabul, Afghanistan where his regiment has been providing Force Protection to various British missions around the capital. For the CO, his command group and the chaplain, this is a long eight month tour, but the companies have been rotating through the plot serving four months each supported by 5 SCOTS, Balaklava Company.

On the Reserve front the commitment to ops has also been high with two chaplaincy deployments in 2015 and one new on-going deployment into 2016. The Rev Philip Patterson, chaplain to 7 SCOTS deployed to TOSCA for two weeks to provide both R&R cover and mission support to 3 SCOTS. The Rev Louis Kinsey serving with 205 Field Hospital, deployed to BATUK (Kenya Training Team) for a new deployment of six months in support of all the British military community serving in that country. This deployment was so successful that Commander BATUK subsequently petitioned for a full time chaplain and Mr Kinsey was followed by a regular chaplain on a two year residential tour. Finally, the Rev Danny Connolly, chaplain to the newly formed Scottish and Northern Ireland Yeomanry (SNIY), is currently deployed on a weekly basis to Fort George, Inverness, in support of 3 SCOTS as their current chaplain is on Resettlement leave and will not be replaced until mid May. He then re-deploys to Leuchars Station for a further six months covering this base as its chaplain will be deploying on a four month tour to Op TORAL in Afghanistan.

Elsewhere within the army, Church of Scotland Chaplains have been at the forefront of making news including the Rev Chris Kellock who was deployed with 22 Field Hospital, the British Army's high readiness hospital, to Sierra Leone to help stem the Ebola crises (Op GRITROCK). It was during his 101 day deployment the Mr Kellock's ministry was recognised and he was awarded a Queen's Commendation for Valuable Service (QCVS). Also of note is that the Rev James Francis has been awarded an MBE in the New Year's Honours List for his services on Op TORAL, Afghanistan in 2014/15.

Within Scotland and 51 Brigade the unit moves from Germany have begun to settle down. During July and August 2015 the Scots Dragoon Guards returned to their homeland, along with 2 Battalion REME and 110 Provo Company (RMP), who were the last RMP detachment to serve in Helmand Province returning to Paderborn, Germany, in January 2015. A further change relating to Army 2020 is that 3 SCOTS are in the process of retraining

for their new role as a Mechanised Light Infantry battalion (MLI) up at Fort George. The chaplaincy plot has also seen a lot of movement with the Rev Mike Goodison being posted into Leuchars to care for both the station and the SCOTS DG whilst the Rev Paul van Sittert was posted away from 3 RIFLES to Catterick being replaced by the Rev Stewart Young (Methodist). The Rev John Duncan on his return from Cyprus has gone on Resettlement Leave before he retires from the army and returns to parish ministry in Leuchars. Finally 51 Brigade and HQ Scotland remains based in Stirling with the intention of moving back to Edinburgh once a satisfactory solution is found to its real estate requirements. Finally, we allow the chaplains' themselves to voice some of their highlights from 2015:

'This past year has been dominated by two key events. The first of which was an operational deployment to Sierra Leone as Chaplain to 22 Field Hospital. Ministering to our military personnel, patients and local families; this proved a particularly challenging but immensely powerful time as we formed the UK spearhead response to the Ebola virus. Returning early March to the unit we were straight into the preparation for 8 weeks armoured infantry training in Canada. From the lush and humid conditions of West Africa to the vast plains of Canada was a leap but proved ideal for spending quality time with the soldiers – living in the field for a month. Being where the soldiers are is the key, whether on the ranges, on Exercise, conducting remembrance Parades, or leading Ethics study days. And of course fitting in the physical training to be ready – whether regular Coy PT, cross country trials, or simply the weekly programme plus the Adventure Training. Chaplaincy is a presence yes, but in being we also earn the right to share – and share in both joyful times as well as the more difficult ones. It is an immense privilege to do so.'

Rev Chris Kellock, 1st Battalion, The Royal Regiment of Fusiliers, Mooltan Barracks, Tidworth.

'For me the highlight had to be BATUS during the summer. I know it's what most chaplains say, but there's something special about living alongside the people to whom you minister, with all your earthly belongings in your Bergen

on your back. You can't always guarantee transport, so you have to be flexible, resourceful, and prepared to walk! People are always pleased to see 'the Padre' whether they're religious or not, you're instantly welcomed and have a distinct role to play. Being apart from your own family for long periods of time are hard, but the benefits of this unique ministry more than makes up for any hardships.'

Rev Neil McLay, 1st Battalion The Princess of Wales's Royal Regiment, Barker Barracks, Paderborn

'A privileged diversion from routine matters was involvement in the dedication of the "Shetland Bus Memorial" at Burghead. It commemorates the service and sacrifice of Norwegian and British men who ran a secret courier service between Shetland, Burghead and Nazi occupied Norway. Relatives of those who died were present from both countries and a Burghead lady told me of remembering one of the Norwegians staying in her house when she was a child. We went out to sea in an old herring boat to scatter sprigs of heather in memory of those who risked and lost their lives.'

Rev Seoras Mackenzie, 39 Engineer Regiment (Air Support), Kinloss Barracks, Kinloss

'I was privileged to take part in the national service at St. Paul's Cathedral to mark the end of combat operations in Afghanistan. The presence of many loved ones of deceased service personnel together with the liturgy of this service were powerful reminders of the human cost of this recent conflict. It was not long then since I had been in Kabul, and as I thought of those I had sought to support in their loss and recalled seeing the memorial plaques at Camp Bastion inscribed with the names of those who had died on Op Herrick, I also reflected upon the continued contribution of British military personnel still in Afghanistan in advisory roles.'

Rev Nicola Frail, 32 Engr Regt, Marne Barracks, Catterick, North Yorkshire.

Remembrance in North East Fife 2015: *'This was the first Remembrance season since the Army was re-based from*

Germany to Leuchars in Fife. For Remembrance we had soldiers from Leuchars Station present at six separate services. Everything from a full regimental strength parade, with the pipes and drums, marching through St Andrews, to a few soldiers laying a wreath during the service in Balmullo Village hall. To be able to lead four of these services was an honour and to then hear the comments of joy, appreciation and thankfulness from the members of the community, who were so pleased that Remembrance was being carried out with military precision and with the level of respect and dignity that they felt was properly due, left me glad that I could be part of the day and do my small bit to help people remember the sacrifice and personal cost of the conflicts past and present. Being part of the Army seemed to give my prayers and comments a bit of authority that I never felt before.'

**Rev Mike Goodison, SCOTS DG, Waterloo Lines,
Leuchars Station, St Andrews, Fife.**

APPENDIX 3

CHAPLAINCY IN THE ROYAL AIR FORCE

The National Security Strategy which emerged from the 2015 Strategic Defence and Security Review (SDSR) has a vision of a secure and prosperous United Kingdom with global reach and influence. Everything in the strategy is centred on a determination to protect our people and our values and ensure the country prospers.

Particular priorities over the next five years will include deterrence of state-based threats, tackling terrorism, remaining a world leader in cyber security and ensuring a capability to respond rapidly to crises as they emerge.

The Royal Air Force defends our airspace, projects our air power globally and provides intelligence to support operations including counter terrorism. It is no surprise that many of the new full spectrum capabilities announced in the SDSR will have a direct impact on the Royal Air Force – new investment in Typhoon multi-role combat aircraft in RAF Lossiemouth and RAF Coningsby, arrival of the next generation combat aircraft the F35

Lightning II on the new Royal Navy carriers and based at RAF Marham, more investment in the new Protector remotely piloted aircraft and other intelligence gathering aircraft predominately at RAF Waddington, new maritime patrol aircraft to be based in Scotland and new heavy lift capability with the A400M based at RAF Brize Norton.

In equipment terms the Royal Air Force has a clear focus and mandate for the immediate future but there is also a recognition that the Armed Forces relies on the skills, commitment and professionalism of our people and yet there are heavy demands placed upon them. Recruitment, retention and training the right mix of capable and motivated service personnel is essential to deliver operational success and so there is recognition in the SDSR of a need to focus on new approaches to reflect the realities of modern life – helping service personnel buy their own homes, a whole force approach encompassing reserve and regular alongside civil servants and contractors. This commitment to service personnel is set out in the Armed Forces Covenant which should be commended to the General Assembly.

The Royal Air Force remains agile, adaptable and capable protecting the UK and supporting her interests 24/7 and providing the nation with choice in times of crisis.

It is in this environment that our Royal Air Force Chaplains are serving. The Mission of the Royal Air Force Chaplains Branch remains to serve the RAF Community through Prayer, Presence and Proclamation.

The calling of RAF Chaplains is to be at the very heart of their community, responsible for the spiritual welfare of the whole community – service men and women, and their dependants – whatever rank they hold, and no matter what their religious beliefs or views.

Chaplains live out daily their ministry of prayer, presence, and proclamation on RAF bases at home, overseas and in areas of conflict. In other words, where there are RAF personnel in any numbers, a Chaplain will be with them, facing the same kind of issues and challenges. This can

mean personal sacrifice, physically, spiritually and mentally as the RAF seeks to serve the demands of the nation, often far from home and in places of danger. This is the story of God's love in action, and as one airman said to his chaplain, 'You are here to remind us that there is something better and bigger than us out there – that God loves us'.

The Chaplain-in-Chief's objectives for 2015-2016 are firstly to deliver whole force Chaplaincy by delivering pastoral care, moral leadership and spiritual provision for the whole RAF Community; deploying regular and reservist chaplains in imaginative ways to meet the changing operational and organisational environment. A second objective is to strengthen community resilience by delivering the Beliefs and Values Programme (2015) in order to build personal and corporate moral understanding within the diversity of Service life; strengthening resilience in personal and professional relationships and care for those who are wounded, injured, sick and bereaved; resourcing and developing Spiritual Resilience within the RAF Community; and facilitating the diverse observance of religious practice.

The Royal Air Force and its Chaplains have continued at a high pace in this past year, involved in diverse operations from Nepal earthquake relief to Operations in Afghanistan and over Syria and Iraq, not to mention flood relief at home alongside UK air defence and the many and various smaller scale operations around the world, from Africa to the Middle East and further afield.

Recruitment as ever remains an issue with the number of Church of Scotland Royal Air Force Chaplains now down to an all-time low of two following the departure of Rev Jonny Wylie this month. The convenor would gladly welcome any enquiries or notes of interest.

Individual chaplains –

Rev Jonny Wylie

Jonny left the RAF in February 2016 to become Chaplain at Strathallan School after a fulfilling and wonderful 16 years in the military. His time ended with a tri-service tour in

the Permanent Joint Headquarters at the centre of all UK Operations overseas and he was privileged to see many personnel and their sacrificial work around the world. He leaves with only positive memories and thoughts and a feeling of God's presence throughout his time guiding and preparing the way and hopefully making an impact on all those he met.

Rev Sheila Munro

Sheila has had a rewarding and busy time at RAF Leeming this past year with a plethora of welfare issues and funerals of young people to conduct. In March Sheila travelled to Germany to conduct Post Operational Stress management briefings to 34 Squadron RAF Regiment who were the last to leave Helmand province and Camp Bastion in particular. Sheila has made a welcome return north of the border to return to RAF Lossiemouth and no doubt she will relish the prospect of re-integrating into a very different chaplaincy team and station than the one she left a couple of years ago.

Rev Craig Lancaster

Craig deployed in May 2015 to set up chaplaincy support for those involved in operations in Iraq. Based primarily in Cyprus he found opportunity to travel round the Middle East providing pastoral care as well as ministry through Word and Sacrament. He returned to RAF Brize Norton in September where he has continued to serve as part of an ecumenical team of chaplains on the largest RAF base. It is a fantastic privilege to care for and to share kingdom values with service personnel, their families, contractors and civil servants. He is immensely grateful for the prayers and support of the Kirk as he continues ministry among and beside such a diverse community.

Rev Philip Wilson (Presbyterian Church in Ireland)

Philip has completed his second year of RAF Chaplaincy at RAF Honington in Suffolk, the home of the RAF Regiment with phase one and two training. In 2015 the regiment was joined by the RAF Police, making it an even busier station. The Station Church experimented with monthly All Age services on occasions such as Battle of Britain Sunday,

Harvest, Christmas, New Year and Easter. These were well supported by people who do not often attend any church. In December 2015 he was deployed as the sole Forces Chaplain to British Forces South Atlantic Islands, based at Mount Pleasant in the Falklands. This is a busy tri-service environment of some 1,300 service personnel. There is an active church community and a prevalence of welfare cases associated with being 8,000 miles from home whilst relying on communication systems which are sporadic and expensive. A significant number of personnel find themselves in unique situations of isolation and pressure. The ministry opportunities were many and the work varied and vital. In May 2016 Philip was posted to RAF Waddington near Lincoln, home to the RAF Air Command surveillance and reconnaissance assets.

APPENDIX 4

MILITARY RESERVE CHAPLAINS REGULATIONS

Edinburgh, [] May 2016, Session []

1. Where a Parish Minister ("the Minister") is an Army Reserve Chaplain, RAF Reserve Chaplain or a Royal Naval Reserve Chaplain on part time reserve service, any proposed change of such status to military service on voluntary mobilisation under section 24 of the Reserve Forces Act 1996 shall not be effective unless and until all of the following have been granted:-
 - (a) firstly, the consent of the Minister's Kirk Session;
 - (b) secondly, the consent of the Presbytery of the bounds; and
 - (c) thirdly, the consent of the Committee on Chaplains to HM Forces or any General Assembly Committee which may succeed to its duties or functions ("the Committee").
2. Before deciding whether to give or withhold such consent the Committee shall interview the Minister. The consent of the Committee shall not be granted unless the following apply:-
 - (i) the Minister must complete the Employer Notification and relevant mobilisation paperwork from the Ministry of Defence, naming the Church of Scotland, Ministries Council, 121 George Street, Edinburgh EH2 4YN as his or her employer, in order that the appropriate compensatory arrangements for the period of military service will be made to the Ministries Council (for the avoidance of doubt, all compensatory payments made to the Church during the Minister's period of military service shall belong to the Ministries Council);
 - (ii) confirmation must be received from the Ministry of Defence that satisfactory arrangements are in place as to insurance against personal injury and death during the period of military service;
 - (iii) the Presbytery of the bounds must be able to give an assurance that a suitably qualified locum (full-time where possible) for the Minister's charge will be appointed to serve for the period of the Minister's absence on military service, such appointment to be wholly conditional on the consent of the Committee, in terms of these Regulations, being granted.
3. On all of the consents, as detailed above, having been granted, the Presbytery shall appoint an Interim Moderator and, in consultation with the Kirk Session, a suitably qualified locum (full-time where possible) for the charge who shall serve for the period of the Minister's absence on military service. With the agreement of all parties the Interim Moderator and the locum may be the same person.
4. The Minister's period(s) of military service shall not exceed six months in any six year period.
5. During periods of military service the Minister shall retain his or her status as Minister of the charge but shall be seconded by the Church to the Ministry of Defence who shall assume all of the responsibilities of an employer vis-à-vis the Minister. For the avoidance of doubt payment of stipend to the Minister shall cease for the duration of such periods.
6. During periods of military service the Church's contributions to the Church of Scotland Pension Plan

in respect of the Minister will be paid by the Church as though he or she were fulfilling all of the duties of a Parish Minister in the charge, UNLESS the Minister requests that employer contributions are made into the Armed Forces Pension Scheme (AFPS), in which

case payment into the Church of Scotland scheme will cease until the Minister resumes Parish duties.

7. Regulations VI 2000 shall be repealed.

MISSION AND DISCIPLESHIP COUNCIL

MAY 2016

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PROPOSED DELIVERANCE

The General Assembly:

1. Receive the report.
2. Encourage Kirk Sessions to use the *Learn: Exploring Faith* publication as a tool for new communicants and those interested in learning more about the Christian faith (*Section 2.4.4.1*).
3. Instruct the Council, in consultation with Theological Forum, Panel of Review and Reform and other relevant Councils, to consider and respond to the findings and proposals made in the 'Developing the Eldership' report and bring to the General Assembly by 2018 detailed proposals for eldership training (*Section 2.4.5 and Appendix I*).
4. Encourage Kirk Sessions to promote and support the Learn: Pastoral Care conference by sending delegates (*Section 2.4.6.3*).
5. Encourage Presbyteries and Kirk Sessions to study the *Invisible Church* research and consider its implications for their future working (*Section 2.4.7 and Appendix II*).
6. Commend the book, *Invisible Church*, to the Councils and Committees of the Kirk for consideration in the development of strategy and policy (*Section 2.4.7 and Appendix II*).
7. Encourage Kirk Sessions to use the resource, *Learning Disabilities: A discussion starter*, and to provide the Council with names and e-mail addresses of those with an interest in this area who are willing to act as learning disabilities contacts (*Section 2.4.8.2*).

8. Encourage Presbyteries and Kirk Sessions to participate in the “Year of Young People” 2018 as an opportunity for the Kirk to engage with young people (*Section 2.4.9*).
9. Instruct the Council, in collaboration with the Theological Forum, to produce a paper on the theology of children and young people in the church and report to the General Assembly in 2017 in preparation for events held in 2018 (*Section 2.4.9*).
10. Encourage Kirk Sessions to use and promote the *Learn: How will our children have faith?* publication (*Section 2.4.10.2*).
11. Encourage Presbyteries and Kirk Sessions to send young people aged 17-25 to the National Youth Assembly and consider supporting them by meeting the cost of attendance and travel (*Section 2.4.11.3*).
12. Encourage Presbyteries and Kirk Sessions to make young people aware of the financial help that can be provided when applying online for the National Youth Assembly (*Section 2.4.11.4*).
13. Encourage all Presbyteries to fill their allocated place for a youth delegate to the General Assembly (*Section 2.4.12*).
14. Encourage Kirk Sessions to promote the use of *Pray Now: People of the Way* for individual and group use in their congregations (*Section 2.5.4*).
15. Encourage Ministers and others leading worship to make use of resources supplied by the Kirk in response to specific crisis situations at home and abroad (*Section 2.5.6.2*).
16. Urge Presbyteries to make use of Local Church Review resources and to assess training requirements for visitation teams and local congregations (*Section 2.6.3 and Appendix III*).
17. Encourage Kirk Sessions and congregations considering alterations to their buildings to contact the Committee on Church Art and Architecture at an early stage (*Section 2.6.3.2*).
18. Commend the Council's Quick Guides for congregational use (*Sections 2.6.3.2.2 and 2.6.3.2.4*).
19. Encourage Ministers and Kirk Sessions to provide information to congregations on subscribing to *Life and Work* and to encourage the use of the website (www.lifeandwork.org) (*Section 2.6.3.3*).
20. Commend the Council for the creative partnerships developed with the Scottish Storytelling Centre (*Section 2.6.3.5*).
21. Instruct the Council, in consultation with other relevant Councils and Committees, to consider and respond to the findings and proposals made in the Rural Working Group report (*Section 2.7.3 and Appendix IV*).
22. Instruct the Council and the Ministries Council to review the Partnership Agreement with Fresh Expressions and report back to the General Assembly of 2017 (*Section 2.7.4 and Appendix V*).
23. Encourage Presbyteries and Kirk Sessions to promote the use of the *Learn: Tomorrow's Calling* publication as a tool to help those considering ministry within the Kirk during the Decade of Ministry (*Section 2.7.4.2*).
24. Encourage Presbyteries and Kirk Sessions to send representatives to attend the “Going for Growth” Summer School event (*Section 2.7.5 and Appendix V*).
25. Commend the theological basis for Fresh Expressions as set out in Appendix VI to Presbyteries and Kirk Sessions for study and encouragement (*Section 2.7.5.6 and Appendix VI*).
26. Encourage Presbyteries and Kirk Sessions to promote the use of the *Mission and Older People* study guide (*Section 2.7.7.1*).
27. Urge Presbyteries and Kirk Sessions to run a course using the *Sharing Faith* resource as a means of deepening discipleship (*Section 2.7.8.2*).
28. Urge Presbyteries and Kirk Sessions to encourage those who wish to share their faith story to respond to the Why Believe? Group's invitation and contact the Council (*Section 2.7.8.3*).

29. Encourage Presbyteries and Kirk Sessions to raise awareness of online mission resources by having (www.resourcingmission.org.uk) as a link on their Presbytery and congregational websites (*Section 2.7.10*).
30. Encourage Presbyteries and Kirk Sessions to promote the Mission and Discipleship Council's Facebook page and subscribe to Enews (*Section 2.7.10*).

REPORT

1. Introduction

1.1 In November 2013 the 10th Assembly of the World Council of Churches (WCC), held in Busan, South Korea, produced their first statement on Mission and Evangelism since 1982. "Together Towards Life"¹⁴⁶ is a wide ranging statement offering insights on how others in the world church have discerned the way God's Spirit is moving in the world. One focus it develops is that mission should not only be *to* the margins, but *from* the margins. The Church worldwide has been alerted to the voice of those who for different reasons are marginalised. So mission has moved from the centre to the periphery, from the powerful to the powerless, from the rich to the poor. In our report we recognise that we are, in our churches, among those who are vulnerable and who struggle and we have sought to listen to some of these voices. But we also believe in a God who works transformation and gives people hope through Jesus Christ, whose ministry included everyone.

2. "People of the Way"

*Jesus said to him 'I am the way, and the truth and the life.
No one comes to the Father except through me.'*

John 14:6 NRSV

2.1 The General Assembly's theme, "People of the Way", serves as a clarion call for the Kirk to be in step with God's mission in the world. "The Way" is the first description of the Church in the Acts of the Apostles, before outsiders later labelled this movement as "Christian". The Council does not resource an institution but the people of God, providing resources for mission and discipleship to

develop people at a national level for work in the local community. This is a prophetic task, trying to keep in step with God's Spirit. Our vision is, "to sow seeds for a fruitful church, rooted in worship, growing in faith and serving God in the world."

2.2 This last year the Council has sought to focus afresh on the following challenges: resourcing the rural church; addressing the needs of those with additional learning needs so all of us can have a real sense of belonging; understanding the views of those in the 'invisible church'; nurturing those involved in creating new expressions of emerging church; shaping our buildings to give support for those with dementia; envisioning leadership at a congregational level; and using local events to make a national impact. It is our hope and prayer that our work will encourage the "People of the Way".

2.3 As "People of the Way", our prayer is to find God's way of working "within", "among" and "beyond". The appendices deal with the rural dimension, the "invisible church", support Presbyteries by resourcing Local Church Review, the development of the Eldership and the impact of the "fresh expressions" initiative, within our own tradition. The report illustrates how the description "mission from the margins" is already becoming a reality in Scotland.

2.4 The Way

*Divine Accountant,
I submit to You, the sums of my day:
Here is how I spent my time
Here is how I used my gifts*

¹⁴⁶ Full document is available at <https://goo.gl/IUp4A8>

Here is how I spent my money
Here is how I related to others
Receive my offerings, Lord.
Encourage and correct me.
Bless my discipleship.
Strengthen my discipline.
And lead me towards wholeness
for the sum of the whole
is so much greater than its parts. Amen.

Pray Now: People of the Way (Discipline)

2.4.1 “The Way” involves resourcing those who want to find out more about faith.

2.4.2 “The Way” calls for the people of God to use their gifts, including their service in leadership.

2.4.3 “The Way” requires the Kirk to be accessible and inclusive for everyone.

2.4.4 Equipping those exploring discipleship

2.4.4.1 A resource for new communicants, the *Learn: Exploring Faith* publication was launched in October 2015. This was in response to a request at the 2014 General Assembly to create a follow-up to the series *A Faith for 2000*, a reprint of a book from the 1970s. *Learn: Exploring Faith*, which was described by the Rt Rev Dr Angus Morrison as “a fresh, exciting and celebratory welcome to the thrill of exploring the Christian faith”, considers such matters as why this is important for today’s Kirk and how the Church relates to the life of faith.

2.4.4.2 A further publication with the working title *Learn: Faith Seeking Understanding* is planned for 2017, the 500th Anniversary of Martin Luther’s 95 Theses. This aims to encourage people of all ages and stages in our congregations to think about what it means to be a “reformed church” by demystifying reformed theology and making it accessible.

2.4.5 Developing the Eldership: Executive Summary

2.4.5.1 The 2014 General Assembly commended Elders for their participation in widespread and detailed national consultations about the office, which demonstrated a desire on the part of Elders to enhance their effectiveness in this role. It also highlighted the need for training that would enable prospective Elders to discern their gifts and calling and prepare them to serve, as well as ongoing development support for all Elders.

2.4.5.2 The Eldership Working Group reflected on the history and theology of the Eldership, noting that the role now needs to be contextualised for today’s Kirk by being rooted in mission that is sensitive to the needs and opportunities within each parish.

2.4.5.3 The Group now wishes to share its interim findings and invites others to respond to the following proposals:

- The Mission and Discipleship Council should collaborate with other relevant Councils and Committees to come to an agreed position on re-focusing the meaning, purpose and role of Eldership within a locally contextualised mission.
- The Council should define how such a re-focusing would shape the nature and content of Eldership training, recognising that different ways of learning need to be found that are appropriate to the task.
- The Council should develop detailed proposals for Eldership training provision in the areas of: “call”; “preparing to serve” and “ongoing support and development”.

2.4.5.4 The full report, as well as further details on the need for support identified from the Eldership consultation, can be found in Appendix I. Different ways of learning need to be found that are appropriate for equipping the Eldership. We are also working through how to respond to the relevant instructions from the Tenure Group report at the 2015 General Assembly.

2.4.6 Equipping those in leadership positions

2.4.6.1 *Learn: Eldership* continues to be very popular; with about 8,000 copies purchased since its launch in the autumn of 2014, making it a bestseller in church terms. This is a real testament to the thorough consultation which enabled us to shape the publication around the needs that Elders identified. Feedback from congregations suggests that, as intended, it is being used in a variety of ways and contexts by prospective and existing Elders: by individuals for personal study and reference; in small group study and in larger settings such as at the start of Kirk Session meetings or Presbytery training sessions. The Very Rev Dr Lorna Hood described it as “a beautifully produced and exceptionally informative publication”. We are delighted that it was nominated last year during 2015 in The Drum Scottish Creative Awards, and was also recognised in the 'Innovation' category of the Scottish Magazine Awards.

2.4.6.2 *Learn: Office Bearers* (working title) will build upon the success of *Learn: Eldership* by offering a hands-on resource for those holding particular positions of responsibility within the Kirk and those considering taking on such roles. It will provide insight, opportunity for reflection and access to expert advice; cover such practical areas as the Kirk and the law, property, finance and safeguarding; equip people with skills for service; allow space for deeper reflection on the nature of serving in the Kirk and be a helpful introduction for its office bearers. A conference for office bearers and Elders at the end of April focused on many of these themes and was a useful learning and development opportunity.

2.4.6.3 The Council will hold a Pastoral Care conference in the next year as preparation for its *Learn: Pastoral Care* publication, due to be published in 2018. Working alongside pastoral care providers and practical theologians, we shall develop a learning resource that offers practical insights and deepens theological understanding of pastoral care for all ages.

2.4.7 Publishing the findings from *Invisible Church*

2.4.7.1 The Highland and Islands research project into the *Invisible Church* conducted by Steve Aisthorpe, Mission Development Worker, was expanded in 2015 to cover the rest of Scotland, since this is a matter of national interest and concern rather than one specific to the Highlands and Islands. Its findings dispel a number of myths about why people do not attend church and what that means for their faith. An exploration of the research, published by Saint Andrew Press, will be launched at the 2016 General Assembly. Further information is available at Appendix II to this report. This will also be one of the main elements of the “Going for Growth” Summer School (see section 2.7.5.4) in June 2016.

2.4.8 Equipping congregations to be communities where those with learning disabilities feel that they can belong

2.4.8.1 The Learning Disabilities Working Group hosted a conference in June 2015 entitled “Creating Communities of Belonging”. The conference, which was delivered in partnership with a group of people with learning disabilities, was attended by more than 80 people drawn from a variety of denominations, many of whom commented on how inspiring the event was. From feedback, we have heard encouraging stories of some who followed through on the ideas they wrote down at the conference about what they would do when they returned to their congregations. For example, one delegate with learning disabilities helped her local church to run their own learning disabilities conference. The Group is keen to be put in touch with local congregational contacts with a passion for this area of work. If you have a preferred contact person, please send details to MandD@churchofscotland.org.uk.

2.4.8.2 The Group also developed a resource, *Learning Disabilities: A discussion starter* (available at <http://goo.gl/ytrQvw>) for use during “Learning Disabilities Awareness” week (16 to 20 May 2016) by congregations wishing to become communities of belonging for those with learning disabilities.

2.4.8.3 The Council, having consulted with the Group and the Committee on Church Art and Architecture, reaffirmed its view that the specific focus of its work should be on learning disabilities. Experience has shown that this is more likely to ensure that the often complex (and frequently overshadowed) needs of those with learning disabilities are properly addressed. The recent revival, however, of the Scottish Churches Disability Group, on which the Kirk is represented, gives the Council an opportunity to work collaboratively and ecumenically in the general area of disability.

2.4.9 “Year of Young People” 2018

2.4.9.1 Over the next three years we are shaping our work with children and young people around the ‘Year of Young People’, the theme for 2018 set by the Scottish Government. We have carried out a number of consultations with key stakeholders, including other Councils and Committees, children and young people and representatives from the Scottish Government, so as to develop a collaborative and cohesive approach. This will enable the Kirk to have significant focus on children and young people in 2018. A number of resources, events and online provision are being planned.

2.4.10 Equipping those involved in ministry with children and young people

2.4.10.1 At the beginning of 2016, three “Community of Faith” day events were run in Glasgow, Dumfries and Inverness for those involved in ministry with children and young people, particularly in churches with few or no children. Shaped by feedback from the previous year’s “Community of Faith” conference, these sought to equip delegates to respond positively to the opportunity of helping children and young people to be fully engaged in all aspects of church life.

2.4.10.2 *Learn: How will our children have faith?* (September 2015) has aroused a good deal of interest, with about 1,000 bought to-date. This short publication offers guidance to congregations who wish to reflect on their ministry with children and young people, challenging

them to consider the “why?” of what they are doing before considering the “how?”.

2.4.10.3 We shall provide a free resource in 2016 on *Employing Children and Youth Workers* (www.resourcingmision.org.uk) which adopts the same approach. This initiative also emerged from our consultations.

2.4.10.4 Work is also in progress on a *Learn: Children and Young People* (working title) resource for those who wish to engage with the theological basis of this ministry; involve children and young people in all aspects of church life; and lead this area of work effectively. Our aim is to publish this in autumn 2017 in advance of the “Year of Young People” in 2018.

2.4.11 Engaging with Young Adults

2.4.11.1 The Council has developed ways of involving young adults in decision making through the National Youth Assembly (NYA) (see separate NYA report on page 17/1) and the General Assembly Youth Representatives’ programme. We would encourage all congregations to make full use of a series of NYA promotional videos produced at the 2015 event, which are available at <http://goo.gl/uAwMJQ>.

2.4.11.2 Youth Representatives from the 2015 NYA have participated in the Kirk delegation to the Climate Change Summit in Paris; raised awareness of human trafficking and child exploitation through starting a charity appeal; and organised an event to promote NYA.

2.4.11.3 The NYA is an important opportunity for young adults aged 17-25 to take part in significant and inspiring church-wide activities. The 2016 Assembly will be held at Gartmore House, near Aberfoyle, from Friday evening on 12 August until Monday evening on 15 August; the broad topic areas are mental health, gender justice (in Scotland and beyond) and the future of ministry. We would encourage Presbyteries and Kirk Sessions to encourage their young people to attend and support them to do so.

2.4.11.4 We would encourage any young person who may be deterred by the cost of the event to approach their Kirk Session or Presbytery to find out if there is any financial support available; if not, they should contact the Council to discuss the possibility of partial support from central funds.

2.4.11.5 The first three-yearly NYA Review is currently under way and a report will be prepared for next year's General Assembly.

2.4.11.6 The Council also provides developmental opportunities for young adults. In addition to the NYA Moderator, Clerk and youth representatives, two young adults are elected to serve as members of the Scottish Youth Parliament. Young adults have represented the Kirk at international events organised by partner churches and organisations such as Bethlehem Bible College's conference entitled "Christ at the Checkpoint" (March 2016). Several grants have also been distributed from the Church of Scotland (COSY) Collective which is a fund specifically for young people to run projects for children and young people in their local communities.

2.4.12 Youth Representatives at the General Assembly

2.4.12.1 The General Assembly of 2015 instructed the Council *to work with the Assembly Arrangements Committee to investigate how the Assembly can accommodate those Presbyteries who have more than one willing Youth Representative to attend the General Assembly, and report back with a proposed solution to the General Assembly in 2016.*

2.4.12.2 The Council has been in consultation with representatives from the Assembly Arrangements Committee (AAC) and the Legal Questions Committee (LQC) on this and they have made full responses in their reports (section 11 on page 5/12). The ACC resists such a fundamental change as offering places to Youth Representatives from out-with their Presbytery bounds since the practice is no longer allowed for Commissioners to the Assembly. The LQC will bring forward an amendment to Standing Order 35 (i) to enable

Presbyteries to nominate as youth representatives young people living away from their home Presbytery temporarily. However, these discussions with the AAC and LQC brought to the fore that there is a greater issue lying behind the presenting one, and that is the role and participation of young people within the Church and all its courts. This is an issue that will, in part, be considered in the review of the NYA and the Council is committed to continuing discussions to seek solutions in this area.

2.4.13 Youth Ministry

2.4.13.1 In accordance with the 2015 General Assembly instruction for the Council *"to enter into discussion with the Ministries Council to consider the possibility of recognising Youth Ministry as a strand of the Ministry of Word and Sacrament, and in due course to consider whether the Ministries Council should take responsibility for the assessment, training and ongoing support of Youth Ministers; bringing a report to the General Assembly of 2016"*, we have consulted with Ministries Council representatives to identify how to address this. Further information is available in the report from the Ministries Council at section 2.16 on page 14/18.

2.5 The Way Within

*"It is one thing to understand it,
but an entirely different thing
to give or to experience.
Sometimes it's hard to imagine
a way of being, so deep rooted,
surpassing all that our mind, heart, soul
and strength can offer.
But this way, this grace,
is what we are given
and is what we are to give."*

Pray Now: People of the Way (Grace)

2.5.1 "The Way Within" nurtures the inner life of discipleship, often expressed in prayer and worship. To foster this, we provide materials for public worship, prayers for groups and for individual study and reflection. We also

offer experience of, and insight into, different approaches to worship through events. This is outlined below.

2.5.2 Developing a Worship Resource for Congregations

2.5.2.1 Over the year we have been developed a methodology to help congregations reflect on worship. It is hoped that this will encourage people to share their experiences of meeting God in worship and lead them to explore how worship can be experienced in all its heights and depths. This work has been stimulated and enhanced by the Council's involvement in the Joint Liturgical Group of Churches Together in Britain and Ireland which has brought an ecumenical dimension to the resource.

2.5.2.2 Our aim has been to offer a process which can be used across the entire Church. From our initial consultation with people, representing the rich diversity of worship practice, a clear consensus emerged that a fruitful place to start would be to help encourage people to share stories of ways in which they have encountered God in worship. A few questions were devised and piloted in a selection of congregations which are representative of the Kirk. The methodology will be published as a congregational resource in March 2017.

2.5.3 Taking the local expertise to the national stage: SPARK

2.5.3.1 Since we believed that Greyfriars Kirk's successful SPARK festival was worthy of a wider stage, we have supported a year-long programme of Worship and the Arts in Edinburgh. Input from our staff, together with promotion of events and some financial support, has enabled a locally run event to have a greater national reach. The outcome has been the production of online videos, interviews and blogs arising from the festival, available at <http://goo.gl/ljrdZD>.

2.5.3.2 This approach highlights how such a joint venture can be helped to have a wider impact. We hope to promote other such events in a similar fashion.

2.5.3.3 The Psalm Project offered a day's learning about the history of the Psalms in worship and exploring their future as part of congregational liturgy. Martin Tel (C F Seabrook Director of Music at Princeton Seminary), shared about a collation of arrangements and settings for the *Psalms for All Seasons* song book, while the Rev John Bell challenged participants to find music that fostered a dynamic engagement with lyrics and verse.

2.5.3.4 We also co-ordinated and funded a series of four worship events in Edinburgh, Arbroath, Glasgow and Perth featuring The Psalm Project (a Worship Collective from Holland) and Satellite (a Worship Collective from Scotland); images and videos from these can be viewed on our Resourcing Mission website.

2.5.3.5 "Worship, Liturgy and the Arts" was a day conference (held at Greyfriars Church, Edinburgh, on 27 June 2015) that explored how the arts might be used to enrich worship and as opportunities for outreach. Seminars and workshops delivered by practitioners of creative liturgy and visual arts helped participants explore similar models in their own context.

2.5.4 Pray Now - profiling the General Assembly theme

2.5.4.1 The Council timed the launch of the 2015 *Pray Now* to coincide with last year's General Assembly and its mutually agreed theme of *Living Stones* was used at the Heart and Soul event, enabling the Kirk to pray with this theme throughout the year. One outcome has been an increase in sales, reflecting greater uptake of the book across the Kirk; by January 2016, almost 1,500 copies had been sold.

2.5.4.2 The Council is pleased to continue this pattern with the new edition of *Pray Now: People of the Way*, which is available at this year's General Assembly. We thank the *Pray Now* Writing Group who produced a book filled with rich and authentic prayers.

2.5.5 "Pray It Forward" Cards

2.5.5.1 Our "Pray It Forward" cards are now on their third reprint due to high demand. These versatile cards are ideal

for pastoral visiting, blessing services, baptisms, weddings, outreach, hospital visits or simply leaving on tables in cafes, waiting rooms or other places around the parish. A new set is being prepared, inspired by different scripture verses; these will be available via (www.resourcingmission.org.uk).

2.5.6 “Starters for Sunday” responding to needs of the world through worship

2.5.6.1 The Council continues to provide the Kirk with its online worship resources page “Starters for Sunday”. This is widely used by those leading worship throughout the Kirk and by other churches at home and abroad. They are able to draw from exegesis, sermons ideas, prepared prayers for each moment in worship, a children’s talk and suggestions for music. This is especially useful for those leading worship for the first time who do not have access to a wide theological library or have little or no exegetical or liturgical training.

2.5.6.2 A significant contribution this year has been the prompt creation of resources that allow worshippers to respond meaningfully to the ongoing refugee crisis. As the Rt Rev Dr Angus Morrison said when it was issued,

“We have all been deeply moved by the harrowing images of the refugee crisis spreading across Europe. We might have been left speechless. However, some have responded in words which will help many of us to focus our worship during such a time of turmoil. The intent of this valuable material is to guide us in our prayers, enabling our minds to reflect and our hearts to reach out in compassion. I hope and pray this will stir us into loving action so we are filled with wisdom, longing for peace and upholding justice.”

2.5.6.3 We wish to alert the Kirk to the range of national and international themes highlighted in “Starters for Sunday” to which other Councils and Committees have contributed. Our prayer is that Kirk members may be informed in the context of worship and so thoughtfully respond to the global and national needs of God’s world.

2.5.7 Music Group

2.5.7.1 The Kirk’s Music Group is currently commissioning new music from various leading song writers around the theme of “People of the Way” for use throughout the year and at significant events such as Heart and Soul and the General Assembly. Further, the Group is engaging with music practitioners to explore faith and spirituality in children and produce worship material (specifically songs at this stage) for use throughout the national church, while giving a specific learning experience in a local setting.

2.5.8 Social Media

2.5.8.1 In the first half of 2015 we delivered the “Different Voices” online resource (which shares blogs and reflections on music for worship) and in the second half we focused on providing prayerful and reflective content for the Kirk’s daily tweets. The content draws from previous and current editions of our prayer publication *Pray Now* and, in the first three months of this, the Kirk’s Communications Team reported a significant increase in Twitter and Facebook page ‘likes’, ‘shares’ and ‘reaches’. This has proven to be a very simple, yet effective, way of enabling people to experience and share short moments of prayer. We have seen this grow from 20 ‘likes’ and ‘shares’ to peaking at 227 ‘likes’ with nearly 17,000 people reached by one tweet alone.

2.6 The Way Among

*May my choices be informed
by Your forgiving love;
may my prejudices be clear
and be overcome;
may my compassion be real
and not merely appear that way. Amen*

Pray Now: People of the Way (Inclusion)

2.6.1 “The Way Among” describes how we live as the “People of the Way” in our own context. We want to work to help strengthen a faith that believes God still gathers a people to serve and worship in their setting.

2.6.2 Our work includes Local Church Review templates and principles, CARTA, Life and Work and Saint Andrew Press, who all have their part to play.

2.6.3 Outlined here are the resources that root and support such an informed faith:

2.6.3.1 Local Church Review (LCR) pathway for our Council (in response to the 2015 General Assembly Tenure Report)

2.6.3.1.1 LCR is a tool to enable a Presbytery to work with a congregation to know how to plan for the future, by identifying the resources and direction needed for mission within their community. Those who need to use this tool require both the information and the confidence to do so, therefore, we are working on how best to provide a national training template.

2.6.3.1.2 We are grateful for the training session that Rev Dr George Whyte, Presbytery Clerk of Edinburgh, organised for the Presbytery Clerks' Forum. In addition, we gave financial support for three Presbytery-led events, providing pilot training for LCR. Our efforts, however, to devise an appropriate national training template (as instructed by the General Assembly) have thrown up several challenges. Evaluation of these pilot events has demonstrated that the current training needs of the Kirk in different geographical areas and local contexts are too diverse to be met by a single model. On our current data, a "one size fits all" national training template would result in an approach that, in some cases, would be unfit for purpose.

2.6.3.1.3 There were, however, a number of basic elements common to all three training events. Working with those who delivered the training, we plan to compile a set of resources addressing these common needs, which we hope will encourage and support both Congregations and Presbyteries. These include some short video resources, which are scheduled for completion by the end of this summer. The existing LCR templates are still available on (www.resourcingmission.org.uk), and will be

refreshed through the coming months in response to feedback from those who have used them.

2.6.3.1.4 Although there are challenges in finding the right LCR process for each context, those who have been through the exercise report that the challenges are outweighed by the potential benefits. To enable more churches to engage more fruitfully with the process, we are developing a LCR toolkit, which will be available for Presbyteries either in hard copy or as a downloadable version. We will also offer a variety of training events.

2.6.3.1.5 Further information is available at Appendix III.

2.6.3.2 Committee on Church Art and Architecture (CARTA)

2.6.3.2.1 CARTA's work is benefitting from the changes approved by last year's General Assembly. We have a clearer remit, which clarifies our areas of responsibility in relation to the General Trustees, with whom we now share a single point of contact for all matters relating to church buildings. We have increased our capacity to serve congregations seeking advice and approval by being able to retain the skills and experience of all our members who wish to continue for a second term. The co-option of a specialist organ consultant has improved the quality and consistency of our advice in this area; and the appointment of a Development Worker with specific responsibility for CARTA will enable us to be more proactive in stimulating, encouraging and supporting well-grounded ideas for change. Examples of some 'before' and 'after' images of sanctuaries can be seen at <https://goo.gl/77YoxM>.

2.6.3.2.2 Our increased capacity is enabling us to contribute more effectively to developments that require intra- or inter-Council working, such as helping to make church buildings and what goes on in them more accommodating to those with particular learning or physical needs. Together with the Ministries Council, CrossReach and Faith in Older People Scotland, we are exploring how to support Presbyteries to offer training events on caring for those with dementia. In addition to

our *Quick Guide* on Dementia Friendly Church Buildings, we have recently issued one on how to improve the worship experience of those who are deaf or hard of hearing.

2.6.3.2.3 During 2015 CARTA dealt with over 200 requests for advice and approval; about a quarter of these were relatively minor or straightforward, such as the removal of a couple of pews to accommodate a wheelchair user; but some projects were very large indeed, involving major restructuring. The first kind of request could often be resolved fairly quickly using Convener's powers, particularly if it was accompanied by good illustrations of the area affected. The second, however, usually involved more than one visit by a couple of our members: on the first occasion to listen to the congregation's ideas with a view to granting approval in principle; on the second to consider the plans in detail, often with the architect in attendance. But whether their project is large or small, simple or complex, we would encourage congregations to contact us at an early stage.

2.6.3.2.4 Another area of our work where requests are likely to require ongoing consideration is the design of new stained glass windows, starting with the artist's brief and ending with final approval of the finished design. Since very few congregations have much experience of what is involved in successfully commissioning a new window, the Stained Glass Group has published a *Quick Guide* on the topic, to sit alongside its recent guides on conservation and maintenance.

2.6.3.3 The development of the *Life and Work* Review outcomes

2.6.3.3.1 *Life and Work*, the magazine of our Kirk, continues to face the challenging conditions experienced by many other publishers working in a digital age (see *Life and Work* Review in the 2015 General Assembly Blue Book). Despite this, the magazine is circulating around 19,000 copies every month. The editorial team continue to develop the website (www.lifeandwork.org) resulting in growing interest. At least one new item is uploaded to the

site on every working day and shared on social media via Facebook and Twitter. The editorial team is supported by the *Life and Work* Advisory Committee who met on two occasions in 2015. The Committee was utilised on several occasions between meetings and the Editor remains deeply grateful for the support of both its membership and the Convener.

2.6.3.3.2 *Life and Work* requires a robust business model and the General Assembly of 2015 approved the findings of a review of the business functions of *Life and Work*. The outcome was to meet the challenge of a new (and changing) communications environment. A number of measures have already been implemented, addressing the points raised by the Review Group. These are:

- The appointment of a Business Manager for *Life and Work*.
- The creation of a Committee devoted to the commercial aspects of *Life and Work*, including sales, marketing, advertising and distribution. The Committee benefits from volunteers with key professional expertise from the publishing and business world.
- The commissioning of a major piece of market research examining the market place both within and outside churches. This will shape the direction of travel for the magazine of the Kirk in the years to come.

2.6.3.3.3 The magazine is now in a period of transition as it looks forward to the challenges of the future, seeking to retain our existing readers whilst also seeking to reach out to new readers in our mission, both inside and outside the Kirk.

2.6.3.3.4 The prayers of the General Assembly and the wider Kirk would be very much appreciated during this important time in the life of the 137-year-old magazine.

2.6.3.4 Saint Andrew Press (SAP)

2.6.3.4.1 SAP is the Kirk's publishing imprint and is run by Hymns Ancient and Modern (HA&M) along with its

other well-known book imprints: SCM Press which specializes in academic theology; Canterbury Press, which focuses on liturgy, church resources and popular spirituality; HA&M, the hymn book publishing part of its activity and Church House Publishing, the official publishing imprint of the Church of England. Together, these imprints and its periodicals division, make HA&M the largest independent religious publisher in the country. It is a registered charity and from its trading profit distributes grants to churches and other Christian organisations.

2.6.3.4.2 In the last year, SAP publishing has benefitted from a change in its editorial focus, now working more closely with Mission and Discipleship and other Councils of the Kirk to identify and develop resources for local churches. SAP enjoyed significant growth in revenue in 2014-5, reversing a pattern of decline, and so increasing sales over the previous year by more than 40%. Outstanding in this period were the first three titles in the imaginative and attractive *Learn* series, in which more titles are planned for 2016. SAP also look forward to publishing a number of Scottish interest titles in the year ahead, particularly an anthology of Scottish religious poetry which is being compiled by Kenneth Steven and is scheduled for the early autumn.

2.6.3.5 The Scottish Storytelling Centre (SSC): a cultural contribution to the arts

2.6.3.5.1 God has endowed us with a creative imagination which finds an outlet in the various arts. For many years the Council has supported this by subsidising the work of the SSC but declining resources and more focused priorities have led us to seek a way of securing the future of the Centre without this being a continuing charge on the Council.

2.6.3.5.2 It has been clear to the Council, since its review of priorities in 2009, that the SSC was not financially viable as a specifically Christian resource for the Arts. Each year the work of the SSC was being subsidised to a significant degree by the Kirk. Over the last few years work has been going on to find an alternative future for the SSC that

respects the purpose for which significant capital sums were invested in it by other partners as a storytelling centre, while ensuring that Kirk money meant for mission was used first on the priorities the Council had identified and repeatedly reaffirmed. We are now operating on a break even basis, continuing to use the SSC fully, and working cooperatively with our partners to realise a shared vision.

2.6.3.5.3 Working closely with our funding partners, Creative Scotland, TRACS and the City of Edinburgh Council, and with all our immediate neighbours in the area, we have embarked on a journey that we hope will secure that long term future under the new charity Edinburgh's Netherbow. In the course of 2015, the Council refurbished the upper level of John Knox House so that Edinburgh UNESCO City of Literature can be situated close to the SSC and prepare an exciting new proposal to develop the area around the building as 'Edinburgh's Netherbow' – a focus for celebrating the literature of the country – in which the significance of John Knox's own literary contribution will be promoted. John Knox House remains an integral part, both literally and metaphorically, of the visitor experience at the SSC and this proposal offers the exciting prospect of significant development to improve the museum.

2.6.3.5.4 The work of the SSC continues to attract people from a broad range of ages, backgrounds and abilities to celebrate and to practise creativity through performance, exhibition, tuition, professional exchange and participatory activities. The SSC has established itself as a pivotal resource both in Edinburgh and nationally not only for storytelling but, increasingly, for the country's other traditional arts, especially music and dance.

2.6.3.5.5 This has given rise in recent years to the creation of TRACS (Traditional Arts and Culture Scotland), an organisation which is now based in the building and whose income and activities have become an essential part of the programming and financing of the SSC. The successful bid to Creative Scotland by TRACS for three year

funding, and their decision to use that funding to base their activities largely in the SSC, has brought a welcome financial sustainability to the SSC's operations in the short/ mid-term (2015-2018).

2.6.3.5.6 The SSC has enjoyed a successful year in terms of visitors, audience numbers, and turnover. There was an extremely popular and successful Edinburgh Festivals programme, and one of the year's programming highlights was October's Scottish International Storytelling Festival, which has now established itself as one of the premier festivals of its type internationally. Similarly, the various winter festivals/events programme, such as the St Andrew's Day celebrations, is becoming a popular annual fixture.

2.6.3.5.7 The Council is confident that the SSC is now entering a new phase in which it can stabilise its operational and financial activities in a sustainable and appropriate manner.

2.7 The Way Beyond

*Guide me, so I may step boldly forward in faith
and find all that you want me to discover today.
Go beyond and behind, to my left and my right,
that whatever way I seek to go,
I will surely find You in everything and everyone I meet.*

Pray Now: People of the Way (Seeking)

2.7.1 "The Way Beyond" encourages us to pray for God's Kingdom to come in all its fullness.

2.7.2 We want the Kirk to join with God's mission in the world, whether that is understanding mission in the rural setting, developing missional aspects of the Decade for Ministry, mapping and shaping fresh expressions in Scotland, sharing faith stories or helping congregations focus on the future.

2.7.3 Equipping the rural church - Executive Summary
(full report found in Appendix IV)

2.7.3.1 A significant proportion (43%) of the parishes of the Kirk are classified by the Scottish Government as rural. It has been identified that within these communities there are opportunities and challenges which are specific to the rural context. It has long been recognised that there is a need to provide an evidence base about these opportunities and challenges in order to effectively resource and inspire our rural congregations. In response, the Rural Working Group (RWG), operating with the Mission and Discipleship Council (MDC) of the Church of Scotland (CoS), recently engaged in a nationwide consultation process.

2.7.3.2 The key findings from the consultation process are:

- There are many instances where rural congregations are still seen to play a positive and central role in their community, and this represents a significant missional opportunity in which they must be supported to nurture and develop.
- There are significant challenges being faced by rural congregations such as:
 - a poverty of resources (both financial and personnel to take on key office bearer roles)
 - large and/or remote geographical locations which are difficult to cover, can create issues of isolation and experience significant population shifts; and
 - detrimental policy, eg large multiple linkages which produce logistical issues.
- There are clearly identifiable responses which, if backed with appropriate money and personnel resources, could enable rural congregations to thrive, namely:
 - honing the training and support provision for rural congregations;
 - streamlining areas of governance that take into account the contextual difference experienced by rural congregations; encouraging congregations to collaborate freely within and

beyond existing parish and Presbytery boundaries; implementing a strategic approach, such as in vocation to rural ministry, utilising national resourcing and encouraging a general cross-church approach to the rural context;

- putting in place a Rural Areas Committee as part of Mission and Discipleship Council that can adequately support rural charges.

2.7.4 The Council's continued support for the Decade for Ministry

2.7.4.1 The Council works closely with the Ministries Council to support the Decade for Ministry. Each month "Starters for Sunday" has highlighted "Tomorrow's Calling" with a prayer resource. We pray that this will encourage some users to take the first step towards discerning God's calling into ministry. The Council has also supported the Vocation Conference programme alerting enquirers to resources that can help them to explore their calling.

2.7.4.2 Further support will be offered through our *Learn: Tomorrow's Calling* publication, which will be published in the coming year. This builds upon the section on "Call" in *Learn: Eldership* and provides continuity for the "Tomorrow's Calling" initiative.

2.7.4.3 Another feature of the Council's support for the Decade for Ministry has been our ongoing Mission Shaped Ministry (msm) courses, which were held in Glasgow and Edinburgh and attended by around 70 people. These are not put on by the Council or the Joint Emerging Church Group (JECG), but are locally owned and run, with some support from the Council, and are ecumenical by nature.

2.7.4.4 In 2016 we hope to see piloted in Scotland a new format, 'flexi-msm', that should make this resource accessible to a broader spectrum of participants.

2.7.4.5 The report from the JECG is available at Appendix V.

2.7.5 "Going for Growth"

2.7.5.1 Year One of "Going for Growth" culminated in a residential Summer School at West Park Conference Centre, Dundee. Approximately 60 people attended to hear the Rev Canon Phil Potter (Team Leader, Fresh Expressions), Rev Dr George Lings (Director of Research, Church Army) and the Rev Dr Doug Gay (Trinity College, Glasgow University). While there was excellent input from the various contributors, one of the most remarked upon aspects was the close sense of community and deep fellowship experienced. The Moderator led the final act of worship and celebrated communion.

2.7.5.2 The key aims of the Summer School are to:

- help delegates orient themselves in a rapidly changing cultural landscape
- help people discern and respond to opportunities for mission
- equip people for engaging with others where they are, well beyond the confines of most churches
- inspire a vision for what new communities of disciples might look like in this new territory
- identify what next steps are required

2.7.5.3 Year Two began with day events in Oban, Lerwick and Linlithgow. These will be followed up in 2016 with Fresh Expressions Vision Days in the same areas.

2.7.5.4 The second Summer School (6-9 June 2016) will once again at West Park. The main speakers are Rachel Jordan (National Adviser for Mission and Evangelism, Church of England), Michael Moynagh (Fresh Expressions, Director of Network Development and Consultant on theology and practice) and Steve Aisthorpe (Church of Scotland Mission Development Worker). The theme is "The Map is not the Territory" and the event will focus on trying to better understand the current context for church and mission in Scotland, aided by various recent research finding.

2.7.5.5 For information on any of these events and booking details please see <https://goo.gl/gy2T2X>.

2.7.5.6 The Theological Basis for Fresh Expressions is available at Appendix VI.

2.7.6 Mapping of Fresh Expressions

2.7.6.1 In 2015 the JECG began a mapping exercise to explore and understand what new fresh expressions of church are emerging in Scotland, what forms they take, and what stage of development they have reached (see Appendix VII). Aided by the Rev Dr Fiona Tweedie, the Kirk's Mission Statistics Coordinator, and by the Church Army, who have very kindly shared their own research with us, local practitioners were surveyed throughout November and December. Initial responses indicate:

- 57% led by women
- 48% led by the Minister; 14% by Elders
- 51% centrally paid; 12% locally paid; 37% voluntary
- 31.5% evangelical; 37% liberal; 31.5% other
- 31% informal ecumenical cooperation; 62% Church of Scotland only
- 31% offer sacraments

2.7.7 Areas of focus of the Mission Forum

2.7.7.1 Mission Forum, a cross Council and Committee Group, has recently been promoting the *Mission and Older People Study Guide* at various events and would encourage Presbyteries, Kirk Sessions and congregations to use it to explore this area of work as part of their mission to the community. The Forum is now embarking on a new venture that will focus on mental health and the young person. The first step is for the Forum to listen to young people discuss this topic at the 2016 NYA so as to understand how this relates to the Kirk's current work. It is our hope to collaborate with others over the next two years so that in 2018, the "Year of Young People", the Forum can bring before the Kirk a resource that congregations can use to appropriately support young people affected by mental health issues.

2.7.8 Why Believe? Group

2.7.8.1 The Council reaffirms, through the Why Believe? Group, the witness and ministry of the people of God in

the Kirk. As well as signposting interested individuals and congregations to already-existing and trustworthy resources, the Why Believe? Group is responsible for producing materials where gaps exist. To that end, two new resources are being launched this year.

2.7.8.2 *Sharing Faith* is a four part course designed for small groups to explore the 'why?' and 'how?' of what it is to engage with others on matters of faith. The material comes as a digital download available on the Resourcing Mission website and is suitable for use in a range of settings. It is hoped that it will encourage more Christians to be ready to step out confidently, prepared to 'give the reason for the hope they have' (NIV 1 Peter 3:15).

2.7.8.3 In the midst of challenging times for sharing our faith, there is still, at the same time, a wealth of stories of faith, of friendship, of love and encouragement in Scotland. *Encounters with Jesus* is intended to be a source of encouragement to church members, bringing together as it does stories of how men and women from across Scotland have found themselves aided and transformed by encounters with the living Christ. Again, these accounts will be posted online, accessible through social media platforms, and will, over time, build up into an exciting collection of pointers to the workings of the Holy Spirit in our Church today. The following is an extract from one of these encounters:

"My name is Ian and I come from a non-Christian background and was never brought up with anything to do with church, although I was baptised as a baby. I have spent my life from a teenager till a couple of years ago wondering - sitting on the fence, as they say - if there was a God or not. I was never been able to accept it or rule it out. What if it was true and I was wrong? But at the same time, I couldn't admit this to anyone around me for fear of ridicule. I couldn't risk being seen in that way!

As I grew older I found alcohol and stuff and turned out not to be nice to people. I was angry, intimidating; I liked to throw my weight around, but

when I was calm and quiet, I regretted the things I said or did to people. There had to be more to life. Something was missing. I couldn't find any contentment in myself and so continued down the same road, finding a very low place in my life but pulled myself out of it before it was too late - but only just.

My life started to turn around after I asked a friend if I could come to church with her but I remember coming up to the door of the church and wondering: 'Can I do this? Can I step inside there? Will I be welcomed? Am I dressed ok?' I could feel my nerves going. What was I so frightened of? I was reassured and in I stepped. I sat near the back left-hand side, hiding behind the pillar - hiding my face, hoping no one would notice me or, worse still, come and speak to me! But they did! A few people came to ask if I was a visitor, welcoming me here. I said why I was here, all the time asking myself, 'Why are strangers coming to speak to me? Why did they want to know about me?'

But during that first service, something happened. I can't say what it was. All I knew was that I would be back! The make up of the people inside, from young to old, from all walks of life, was eye-opening to me. I came back at my next opportunity and had the same warm welcome. I had the sense of starting to belong. A feeling of love was building in me. Every time I walked through the doors I felt like I was home, surrounded by people who loved and supported me. And each time I grew more hungry to learn about Jesus, about faith. I had so many questions running around in my head. But most importantly, I felt a peace growing inside of me. Things were happening to me. I was changing. The life I had known was fading. A new life was taking shape as I accepted a truth that I had been unsure about most my life.

My life is so much different. God has brought peace and happiness and light into my life and I can stand

today and testify to my faith and commitment to our Lord and Saviour, Jesus Christ."

2.7.8.4 If you have a recent story of faith please get in touch with us at **MandD@churchofscotland.org.uk**.

2.7.9 The impact of "Future Focus"

2.7.9.1 There continues to be a steady demand for "Future Focus" from congregations, and we are grateful to the volunteers who have helped to deliver this to them, enabling more congregations to benefit. We expect use of this resource to increase with the appointment of a Project Worker for 2016 to help build a volunteer facilitator base. To find out more about "Future Focus", please see our short explanatory videos (<https://goo.gl/qGKnXK>).

2.7.10 Social Media

2.7.10.1 Since March 2013, the Council's Resourcing Mission Website (www.resourcingmission.org.uk) has had an online facility for delegates to book places for our events, view videos and purchase our resources or download them free of charge. In September 2015 we launched our Council Facebook page to increase our engagement with others, raise awareness of our activities, online resources and events, and enable subscribers to network with our staff. We would encourage you to "like" our Facebook page and subscribe to Enews so you can be kept up to date with the latest information.

3. Conclusion

3.1 It can be easy to think that now is not the time to engage in mission. The growing secularisation of our society and the marginalisation of the Church might tempt us to keep our heads down and hope that things change. But it is because we are no longer at the centre of Scottish life and no longer have the power and influence that the Kirk once had, that may make us more suited for mission than ever before.

3.2 For we are now at the margins and are vulnerable ourselves. We cannot be paternalistic towards others any longer. But if the good news works for us then it can work for others also. God chose the poor and the foolish and the

powerless (1 Corinthians 1:18-31) to shame the wise so we fit in well. Jesus Christ relates to and embraces those who are most marginalized in society, in order to confront and transform all that denies life.

3.3 The WCC “Together Towards Life” states, “Christian mission has at times been understood and practiced in ways which failed to recognize God’s alignment with those consistently pushed to the margins. Therefore, mission from the margins invites the church to re-imagine mission as a vocation from God’s Spirit who works for a world where the fullness of life is available for all.”

3.4 May God’s Spirit move through our churches and structures refreshing, disturbing, energizing and transforming till once again we see the world being turned upside down.

Blessing

*May you honour the Lord your God
and walk in His way.*

*May you serve the Lord your God
with all your heart and with all your soul.*

*May you love the Lord your God
today, tomorrow, and for ever. Amen.*

Pray Now: People of the Way (Signposts)

In the name of the Council

COLIN SINCLAIR, *Convener*

NORMAN SMITH, *Vice-Convener: Church Without Walls*

DANIEL CARMICHAEL, *Vice-Convener: Resourcing Worship*

JAMIE MILLIKEN, *Vice-Convener: Congregational Learning*

ALISTER BULL, *Council Secretary*

LESLEY HAMILTON-MESSER, *Team Leader:*

Church Without Walls

RON CLARKE, *Team Leader: Congregational Learning*

GRAHAM FENDER-ALLISON, *Team Leader:*

Resourcing Worship

In the name of CARTA

GRAEME ROBERTS, *Convener*
DAVID LOGAN, *Vice-Convener*
GRAHAM FENDER-ALLISON, *Team Leader:*
Resourcing Worship

ADDENDUM

Rev Colin Sinclair

Rev Colin Sinclair’s indefatigable drive has been crucial in maintaining the resolve and momentum needed to take forward the vital work of mission and discipleship in the Church. He has ensured that its remit for the Church of Scotland has supported and stimulated the resourcing agenda to equip the people of God at the congregational level. He has instilled hope in commissioners at General Assemblies and has sought good and fair governance as a Trustee of the Council of Assembly.

The Council thank his congregation at Palmerston Place in Edinburgh - and Ruth, his wife! - for their forbearance as he has dedicated much time and energy to the wider church so that all can benefit from his experience. He has paid close attention to the immense detail of the Council’s broad portfolio. In addition, he has sensitively understood the needs of Council members and staff in challenging times. At each turn he has encouraged the department to serve the Church with confidence, recognising the importance of mission and discipleship to the whole people of God.

Colin’s leadership has been gracious and considerate, his light touch, witty humour, and disarming smile disguising the gravitas of a church man who cleverly balances charm and wisdom with an impressively comprehensive command of the Council’s remit. The magnitude of what has been achieved for the Church of Scotland cannot be fully captured here but his convenership has been a game changer. The Council has been enabled and empowered to play a valuable role in encouraging congregations to be fruitful. Colin’s service, here and elsewhere in the Church, is characterised by his deep commitment to serving Jesus Christ and by his passion for ensuring that the

transforming power of the Good News is heard by the people of Scotland.

He and Ruth now deserve time to relax and the whole Council wishes them well for the future.

Dr Graeme Roberts

Dr Graeme Roberts has made an enormous contribution to the work of CARTA, not least in leading the Committee through a two year review of its purpose and practice. This has resulted in the development of a new and effective working relationship with the General Trustees and a more proactive remit to stimulate congregations to think critically and imaginatively on how they might use their places of worship; in addition, he has overseen the creation of a new CARTA Development Worker post. We are very grateful to Graeme for the work he has done and know that it stands us in very good stead as we develop the support we can offer to congregations.

As Convener of CARTA Graeme has also contributed to the wider work of the Mission and Discipleship Council's Executive and Finance Group and latterly the Resourcing Worship Group, where his keen eye for detail and insightful problem solving have proven to be invaluable time and again. There have been other key contributions in working with the Council of Assembly on the business plan for the Scottish Storytelling Centre or editing and preparing for the General Assembly Council report. The energy, skills and experience he has brought to every meeting are driven by a passion for the Church he faithfully serves whether in the Council, Presbytery or congregation. We are deeply grateful for all Graeme has done for the Church in recent years and wish him God's rich blessing.

APPENDIX I

DEVELOPING THE ELDERSHIP – INTERIM REPORT

A. Executive Summary

Elders were commended by the General Assembly of 2014 for their participation in widespread and detailed

consultations nationally about their role, noting their desire to enhance the effectiveness of the office of Elder. Elders identified the need for training in the areas of: enabling prospective Elders to discern associated gifts, talents and calling; preparing to serve; and ongoing support and development.

Reflection by the Eldership Working Group (EWG), operating within the Mission and Discipleship Council (MDC), on the history and theology of the Eldership identified that a new direction may be called for which re-focuses the meaning and purpose of Eldership around local contextual mission, ie mission which is sensitive to the needs and opportunities within each parish.

Bringing these two areas of need together, the EWG believe that its work on considering the development of the Eldership has reached an interim stage where it is necessary to share its findings and engage with others in responding to them. Hence, it makes the following proposals:

- MDC to collaborate with other Councils and Groups to come to a mutually agreed position on re-focusing the meaning, purpose and role of Eldership around local contextual mission.
- Define how such a re-focusing would shape the nature and content of Eldership training provision.
- Based on the above bullet points, develop detailed proposals for Eldership training provision in the areas of: 'call'; 'preparing to serve'; and 'ongoing support and development'.

B. Background

The Report of the Mission and Discipleship Council (MDC) to the General Assembly of 2014 notes the creation of the EWG following the 2011 Assembly, whose purpose is 'to look at patterns and models of Eldership currently in use across the Church today and to bring to the attention of the General Assembly ways in which these could be shared, reflected upon and in some cases adapted to encourage appropriate practice in our changing contexts'.¹⁴⁷

In April 2013 the EWG carried out a consultation with Elders. The first phase involved a series of facilitated discussions with Elders and Ministers throughout the country which informed the second phase in which a discussion document and questionnaire template was sent out to all Kirk Sessions. Completed questionnaires representing the views of 518 Kirk Sessions (38% of the total number) were received from this second phase of consultation. The EWG conducted an initial interrogation of the findings in preparing its report to the 2014 Assembly. The Assembly supported the various proposals that were made in the report and the associated deliverance section 21 which asked the Assembly to commend the Kirk Sessions for their participation in widespread and detailed consultations nationally, and 'their desire to enhance the effectiveness of the office of Elder'.

An initial response from the Mission and Discipleship Council to the needs identified was to produce the *Learn: Eldership* publication for use by Elders as a learning and development resource. This was launched in October 2014 and has been very well received, as evidenced by the significant numbers being purchased (nearly 8,000 as of 3 November 2015) and the significant, albeit informal, feedback about its positive value to Elders.

MDC recognised that there was a need to follow up on this initial response in two ways:

- To identify needs and make proposals for more in-depth training and support provision for Elders.
- To provide proposals about how current patterns and models of Eldership could be adapted to encourage enhanced effectiveness and appropriate practice in the changing context within Scotland.

To this end two pieces of work were commissioned:

- In August 2015 an independent research analyst carried out a thorough detailed analysis of the 518

responses to the Eldership questionnaire, noted above.¹⁴⁸

- In September 2015 a researcher from one of the academic institutions developed a paper with reflections upon the history and theology of the Eldership within the Presbyterian tradition in Scotland.¹⁴⁹

This interim report on developing the Eldership summarises the key findings from these two pieces of work and the EWG makes proposals arising from them.

C. Key findings from the detailed analysis of the Eldership questionnaire responses

(a) The Call

- Most respondents agreed that a clear sense of both call and commitment to the role of Elder is essential.
- More than nine out of ten agreed that clear guidance should be provided to help Kirk Sessions in seeking new Elders and in supporting prospective Elders to prayerfully discern associated gifts, talents and calling.

(b) Preparing to serve

- Just over half of respondents agreed that Elders should be expected to undertake a period of training before being ordained.
- The training would need to be flexible in its delivery to allow for the varying congregational contexts.
- The content of the training should include an introduction to: specific details about what the role is understood to be; fundamentals, such as the creeds that shape our Church;

¹⁴⁷ Appendix VII, 5/37

¹⁴⁸ Full report by Dennis McCoy Consulting can be found at <http://goo.gl/ytrQvv>

¹⁴⁹ Full report by Rev Dr Alexander Forsyth can be found at <http://goo.gl/ytrQvv>

understanding of Kirk history, governance and procedures; an introduction to the different areas of church life in which Elders will serve, eg involvement in worship, pastoral care, developing a missional focus.

(c) **Ongoing support and development**

- Eight out of ten respondents agreed that Elders should be expected to engage in recognised post ordination training opportunities, as necessary, for the purpose of ongoing development and equipping for whatever responsibilities they are called to exercise within the local congregation.
- Training should be flexible in its delivery, for example, online, locally available or performed in-house, recognizing that Elders are in a voluntary role and often have limited time to attend training.
- Specific areas suggested for post-ordination training largely mirrored those identified for 'preparing to serve' training. However, the difference would be that the 'ongoing support and development' provision would need to move beyond the primer nature of the 'preparing to serve' provision so as to engage Elders in deeper learning and development on the various themes, where necessary and appropriate.

D. Key findings from the reflection upon the history and theology of the Eldership within the Presbyterian tradition in Scotland

(a) **Scriptural Basis**

- The Eldership is a pragmatic institution at least in its present form, whose averred direct Scriptural warrant in 1 Timothy 5:17, for 'ruling Elder' in distinction to 'teaching Elder' as one of two forms of 'presbyter', is generally held to be weak in strength.

- The Eldership nevertheless plays a key role in the Presbyterian system of governance, with its existence justifiable otherwise:
 - its presence reflects the concentration and importance within Presbyterianism upon enabling the laity to be ordained to a specific role responsible for church governance, spiritual oversight and discipline, both in relation to the congregation and the parish; and
 - its spiritual justification lies in the assertion that the Presbyterian system is consistent with the will of God, and of Christ's headship of the Church.
- Eldership is a malleable office which could potentially be subject to innovative adaptations in direction and purpose.

(b) **Ordination**

- From the terms of the *Second Book of Discipline* (1578), and in the light of the Eldership's principal role until the nineteenth century in congregational and community discipline, the Eldership became 'semi-clerical' and 'spiritual' in nature, recognising a 'divine calling'; that appreciation persists to a significant extent, for example being reflected in continuing support within the Eldership for ordination and a life-term.
- The traditional starting point is that the post of Elder, whilst associated with the corporate ministry in the administration and governance of worship and the sacraments, and retaining a restricted spiritual role in the oversight of congregation and parish, is not ordained in like manner to a 'minister', nor to perform the same tasks.
- Whilst Elder ordination cannot be equated with ministerial ordination, and leading worship is the concern of the minister with Elder participation only permitted at an ancillary level,

the practical blurring in present practice of those divides calls into question whether the original definitions of Eldership are still relevant. It may be, in any event, that a 'hybrid' office which engages in some traditional 'ministerial' roles is necessary to meet need, irrespective of past theological boundaries.

(c) **Roles and responsibilities**

- The potential for establishing a set definition of the nature of the role depends largely on the conclusion preferred between 'presbyter' and 'lay' theory:
 - (i) If the choice is 'lay theory' and thus the Elder is a 'representative' of the congregation, as stated by Charles Warr, 'The function of the lay Elder is administrative, but is in no sense ministerial'.¹⁵⁰ Commissioning to a fixed term thus becomes appropriate.
 - (ii) If, on the other hand, the choice is 'presbyter theory' and a 'spiritual' nature retaining ordination and life term, the principal functions begin to depart from close association with the congregation at the same level and instead become more focused on oversight of the spiritual development of the congregation and dispersion of the Word in mission. It cannot be a 'spiritual' role to carry out administrative tasks alone.
- The delineation of Elders' duties changed significantly in the nineteenth century, accelerated within the present 'post-Christendom' era: we are now, for the most part, reliant upon a 'one size fits all' district system. The well-known writer on the Eldership in the late 20th Century, Stewart Matthew, contended

that the functions of the Elder by the 1950s and 1960s, although onerous, had become emasculated to 'The Doorman' (at Sunday worship), 'The Spiritual Postman' (delivering communion cards), and 'The Royal Cup-Bearer' (at communion).¹⁵¹ Successive reports to the General Assembly have called for the recognition of a diversity of spiritual gifts within the Eldership, and the re-structuring of the office to encourage their expression.

- If 'oversight' now encompasses forms of decision-making including worship, pastoral care and mission, a prime focus in present times has to be beyond such limitations: guiding the community, both internal and external, in their response to faith, the challenge being to work out the nature of the contextual mission that Elders will lead.

E. Bringing the findings together

Identifying the appropriate direction for the Eldership and therefore the training provision to be developed is partly bound up in two areas:

- Theological: the implications of presbyter/lay theory, depending on which side is favoured.
- Practical: whether concerns to fill gaps in ministry and in the servicing of the district system dictate that the future of Eldership should be directed to trying to maintain the present structure, rather than re-considering its purpose and broader goals.

The problem of concentrating only upon those concerns is that there may be no definitive conclusion to the debate on 'presbyter/lay' theory which has now been rumbling on for over four centuries, or indeed much potential for lasting compromise. Furthermore, propping up the existing structure could be seen to be a short term reaction to current problems rather than a long term

¹⁵⁰ Charles Warr, *The Presbyterian Tradition: A Scottish Layman's Handbook*, (London: Alexander Maclehose and Co, 1933), 374.

¹⁵¹ Stewart Matthew, *Session Matters: A Book on Eldership*, (Edinburgh: Saint Andrew Press, 1990), iv-v.

strategy for renewal in the church. Instead of narrowing the debate to those issues, an alternative may be to identify an over-arching focus for the Eldership and in doing so find a more creative way out of the impasse.

The Third Article Declaratory entails an acceptance by the Church of Scotland of 'its distinctive call and duty to bring the ordinances of religion to the people in every parish of Scotland through a territorial ministry'.¹⁵² That commitment was re-affirmed in stark terms by the General Assembly in the Declaratory Act passed by the General Assembly in 2010:

The Church of Scotland...declares anew its commitment to be a national church with a distinctive evangelical and pastoral concern for the people and nation of Scotland; recognising (4) ...its continuing responsibility to engage the people of Scotland wherever they might be with the Gospel of Jesus Christ.

Are those simply words? If not, surely that responsibility does not fall only on the ordained ministry of Word and Sacrament?¹⁵³

The tone of recent Reports to the General Assembly seeks to recover a broad definition of Eldership duties in this context, such as within the Assembly Council Report on Eldership of 2003, describing an Elder's position as 'The call and commitment to undertake, along with the minister, responsibility for the life of the congregation in all aspects, including worship, mission, and service to the wider community'.¹⁵⁴

The Church thus declares itself nationally to be responsible to engage all people of the nation with the Gospel. That

duty locally requires all members of the Church to be engaged in so doing, but particularly its office-bearers.

The question then arises, 'engaged in what'? What might local, contextual mission look like to reflect the expression of that responsibility by the Eldership?

Since World War II, the Christian Church globally in all denominations has undergone a seismic shift in thinking about mission, based on the recognition that 'it is not the Church of God that has a mission in the world, but the God of mission that has a Church in the world'.¹⁵⁵ This is described as *missio Dei* ('Mission of God') theology.

The following two global definitions of 'mission', amongst many others, are drafted in the light of that realisation. The first definition is offered by the World Council of Churches:

- "Mission" carries a holistic understanding of the proclamation and sharing of the good news of the gospel by word (kerygma), deed (diakonia), prayer and worship (leiturgia), and the everyday witness of the Christian life (martyria); teaching as building up and strengthening people in their relationship with God and each other; and...reconciliation into koinonia - communion with God, communion with people, and communion with creation as a whole.
- "Evangelism", while not excluding the different dimensions of mission, focuses on explicit and intentional voicing of the gospel, including the invitation to personal conversion to a new life in Christ, and to discipleship.¹⁵⁶

Therefore, under this broad definition, 'evangelism' by the explicit voicing of the gospel for conversion is potentially an element in the exercise of all other constituent parts

¹⁵² Articles Declaratory of the Constitution of the Church of Scotland in Matters Spiritual, 1921, Article III.

¹⁵³ V 2010, Declaratory Act Anent the Third Article Declaratory of the Constitution of the Church of Scotland in Matters Spiritual.

¹⁵⁴ As quoted in the Mission and Discipleship Council Report to the General Assembly 2014, 5/38.

¹⁵⁵ Tim Dearborn, 'Beyond Duty: A Passion for Christ, a Heart for Mission', (MARC, 1998), quoted in Church of England, Mission-Shaped Church: Church Planting and Fresh Expressions of Church in a Changing Context, (London, Church House Publishing, 2004), 5.

¹⁵⁶ Mission and Evangelism in Unity Today (2000), para 7, within You are the Light of the World: Statements on Mission by the World Council of Churches 1980-2005 (Geneva: World Council of Churches, 2005).

of 'mission', but does not subsume or denigrate the other expressions such as diaconal service, prayer and worship, the Christian life, the building up of community and reconciliation.

The Anglican Communion express a similar breadth to 'mission' in shorter compass. The Five Marks of Mission are:

- To proclaim the Good News of the Kingdom
- To teach, baptise and nurture new believers
- To respond to human need by loving service
- To seek to transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation
- To strive to safeguard the integrity of creation, and sustain and renew the life of the earth¹⁵⁷

When considering a potential 'missional agenda' for the Eldership, the *missio Dei* demands a more fundamental ethos and mind set to be evident beyond the definitions. Rather than being an occasional function which belongs to the Church and us, mission is 'God's activity, which embraces both the Church and world.'¹⁵⁸ That realisation has very important consequences for the Church and particularly those who are commonly called the 'laity' rather than the 'clergy'.¹⁵⁹

The church learns of its place in the world, as 'it is not the church that has a mission of salvation to fulfil in the world; it is the mission of the Son and the Spirit through the Father that includes the church.'¹⁶⁰ Therefore, the underlying realisation is that, in Bosch's words, 'there is Church because there is mission, not vice versa.'¹⁶¹

¹⁵⁷ Anglican Consultative Council, *Bonds of Affection* (1984), ACC-6, 49; *Mission in a Broken World*, (1990) ACC-8, 101.

¹⁵⁸ Jürgen Moltmann, *The Church in the Power of the Spirit* (New York: Harbours Row, 1977), 64

¹⁵⁹ 'Laity' is a clumsy term, as strictly speaking it means every Christian, but for convenience it is used here to mean all people who are 'non-clergy'.

¹⁶⁰ Moltmann, *The Church in the Power of the Spirit*, 65.

¹⁶¹ Bosch, *Transforming Mission*, 390.

Mission is, therefore, to be carried out by us in a spirit of "bold humility",¹⁶² through what has been described as "prophetic dialogue".¹⁶³ Mission is exercised in 'dialogue' with others: listening not lecturing, being as much as the learner as the teacher, our interaction forcing us also to rethink our own understanding of the Gospel.

Mission on these terms becomes a founding core of the church, and so also of its lay people. The Church exists by the community of those that have been transformed by God's mission, which has created the Church. It will only survive by mission. It should not be an occasional function imagined by a small group for a series of events, but what defines it: 'mission is not an agenda item - it is the agenda'.¹⁶⁴

In that light, a re-focus would thus recognise that:

- the church is essentially missional in nature
- the local, contextual mission of God, in which the local Church community participates, defines its existence
- the Church has a vital role to play in God's mission to the world as its only self-conscious agent
- the Church of Scotland has declared itself as recently as 2010 to be a national church with a responsibility to engage all people with the Gospel
- the Elder holds a unique position as an ordained office bearer with responsibility, along with the minister, for the spiritual health of those in the congregation and, more importantly, in the parish
- therefore, the Eldership in the exercise of a 'spiritual office' needs to be at the forefront of mission.

It would follow from the above that the Elder is not simply an ordained administrative assistant dependant on the

¹⁶² Bosch, *Transforming Mission*, 489.

¹⁶³ Stephen B. Bevans and Roger P. Schroeder, *Prophetic Dialogue: Reflections on Christian Mission Today* (Maryknoll, N.Y.: Orbis Books, 2011).

¹⁶⁴ Stuart Murray, *Church after Christendom: Church and Mission in a Strange New World*, (Milton Keynes: Paternoster Press, 2004), 137.

needs of the minister but, instead, by re-asserting the 'spiritual' nature of the office, has a dynamic role to play in shaping and flourishing the very future existence of the Church of Scotland through playing a key role in mission in all of the above terms. All duties of the Elder would then be re-assessed through a missional lens to test their 'fitness for purpose'.

Eldership as a 'spiritual' office would reclaim its main purpose as spiritual 'oversight' of both the congregation and all in the parish as it was in the immediate post-Reformation period¹⁶⁵, but by which would now be meant the encouragement of the growth of faith rather than its assessment, judgment and censure. In other words, Eldership might be a closer reflection of what T F Torrance describes as the Elder's 'diaconal/complementary' form of ministry, whose basis and distinction from the pastor is recovered from the Second Book of Discipline: 'As the Pastors...should be diligent in teaching and sowing the seed of the word, so the Elders should be careful in seeking the fruit of the same in the people'.¹⁶⁶

Therefore, as T F Torrance wrote:

*...their distinctive ministry is not the service of the Word but the service of response to the Word...Whilst ministers are ordained to dispense the Word and Sacraments to the people, Elders are set apart to help the people in their reception of the Word and in their participation in the Sacraments, and to seek the fruit of the Gospel in the faith and life of the community... Thus their specific calling is to help the faithful from within their midst...*¹⁶⁷

A new direction may be called for which re-focuses the meaning and purpose of Eldership beyond narrower foci viewed from the 'inside-out'; which begins the debate with the method of engagement in the office and the

precise duties of the post, and then turns outwards. Instead, we might re-orientate so as to look towards wider horizons in the first instance, and adopt that focus as normative in every decision regarding the Eldership from an 'outside-in' approach. The 'outside-in' approach encourages congregations to explore the missional opportunities of their local setting and thereafter shape the office of Eldership in this context.

We might then discern which potential roles and tasks in the eldership should be kept and which discarded within the Presbyterian tradition from the many previously employed and now proposed. We would thus place mission above the internal functioning of the Church, and retain only those duties that are key to the flourishing of the mission of God in the world, whether by streamlining the internal governance of the Church primarily for that purpose, or by enabling and empowering elders to be at the vanguard of initiating and leading mission in the world.

F. Proposals arising

The EWG believe that its work on considering the development of the Eldership has reached an interim stage where it is necessary to share its findings and engage with others in responding to them. Hence, it makes the following proposals:

- MDC to collaborate with other Councils and Groups to come to a mutually agreed position on re-focusing the meaning, purpose and role of Eldership around local contextual mission.
- Define how such a re-focusing would shape the nature and content of Eldership training provision.
- Based on the above, develop detailed proposals for Eldership training provision in the areas of: 'call'; 'preparing to serve'; and 'ongoing support and development'.

¹⁶⁵ Second Book of Discipline, VI.5 – 'The eldership is a spiritual function, as is the ministry'.

¹⁶⁶ Ibid, VI 12

¹⁶⁷ T F Torrance, 'The Eldership in the Reformed Church', 510.

APPENDIX II

THE INVISIBLE CHURCH: LEARNING FROM THE EXPERIENCES OF CHURCHLESS CHRISTIANS

Open your eyes

Over the past three years the Mission and Discipleship Council has responded to Jesus' instruction to 'open your eyes and take a good look at what's right in front of you' (John 4:35, *The Message*). We felt challenged to investigate the fact that many thousands of people have left our congregations. In other kinds of organisations it is considered good practice to conduct 'exit interviews' when people leave. Businesses and charities alike listen carefully to departing clients, members or supporters. Great value is attached to the perspective of these people; it represents an invaluable resource for learning and continuous improvement.

Digging deeper

During 2013 we listened to Christians who were not involved in a church congregation. 160,000 words of interview transcripts were collected as part of a university-supervised study. Key themes were identified and these then formed the foundation for two surveys of large, random samples.

In a 2014 survey, 2,700 people in Northern Scotland took part in a telephone interview and 430 people who were Christians but not church-goers completed a detailed survey. In a Scotland-wide follow-up in 2015, 815 Christians who do not attend church were interviewed by telephone.

Burst artery or iceberg?

Previous research has described the decline of mainstream church congregations as 'a haemorrhage akin to a burst artery'¹⁶⁸. The media often presents a picture of churches in crisis due to the mass exodus from congregations of

hundreds of thousands of people. However, what data shows is that the reality is both more complex and more hopeful than is often assumed. Most 'church-leavers' do not abandon their faith. Many people express and nurture faith beyond the traditional congregational context through small groups and informal networks.

The metaphor of a haemorrhaging artery is applicable only if one's sole concern is the church as an institution. However, a more helpful analogy is an iceberg. Those counted in church censuses can be likened to the protruding tip of an iceberg: easily visible, but the smaller part of a larger whole; those who have ceased attending a church (*ie* a local congregation), but remain part of the Church (*ie* the global Christian community), may be compared to the largely invisible bulk of ice that forms the majority of the mass of icebergs.

An invaluable resource for the Church

Several reports documenting this research have already been made public through the website (www.resourcingmission.org.uk). Now reflections on the findings of this pioneering research have been made available through a new book. Launched by Saint Andrew Press at this General Assembly, *The Invisible Church*, offers an engaging, accessible and trustworthy guide to the world behind the statistics. It is rooted in empirical evidence, but also practical, with suggestions for further reflection and application in the reader's own context. In the stories of people who have shared their experiences of faith and church, a wealth of encouragement, wisdom and inspiration is unearthed.

APPENDIX III

LOCAL CHURCH REVIEW

The vision behind Local Church Review (LCR) was articulated in the Report of the Panel on Review and Reform to the 2009 General Assembly and focussed on the need for forward planning, rather than an emphasis solely on retrospective review (the General Principles can

¹⁶⁸ Brierley, P., 2000, *The tide is running out*, London: Christian Research, p. 236.

be found, with other LCR resources, at <https://goo.gl/9sKGOC>.

Planning means many things to many people, although the process of LCR involves form filling, administration, statistics, etc, these processes are not at the heart of LCR, merely some of the tools which it utilises. The critical benefits of planning are not in the charts, tables or timelines that may result from the process but (according to Rendle and Mann):¹⁶⁹

- It gets people talking and thinking about their identity and purpose. Even when no change is required, it enables people to identify and claim who they are and what they are to do as a community of God's people.
- It allows a congregation to place its own story within the larger biblical story. It is not just about connecting with the community, but how they connect with and reflect the story of the Christian faith. This can be a very powerful process for congregations.
- It offers the benefits of fresh perspective. In a changing society, new paths may need to be created to achieve even our existing vision.
- It offers a diverse group of people a way to negotiate their differences, whether it is cultural, generational, ethnic or gender differences.

Joint Presbytery LCR Training - October and November 2015

Background:

At the General Assembly in May this year there was a deliverance through the Special Commission Anent Ministerial Tenure that instructed the Council of Assembly, Ministries Council, Mission and Discipleship Council, Legal Questions and the Panel of Review and Reform to bring a joint final report to the General Assembly in 2016 – *'To deliver a national template for LCR training and*

implementation, modelling good practice and consistency of approach'.

With regard to LCR and the development of training to support its delivery, the Presbyteries of Ayr, Edinburgh and Glasgow had already been working together to look at the possibility of developing joint LCR training. It therefore made sense to work in partnership with Mission and Discipleship Council to address this training need on both a local and national level and assist in the delivery of the requirements outlined in the General Assembly deliverance.

The Staff whose remit it is to carry out LCR within Glasgow, Edinburgh and Ayr Presbyteries recognised similar issues and skills gaps and although the three Presbyteries have different LCR models, there are elements that are similar to all three in regards to what is required of those on the LCR visiting teams. Learning from LCRs that have already been carried out across the Presbyteries, it became apparent that there are common soft skills required for all LCR team members, as follows:

- Facilitation of groups
- Leading small groups
- How to enable goal setting
- Recognising congregational assets – gifts and talents
- Signposting to resources
- Making the best use of Statistics for Mission.
- Preparation for the LCR visits

The LCR training:

After developing a draft programme of training requirements, trainers from within Glasgow and Edinburgh Presbytery were identified. The training was delivered by Alison Fenton and Ishbel Massie who both have expertise in facilitation training for groups with support from the LCR staff from the three Presbyteries.

¹⁶⁹ Rendle, G, Mann, A., Holy Conversations : Strategic Planning as a Spiritual Practice for Congregations (2003, Alban Institute).

Recommendations:

- That the LCR resources that are on the 'Resourcing Mission' section of the Church of Scotland website are up to date and accessible.
- Look at providing a national general training on LCR annually.
 - This would require to be on two levels - a training for beginners and a training for those more familiar with the process.
 - The training would incorporate the general aspects of LCR - background to LCR, group dynamics, facilitation skills, conflict management, action planning, problem solving.
- Feedback from the pilot suggests that face to face training is more beneficial than accessing modules online, as this allows the training to be more adaptive and responsive to the needs of those involved.
- To consider the possibility of an Equip for LCR that would take the form of various workshops covering all aspects of LCR which would be on tour
- To have a slot at the office bearers conference and other appropriate conferences highlighting LCR and group dynamics, facilitation and action planning.
- Note that the paperwork and processes specific to each Presbytery needs to be dealt with at a local level. Each Presbytery is different and uses different methods to deliver on LCR and therefore it is impossible to be prescriptive as each Presbytery requires to adapt the paper work to suits its local need.
- To highlight that personal engagement with congregations on the LCR process is of upmost importance to ensure positive engagement.
- Remind Kirk Sessions that LCR is a congregational review and not just in relation to the office bearers.
- For those further down the LCR process the staff working on the LCR within three Presbyteries are willing to give support to other Presbyteries through

some form of LCR forum for team leaders and staff leading on the process

One of the key points to note from the pilot training is that there cannot be a 'one size fits all' template for training. What we have discovered through the pilot was that each Presbytery has engaged with LCR in their own way and has adopted templates to suit their need and congregational spread. Equally some Presbyteries have not started the process at all and therefore it is not possible to be prescriptive and neither should be. However we do feel that it is possible to have consistency of approach, in terms of the way LCR is conducted, delivered and reported upon.

Report compiled by:

- Dr Hazel Hastie, Strategic Congregational Facilitator, Edinburgh Presbytery
- Mrs Fiona Crawford, Strategy Officer, Glasgow Presbytery
- Rev Mandy Hickman, Mission Development Officer, Ayr Presbytery

APPENDIX IV

REFLECTIONS ON THE RURAL CHURCH FEEDBACK FROM CONSULTATION GROUPS (2015)

A. Executive Summary

A significant proportion, 43% of the parishes of the Church of Scotland, are classified as rural. It has been identified that within these communities there are opportunities and challenges which are specific to the rural context. It has long been recognised that there was a need to provide an evidence base about these opportunities and challenges in order to effectively resource and inspire our rural congregations. In response, the Rural Working Group (RWG), operating within the Mission and Discipleship Council (MDC) of the Church of Scotland (CoS), recently engaged in a nationwide consultation process.

The key findings from the consultation process were that:

- There are many instances where rural congregations are still seen to play a positive and central role in their community, and this represents a significant missional opportunity in which they must be supported to nurture and develop.
- There are significant challenges being faced by rural congregations such as: a poverty of resources (both financial and personnel to take on key office bearer roles); large and/or remote geographical locations which are difficult to cover, can create issues of isolation and experience significant population shifts; and detrimental policy, *eg* large multiple linkages which produce logistical issues.
- There are clearly identifiable responses which, if backed with appropriate money and personnel resources, could enable rural congregations to thrive, namely: honing the training and support provision for rural congregations; streamlining areas of governance that take into account the contextual difference experienced by rural congregations; encouraging congregations to collaborate freely within and beyond existing parish and Presbytery boundaries; implementing a strategic approach, such as in vocation to rural ministry, utilising national resourcing and encouraging a general cross church approach to the rural context; and putting in place a Rural Areas Committee as part of MDC that can adequately support rural charges.

B. Background

The RWG has the following remit from the MDC:

- Identify and raise the profile of the needs of rural congregations and Presbyteries
- Identify and enable engagement with the ministry and missional opportunities found in rural areas
- Identify and signpost specific rural resources
- Facilitate involvement with and arrangement of regional and or national events with a rural focus

- Provide advice on specific queries directed to the MDC on rural issues
- Liaise with the Scottish Churches Rural Group ACTS to ensure appropriate ecumenical co-operation

The RWG has representatives from Mission and Discipleship Council, co-opted members from rural congregations, CARTA and Social Care Council.

A recent analysis revealed that there are presently 1342 parishes within the Church of Scotland of which 581 are identified as rural¹⁷⁰. Of these 309 are classified as accessible rural¹⁷¹ and 272 as remote rural¹⁷². Hence, 43% of the parishes of the Church of Scotland are classified as rural.

As part of the deliverance of MDC from the 2015 General Assembly the following instruction was approved:

Instruct the Council to develop its engagement with the rural church and bring to the General Assembly of 2016 a report detailing how it will help to resource the rural church to thrive, including the consideration of a rural development worker.

The Group realised that to fulfil the instruction of the General Assembly and meet its remit it needed to undergo an in-depth consultation process with the rural church to better understand the context and to allow evidence-based recommendations to be made. This report describes

¹⁷⁰ As detailed in the document: 'Scottish Government Urban/Rural Classification 2013-2014' published in November 2014 by the Scottish Government Geographic Information Science and Analysis Team (GISAT), Rural and Environment Science and Analytical Services Division. Rural is defined as settlements with a population of less than 3,000 people.

¹⁷¹ 'Accessible Rural' is defined as a parish with settlements of less than 3,000 people and with a less than 30 minute drive to a settlement with a population of 10,000 or more.

¹⁷² 'Remote Rural' is defined as a parish with settlements of less than 3,000 people and with a drive time of over 30 minutes to a settlement with a population of 10,000 or more.

the consultation process, the key findings and the proposals arising from that work.

C. Consultation Process

Aim of the consultation:

To provide an evidence base from which the RWG could report to the 2016 General Assembly on the opportunities and needs of the rural church, which will in turn inform the work of RWG as it continues to support the rural church within the Church of Scotland to thrive.

Consultation methodology:

The RWG devised a list of questions that it decided would be used during a number of facilitated focus group discussions around the country. Guidance was given as to how to set up the focus groups, including the need for a variety in the demographics of those participating and the requirement to use the prepared questions. As such a consistent approach was sought for the information gathering whilst understanding that there is a wide range of issues within the rural church, depending on the geographical location of the congregation¹⁷³. The questions were:

- As followers of Jesus Christ and members of the Church of Scotland in this rural area what are the key opportunities for you to be what you believe God wants you to be?
- As followers of Jesus Christ and members of the Church of Scotland in this rural area what are the key barriers that hinder you from being who you believe God wants you to be?
- Can the barriers be grouped in different ways, eg
 - issues requiring, in general terms, local solutions;
 - issues requiring consideration and solutions beyond the local.

- What ideas do you have about possible solutions to these barriers and how might you collaboratively work to bring about those solutions?

Focus groups consulted:

Focus groups were used as the sole source of gathering evidence to support the preparation of this report and they met within the following Presbyteries:

- Jedburgh
- Ayr
- Lochaber
- Argyll
- Abernethy
- Wigtown and Stranraer
- Perth
- Stirling
- Inverness

The majority of respondents were aged between 45 and 70 years, with there being an approximate 50/50 split between male and female involvement in the groups.

D. Key findings:

Question 1: Key Opportunities

- In rural and particularly in remote areas the church is commonly seen as the focal point within communities, with an acknowledgement that it is there for everyone, whether they attend worship or not. There is still a sense, even amongst non-church-goers, of everybody belonging to the parish. In this regard at least it was suggested that 'the parish system still works' in rural communities.
- Church folk, including the minister, tend to be more fully engaged with the local community than may be the case in an urban setting, and are generally seen as a positive attribute.
- There is a natural, parish wide, pastoral involvement – folk living 'on the margins' are less likely to go unnoticed and can be offered immediate practical support.

¹⁷³ Rural church is faced with different types of farming and rural industry from agricultural, forestry, fish farming. There are also differences between island and mainland locations

- The location of church buildings can be an asset – often at the centre of the community and sometimes the only communal facility still available.
- Churches are still generally the default place for rites of passage (weddings, baptisms and funerals).
- Personal connections, with schools and other groups not attached to the church, are healthy.
- Farming activities help to create natural rhythms for church and community life.
- In tourist areas there are great opportunities to showcase not just historical buildings but a living church.
- There is often a poverty of resources: lack of access to Christian bookshops, conferences, etc; poor internet connection; and few people.
- It is difficult to keep church buildings open beyond the regular times of use.
- People can experience a strong sense of isolation.
- Current parish and Presbytery boundaries can work against natural collaboration.
- Charges are often linked in ways that don't always make sense to those seeking to meet the needs locally.

Question 2: Key Barriers

- In rural churches one person often takes on several roles within the church which can be just too much.
- There is a reducing number of people available and willing to take office bearers roles.
- A significant proportion of present office bearers are quite elderly.
- An urban model of church is applied across the CoS which does not fit in many rural situations.
- The time taken for Ministers to cover large geographical areas and multiple congregations means that it is difficult to find time to do other than the basic ministerial tasks. Often the more creative missional work is lost.
- With the majority of the workforce employed in farming there are seasons when people just aren't able to engage in church life.
- Population shifts have a marked impact: younger people move to more urban areas, leaving an elderly population and, whilst still living there, the youth shift their focus from the local to High School contacts.
- There can be a lack of local connection in some families. They work or study in nearby towns/cities spending little time and energy on engaging with their rural community.

Question 3 and 4: Solutions

It was decided that the responses to question 3 and 4 were best presented together.

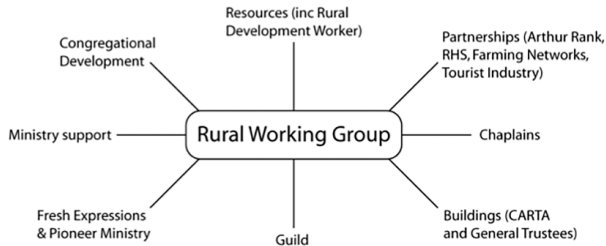
- Café Church, Messy Church and other fresh expressions are producing good responses in rural communities. Such good news stories should be shared.
- The ministry of hospitality should be developed. This will encourage congregations to remember to be Christ focused as they seek to meet the needs of those in their communities.
- Share stories of how we can change the way things are presently run, eg different models for running Guilds.
- Share good news stories of where linking charges has been effective.
- Develop the laity so that there is not an over dependence on the minister.
- Enable congregations to make greater use of technology and social media: using the church to broadcast broadband to its community, church websites, emails and social media.
- Develop a cohesive strategy for rural work in the National Church.
- Develop a more formal partnership with the Arthur Rank Organisation, possibly similar to the Fresh

Expressions partnership, so as to tap into this significant rural resource base.

- Enable the sharing of resources within the CoS and ecumenically.
- Acknowledge the need to resource rural parishes.
- Approach Fresh Expressions to look at approaches in the rural context.
- Regional gatherings for resourcing are seen to be more effective than more central national ones.

E. Proposals arising:

The RWG believe that the consultation findings enable it to form the beginnings of a strategic way forward for rural congregations within the CoS that will enable them to thrive and not just survive. Within that is the need to create a new model of rural church which could be developed alongside a rural strategy designed to adequately support rural ministries and mission. The RWG proposes that the following areas be addressed to see growth and development within the rural church:



1. Rural Working Group remit:

The clear message from the consultation groups is that rural mission, which is peculiarly relational in style and content, is normally done best by locally based and locally trained practitioners, and it is therefore proposed that the remit for the RWG be revised to the following in order that it might continue to play a strategic role in supporting and enabling rural congregations to thrive:

- Raise the profile of the needs of rural congregations and Presbyteries.

- Enable engagement with the ministry and missional opportunities found in rural areas.
- Resource rural congregations as they seek to develop.
- Assist in the development and support of regional and or national events/ conferences /forums with a rural focus.

2. Encourage the rural churches to flourish:

- Enable engagement with rural resources.
- Encourage cross parish and cross Presbytery initiatives.
- Develop guidance to enable congregations and Presbyteries to deliver regional conferences or forums.
- Enable remote access to support and development provision, being mindful that rural areas often have limited broadband coverage.
- Develop a rural section/forum hosted on the main CoS website which is easily accessible and enables the sharing of resources.
- Consider increased use of video conferencing which will require support to install both nationally and locally.
- Enable congregations to consider other ways of doing church, *eg* via Fresh Expressions, and give congregations the freedom to explore what that means for their church and community. This could allow a move away from maintaining what has been to allow growth and vision thereby developing rural church fit for the 21st century.

3. Training and support for congregational involvement:

- Enable people to be rural disciples
- Equip congregations to move to a team based ministry, if appropriate to the context
- Provide effective training based on rural needs
- Deliver more local, rather than national, based training provision

- Enable the use of the Statistics for Mission parish profiles to assist in informing work
- Share good practice stories from other rural areas in relation to work with children and young people.

4. Streamline the governance:

- Identify where requirements from the central administration can be reduced, eg the completion of building surveys questionnaires which becomes an overly onerous task when office bearers are few.
- Provide help centrally for some for the legal aspects.
- Provide additional support for local governance on finance and administration.
- Encourage different models of local church governance and guilds.
- Provide support centrally and/or regionally from CARTA, General Trustees, professionals to rural charges for the building surveys and support to those who take on the role of property convener or indeed where no convener can be found.

5. Flexible and invisible borders:

- Encourage an ethos whereby Presbytery borders are considered to be invisible and collaboration a positive approach to be adopted rather than the being held back by concerns that working together is the precursor to being joined together.
- Encourage congregations to get to know their neighbouring congregations, extending invites to share work, events and initiatives.
- Provide signposting for young people that linking them with other churches as they move away to college and university.
- Encourage the forming of links with other churches for young people travelling to Secondary School out with parish boundaries.
- Develop the approach where like-for-like association is the driver for linkages etc. rather than geographical association.

6. Strategic development:

- The scope of the RWG should be re-visited in relation to the rural agenda and consideration given to putting in place a resourced Rural Areas Committee as part of Mission and Discipleship Council that can adequately support rural charges.
- Develop more formal links with the Arthur Rank Organisation and other rural organisations so as to share resources etc.
- Engage in proactive collaborative working with the various Councils and departments of the CoS on the rural agenda.
- Provide provision for a National Rural Development Worker post to raise the profile, support and resource congregations and ministries in conjunction with Ministries and Mission and Discipleship Council.
- Work with the Vocations initiative to raise the profile of rural ministry.
- Proactively seek ministers to serve and be trained to serve in rural contexts.
- Carry out an analysis of how many rural charges are vacant and the number of long term vacancies in these charges to assess whether this is an issue that is predominantly specific to the rural context.
- Encourage rural parishes to engage in mission opportunities that are relevant to that context.

F. Conclusion

Having taken stock of the observations and suggestions of a whole range of committed Rural Mission practitioners from all across the length and breadth of Scotland, the RWG proposes that a loosely structured rural network should be established, through which training and encouragement would be offered to individuals and parishes, at a regional level. A centralised RWG would continue to provide some assistance in this regard (help setting up new regional groupings; signposting resources; sharing stories; providing publicity for regional events/programmes), but it is clear that in the initial stages especially, this initiative would benefit greatly from the

support and insight of a dedicated Rural Mission Development Worker.

The Rural Working Group:

Kenneth MacKenzie (Convener), Jim Alexander, Richard Begg, Andy Campbell, Ronnie Gall, Mandy Hickman, Moira Land, Bob Milne, Stephen Ogston, Ron Clarke (Secretary)

APPENDIX V

JOINT EMERGING CHURCH REPORT

The Joint Emerging Church Group (JECG) seeks to inspire a vision for innovation, challenging Presbyteries to explore new ways of being Church, creating possibilities for new ecclesial communities, and offering encouragement and practical support. It is the JECG because it is a joint initiative between the Mission and Discipleship Council and the Ministries Council.

In the Group's report to the General Assembly of 2015, three priorities were highlighted as shaping the work for the year ahead:

- developing structures and enabling legislation;
- developing a network and making links with those interested in developing new ecclesial communities; and
- engaging in the development of pioneer ministry.

The development of Pioneer Ministry is reported on in the Ministries Council's report to this year's General Assembly (section 2.3 on pages 14/20-21), both with regard to the pilot posts, and also with regard to the other tasks instructed as part of the Decade for Ministry such as education and training, as well as assessment of suitability for, Pioneer Ministry.

Beginning with network development, the JECG continued its programme of "Going for Growth", aiming to cover all of Scotland over a four year period, working in day conferences in different parts of the country. A typical "Going for Growth" event involves an afternoon meeting with a small number of key people from Presbyteries

involved in Mission or Presbytery Planning, followed by an evening engaging with people invited from congregations, to explore new ways of being Church, including establishing new ecclesial communities and fresh expressions of church. Over 100 people, from 11 Presbyteries, attended "Going for Growth" events in 2015/16. A highlight was the visit to Lerwick; the original visit to Lerwick was scheduled for 2017/18 but the Group was delighted to bring this date forward in response to local interest and demand. A day of engagement with 33 participants who had come from all over Shetland was very positive as the following comments affirm:

- *"It couldn't have been any better"*
- *"very effective day"*

At the time of going to press for last year's Report to the General Assembly, a number of Fresh Expressions Vision Days had still to take place. More information on Fresh Expressions UK, and on Vision Days, can be found on the Fresh Expressions website at (www.freshexpressions.org.uk).

Vision Days for the 2015 programme attracted 119 check number people; feedback from these events, in Kilmarnock, Dornoch, and Bankfoot were all consistently positive. This is encouraging, and is a good foundation for 2016. Vision Days in 2016 are scheduled for Kilmelford, in Argyll; Newton Stewart; Linlithgow; and Lerwick. More information on the 2017 programme can be found on the Resourcing Mission website at (www.resourcingmission.org.uk/events) and also on the Fresh Expressions website at (www.freshexpressions.org.uk/calendar).

The programme culminated with a highly successful summer school on mission, held at the Westpark Conference Centre in Dundee, with key speakers including Doug Gay from Trinity College, Glasgow; George Lings from the Church Army Research Unit in Sheffield; and Phil Potter, UK Team Leader for Fresh Expressions. 60 participants journeyed together in worship and learning, enjoying a sense and depth of community. The Group was

also pleased to see that a number of individuals had been offered financial support from Kirk Sessions or Presbyteries to attend and would like to commend those Courts of the Church that enabled participation in this way.

Norman Smith, Vice-Convener of the Mission and Discipleship Council, and Convener of the JECG, said:

"We have seen these events really encourage and inspire people in their faith across Scotland. The Summer School was a significant moment for the attendees with many encountering fresh expressions for the first time whilst others moved further along their journey. As a Council, we are very happy with how it went and are looking forward to our 2016 school."

The JECG is committed to working with people across Scotland to explore new ways of being Church, wherever they are on the journey, and welcomes approaches from all within the Kirk.

Research continues into mapping new forms of church attached to all denominations or no denomination at all, across the country. These embryonic new ways of being church – whether known as missional communities, church plants, Messy Church or fresh expressions – are making an increasing impact in a variety of areas. This research sets a benchmark for an ongoing attempt to understand the size and impact of new ways of being church in parishes the length and breadth of Scotland. The research will inform future work and priorities. In comparing the findings of this piece of research, which involved contact with 51 initiatives in Scotland, including those 'Go For It' funded projects which had identified new ecclesial community as a criterion, the JECG confirmed what it already knew; that this area of work, establishing fresh expressions of church, is less developed than in other parts of the United Kingdom. The JECG would like to thank those who responded, particularly those groups involved with Go For It, and the staff of Go For It for their support in this exercise. Groups and initiatives within the Kirk which consider themselves to be new ecclesial communities, or

fresh expressions of church, outwith the inherited model of church, are encouraged to be in touch with the JECG that we might better understand the picture of church life across Scotland and offer appropriate support and encouragement, as well as learning from them. Please contact MandD@churchofscotland.org.uk.

The General Assembly of 2015 passed Act V on Presbytery Mission Initiatives, and at the time of going to press, the five Presbyteries who were selected to be part of the Pioneer Ministry Pilot are all exploring how this piece of legislation will apply in their context. There are other instances where Presbyteries are using this Act to enable exciting developments to happen, and these will be reported on by the Ministries Council to future General Assemblies.

The Group is also represented on the Scottish Fresh Expressions Training Board, which is an ecumenical group, with representation from the Methodist Church, the United Reformed Church, the Salvation Army, the United Free Church and the Baptist Union of Scotland. This is the Scottish arm of Fresh Expressions UK which enables Mission Shaped Ministry (msm) and Mission Shaped Intro courses to happen; more details can be found on the Fresh Expressions UK website. The JECG would wish to encourage Presbyteries and Kirk Sessions to consider the possibility of hosting either msm or Mission Shaped Intro courses; these are best coordinated at a local level, as are Vision Days. These events are intended to be self-funding, although the Councils involved with JECG have supported them in the past by helping to fund printing and providing Study Leave for Ministers, or bursaries for others. Some Presbyteries have offered to pay for a number of places in msm courses for recently ordained Ministers and others.

As we look forward to the years 2016/17 and 2017/18, we will continue with local groupings exploring what Fresh Expressions are about, and would target the following areas and Presbyteries:

Year	Venue	Presbyteries
2016/ 17	Aberdeen	Buchan, Moray, Gordon, Kincardine, Aberdeen, Angus
	Glasgow	Glasgow, Hamilton, Lanark, Paisley, Dumbartonshire and the southern part of Argyll
2017/ 18	Inverness	Moray, Abernethy, Lewis, Uist, Lochcarron-Skye, Orkney

Having been engaged in the “Going for Growth” programme for some two years now, it is also hoped to establish four Pioneer Centres, two in 2016, and two in 2017, focusing on four very different geographical contexts. These would build on an ecclesial community, which has attained a critical mass. They would be key in offering a context for training and for the wider Church to learn from, as well as providing inspiration, hospitality and advice. These will also link into the UK wide development of such Pioneer Centres within the Fresh Expressions UK movement.

The Partnership Agreement with Fresh Expressions UK is now almost half way through. The original agreement provided the Kirk with the opportunity to nominate a director to serve on the Board of Fresh Expressions UK, and the two Councils feel that now is the time to explore this afresh. As well as exploring this possibility, the General Assembly is asked to instruct both Councils to review the Partnership Agreement and report back to the General Assembly of 2017.

In conclusion, the Group gives thanks for the opportunities over the last year, and looks forward to the possibilities and avenues opening up before the Kirk.

APPENDIX VI

THEOLOGICAL BASIS FOR FRESH EXPRESSIONS

‘It is your garden now, little children.’ said the Giant, and he took an axe and knocked down the wall. And when the people were going to market they found

the Giant playing with the children in the most beautiful garden they had ever seen.’

‘The Selfish Giant’ by Oscar Wilde

Moved from the winter of selfishness the Giant in Oscar Wilde’s children’s tale opens up to others not only his garden, but also his life. He changes dramatically as boundaries are broken down and ownership is shared. Yet, heart-warming as this story is, the Giant continues to remain within the security and comfort of an invitation, one which he makes. But what if something else had happened: what if he had left his garden to others and had travelled to places, fair or foul, where gardens were unknown, or at best only a plaintive imagining? What if he had shared with others by growing new gardens in different places? This is the journey of fresh expressions of church.

In Wilde’s story there is a great giving and receiving of life; this echoes the joy when church in its traditional or inherited expressions breaks down the walls, whatever they may be, and shares Jesus with others. Through the power of the Holy Spirit it engages, invites and reconfigures. There is nothing deficient or second class about this approach; there is only a lack of monopoly. This is an important way in which we can engage in mission, but it is not the only one. Inherited and fresh expressions of church are complementary streams of the Spirit’s work and they should celebrate, support, comfort and challenge one another. We must never lose sight of this complementarity; we must not fall into a mire of fear, insecurity, jealousy or arrogance, which would hinder us from understanding who God is and blind us from seeing what He is doing.

What is church?

Church, in both its inherited and fresh expressions, is a gift from God. It is enlivened by the Holy Spirit and given to us by the Father through Jesus who leads it. It is deeply and fundamentally relational: it is ‘One, Holy, Catholic and Apostolic.’ These relationships through Jesus form a matrix

as we relate to one another in unity and fellowship, to God in dependence upon His grace, to the Church universal through time and space and to our communities and wider world in mission.

‘... we need to have a clear and robust understanding of what the church really is. It is not in the New Testament a carefully constructed human society, organising itself in local branches, with members signing up to a constitution. Instead, it is what happens when the news and presence of Jesus, raised from the dead, impact upon the human scene, drawing people together in a relationship that changes everyone involved, a relationship that each person involved with Jesus is now involved in ways that can be painful and demanding, but also life-giving and transforming beyond imagination.’

Rowan Williams, ‘Mixed Economy’, Issue 1, 2008, page 13

What is a fresh expression of church?

If church is this relational matrix, in what particular way(s) is this nuanced in a fresh expression of church: an expression of church that is intentionally missional, contextual and focused on making disciples?

- First, fresh expressions of church are self-consciously focused on these relationships. Appropriate practices are seen to develop from their outworking: the community of the church is therefore not essentially defined by specific practices, though practices consonant with these core relationships will develop and may be shared across time, space and cultures.
- Second, the experience and reflection of many pioneers has identified the following process as critical in the development of robust fresh expressions of church (they have a strong resonance with our best practice in cross-cultural mission).
 - Go, commit to stay and intend to develop church in this new context. If the intention is to engage people, draw them back and welcome them into the sending church (even a ‘reconfigured’ one)

this, while being an entirely valid form of mission engagement, is not a fresh expression of church.

- Listen to God and to the new context; we must not assume that we understand this new culture. Genuine open hearted, minded and spirited listening is essential; this will change us, our understanding and our actions.
- Develop loving service. As we listen, in this new context, we begin to integrate into a community and we begin to understand how this community can best be loved and served. We begin to do this more as ‘insiders’ rather than ‘outsiders’ who have been parachuted in.
- Encourage and participate in the community which will develop from the catalyst of this loving service.
- Begin to make disciples. As relationships develop within the community that is forming we expect, not only for Jesus to be seen in us, but also for natural conversations to develop and people begin to be transformed as they meet Jesus (even before they have come to a clear understanding of faith).
- Help shape an appropriate, full expression of church community. This community will be true to both what church is and to the cultural context in which it is being expressed.
- In time repeat the process: go from this new expression of church into a fresh context.
- The whole process is undergirded with prayer. The community in mission is not only aware of its vulnerability and limitations, but also that this mission is God’s mission and that they are given the gift of sharing in this: it is not their possession.

Fresh or froth expressions of church?

Are fresh expressions of church merely a pragmatic quick fix or are they a profound expression of God’s grace and love? Are they deeply and fundamentally grounded in our

understanding of God; God who loves, sacrifices and reigns? Four realities, which are central to our Christian faith are foundational to the development of a fresh expression of church and should be reflected within its life: Trinity, Incarnation, Kingdom of God and the 'Wildness' of God. If these realities are present, then there is substance not froth.

- **Trinity:** The mystery of the Trinity speaks, among many other things, of
 - diversity in utter unity of being,
 - love mutually and equally given and received,
 - communion-in-mission
 - the reality of communication;

It declares that a relationship of uncompromised love is at the core of reality. If a church, whether traditional or fresh in its expression is to have integrity it must not just reflect, but radiate these qualities. A fresh expression of church intentionally aims to integrate this quality of life into its DNA:

- As stated earlier a fresh expression of church explicitly understands church in relational terms. These relationships are comprehensive and are focused in and through Jesus. There is an intentional attempt to model communion-in-mission: where love is mutually given and received and where it is uncompromisingly expressed to others.
- There is a deep exploration of diversity and unity. This is reflected not just in all being encouraged to use the experience and gifts which God has given them, but to radically live out the 'priesthood of all believers', and, among other things, to shape our understanding of the 'ordained'/'lay' dynamic in the light of this. John 14-17 speaks of the Trinity in action and how all are where the one is. How do we understand delegation and representation in the light of this? What does this say about service, discipling, the delegation of the administration of the sacraments? Fresh expressions of church explore

how the dynamic of this interdependent relationship should shape our practice, rather than letting inherited practices become principles by which we interpret our relationships.

- Communication is understood, not just in intellectual terms, but in and through the reality of relationship; it is expected that God will make himself known, in new contexts, through the integration of our presence, words and actions.
- **Incarnation:** George Lings at the Church of Scotland Emerging Ministries Conference (2012) posed the question, 'Was the incarnation a fresh expression of the Second Person of the Trinity?' If it were, this would have significant implications for how we understand our identity and how our engagement with context should shape the expression of church.
 - Philippians 2:1- 11 speaks of the humility and love of Jesus and calls us to follow his example. It speaks of Jesus truly becoming one of us, not just pretending. This means that the context had a significant role in the expression of the incarnation. A fresh expression of church takes both this radical humility and the significance of context as central to mission. In the incarnation neither divinity nor humanity were compromised, so in a fresh expression of church neither the integrity of being church nor the cultural context will be compromised, The context must be allowed to be an active agent in shaping the expression of church if we are to follow the model of the incarnation.
 - As with the incarnation there will be a giving up of power and a willingness to accept sacrifice in our active loving of others. This underscores that our motivation for developing church is not one of seeking power, maintaining prestige or guarding comfort, it is one of love, love for the other; especially love for the one who is not

already included. Our identity is neither self-centred nor self-denying.

- The incarnation is not static: in the sense that we now relate to the post-resurrection Jesus, time and place are important. Fresh expressions of church, also, must develop and change so that they may reproduce and share the life of Jesus. They are also, as George Lings pointed out in the conference mentioned earlier, part of the body of the risen, ascended Jesus and this affects how we apply the model of the incarnation to our contexts.
- **Kingdom of God:** Central to the Kingdom of God is the death, resurrection and ascension of Jesus, which heralds the New Heaven and the New Earth and underscores its reality.
 - The full expression of this Kingdom is in our future, but it must radically inform how we live and be church today. The death, mourning, suffering and injustice of the 'old order of things' (Revelation 21:4) needs to be challenged at a practical level, not merely a theoretical one; this can only be done as we engage with the reality of people's worlds in the contexts in which they live. Loving service, which is aimed at transformation, not just relief, is central to this and is intentionally expressed within fresh expressions of church.
 - By developing a fresh expression of church in new contexts we consciously work for the Kingdom of God to be expressed and experienced in these contexts, rather than calling people to experience it elsewhere. This deeply reflects the reality that Jesus is King in every context.
- **'Wildness' of God**

'Aslan a man!' said Mr Beaver sternly. 'Certainly not. I tell you he is the King of the wood and the son of the great Emperor-beyond-the Sea. Don't you know who

is the King of Beasts? Aslan is a lion – the Lion, the great Lion.'

'Ooh!' said Susan, 'I'd thought he was a man. Is he – quite safe? I shall feel rather nervous about meeting a lion.'

'That you will, dearie, and no mistake,' said Mrs Beaver; 'if there is one who can appear before Aslan without their knees knocking, either they're braver than most or just plain silly.'

'Then he isn't safe?' said Lucy.

'Safe?' said Mr Beaver, 'don't you hear what Mrs Beaver tells you? Who said anything about safe. But he is good. He is the King, I tell you.'

'The Lion, the Witch and the Wardrobe' by C S Lewis

'He (Aslan) is not the slave of the stars, but their Maker. Is it not said in all the old stories that He is not a tame lion?'

'The Last Battle' by C S Lewis

For a variety of reasons we are tempted to try and domesticate God. We, like Susan and Lucy in Lewis' story, misunderstand safety. We too readily exchange the anchor of God's goodness for the flotsam of our wisdom. The adventure of mission calls us to both risk and to an openness to sacrifice, but it does so in the context of love; love which is equally for us and for others. Fresh expressions of church celebrate this wildness and call; they intentionally cultivate a seeking of the presence and action of God in the wild, open seas of our world, not just in the inland waters of the well-mapped.

'The price of encountering reality, we might say, is precisely the recognition that there isn't an alternative to it. And the challenge is whether we can believe that, often in spite of appearances, it is the well-spring of joy. Hardest of all is when the very vehicles of faith or trust seem to become empty ... and how it is necessary to hold on to what may feel like – at best – a deeply uncertain vision, haunted by

all the ingenious ways in which it can be distorted and turned into falsehood.'

'The Lion's World' by Rowan Williams

Our record of the 'Council at Jerusalem' and its immediate consequences (Acts 15:1-35) reminds us that, from almost the outset, the church has struggled to understand what it means to follow God who is untameable and who delights in giving birth to fresh expressions of church.

Heartfelt opinions, which deeply reflected believers' sense of identity and theological perspective, were presented as the expression of church from within the Jewish culture debated and legislated on how and on what grounds they should relate to the fresh expression of church from within the Gentile community. What practices should they demand of this new community if they were to be considered part of the true church? Three key conclusions were affirmed:

- That God, who will not conform to our expectations or comfort, is Lord of the Church (v7-18).
- That being part of the Church is, through grace, the result of a given relationship; it is not through adherence to traditional and/or cultural religious practices (even if these practices had been given by God and, at one time, had been significantly helpful for those in a particular culture developing and deepening their relationship with Him) (v8-11).
- The priority of mutual respect, encouragement and fellowship between the different expressions of church (v24-34).

A Benediction for the whole Church

Ephesians 3:20-21 is both a benediction and a challenging declaration of and for the whole church, whatever its expression: inherited or fresh. Across time, place and culture it calls us to celebrate and live out the radical gift of being church; it is a good place to finish and also to begin ...

'Now to him who is able to do more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.
(NIV)

APPENDIX VII

FRESH EXPRESSIONS IN SCOTLAND

Data Collection

Questionnaire

The questionnaire used in this study was almost identical to that used in the Church Army Research Unit (CARU) report,¹⁷⁴ modified as appropriate for the Scottish context. It was no longer a single-denomination study, and various Church of England-specific terms were excluded.

In conversation with Canon Dr Lings, it emerged that their furtherwork is examining the number of people within the fresh expression who attend another "traditional" church. I offered to pilot this question in this research and permission was given for it to be included.

Sampling

Without a database of Fresh Expressions in Scotland, participants were invited to take part in the study though invitations being emailed to the following groups:

- Applicants to the *Go For It!* Fund who had marked their applications as "Ecclesial"
- Ministers of the Church of Scotland

In addition, people were invited to participate through Facebook groups and blog postings.

Questionnaire completion

Canon Dr Lings had stated that it was very important to retain the relational nature of Fresh Expressions by having

¹⁷⁴ *An analysis of fresh expressions of Church and church plants begun in the period 1992-2012: Report on Strand 3b of the Church Growth Research Project.* Church Army Research Unit, October 2013. Available at http://www.churchgrowthresearch.org.uk/UserFiles/File/Reports/churchgrowthresearch_freshexpressions.pdf

conversations with people, and by finding people relationally. Additionally, some of the questions made use of Fresh Expressions jargon that it was felt participants might need support in answering. Initially therefore, people were asked to self-refer to a basic “please contact me” website. They could ask to be contacted by phone or email in the first instance.

Those who had asked to be contacted by phone were subsequently interviewed. Many people expressed the preference to complete the material by email and due to the short duration of time available for this, the decision was taken to make the questionnaire publicly available.

This questionnaire was modified to give more explanation to someone filling it in, and some ordering was changed to keep themed questions together. In addition, specific questions about the type of Fresh Expression were replaced with a narrative response from which it was hoped answers could be derived.

Respondents

55 responses were made to the questionnaire. 12 of these (22%) were by telephone interview. 1 was a self-completion of the telephone-interview questionnaire. 43 responses were made to the public questionnaire. One of these responses concerned a church in Australia, one referred to a national charity, and another was a clear duplicate entry. Two listed only the names of the groups with little further information given, so they were removed. 51 responses were finally considered.

Criteria for a Fresh Expression of Church

For this research to be comparable with that carried out by CARU, the same criteria as to what defines a “Fresh Expression of Church” should be used, relaxing the denominational requirements. Those criteria are listed in the CARU report and reproduced here:¹⁷⁵

1. Was something Christian and communal brought to ‘birth’ that was new and further, rather than an existing group modified?
2. Has the starting group tried to engage with non-churchgoers? There was intention to create a fresh expression of Church, not begin an outreach project from an existing church. The aim was for the Christians to change, to fit a culture and context, not make the local/indigenous people change, to fit into an existing church context.
3. Does the resultant community meet at least once a month? In cases of monthly meetings further questions about how to deepen community, build commitment and increase discipleship follow.
4. Does it have a name that helps to give it an identity? An active search, not yet yielding a name, is allowed.
5. Is there intention to be Church? This could be from the start, or by discovery on the way. This admits the embryonic fxD (fx of developing community) and cases of fxE (fx of evangelism) and even some fxW (fx of worship). The key is that they are not seen as a bridge back to ‘real church’.
6. Requirement to be Anglican removed
7. There is some form of leadership recognised within, and also without.
8. At least the majority of members (who are part of the public gathering) see it as their major expression of being church.
9. There is aspiration for the four creedal ‘marks’ of church, or ecclesial relationships: ‘up/holy, in/one, out/apostolic, of/catholic’. We question validity in an absence of ‘mission/out’. (Our Church Army team see the two dominical sacraments as a given consequence of the life of a missional community which follows Jesus, but not the sole or even best measure of being church.)
10. There is intent to become ‘three self’ (self-financing, self-governing and self-reproducing). These factors need contextualisation, but are some marks of advancing maturity. They are not to be interpreted as indicators of congregationalist independency, or breakaway tendencies.

¹⁷⁵ CARU, p10

Under these criteria **none** of the groups who completed the survey qualify as Fresh Expressions of Church.

Reasons for exclusion

For ease of checking, I first considered criteria that could be easily checked against answers in the questionnaire. This included:

- Meeting at least once a month (83% meet this criteria)
- Having a name (92%)
- Aspiration to the four marks of church (58%)
- Offering discipleship (46%)
- Celebrating sacraments (13%)
- Intending to become “three self” – self-financing, self-governing, self-reproducing (8%).

These six criteria were easily checked against questions in the survey and I expected them to act as a filter before considering other aspects of the group in more detail. Figure 1 shows the numbers of groups meeting different numbers of criteria.

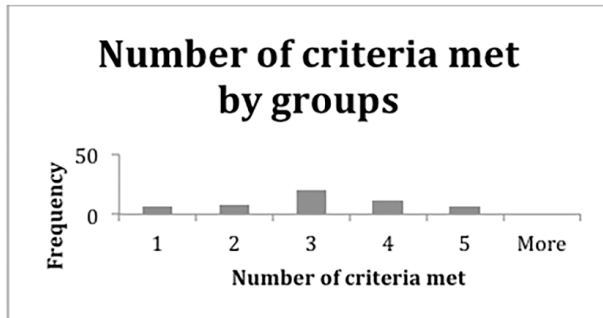


Figure 1: The number of groups meeting the number of criteria for inclusion

No group meets none of the criteria, and 37 (71%) meet at least three of the criteria. However, no group fulfils all six of these requirements, before issues of mission, context, or leadership are addressed.

Of the six groups which met all but one of the criteria, three did not offer the sacraments. This included

“Sanctuary” which is an online community and would not therefore be able to do so. The other three did not intend growing into full self-identity although “Family Tree” in Glasgow intended growing in two of the three areas.

APPENDIX VIII

CARTA MEETING DATES 2016/2017

2016: 30 June, 29 September, 24 November

2017: 23 February, 27 April

APPENDIX IX

CO-OPTED MEMBERS ON GROUPS AND COMMITTEE

Rural

Jim Alexander, Richard Begg, Andy Campbell, Ronnie Gall, Stephen Ogston

Pray Now

Carol Ford (C), Peggy Ewart-Roberts, Mark Foster, Adam Dillon, Rob McKenzie, Liz Crumlish

Why Believe?

Gary Caldwell, Daniel Frank, Scott McRoberts, Ross Watters, Liam Fraser

Music

Alison Adam, Fiona Buchanan, Robin Hill, Margaret McLarty, Richard Michael, Gayle Taylor, Martin Ritchie (since January 2016)

Liturgical Group

Karen Hendry, Neil Gardner, Robin Mackenzie, Liz Crumlish

Learning Disabilities

Barbara Leppard, Ivy Blair, Ronnie Black, Paul Goode

Joint Emerging Church

Doug Gay, Fyfe Blair, Stuart Smith

Life and Work Business Committee

Keith McIntyre

Communications and Marketing

Peter Johnston

MINUTES OF THE PROCEEDINGS OF THE NATIONAL YOUTH ASSEMBLY OF THE CHURCH OF SCOTLAND 2015

The National Youth Assembly (NYA) took place 14 – 17 August 2015 in Gartmore House, near Aberfoyle, Stirlingshire. 92 delegates travelled from across Scotland and beyond, from Shetland to London, to be with one another, to engage in worship, discussion and fellowship.

The NYA is ever evolving to better meet the expectations and needs of its delegates. For improvement, change is necessary and as a result of continuous alteration, the NYA remains a relevant forum for 17 – 25 year old Christians to express their views and have their voice heard at a national level within the Church of Scotland.

A change for this year was moving away from advertising and indeed having a theme encompassing the whole event (2014: My Father's House, 2013: Identity, 2012: Breaking Barriers) preferring instead to simply theme the worship, choosing for 2015: Confession.

What do we mean by a confession? Confession means something different to each person as there is a duality and division within the word; for some confession is acknowledging an act where one has done something wrong whereas for others it is the word that stitches together what we 'confess' to be true and what we believe. It proved to be a powerful theme for our worship and weaved together a continual sense of purpose to the weekend.

At the heart of NYA are our discussions and in 2015 there were four, each structured in a slightly different way to provide variety and fully recognise that delegates engage in different ways.

Confessions of faith

The first of our discussions was around our Confessions of Faith and in particular whether they need updating.

The desired outcome from this session was for delegates to have more of an understanding of the confessions of faith to which the Church of Scotland subscribe and to consider if they are still helpful when articulating our faith or if they need to be updated. Alongside this we wanted to see if there was a collection of statements that emerged that the NYA felt important and valid to them as a collective group in 2015 so creating an NYA statement of faith.

Two theologians, Andrew Kimmitt and Rev Dr Frances Henderson addressed the Assembly regarding the Westminster Confession of Faith, the place of theology within our churches and how we confess our faith as a Church of Scotland. Delegates then adjourned to their small groups with a set of questions to stimulate discussion and to generate a set of statements.

With appreciation of the wide variety of beliefs and theological thinking amongst the delegates it is of no surprise that a large number of statements were collected. These statements were grouped into six main themes; Humanity, the Trinity, Jesus, the Christian Journey, the Life of the Church, and Scripture. Each statement was brought to the Assembly and discussed before a vote was taken as to whether it was something each delegate would hold as central to their beliefs.

Just as the General Assembly is made up of Christians from all walks of life, the delegates attending the NYA are no different and truly reflect the 'broadness' of our Kirk. This provided a discussion rooted in knowledge and full of insight, reflecting the broad spectrum of theological thinking. The discussion was engaging and fruitful, with many delegates voicing a wish to have similar discussions at a local level. Many delegates were surprised by aspects of the Westminster Confession, namely the parts that have

been removed over time and how long it took for some of those parts to be removed.

While there were delegates that thought it is important to confess our faith through written documentation for accessibility, unity and showing our history, there were others for whom it is not important as it becomes outdated, can be too specific and has the danger of not being inclusive.

While it proved impossible in the short time we had to agree on a set of statements that would form an NYA statement of faith the list of statements created and some of the discussion that followed can be found in our supplementary report alongside the results of the voting.

The future of the General Assembly

The second of our discussions was on the future of the General Assembly (GA) and led by the Convenor of the Assembly Arrangements Committee, Rev Dr Derek Browning.

The desired outcome from this session was for the voice of young people to be heard amidst the wider consultation being undertaken by the Assembly Arrangements Committee about the GA. Due to the different levels of experience of delegates it was decided that following input from Derek the discussion would take place in two different groups: those who had attended the GA before and those who had not.

Those who had attended GA before were asked to reflect upon their experience and what improvements they would suggest to ensure that the GA best serves its purpose in the life and work of the Church of Scotland:

- Pre delegate preparation is key to having successful, precise debates – the first thing to do with the GA that most commissioners experience is the blue book landing on the doorstep.
- Greater use of technology to enable those who are not as confident to have their voice heard should be encouraged. Having a live twitter feed which enables

people to express their opinions without physically standing up and speaking was suggested.

- There was a perception that the GA exists for the retired and ministers. To be inclusive and to reflect the breadth of the Kirk it must do better in facilitating the involvement of those that do not fit into these groups for example students who have exams in May, or those with child care issues.
- Variety in worship style/worship leader during the week to reflect all in attendance.

Those who had not attended GA before were asked to imagine designing an event for 800 ministers and elders, what it would look like and how it would function. Various suggestions were provided:

- GA should meet in teams/small groups to come to a consensus and then one person feeds back to the Assembly.
- Venue should be moved around Scotland to make the event open and accessible.
- There should be no stage; everyone should be upon the same floor.
- Does it need to be for so many people?
- People should be made to feed back to their local congregations so the whole church knows what is going on/has been decided upon.

For a fuller account of the suggestions and critique of the GA please refer to our supplementary report.

Climate Justice

The third of our discussions was on climate justice. The desired outcome from this discussion was to emerge with input from the delegates as to what they think the Church of Scotland should be saying and doing when it comes to climate justice and by way of a vote to indicate whether the Church of Scotland should remove its shares from the fossil fuel industry.

This discussion was deliberately structured in a different way to others. A panel was invited, comprising of

professionals from across the energy debate and from a wide range of backgrounds and experiences: including a petroleum geologist, a renewables expert and leaders of the climate justice activist world.

A discussion format modelled upon 'Question Time' was held whereby delegates had an hour to ask the panel questions. Questions from the delegates touched upon many issues including how the ideology of combatting climate change compares to the reality and what the responsibility of Christians is to tackle climate change.

Following time in small groups there was then a full group discussion focused around the views the delegates had heard from the panel. What emerged from this session was how local congregations could begin to tackle the problems of Climate Change/Climate Poverty in their own communities and what the Kirk should be doing nationally to set an example as a forward thinking, leading religious body in 2016 with its direction firmly fixed upon the future.

In terms of practical things local churches can do, delegates suggested:

- Reducing the use of paper in a service and trial using PowerPoints instead of orders of services.
- Making use of regular email updates as opposed to church magazines.
- Holding a 'skills exchange day' where members of the Guild can teach younger generations to be more thrifty by sewing, knitting, using tools and passing on the 'make do and mend' culture that is lacking in our modern world.
- Considering facilitating worship outdoors in summer months.

In terms of practical things that could be done on a national level, delegates suggested:

- Campaigning and informing others about Climate Justice and why we, as people of faith, should champion it.

- Re-evaluating the printing of over 800 blue books per year for the General Assembly, thinking about the possibility of replacing the annual hardcopy of the bluebook with an electronic device and having an 'opt in' process to the acquiring of hardcopy blue book material.
- Hosting an international 'walk to church' week in the summer.

Moving on to discussing whether the Church of Scotland should remove its shares from the fossil fuel industry, many different points of view were shared with some delegates feeling they didn't know enough about the intricacies of the debate to make an informed vote. Moral arguments were put forward for both sides with concern for the planet but also for people's jobs and the income of the Kirk; while we should stand up and be radical, we are also called to be careful stewards of our finances.

It was therefore suggested that instead of just voting for or against divestment a partial divestment approach should be included. Partial divestment must be defined: A removal of the churches shares in the dirtiest forms of hydrocarbon industry ie UCG, coal industry and shale gas whilst maintaining investment in mainstream hydrocarbon industry.

The discussion suggested that if a partial divestment approach were to be adopted by the Church of Scotland it would make a bold statement in terms of accepting that there needs to be a change in the way we do energy, whilst acknowledging that oil and gas will continue to remain the major part of Scotland's energy mix for the foreseeable future.

The subsequent vote reflected this breadth of opinion but was firm in saying that at least some divestment is needed:

- Full divestment – 35%
- No divestment – 10%
- Partial divestment – 37%
- Abstain – 18%

Child Exploitation and Human Trafficking

The refugee crisis dominated many of our media outlets in 2015 and is proving to be a problem that is not going to be solved in the short term. The world is an unstable place and many nations are locked within fierce conflict. The human suffering that ensues as a result from these conflicts is extensive and it is easy to forget that very often at the heart of this suffering lies the innocent lives of many children.

Our final discussion focused on child exploitation paying particular attention to human trafficking. The desired outcome from this discussion was to inform delegates about these topics and to ask the question: What should the Church of Scotland be doing to challenge/combat child exploitation?

Two words that were re-iterated time and again by the delegates were “*constant vigilance*” and several suggestions were made as to what the Kirk could be doing to help tackle child exploitation:

- Raising awareness within our own members about child exploitation in its many forms; education of the congregation, of the Sunday schools and of the wider communities.
- Each presbytery to make an effort to engage and promote the annual ‘Anti-Slavery Day’ (18th October) and utilise the ‘Freedom Sunday’ resource¹⁷⁶.
- Encouraging ministers to take a school assembly on the topic of child exploitation.
- Pray.

Delegates felt strongly that a child should never be stopped from fulfilling their potential because of their gender, where they were born, their financial situation or because they are forced into child labour. Education provides a route out of exploitation for many children; it is an escape from forced marriage, child labour and child

trafficking. Education is quite simply, life changing and lifesaving.

It was therefore fortuitous that Gordon Brown, the former British Prime Minister came to address the NYA with a Q&A session about his current campaign ‘Up for School’ which supports education initiatives around the world that seek to provide a primary education for the 58 million children who currently are uneducated.

As a result of the dialogue held at the Assembly between delegates and Mr Brown, a nationwide ‘Sign Up Sunday’, was initiated by the Kirk¹⁷⁷ to gather as many signatures as possible to help support the #UpForSchool campaign.

Remembering Srebrenica

Every year the Assembly raises money for a chosen charity through the gala dinner and this year was no exception with the chosen charity being Remembering Srebrenica¹⁷⁸. Through education, Remembering Srebrenica seeks to equip people to be vigilant against hatred and intolerance within their communities. They strive to teach about the atrocities that occurred in the Bosnian genocide of 1995 so that future generations do not forget that dark period in history.

We were privileged on the Sunday evening to be joined by and hear from 2 people with experience of visiting Srebrenica and meeting those directly affected. We were able to raise £1039.86.

Promotion

It is not enough to depend on traditional methods of advertising such as church newsletters alone to promote our work within the Church of Scotland as people engage in different ways in today’s world.

With this in mind we decided to invest in the creation of some short videos promoting the life and work of the

¹⁷⁶ <http://www.freedomssunday.org/about/>

¹⁷⁷ <https://www.facebook.com/churchofscotland/videos/vb.233258850032623/1084751468216686/?type=2&theater>

¹⁷⁸ <http://www.srebrenica.org.uk/>

NYA, why it exists and what difference we make with and out with the Kirk. These videos¹⁷⁹ have been designed to be used in a variety of settings, from school assemblies, to Sunday services, to youth groups, to Guild groups, to across social media.

We have also added a facebook page and Instagram account to our social media presence. We aim to regularly update all our channels with interesting and engaging items showing that the NYA is more than just a weekend event.

Conclusion

The National Youth Assembly was once again successful in reaching out to many young people within the Church of Scotland. Please see our supplementary report for a fuller account of NYA 2015 and the work that delegates have been doing since then.

¹⁷⁹ https://www.facebook.com/cofsnationalyouthassembly/videos/545122778986842/?video_source=pages_finch_thumbnail_video&theater

The NYA remains an integral part of the Church of Scotland and continues to play a major part in nurturing and developing the faith of many young Christians within Scotland enabling them to have a voice and participate in decision making. For these reasons, and many more it remains an institution that the Kirk can be proud of. As we prepare for the future we look forward to seeing the findings from the NYA review, in particular concerning how the GA and NYA can be more aligned.

The 2016 NYA will be held at Gartmore House and will take place 12 – 15 August 2016. It is open to all 17-25 year olds with a connection to the Church of Scotland with 140 places available on a first come first served basis¹⁸⁰.

HANNAH M GOODLAD, *Moderator*
CATRIONA MUCKART, *Clerk*

¹⁸⁰ <https://www.resourcingmission.org.uk/learn/young-adults/about-youth-assembly-2016>

THEOLOGICAL FORUM

May 2016

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.

REPORT

1. Introduction

1.1 The Theological Forum is one of the General Assembly's newest committees, established by the General Assembly of 2013 'to resource, express and challenge the theology that informs the life and work of the Church'. Its remit is:

- (a) to articulate and develop the doctrinal understanding of the Church in accordance with Holy Scripture and with reference to the confessional standards of the Church of Scotland;
- (b) to express the theological vision of the Church in its worship, fellowship, witness and mission in and beyond contemporary Scotland;
- (c) to respond to particular theological requests as and when these arise from the General Assembly, the Council of Assembly and the ecumenical partners of the Church;
- (d) to draw to the attention of the General Assembly theological matters which the Theological Forum considers to be of pressing contemporary relevance;
- (e) to stimulate wider theological reflection throughout the Church on key doctrinal, ethical and apologetic matters through the provision of appropriate materials and other activities.

1.2 The Forum assists other committees, when invited, by commenting on their projects and draft reports; by raising

issues itself; and by writing reports at the instruction of the General Assembly. At thirteen members, the Forum is relatively small and for the last three years it has benefited greatly from being able to have Mrs Pauline Weibye as its Acting Secretary. Amid the many other demands on her time, Mrs Weibye has brought a wide knowledge of the Church and a compassionate understanding of its mission and processes. The Forum as a whole acknowledges its debt to her and expresses its gratitude.

2. Issues

2.1 Subjects brought to the Forum have included the draft report of the Eldership Working Group entitled "Developing the Eldership" and the draft report of the Church and Society Council on the Corporal Punishment of Children. The Why Believe? Group of the Mission and Discipleship Council engaged the Forum in a discussion on their plans to issue material which would give people confidence in sharing their faith with others. Subjects could include interfaith issues; suffering; sexuality; and science and creation. The Forum stands ready to comment on the draft documents once the Group has prepared the text. The Forum also discussed a paper on the theology of safeguarding, prepared by the Safeguarding Committee for inclusion in its General Assembly Report. As an adjunct to the report of the Joint Study Group of the Church of Scotland and the Church of England, "Growth in Communion, Partnership in Mission", reported on by the

Ecumenical Relations Committee, the Forum has been asked to reflect on the nature of our respective responsibilities as national churches and this work is in hand.

2.2 The Forum also devoted some time to discussing a report entitled *Christian Doctrine and the Impact Agenda*. This was prepared by a number of academics in Scotland and England including Professors Paul Nimmo and Tom Greggs of the University of Aberdeen. The report considers the requirements in the Government's Research Excellence Framework for academics to demonstrate that research has positive consequences for society. The report makes clear the value to churches and wider society of the work done by academic theologians. A study of such a kind which integrates academic thinking with the life of the church can only help us.

2.3 Alongside other discussions, the Forum continues to work on producing a substantial reflection on the theology of same-sex marriage. Such a reflection is not being produced in the abstract. For more than twenty-five years, our Church has engaged in a debate on human sexuality which threatens to polarise us into two camps, much to the harm of our fundamental calling to engage in mission and offer comfort and support to the vulnerable. The Church of Scotland is not alone in suffering from a generation-long and polarising debate, but, almost uniquely among churches engaged in this argument, has framed the matter differently. Over the years we have come to see that it is unrealistic for either side to think that it can gain 'absolute victory'. Over the last two years, largely as a result of the innovation in the General Assembly of 2013 in 'flipping' the proposal so that the default position of the Church remained the traditional perspective, the Forum has tried to elaborate a middle area of what has been called 'constrained difference'.

2.4 The notion of 'constrained difference' has not been pulled out of thin air. 'Constrained difference' has in fact been the flexible strength of the Church of Scotland through many historic disagreements and it is the embodied avoidance of polemic. 'Constrained difference' is different from relativism, which always runs the risk of stepping onto a slippery slope and losing the ability to stop. 'Constrained difference' understands that the current debate is not one between those who love Scripture and those who deny it. It recognises that each of the two most vocal perspectives rely on Scripture but use it differently. It is a fundamental part of our faith in the Reformed Tradition that we permit each other in good conscience to interpret Scripture differently but to keep any such interpretations in check by what we understand as the substance of the faith.

2.5 The Forum believes that such a way of working is not alien to our tradition and offers the Church of Scotland its best chance of moving through the crisis and recriminations of these days. Other churches are beginning to adopt our methodology of 'constrained difference' and the Forum's reflection on same sex marriage will take that pattern of thinking further. We intend to report in detail to the General Assembly of 2017.

3. Future Work

The Forum would be pleased to assist the General Assembly and its Councils and Committees in any matter of theology and doctrine. While the main focus of our work in 2016/17 will inevitably be the formulation of a report on same-sex marriage, we will have the capacity to consider other issues and would welcome being consulted at an early stage, particularly on significant pieces of theological work.

4. Thanks

The Forum is grateful to all those who have sought its views and listened so graciously to its comments. It is grateful too to those members who are due to retire from membership at the General Assembly: Rev Professor David Fergusson, Rev Dr Doug Gay and Rev Dr Frances Henderson, the Vice-Convener. All have been stalwart members of the Forum, bringing wisdom and insight to its discussions, and their contributions have been greatly valued.

In the name of the Theological Forum

IAIN TORRANCE, *Convener*
FRANCES HENDERSON, *Vice-Convener*
PAULINE WEIBYE, *Acting Secretary*

ADDENDUM

Rev Dr Frances Henderson retires from her three-year term as the first Vice-Convener of the Theological Forum at this Assembly. The Forum owes her a huge debt of gratitude. She has been a loyal and hard-working Vice-Convener, always available for consultation and readily contributing her views and expertise – and, as a former member of the faculty at New College, there was much of that in evidence! Frances is also a busy parish minister in a united charge in rural Annandale, playing her full part in the affairs of Presbytery. The Forum does not underestimate the time commitment that such a demanding workload entails and expresses its sincere thanks and its best wishes for her continued ministry.

In the name of the Theological Forum

IAIN TORRANCE, *Convener*
PAULINE WEIBYE, *Acting Secretary*

TRUSTEES OF THE CHURCH OF SCOTLAND HOUSING AND LOAN FUND FOR RETIRED MINISTERS AND WIDOWS AND WIDOWERS OF MINISTERS

May 2016

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report and thank the Trustees and Staff.
2. Appoint Mr H D W Findlay as a Trustee of the Fund.

REPORT

1. Aim of the Fund

1.1 The Fund exists to support retired Church of Scotland ministers, and widows, widowers, separated or divorced spouses and separated or former Civil Partners of Church of Scotland ministers, in need of help with housing. The Trustees endeavour to provide assistance by way of either a house to rent or a house purchase loan in accordance with guidelines set, and regularly reviewed by the Trustees. Guidance Notes incorporating these guidelines are available on the Church of Scotland website or can be requested from the Secretary at the Church offices. The Secretary is always happy to meet with potential applicants to discuss their particular situation, and the assistance which the Trustees may be able to provide to them.

1.2 The Trustees own, and regularly acquire, houses for leasing at concessionary rents to those with insufficient resources to enable them to purchase houses for themselves. Alternatively, loans at favourable rates of interest are granted up to 70 per cent of a house purchase price, subject to an overriding normal maximum of £25,000 for Standard Loans, and £119,000 for Shared Appreciation Loans.

2. Housing Transactions: 2015

2.1 Assistance provided during 2015 to ministers, widows and widowers, and separated and divorced spouses, is detailed in Appendix 1 annexed to this Report. The percentage of those eligible to apply, and who were granted assistance, is similarly shown in Appendix 1. All those who applied and who fell within the financial parameters of the Fund were provided with assistance.

2.2 The Trustees owned 250 houses at the end of 2015. The houses purchased and those sold by the Trustees during that year, are detailed in Appendix 2, which also shows the average price of the houses so purchased, and the average price of the houses disposed of. At the end of 2015, nine houses were still being marketed for sale.

3. Rents and Rental Reviews

3.1 Rents charged for housing provided by the Fund are set, at the beginning of the tenancy at 50% of the Market Rent (as professionally assessed at that time), for Ministers, and at 25% for widows and widowers of Ministers. The exception to this are leases granted prior to 1989 where rents continue at rates of 70% of Fair Rents for Ministers and 35% for widows and widowers of Ministers.

3.2 The Trustees considered carefully the level of annual rent increase, in the light of an inflation figure of 1.6% (as at 31 December 2014). The Trustees were however mindful that the Pension Trustees had not been able to apply a discretionary increase to those with pensions earned up to 1997. Many of the Fund's tenants are in this category of pensioner. The Trustees therefore decided that rents should not be increased in 2015.

4. Loan Transactions: 2015

4.1 The Fund provides loans by way of Standard Loans, Shared Appreciation Loans, and Short Term Bridging Loans.

4.2 Standard Loans are granted up to a normal maximum limit of £25,000 at a rate of interest of four per cent for ministers and two per cent for surviving widows or widowers of ministers.

4.3 Shared Appreciation Loans, which link loan repayment values over their term to the value of the property concerned over the same period, may be granted up to a normal maximum limit of now, £119,000, following the revision of parameters (see 7.2 below). Currently rates of interest for such loans are two and a half per cent for ministers and one and a quarter per cent for widows or widowers of ministers.

4.4 Short Term Bridging Loans are granted for a specific period, and in specific circumstances, at the discretion of the Trustees. Interest is charged at a rate equivalent to that permitted by HM Revenue & Customs without liability for benefit-in-kind taxation. At the time of writing this was three per cent.

4.5 Details of each of the three types of loan outstanding as at 31 December 2015 are given in Appendix 3.

5. Donations, Bequests etc.

5.1 The Trustees are gratified to report that during 2015 they received a total sum of £18,947 by way of donations, bequests and gifts.

6. Funds

6.1 The expenditure on house purchases, less house sales during 2015 was £171,312. The net increase in long-term loans during 2015 was £54,550.

6.2 Investments at market value, and cash deposits, at 31 December 2015 amounted to £7,149,207.

7. The Future

7.1 Those Ministers who are within five years of retirement are encouraged to contact the Fund if they feel they may need to avail themselves of the Fund's assistance. Similarly the Trustees always welcome an initial approach from those who are within five to ten years of retirement. Such approaches not only assist the Trustees with financial forecasting, but can help to alleviate some of the anxieties which ministers and their spouses may experience in respect of housing as they contemplate their future after retirement. Details of commitments for the provision of either a house to rent, or a loan, during the next five years, and approved at 31 December 2015, which will require to be met from funds, can be found at Appendix 4. The number of ministers due to retire within a five to ten year period from 31 December 2015 and whose names have been placed on the Preliminary Applications List for assistance can also be found at Appendix 4.

7.2 In December 2015 the Trustees considered carefully the parameters for granting assistance with housing to rent, and assistance by way of housing loans, taking into account the current state of the housing market, the numbers of ministers due to retire, and equally the Fund's obligations towards the Church and the proper and appropriate stewardship of its resources. As a result, it was agreed that the house purchase price limits for 2016 be increased by £5,000 so that the **maximum** price for a house to rent will be £170,000 and the **maximum** price, or value, of a house in respect of which a loan would be given, will similarly be £170,000. The Trustees are satisfied that such parameters will enable appropriate housing to be purchased for rental, or with the aid of Fund loans, in the current housing market for those who are eligible for

assistance from the Fund. Applicants for whom assistance is to be granted by way of a house to rent are reminded that the figure of £170,000 is a **limit, and not a target**, and separately they are requested to consider, first, the Fund's vacant properties before the Trustees will be prepared to purchase a house for them.

8. Diligence

8.1 The Trustees confirm that the Staff have routinely and progressively monitored their stock of rental housing, and housing over which loans have been secured, and have continued to support all of their tenants and borrowers. No significant problems have been identified or encountered.

8.2 Continuing and increasing amounts of legislation relating to privately rented property have had an impact on the work of the Fund, and particularly on those members of staff with responsibility for ensuring that all legislative obligations are met. Requirements such as those for hard-wired carbon monoxide alarms, from 1 December 2015, and also for Legionella Risk Assessments on all the Fund's properties have increased both workload and costs.

8.3 The number of empty properties currently held by the Fund continues to present challenges, as the Fund follows good practice by ensuring that they are all checked regularly, and heated during cold weather, a practice underlined by the Insurers' requirement for such precautions. Garden upkeep and payment of council tax add significantly to the costs of maintenance for such properties. Strenuous efforts are made to try and relet such properties, but for a variety of reasons, this is often not practicable.

8.4 The Fund intends to embark on a programme of central heating boiler replacement during 2016, for those properties which would benefit from having a newer and much more efficient system, thereby reducing, it is hoped, heating costs for the tenants concerned.

9. Motion to 2015 General Assembly

9.1 The Trustees were invited at the General Assembly of 2015 to give serious consideration to the present practice of halving housing loan interest payments and rents charged to widows and widowers of ministers whilst charging single, divorced and separated ministers the same amount of interest or rent as charged to married Ministers or Ministers in Civil Partnerships, and report to the General Assembly of 2016.

9.2 As noted above at 3.1, rent, for all Ministers, is charged at 50% of the relevant open market rent for the property.

9.3 It is the case that Ministers, irrespective of marital status or civil partnership status, receive a "full" pension in respect of their service with the Church of Scotland, unless it is abated for any other, unconnected, reason. A widow, widower or bereaved civil partner receives one half of their spouse's Church of Scotland pension. Therefore, for many years, the Fund, which looks to a Minister's Church of Scotland pension as a significant element of their income in retirement, has agreed that such widows, widowers and bereaved civil partners pay accordingly, one half of the rent or loan interest.

9.4 The Trustees had previously become aware of a perception that married Ministers enjoy *per se* a significantly enhanced level of joint income with their spouse and accordingly the Fund carried out an internal audit, two years ago, of the incomes contained in all applications to the Fund over a five year period, and of all Ministers who received benefit from the Fund in the same five year period. The detail of this analysis is of course confidential, but it can be disclosed that of the 141 Ministers who applied to or benefited from the Fund in that period, seven individuals had spouses who, at the time, had what might be perceived to be significant income. However even in these few cases, exceptional and unusual circumstances pertained.

9.5 Therefore it is the firm and unanimous view of the Trustees that the perception that married Ministers who benefit from the Fund enjoy *per se* a significantly enhanced level of income from which to pay rent or loan interest by reason of their spouse's income is unfounded in fact.

9.6 It is also the firm and unanimous view of the Trustees that no disadvantage presently is suffered by single, divorced, or separated Ministers as a result of the Fund's current administrative procedures. Should, however, any well-founded evidence of such disadvantage be revealed, then the Trustees would respond to that, on a case by case basis.

10. Constitution

10.1 Over some time, prompted by a need to examine all aspects of the Trust Purposes of the Fund, and the duties and responsibilities of the Trustees, in the light, firstly, of the Procurator's re-affirmation of the independence of the Fund, as constituted by the General Assembly of 1969, secondly of the legal requirements imposed by the Charities and Trustee Investment (Scotland) Act 2005, and enforced by OSCR, and thirdly, the introduction of the new Church of Scotland Pension Plan, the Trustees have been revisiting the Constitution of the Fund.

10.2 The Fund, or Trust, was constituted in 1969, in terms of the Report to the General Assembly of 1965 of the Aged and Infirm Ministers' Fund and Pension Fund. An updated version of the Constitution has been prepared, vetted (by *inter alia* a Charity Law Specialist Solicitor and the Solicitor of the Church) and approved by the Trustees. It has still, at its core, all of the original Trust Purposes, but also now includes all of the procedural and legalistic detail which current charity law requires.

10.3 An important amendment relates to role of the voting members of the Church's Council of Assembly, who, under and in terms of the Charities and Trustee Investment (Scotland) Act, 2005, having become the Charity Trustees

of the Church of Scotland Unincorporated Councils and Committees (Scottish Charity No SC011353), (designated a "designated religious charity" under Section 65 of the said Act, of which the Fund is a component element), are therefore the Charity Trustees of the Fund under the said Act, and accordingly are entitled to act in a supervisory and disciplinary role in a delegated capacity on behalf of the General Assembly. It is therefore necessary to reflect these changes in the Constitution of the Housing and Loan Fund, whilst making it clear that decisions as to the general strategy, policy, management, administration, investment and the application and disbursement of the trust funds are taken exclusively by the Trustees of the Fund appointed in terms of the Constitution. The trust funds remain vested in the Fund's Trustees.

10.4 A further important amendment is in respect of the criteria relating to applications to the Housing and Loan Fund. The Fund's original Constitution referred to the eligibility of Ministers of the Church of Scotland to apply to the Housing and Loan Fund, in terms of their entitlement to receive an annuity from the Church of Scotland Pension Scheme for Ministers and Overseas Missionaries. As the above Pension Scheme closed on 31 December 2013, and a new scheme, the Church of Scotland Pension Plan, administered by Legal and General Group plc, came into operation on 1 January 2014, it has been necessary to make consequent revisions to the Constitution of the Housing and Loan Fund, to ensure the eligibility of Ministers to apply to the Fund remains unchanged.

10.5 The updated Constitution also incorporates a few further powers approved over the years by the General Assembly, and procedures and duties required for good governance.

10.6 A copy of the Fund's original Constitution dating from 27 May 1969, and a copy of the updated Constitution are attached at Appendix 5 (a) and (b) respectively.

10.7 The Council of Assembly, on the recommendation of its Governance Group, has as Charity Trustees, approved the updated Constitution and submitted it, along with an

application for a restricted funds reorganisation, to OSCR early in October 2015, for final approval.

11. Staff

11.1 The Trustees wish to place on record their indebtedness to the work of the staff of the Fund, and in particular the care and support afforded by staff to all those who apply to, or have been assisted by, the Fund.

12. Membership

12.1 Two Trustees are retiring at this year's General Assembly.

12.2 Rev Catherine Collins, who was appointed by the Ministries Council, has served as a Trustee since 2004, and has brought to the Fund a quiet and rational perspective combined with compassion, which has been immensely valuable when discussing some of the more challenging issues which have faced the Trustees from time to time. We wish her well as she continues her busy Ministry in Broughty Ferry.

12.3 Grahame Lees, who retires as both a Trustee and as Chairman, became a Trustee in 2003, and took over as Chairman in 2008. His experience as a Solicitor has been enormously helpful to the Trustees when dealing with some of the more complex legal matters that have arisen during his period of service. As Chairman, he has always been superbly prepared, and he has steered the Trustees' meetings with calm good humour. He has shown unfailing kindness to the other Trustees and to the staff and we will greatly miss his genial presence.

In the name of the Trustees

J G GRAHAME LEES, *Chairman*
IAN TAYLOR, *Deputy Chairman*
LIN J MACMILLAN, *Secretary*

ADDENDUM

Grahame Lees has been involved with the life of the Church over five decades. In the late 1970s he was a member of the Practice and Procedure Committee, and then went on to become Vice-Convener of Legal Questions. From 1988 to 1992 he was Convener of the Personnel Committee.

In 2003 he was appointed a Trustee of the Housing and Loan Fund, becoming only the third Chairman in its 47 year history in 2008.

During all of this time he has served as an Elder in Dunblane Cathedral fulfilling many roles over the years, including Session Clerk.

Somewhere he also found time to be a highly regarded Solicitor in Dunblane.

As a 'son of the Manse' Grahame's service to the Church has undoubtedly been shaped by his experience of 'Manse' life. To the Fund he has then brought a deep concern for people, combined with cheerfulness, and humour. Above all his humility has provided the Housing and Loan Fund in particular, and the Church of Scotland more widely, with a highly esteemed and gracious individual, whose impact and influence will be very hard to replace.

IAN TAYLOR, *Deputy Chairman*
LIN J MACMILLAN, *Secretary*

APPENDIX 1

Assistance provided	2015	2014
Number of Ministers retiring (and eligible to apply to the Fund)	39	24
Percentage assisted with a house to rent	10%	4%
Percentage assisted with a house purchase loan	21%	17%
Total percentage assisted	31%	21%
Percentage of individuals eligible to apply who fell within the Fund's financial parameters and who received assistance	100%	100%
Instances of assistance provided*		
Retiring Ministers	11	4
Ministers already retired	5	2
Widow(er)s & Civil Partners	1	0
Spouses	2	3
Total	19	9

* Assistance may be provided in a different calendar year to that in which the Minister actually retires

<i>Tenants as at 31 December</i>	2015	2014
Ministers	152	156
Widow(er)s & Civil Partners*	69	69
Spouses	12	11
Commercial rental	3	4
Vacant	16	9
<i>Borrowers as at 31 December</i>	2015	2014
Ministers **	86	83
Widow(er)s & Civil Partners	47	48
Spouses	0	0

* Two houses owned by the Buchanan Trust are tenanted by widows and managed by the Housing and Loan Fund

** 4 Ministers have dual loans

APPENDIX 2

Rental Housing				
	2015		2014	
Total number of houses owned at 1 January	249		257	
Houses purchased during year	12		5	
Total cost of purchases		£1,594,923		£678,373
Average house price		£132,910		£135,675
Houses sold during year	10		13	
Total amount realised		£1,423,611		£1,878,758
Average proceeds		£142,361		£144,520
Houses bequeathed/gifted during year	0		0	
House relinquished during the year	1		0	
Houses relet during year	1		1	
Total number of houses owned at 31 December	250		249	
Average market rent of property purchased during year	£7,490		£7,448	
Average rent of new tenancies - Ministers/Spouses	£3,840		£3,724	
Average rent of new tenancies - Widow(er)s	£1,350		0	

APPENDIX 3

Housing Loans				
	2015		2014	
<i>Long term loans outstanding at 1 January</i>	135		134	
Value of loans outstanding		£6,415,200		£6,189,700
New loans granted during year	4		5	
Additional loans granted during year	1		0	
Value of loans granted		£212,000		£275,500
Loans fully repaid during year	6		4	
Loans partially repaid during year	1		0	
Value of loans repaid		£157,450		£50,000
Long term loans outstanding at 31 December	133		135	
Value of long term loans outstanding		£6,469,750		£6,415,200
<i>Short term Bridging Loans outstanding at 1 January</i>	2		3	
Value of Bridging Loans outstanding		£148,000		£155,000
Bridging loans granted during year	1		2	
Value of Bridging Loans granted		£50,000		£148,000
Bridging loans repaid during year	3		3	
Value of Bridging Loans repaid		£198,000		£155,000
Short term Bridging Loans outstanding at 31 December	0		2	
Value of Bridging Loans outstanding at 31 December		£0		£148,000

APPENDIX 4

Outstanding Commitments at year end		
	2015	2014
For next 5 years		
Houses to rent	27	29
Housing Loans	11	10
Value of outstanding commitments	£5,285,000	£5,056,000
Preliminary Applications		
	2015	2014
For those retiring between 5 - 10 years	6	2

APPENDIX 5

(a) Constitution of the Housing and Loan Fund, dated 27 May, 1969

CONSTITUTION AND REGULATIONS OF THE CHURCH OF SCOTLAND HOUSING AND LOAN FUND FOR RETIRED MINISTERS AND WIDOWS OF MINISTERS.

1. Name and Object

The Church of Scotland Housing and Loan Fund for Retired Ministers and Widows of Ministers (hereinafter referred to wherever the expression "the Fund" is used) is established by the General Assembly to facilitate the provision of housing accommodation for aged or infirm Ministers and Widows of Ministers.

2. The Funds

The Capital of the Fund shall consist initially of a sum of £25,000 provided by the Committee on the Maintenance of the Ministry, together with a sum of £76,211 provided by the Committee on the Aged and Infirm Ministers' Fund and Pension Fund and a sum of £25,000 provided by "The Baird Trust" acting under The Baird Trust Orders of 1939 and 1957, as confirmed by The Baird Trust Order Confirmation Acts, 1939 and 1957. Such initial provisions, together with all receipts by the Fund in respect of donations, legacies, interests, and all loans or other assets of whatever description are hereinafter referred to as "the funds."

3. Management and Administration

The management and administration of the funds shall be under the control of the Trustees of the Fund (hereinafter referred to wherever the expression "the Trustees" is used). The whole funds shall be vested in the Trustees. The Trustees shall be ten in number, being-

- (1) The Convener and Vice-Convener *ex officio* of the Committee on the Maintenance of the Ministry; with one further person nominated and appointed by that Committee;
- (2) The Convener and Vice-Convener *ex officio* of the Committee on the Aged and Infirm

Ministers' Fund and Pension Fund; with one further person nominated and appointed by that Committee.

- (3) The Chairman *ex officio* of The Baird Trust, with one further person nominated and appointed by The Baird Trust; and
- (4) The Secretary of the Church and Ministry Department and the Secretary of The Baird Trust, both *ex officio*.

The following Rules shall apply to the conduct of the Trust hereby constituted:

- (a) Regular meetings of the Trustees shall be held at such places as may be appointed by the Trustees, and such meetings shall be called by a notice sent by the Secretary or Chairman appointed as after-mentioned stating generally the purposes of the meeting and addressed to each of the Trustees and posted at least five clear days before the date of the meeting, provided however that in exceptional circumstances it shall be competent with the consent of a quorum of the Trustees as after-mentioned to call a meeting of the Trustees on shorter notice.
- (b) The Trustees shall appoint one of their number to be Chairman at meetings of the Trustees, and the Chairman appointed shall serve as such until the meeting following the third anniversary of his appointment when he may be reappointed or a new Chairman appointed as may be decided by the Trustees. In the event of the Chairman being absent from a meeting of the Trustees then the Trustees present at such meeting shall appoint one of their number to act as Chairman at that meeting.
- (c) On a vote a resolution carried by a majority of the Trustees present at a meeting of the Trustees shall be the finding of the meeting and in the case of equality the Chairman at the meeting shall have a casting vote in addition to a deliberate vote.

- (d) The Minutes of Meeting of the Trustees shall be submitted for approval at the following meeting of the Trustees and, if approved, shall be signed by the Chairman who presides at that following meeting and the Secretary and shall thereafter be recorded as duly authenticated as evidence of the views therein stated.
- (e) Five Trustees shall be a quorum at meetings.

4. Officials

The General Treasurer of the Church and the Secretary of the Church and Ministry Department shall be the Treasurer and the Secretary respectively of the Fund. The Trustees may further appoint such other officials as from time to time they may consider necessary for the proper administration of the Fund and may define the duties of all officials.

5. Legacies and Donations

Legacies and donations to the Fund shall be validly discharged by the Treasurer.

6. Expenses

The expenses of management of the Fund each year shall be due and payable from the funds.

7. Accounts

The Accounts of the Fund shall be made up each year as at 31 December, submitted to the Auditor of the Church and reported to the succeeding General Assembly.

8. Management of Funds

The Trustees shall utilise the funds or such part thereof as may be required:

- (1) in the making at their discretion of loans to Ministers and the Widows of Ministers for the purpose of assisting such Ministers or Widows in the purchase of housing accommodation for their own occupation. Such loans may be made of such amount and on such terms as to interest

(including non-liability to interest), repayment, *etcetera* as the Trustees in the particular case shall determine. The Trustees shall have discretion as to whether loans shall, in the particular circumstances of each case, be heritably secured; and

- (2) in the acquisition of suitable heritable property for the provision at their discretion of housing accommodation for Ministers and the Widows of Ministers. Such property may be made available on such terms as to rent (including non-liability to rent) *etcetera* as the Trustees, in the particular case, shall determine.

The balance of funds not required for the aforementioned purposes may be invested by the Trustees in any investment in which Trustees in Scotland are at such time entitled to invest funds according to law. The Trustees shall also have power to lodge the funds with The Church of Scotland Trust incorporated by The Church of Scotland Trust Order Confirmation Act, 1932, for investment by them in terms of their powers. The Trustees shall have power to vary the investments from time to time.

9. Eligibility for Benefit of Fund

The following shall be eligible for benefit:

- (1) Retired Ministers of the Church of Scotland who are qualified to receive an Annuity from the Aged and Infirm Ministers' Fund and Pension Fund; and
- (2) The Widows of Ministers of the Church of Scotland; declaring that on remarriage such Widows shall no longer be eligible for benefit. References in this Constitution and Regulations to Ministers or Widows shall be construed according to the rules of this Section.

27 May 1969

(b) Revised Constitution of the Housing and Loan Fund, 2015

**CONSTITUTION OF THE CHURCH OF
SCOTLAND HOUSING AND LOAN FUND FOR RETIRED
MINISTERS AND WIDOWS AND WIDOWERS
OF MINISTERS**

Scottish Charity Number SC011353

1. Name and Charitable Purpose

The Church of Scotland Housing and Loan Fund for Retired Ministers and Widows and Widowers of Ministers (hereinafter referred to as "the Fund") has been established by the General Assembly of the Church of Scotland ("the General Assembly") to facilitate the provision on behalf of the Church of Scotland ("the Church") of housing accommodation and other related assistance, on retirement, or thereafter, for those individuals holding the status of Minister of the Church of Scotland who are eligible for enrolment in, or who are in receipt of benefit from the Church of Scotland Pension Scheme for Ministers and Overseas Missionaries and/or the Church of Scotland Pension Plan, or any successor plan thereto (whether or not such enrolment has taken place); or who, having such status, serve, or have served the Church of Scotland as Ministers of charges in Presbyteries furth of the United Kingdom; and those in receipt of Ministries Council Income Protection arrangements or any successor arrangements thereto; and for Widows, Widowers, Separated or Divorced Spouses and Separated or Former Civil Partners of such individuals (all or any of whom are hereinafter referred to as "the Beneficiaries"). The term "Former Civil Partner" includes those whose civil partnership has ended through death or the dissolution of the partnership.

2. The Trust Funds

The capital of the Fund (which is not in the form of an endowment) consisted initially in 1969 or shortly thereafter of (a) a sum of £25,000 provided by the Church's former Committee on the Maintenance of the Ministry, (b)

a sum of around £76,000 provided by the Church's former Committee on the Aged and Infirm Ministers' Fund and (c) a sum of £25,000 provided by The Baird Trust acting under The Baird Trust Orders of 1939 and 1957, as confirmed by The Baird Trust Order Confirmation Acts 1939 and 1957 now incorporated on 23rd August 2002 as a company limited by guarantee under the Companies Acts of 1985 to 1989. Such initial provisions, together with all past, current and future receipts by the Fund in respect of Congregational contributions paid through the Church's Ministries Council, donations, legacies, rents, interests, all heritable properties, and the proceeds thereof, loans or other assets of whatever description are hereinafter referred to as "the trust funds".

3. Charity Trustees

3.1 The voting members of the Church's Council of Assembly, under and in terms of the Charities and Trustee Investment (Scotland) Act, 2005, having become the Charity Trustees of the Church of Scotland Unincorporated Councils and Committees (Scottish Charity No SC011353), designated a "designated religious charity" under Section 65 of the said Act, of which the Fund is a component element, are therefore the Charity Trustees of the Fund under the said Act, and accordingly are entitled to act in a supervisory and disciplinary role in a delegated capacity on behalf of the General Assembly.

3.2 For administrative convenience, the heritable assets of the Fund are vested in the Church of Scotland General Trustees as bare Trustees and are held by them for behoof, and at the direction, of the Fund's Trustees.

4. The Fund's Trustees

4.1 Decisions as to the general strategy, policy, management, administration, investment and the application and disbursement of the trust funds are taken exclusively by the Trustees of the Fund appointed in terms of this Clause (hereinafter referred to as "the Fund's Trustees"). The trust funds shall be vested in the Fund's Trustees, subject to the terms of clause 3.2 hereof.

4.2 The Fund's Trustees shall be a minimum of five in number and maximum of eleven in number, being:

4.2.1 Up to three Ministers of the Church and one member of the Church appointed by the General Assembly on the nomination of the Church's Ministries Council (or any succeeding body as established by the General Assembly);

4.2.2 Up to four persons (either Ministers or members of the Church) appointed by the General Assembly on the nomination of the Fund's Trustees;

4.2.3 Up to three individuals appointed by the said The Baird Trust.

4.3 The following provisions shall apply with regard to the length of time a Fund's Trustee may serve as such:

4.3.1 With regard to those Fund's Trustees appointed in terms of Clause 4.2.1, each will serve for a term of four years, which may be renewable to allow a second four-year term.

4.3.2 With regard to those Fund's Trustees appointed in terms of Clause 4.2.2, each will serve for a term of four years, which may be renewable to allow a second four-year term.

4.3.3 With regard to those Fund's Trustees appointed in terms of Clause 4.2.3, none will have any limit on his or her term of office, which is at the behest of the Trustees of the said The Baird Trust.

4.3.4 Any of the Fund's Trustees appointed in terms of Clause 4.2.1 and 4.2.2 who have served two four-year terms may not serve as a Fund's Trustee again without at least one year out of office, and then only for one further four-year term.

4.3.5 Any Fund's Trustee appointed in terms of Clause 4.2.1 and 4.2.2 may serve for up to a further two four-year terms as a Fund's Trustee if elected also, in terms of Clause 5, as Chairperson or Depute Chairperson. However, on demitting office as Chairperson or Depute Chairperson,

where the first two four-year terms as a Fund's Trustee have expired, such Fund's Trustee shall retire not only as Chairperson or Depute Chairperson but also as a Fund's Trustee at the same time.

4.3.6 Any Fund's Trustee, however appointed, and even if Chairperson or Depute Chairperson at the time, will be expected voluntarily to relinquish office as Fund's Trustee on or shortly after attaining the age of 75 years.

4.4 In any of the following circumstances a Fund's Trustee may no longer serve as such and will automatically cease to be a Fund's Trustee:

4.4.1 if by notice in writing he or she resigns his or her office; or

4.4.2 if he or she comes to be employed by or on behalf of the Fund or receives any payment for holding the office of Fund's Trustee (other than reimbursement of out-of-pocket expenses or, if a professional person, his or her normal professional charges for any professional work carried out for the Fund, subject always to the terms of section 67 of the Charities and Trustee Investment (Scotland Act) 2005, as may be amended or re-enacted from time to time); or

4.4.3 if he or she becomes a bankrupt person, or insolvent or apparently insolvent or makes any arrangement or composition with his or her creditors generally; or

4.4.4 if he or she becomes incapable for medical reasons of fulfilling the duties of his or her office and such incapacity as certified by two medical practitioners is expected to continue for a period of more than six months from the date or later date of such certification; or

4.4.5 if he or she is not permitted to be a Trustee in terms of Section 69 of the Charities and Trustee Investment (Scotland) Act 2005 (as may be amended or re-enacted from time to time); or

4.4.6 if, in terms of section 66(5) of the Charities and Trustee Investment (Scotland) Act 2005 (as may be amended or re-enacted from time to time), he or she is considered by the other Fund's Trustees to have been in serious or persistent breach of either or both of the duties listed in sections 66(1) and 66(2) of the said Act (as may be amended or re-enacted from time to time), such Fund's Trustee being entitled to be heard prior to the other Trustees taking a decision; or

4.4.7 if he or she dies; or

4.4.8 if a Fund's Trustee appointed in terms of Clause 4.2.1 or 4.2.2. hereof, if he or she ceases to be a member of the Church of Scotland; or

4.4.9 if he or she is removed from office as a Fund's Trustee by the General Assembly on disciplinary grounds on the recommendation of the Charity Trustees.

5. Chairperson and Depute Chairperson

The Fund's Trustees shall appoint one of their number to be Chairperson and another to be Depute Chairperson at meetings of the Fund's Trustees, and the Chairperson and Depute Chairperson appointed shall each serve as such until the meeting following the fourth anniversary of his or her appointment, when he or she may be re-appointed for a further four year term, or a new Chairperson or Depute Chairperson appointed as may be decided by the Fund's Trustees. A Chairperson or Depute Chairperson may not serve as such for more than two four-year terms.

6. Officials

6.1 The Fund's Trustees shall appoint the Secretary of the Fund, who, if remunerated shall be employed by the Employing Agency for staff in the Church offices and on the terms and conditions set by that Agency.

6.2 The Fund's Trustees, with the approval of the Charity Trustees, may appoint such other officials as from time to time they may consider necessary for the proper administration of the Fund and may define the duties of all such officials.

6.3 The General Treasurer of the Church *ex officio* shall be the Treasurer of the Fund.

7. Conduct of Meetings

7.1 Regular meetings of the Fund's Trustees shall be held at such places as may be appointed by the Fund's Trustees, and such meetings shall be called by a notice sent by the Secretary or Chairperson stating generally the purposes of the meeting and addressed to each of the Fund's Trustees and posted and/or e-mailed at least five clear days before the date of the meeting, provided that in exceptional circumstances it shall be competent with the consent of a quorum of the Fund's Trustees as after-mentioned to call a meeting of the Fund's Trustees on shorter notice.

7.2 Meetings of the Fund's Trustees will habitually take place in person but may take place where expediency dictates by telephone conference call, video conference call or by any other collective electronic means approved unanimously by them from time to time.

7.3 In the event of the Chairperson being absent from a meeting of the Fund's Trustees, then the Fund's Trustees present at such meeting shall appoint the Depute Chairperson, whom failing, one of their number to act as the chair of that meeting.

7.4 Any resolution shall be passed by a majority of the Fund's Trustees present at a meeting of the Fund's Trustees, and in the case of equality the Chairperson (or chair of the meeting) shall have a casting vote in addition to a deliberative vote.

7.5 The Minutes of any meeting of the Fund's Trustees shall be submitted for approval at the following meeting of the Fund's Trustees and, if approved, shall be signed by the Chairperson (or chair of that following meeting) and the Secretary and shall thereafter be recorded as duly authenticated as evidence of the views and resolutions therein stated.

7.6 Five Fund's Trustees shall be a quorum at meetings, of whom at least one shall be appointed in terms of Clause

4.2.2 and at least one shall be appointed in terms of Clause 4.2.3.

7.7 The business of the Fund and all its correspondence with and notification to or from the Fund's Trustees may be conducted equally validly and effectively as if by post if transmitted by fax or e-mail.

7.8 The Fund's Trustees shall meet regularly and at least once yearly with members of the Church's Ministries Council, or its successors, to keep under review matters relating to the appropriate retirement provision for Ministers of the Church and their dependants.

8. Legacies and Donations

Legacies and donations to the Fund shall be validly discharged by the Treasurer, or other official of the Church, so authorised by the General Assembly.

9. Expenses

The expenses of management of the Fund each year (including without prejudice to the foregoing generality employment costs relating to the Secretary and other staff) shall be due and payable from the trust funds.

10. Accounts

The Accounts of the Fund as at 31 December shall be prepared by the Treasurer each year and reported to the Fund Trustees. The Fund will be audited as part of the Annual Accounts of the Unincorporated Councils and Committees of the Church of Scotland.

11. Management of Trust Funds

11.1 The Fund's Trustees shall utilise the trust funds or such part thereof as may be required:

11.1.1 in the acquisition of suitable heritable property for the provision at their discretion of housing accommodation for the Beneficiaries. Such property may be made available on such terms as to rent (including non-liability to rent) *etc* as the Fund's Trustees, in the particular case, shall determine; and

11.1.2 in the making at their discretion of loans to the Beneficiaries for the purpose of assisting such persons in the purchase of housing accommodation for their own occupation. Such loans may be made of such amount and on such terms as to interest (including non-liability to interest), repayment *etc* as the Fund's Trustees in the particular case shall determine. The Fund's Trustees shall have discretion as to whether loans shall, in the particular circumstances of each case, be heritably secured.

11.1.3 in the maintenance, repair and improvement of the heritable properties owned by the Fund.

11.2 The Fund's Trustees shall not be bound to distribute the whole of the revenue of the trust funds arising during the course of any one year but shall have discretion as to what proportion (if any) be distributed and what proportion be accumulated for future distribution or for allocation to capital.

11.3 The balance of trust funds not required for the aforementioned purposes may be invested by the Fund's Trustees in any investment in which trustees in Scotland are at such time entitled to invest funds according to law. The Fund's Trustees shall in particular have power to lodge the funds with The Church of Scotland Investors Trust incorporated by The Church of Scotland (Properties and Investments) Order Confirmation Act, 1994, Scottish Charity Number SC022884 or its successors, for investment by the Investors Trust in terms of its powers. The Fund's Trustees shall have power to vary the investments from time to time.

11.4 The Fund's Trustees shall not be liable for the fall in value of any investments in which the trust funds may from time to time be placed, nor for the intromissions of any accountant, investment manager and/or factor appointed by them, nor for their own intromissions. The Fund's Trustees shall be liable only for acts of commission involving fraud and/or negligence and each for his or her acts only.

12. Execution of Deeds

For any purpose a document is validly executed by the Fund if it is signed on its behalf by a Fund's Trustee and its Secretary whom failing two Fund's Trustees.

13. Eligibility for Benefit of Fund

The following shall not or no longer be eligible for benefit, namely those

- i. Widows and Widowers of Ministers of the Church upon their remarriage or their entering into a Civil Partnership.
- ii. Separated and Divorced Spouses of Ministers of the Church upon their remarriage or their entering into a Civil Partnership.
- iii. Former Civil Partners of Ministers of the Church upon their entering into a new Civil Partnership or a marriage.
- iv. Beneficiaries of the Fund whose personal or financial circumstances improve to the extent that they no longer fall within the parameters for assistance operated by the Fund's Trustees at that time as to all of which the Fund's Trustees shall be the sole judges.

14. Conflicts of Interest

14.1 All Fund's Trustees and employees of the Fund have an obligation to notify any potential or real conflicts of interest, to the Secretary, or in the case of the Secretary to the Chairman, as they arise and ensure that these are minuted.

14.2 Where a Fund's Trustee or employee has so notified a potential or real conflict of interest, he or she must remove himself or herself from that section of the Trustees' meeting. In the event of any uncertainty or dispute in this respect, the matter shall be determined by the Chairperson (or the chair of the meeting).

15. Variation

15.1 The Fund's Trustees may at any time and from time to time propose a variation of the Constitution to the Charity Trustees for the purpose of varying or modifying

the Charitable Purpose, powers and/or other provisions of this Constitution, provided that no such variation or modification shall cause the purposes of the Fund to cease to be charitable. Such proposal for variation or modification will require a special majority of at least 75% of the Fund's Trustees.

15.2 If the Fund's Trustees at any time consider that the Charitable Purpose and/or other salient features of the Fund may better be achieved through a different constitutional format, they may propose to the Charity Trustees that the Fund be changed into such new constitutional format (be that a guarantee company or other type of organisation then available to charities), provided that:

15.2.1 the new constitutional format shall itself be recognised as a charity;

15.2.2 the Charitable Purpose shall be included (but not necessarily exclusively) within the new constitutional format; and

15.2.3 the whole trust funds (subject only to the costs of such change) be transferred to the new constitutional format.

15.3 Any changes proposed by the Fund's Trustees in terms hereof will require to be approved by the Charity Trustees and reported to the General Assembly.

16. Winding up the Fund

In the event of a special majority of at least 75% of the Fund's Trustees considering it either impractical to implement the Charitable Purposes in Clause 1 hereof or otherwise advisable not to continue with the Fund, the Fund's Trustees shall be entitled, in such circumstances and with the agreement of the Charity Trustees to wind up the Fund and, after satisfaction of all its debts and liabilities, to transfer the balance of its assets and funds to the Ministries Council of the Church of Scotland, or its successors, for their use in furtherance of the said Charitable Purposes.

17. Indemnity

Without prejudice to any other indemnity, the Fund's Trustees, and any employee of the Fund shall, so far as permissible by law, be indemnified out of the trust funds against any loss or liability (including the costs of defending successfully any court proceedings) which he, she or they may respectively incur or sustain, in connection with or on behalf of the Fund, and they shall not be answerable for the acts, receipts, neglects or defaults of each other, but each of them for his or her own acts, receipts, neglects or defaults only.

18. Registration

The Fund's Trustees consent to the registration hereof for preservation.

19. Governing Law

This Constitution and any variations or modifications thereof in terms of Clause 15 shall be governed and construed in accordance with the Law of Scotland.

September 2015

GENERAL TRUSTEES

MAY 2016

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report and Accounts of the General Trustees.
2. (a) Appoint Mr Iain C Douglas as Chairman and Mr Roger G G Dodd as Vice-Chairman for the ensuing year and authorise the payment of remuneration of £1,695 to each of them as Chairman and Vice-Chairman for the past year (*Section 1.3*).
(b) Remove Mr Gordon A Stirling as a member of the General Trustees (*Section 1.4*).
3. Note that rent from the letting of all vacant manses, irrespective of ownership, is treated as income for the purposes of calculating a congregation's contribution as required by Regulations 1 2012 (*Section 2.2.5*).
4. Note the appointment of Mr Brian Auld as Safe Buildings Consultant (*Section 3.2.1*).
5. Remind Presbyteries of the obligation to return Diligence Reports under Regulations 1 1998 (*Section 3.3.1*).
6. Encourage the development of closer and more strategic collaboration between the General Trustees and Presbyteries (*Section 3.3.2*).
7. Re-affirm that the capital of the Consolidated Stipend Fund should continue to be treated as a permanent endowment for investment purposes (*Section 5.3*).
8. Instruct the General Trustees to continue their work on all issues relating to registration of title with a view to reporting to the General Assembly of 2017 (*Section 7.2.6*).

REPORT

1. Introduction

1.1 The Church of Scotland General Trustees submit to the Assembly their eighty-ninth Report since the passing of the Church of Scotland (Property and Endowments) Act 1925.

1.2 As part of their governance procedures, the Trustees regularly review the skills and experience of their members. After a process of induction including interview, the Trustees co-opted Mr A Graham Biggerstaff RD MRICS MREHIS and Mr Michael M Norval FRICS as Advisory Members.

1.3 The Trustees further recommend that Mr Iain C Douglas, RD BArch FRIAS be re-appointed as Chairman and Mr Roger G G Dodd DipBldgCons (RICS) FRICS be re-appointed as Vice-Chairman for the ensuing year and that for their services as Chairman and Vice-Chairman respectively for the past year they should each receive remuneration of £1,695 as authorised by Section 38 (1) of the 1925 Act.

1.4 The Trustees regret to report that one of their members, Mr Gordon A Stirling FRICS who was first appointed in 1988 has not played any part in the work of the Trustees for some years. Efforts to engage with Mr Stirling have been unsuccessful. In the interests of good

governance, the Trustees have reluctantly concluded that they have no alternative but to ask the General Assembly to remove Mr Stirling under Section 6 (2) of the Church of Scotland (General Trustees) Order Confirmation Act 1921.

1.5 Individual members of the Trustees must retire no later than the Assembly following their 75th birthday and in the interests of good governance, the same rule should apply to co-opted Advisory Members. It is with great reluctance therefore that they have to say farewell to Professor John R Hume who was first co-opted in 1999. Professor Hume has an encyclopaedic knowledge of Scotland's architectural and historic heritage particularly in relation to ecclesiastical buildings of all denominations. Following retirement as a Chief Inspector of Historic Buildings at Historic Scotland he gave significant time, energy and expertise to the Trustees' work. His diligent service as a member of the Trustees' Fabric Committee, his wise counsel on deputation visits and his input to meetings of the Trustees' Board will be greatly missed.

1.6 Under Section 11 of the 1921 Act the General Treasurer of the Church is *ex officio* the Treasurer of the Trustees. The Trustees are delighted to welcome the appointment of Mrs Anne F Macintosh BA CA as their new Treasurer.

2. Fabric funds

2.1 Central Fabric Fund

2.1.1 The Fund provides grants and loans to congregations towards the cost of preparing and improving the buildings for which they are responsible. As at 31 December 2015 the capital of the Fund stood at £13,358,000 out of which the Trustees voted new loans totalling £2,902,000 (2014 - £3,560,000). The vast majority of loans are repayable with interest at 5% per annum but on occasion the Trustees will offer loans with an interest rate of 3% per annum or interest-free where special circumstances justify this. Bridging loans for the purchase of replacement manses can be made available so long as there is a concluded bargain in respect of the manse which is being sold. In cases where a replacement manse is being

provided by way of a new-build, the Trustees will consider making available a short-term loan, usually repayable with interest at 5% per annum, particularly when the loan and accrued interest will be repayable from the sale proceeds of the existing manse.

2.1.2 During 2015, the Trustees approved standard grants totalling £858,000 (2014 - £901,000). The Trustees are able to make grants available from the Fund through a combination of periodic transfers of surpluses on their General Fund, interest charged on loans, investment income, an annual allocation from the Ministries & Mission Fund and the half-share which the Trustees have received from the 10% Levy on property sale proceeds.

2.1.3 In addition, the Trustees make available priority grants to support the repair and improvement of buildings used by congregations in Scotland's most deprived urban and rural areas. This is in response to the Assembly's policy that resources be targeted at those most in need. During 2015, priority grants totalling £1,077,000 (2014 - £1,235,000) were approved.

2.1.4 A detailed breakdown of grants and loans made from the Fund during 2015 is shown in Appendix 1 and a comparison of grants and loans with those voted in the two previous years is contained in Appendix 2.

2.1.5 During the course of 2015, the Trustees received £392,000 through the operation of the 10% Levy charged on property sales. One-half of this amount was credited to the Central Fabric Fund where in accordance with Assembly guidelines it is used to provide priority grants. The other half of the monies raised by the Levy has been credited to the Ministries Council's *Go For It* Fund.

2.2 Consolidated Fabric Fund

2.2.1 The Fund has two elements:

(a) Capital and accrued revenue derived principally from the sale of redundant properties and from the transfer from time to time of monies from congregations' holdings in the Consolidated Stipend Fund. Both capital and revenue are available to

congregations to meet a wide variety of fabric-related costs in relation to churches, halls and manses. At the end of 2015, the value of the Consolidated Fabric Fund holdings amounted to £52,939,000;

- (b) The capitalised value of heritable assets comprising churches, halls and manses is now required by charity accounting regulations to be shown in the Trustees' accounts. As at the end of 2015, the capitalised value amounted to £451,583,000 which the Trustees believe is a fair and reasonable assessment of the value of buildings vested in them on the basis detailed in their Annual Report and Financial Statements. The Trustees wish to emphasise that this amount does not represent money in the bank nor is it an indication of market value. A comparison with the 2014 figures is contained in Appendix 3.

2.2.2 The Trustees in general seek to invest the Fund monies in the Growth and Income funds of The Church of Scotland Investors Trust with a working balance held in the Deposit Fund equivalent to an estimated twelve months' withdrawals to enable fabric expenditure to be met. This underlying asset allocation is rebalanced if necessary. The investment in the Growth Fund is made with a view to maintaining capital value in the long term and in the Income Fund in order to boost income

2.2.3 As reported to last year's Assembly, the Trustees remain concerned at the large amount of capital held on Deposit in the Fund. Positive discussions with representatives of The Church of Scotland Investors Trust have been held following which guidance notes on investment strategy coupled with up-to-date Investors Trust Information Sheets are now sent to Congregational Treasurers upon the receipt of proceeds arising from the sale of a redundant building. In addition, the Trustees' Finance Manager engaged directly with a number of Treasurers whose congregations had significant capital balances on Deposit as a result of which instructions for a more effective investment mix have been implemented. It is envisaged that this engagement process will continue.

2.2.4 The Trustees remind congregations that surplus capital in their holdings in the Fund can be re-allocated across to the Consolidated Stipend Fund subject to Presbytery approval. Income from the Stipend Fund assists congregations in meeting their share of the costs of ministry posts approved under Presbytery Plans.

2.2.5 Last year's Assembly instructed the Trustees, in consultation with the Council of Assembly, to explore means whereby rental income of locally-owned manses might be treated in the same manner as rental income on manses vested in the General Trustees in the calculation of Ministries & Mission contributions. It subsequently emerged that the Commissioner who raised the matter had mistakenly believed that the Ministries & Mission contribution system treated locally and centrally owned manses differently. This is not the case. Income from letting vacant or surplus manses is treated as income for the purposes of calculating the congregation's contributions as required by Regulations 1 2012.

2.2.6 As will be reported in more detail in the Section 'Strategic Finance and Resource Allocation Review', the Trustees are considering simplifying and at the same time introducing greater flexibility into the release of both capital and accrued revenue from the Fund in respect of fabric-related expenditure and they propose to introduce amending legislation at the 2017 Assembly.

3. Property and Fabric Matters

3.1 Manse Review

3.1.1 Last year's Assembly approved the principle of creating a Manse Fund as a response to the significant cost to the Trustees involved in the financing of shortfalls in the purchase of replacement manses and in the repairing and upgrading of manses. To gain a better understanding of the extent of these problems at the present time and in the foreseeable future, the Trustees are consulting a number of Presbyteries which represent rural and urban locations. While it is recognised that there are problems associated with neglect of manses, there are other issues which will make some manses less than ideal to serve the Ministry

in years to come. These include poor location, unsuitable size, awkward internal layout, inferior build, excessive maintenance costs and poor access, to state but a few. The Trustees also propose to consult with the Ministries Council as part of the review.

3.1.2 With the benefit of a greater understanding of the extent of the problems and the financial implications, the Trustees propose to bring to the 2017 General Assembly recommendations as to how the Church might address these issues.

3.2 Making our Buildings Safer

3.2.1 Following the encouragement given by last year's Assembly to develop practical and proportionate measures to assist congregations in dealing with health and safety matters, the Trustees are delighted to report on the appointment to the Secretary's Department of Mr Brian Auld as Safe Buildings Consultant. The Trustees are determined to change the generally negative culture surrounding health and safety matters at a congregational level. They aim to provide resources which will give local officebearers the confidence to ensure that our churches and halls are safer spaces for all those whose activities bring them in and about these buildings.

3.2.2 The Trustees would also highlight the useful information provided by the Church of Scotland Insurance Services Ltd about fire risk assessment.

3.3 Inspection and Planned Maintenance of Congregational Buildings

3.3.1 As required under the Care of Ecclesiastical Properties legislation, the Trustees report diligence by Presbyteries in the inspection of Property Registers and Manse Condition Schedules and with regard to the obtaining of professional inspection reports all in the twelve months to 30 June 2015. The statistics suggests that the processes laid out in the legislation are not achieving their objective which is to ensure that churches, halls and manses are all in good order and repair:

- 33 out of 44 Presbyteries submitted a Diligence Report (2014 – 36/44; 2013 – 39/44);
- Out of 961 congregations, 806 Property Registers and 602 Manse Condition Schedules had been examined by Presbytery Property Committees;
- 142 professional 5-yearly inspection reports had been obtained and issued;
- of the 33 Presbyteries, 2 were behind schedule in obtaining professional reports.

3.3.2 The Trustees continue to have major concerns that the problem is not just the failure to inspect Registers and Schedules and the failure to instruct professional inspection reports but just as importantly the failure to ensure that problems which have been identified are followed up and dealt with by the congregations concerned. The Trustees raised the issue at the annual conference of the Presbytery Clerks' Forum in February and also suggested a number of measures to help Presbyteries fulfil their proper role. These include:

- providing induction training for new Presbytery Property Committee conveners and follow-up training on a regular basis;
- the Trustees assisting Presbyteries in addressing the difficult question of what churches and halls are required to support congregational mission and outreach;
- working alongside the Committee on Church Art & Architecture and the Law Department in making better web-based resources available;
- ensuring that Presbytery representatives are included in the Trustees' Working Groups on matters such as the Manse Review referred to above and greater consultation before recommendations are made to the General Assembly;
- allocating Trustees to Presbyteries to act as official links.

A more detailed paper on the outcome of the Forum accompanies the online version of this Report

http://www.churchofscotland.org.uk/about_us/general_assembly/general_assembly_2016/reports-and-minutes. While the Trustees are willing to devote the time and other resources to this level of engagement, the reality is that it cannot be achieved when there are 44 individual Presbyteries and so this will have to be developed on a regional grouping basis.

3.4 Historic Environment Scotland and Heritage Lottery Fund

3.4.1 On 1 October 2015, Historic Scotland ceased and its role and functions were transferred to Historic Environment Scotland. This is more than a change of name as the new body is no longer an Executive Agency of the Scottish Government sitting within the portfolio of the Department of Culture and External Affairs but a Non-Departmental Government Body which also incorporates the role of the former Royal Commission on Ancient & Historical Monuments in Scotland. The different legal status has implications for the Trustees in their capacity as the owners of the single largest number of listed buildings in Scotland and also for congregations as users of such buildings. The Trustees are consulting with HES on a range of issues but they also recognise that the new regime will require the Trustees to develop better relations with local authority planning departments.

3.4.2 The Trustees have continued to work with four congregations under the banner of the Historic Churches Group investigating the particular problems associated with buildings which are large, have significant mediaeval fabric, exercise regional or national civic functions and have notable historical connections. Costs of insuring and maintaining such buildings tend to be substantially higher than for other church buildings. The Group is exploring the scope for innovative and creative ways of addressing these issues.

3.4.3 Over the years, many congregations have received considerable financial assistance from Historic Scotland and, since 1998, from the Heritage Lottery Fund for major repair schemes to Listed church buildings. Recently, the

Heritage Lottery Fund which takes the lead in processing applications to the Grants for Places of Worship Scotland Scheme raised concerns over the poor quality of many of the submissions particularly in relation to the background information on congregational activities. The Trustees are considering whether perhaps in conjunction with other denominations the feasibility of appointing a suitably-experienced person on a retainer basis who would be able to work with congregations on a case-by-case basis to improve the quality of submissions.

3.5 Listed Places of Worship Roof Repair Grant Scheme

3.5.1 In the Chancellor's Autumn Statement in October 2014 he gave the first intimation of a time-limited scheme to provide grants of between £10,000 and £100,000 for places of worship but directed specifically to roofs and rainwater goods. The scheme was then introduced without prior warning in mid-December 2014, the deadline for applications being 30 January 2015. This placed congregations and the Trustees' staff under considerable pressure in complying with the requirements of the National Heritage Memorial Fund which was nominally responsible for running the scheme but which was, in fact, dealt with externally. Twenty-three Church of Scotland congregations were successful and the total award of grant was £921,000. Prior to the outcome of the grant applications submitted in January 2015 the General Trustees contacted H M Treasury setting out the difficulties for Church of Scotland congregations in meeting the deadline when part of the process required a full report from a conservation architect, and underlining the difficulty for rural congregations in particular in being able to contact an architect and produce the report in time for the end of January deadline. To his credit the Chancellor did reply, advised that he was aware of the difficulties and indicated it was his intention to re-open the scheme later in 2015, which would enable unsuccessful applicant congregations to reapply but also be open to new applications. The scheme was indeed reopened in the second week of December 2015 and, as at the closing date for applications on 26 February in excess of 30 congregations had sought Letters of Support from the

General Trustees. Although it was not a requirement of the scheme that the General Trustees scrutinise individual applications from congregations, it was once again apparent that in the majority of cases there was continuing water ingress into the buildings concerned and in some cases causing damage over a prolonged period. There was a good geographical spread of applicant congregations this year and it was clear that, given the time available, rural congregations had made an excellent effort in seeking professional advice and reports on their buildings. However the grant process has once again underlined the importance of congregations taking early measures to address Urgent items in the quinquennial (professional) reports to avoid new or sustained damage not only to listed buildings but to all ecclesiastical properties.

3.6 Listed Places of Worship VAT Grant Scheme

3.6.1 In one shape or another, the Scheme has been operating since 2012 and following VAT changes in 2014, congregations can be reimbursed for the amount equivalent to VAT which they have incurred in respect of repairs and alterations to Listed church buildings. The Scheme is guaranteed only for the lifetime of the current UK Parliament.

3.7 Development Appraisal

3.7.1 During the course of each year, the Trustees deal with the disposal of redundant churches, halls and manses. From time to time, they come across cases, usually involving redundant churches, which prove difficult to sell for a variety of reasons. Sometimes they are in a dilapidated condition while others have no water supply or drainage. When such a building is eventually disposed of, the price is usually modest. In some cases, the Trustees and congregations have then seen such buildings being put back on the market or going to auction.

3.7.2 The Trustees have set up a working group to investigate the scope for undertaking various measures prior to disposal which might materially improve marketability and sale value. There is a major cost

implication as well as a potential risk that the measures do not prove to be cost effective. The Trustees are currently engaged in a pilot exercise with one congregation to assess the feasibility of preparing a former church site for sale as individual serviced residential plots. It is important to note that the Trustees are not proposing to engage in speculative property development or investment.

3.8 Inspiring Examples

The Trustees have the privilege of working with a large number of congregations who are keen to redevelop existing buildings or to provide new facilities as resources for mission in their communities. Brief details of some recent examples are contained in Appendix 4. More detailed information, in the congregations' own words, can be read in the online version of this report http://www.churchofscotland.org.uk/about_us/general_assembly/general_assembly_2016/reports-and-minutes.

4. Chance to Thrive

4.1 The Project is now in its second phase under its new Co-ordinator, Rev Fred Vincent who was appointed to the post in July 2015. Six congregations have joined the project, two of which are in Glasgow Presbytery and the other four from other Presbyteries. All congregations are in Priority Areas but the other common feature is that they all share a desire for faithful living and service in communities where the statistics of deprivation can appear to be overwhelming. The focus is therefore on mission although it is well recognised that buildings play a critical role.

4.2 Many of the congregational members who are at the heart of the project are already heavily committed in their congregations and communities. The project offers them support through mentoring using individuals with relevant experience to encourage, guide and focus congregations. The mentors' commitment is usually over a two or three year period during which time they are committed to accompanying congregations through the process. In addition there is a group of enablers who have particular expertise and who can therefore offer specific

skills at particular stages in the process. Representatives of Ministries Council and the Trustees serve on the Steering Group which in addition to monitoring the overall project also provides peer support and encouragement.

4.3 Funded by the Carnegie UK Trust, the Baird Trust and the Bellahouston Bequest, in-depth research has been undertaken which has tracked the impact on each congregation participating in the project and identifying key elements which will be relevant to the wider Church. The research has also identified those elements which have not been as successful as originally anticipated or which have developed in unexpected directions. In particular, greater clarity about the differing roles of mentors and enablers will benefit the additional congregations which have come into the project.

4.4 As Rev Fred Vincent stated at a recent meeting of the Trustees' Board the opportunity to thrive congregations and the communities they serve is not just for Priority Areas but for the whole Church. The project is an opportunity to model what works so that congregations and communities can experience the fullness of life promised by Jesus in the Gospel.

5. Strategic Finance and Resource Allocation Review

5.1 The working group set up by the Council of Assembly (and on which the General Trustees are represented by the Secretary, the Vice-Chairman and Mr Alan F K Kennedy) will report in detail as part of the Council of Assembly Report. However, it has been agreed that this report should focus on the two areas of the Review which are of direct relevance to the Trustees.

5.2 Arising out of the 2014 General Assembly, the Trustees considered two matters, one being a suggestion that the capital arising from manse sale proceeds and rental income from the letting of vacant manses might be applied for 'ministry purposes'. The matter was referred to the working group as part of its Review. The Trustees reported to last year's Assembly which accepted that

capital and revenue derived from manses should continue to be applied to help congregations meet buildings-related expenditure.

5.3 The second issue was an instruction to review the Trustees' Investment Strategy for the Consolidated Stipend Fund. In their Report to last year's Assembly, the Trustees made some preliminary points in relation to the operation of the Consolidated Stipend Fund promising that once the working group had had an opportunity of reviewing the matter, a more detailed report would follow this year.

5.3.1 The Consolidated Stipend Fund (CSF), originally known as the Consolidated Stipend Endowment Fund, was set up by 1981 Regulations and subsequently amended. The administration of the CSF is now governed by Regulations 5 1995.

5.3.2 The CSF is largely derived from the sale of glebe land since 1925 as well as transfers of surplus capital out of the Consolidated Fabric Fund and from the investment of new monies by individual congregations. Almost all congregations have a holding in the CSF. It has a capital value of over £77m as against a starting capital of just over £9m on 1 January 1982. Almost all congregations have a holding in the CSF. The revenue generated on each holding is applied towards that congregation's share of parish ministry costs.

5.3.3 The underlying investment, as with all monies under the Trustees' administration, is through the vehicle of the Church of Scotland Investors Trust and is almost wholly invested in the Growth Fund. Historically, the Growth Fund has delivered both a reasonable income yield as well as capital growth. Every three years, the Trustees obtain independent, professional advice to ensure that this remains the most effective investment strategy. The next such review is due to take place later this year. The annual income of the CSF contributes around 7% of the total stipend bill of the church.

5.3.4 The 1995 Regulations referred to contain a very significant provision which enables the Assembly to apply the assets under the Trustees' control and the investments derived from them more widely than the immediate requirements of the parish or its neighbourhood. This increased flexibility was promoted by the General Trustees through the passing of UK Parliamentary legislation in 1995. It was this Act and the Assembly legislation which enables surplus stipend capital held for a congregation to be reallocated for buildings-related purposes or to the National Stipend Fund for the benefit of congregations throughout Scotland.

5.3.5 As the definition of Parish Ministry has been widened in recent years so that it no longer refers only to Ministers of Word and Sacrament, so the scope of the CSF has been widened in order that the income is available to meet the cost of any post designated in a Presbytery Plan.

5.3.6 As it appears to the Trustees that it is the view of the wider Church that Parish Ministry requires to be paid for into the long term, they regard the CSF as an integral element in achieving this objective. The Trustees are firmly of the view that diminishing the capital in the CSF would significantly restrict the ability of many congregations to contribute to the cost of Parish Ministry, the support of which is one of the Trustees' main charitable objectives. The Trustees would regard any attempt to diminish the CSF as conflicting with their obligations as trustees under Scots Law and as charity trustees. As was expressed in an Opinion of a previous Procurator of the Church: the General Assembly cannot direct the Trustees to do anything which cuts across their trusteeship responsibilities.

5.3.7 The Trustees believe that the capital of the CSF should be retained and should continue to be invested for the long term.

5.3.8 Nonetheless, the Trustees believe that there is scope to introduce greater flexibility in the powers of reallocation of surplus monies from the CSF to the Consolidated Fabric Fund and vice versa. The power to

reallocate surplus capital was first introduced by Regulations V 1995. Such allocations cannot readily be reversed. How 'surplus' is defined and what scope there is for widening the circumstances in which reallocations can be implemented are some of the issues which need to be reviewed and they propose to engage with the Ministries Council and the Council of Assembly's Finance Group with a view to bringing amending legislation to the 2017 Assembly.

5.4 At the end of 2015, the CSF had a capital value of £77,012,000 (£76,440,000 – 2014). With the concurrence of the Ministries Council, the Trustees have agreed a dividend rate of 0.189p per share for 2016. The dividend represents a return on capital of approximately 4% per annum. Statistics showing the historical income and dividend position are set out in Appendix 5.

6. Glebes

6.1 General Assembly legislation reflects the fact that glebeland historically formed part of a minister's living. Income from glebe rents as well as capital receipts upon sale are credited to the benefit of congregations' holdings in the Consolidated Stipend Fund. Income from the Fund assists congregations in meeting their parish ministry costs. Net rental income in 2015 was £361,000 (2014 - £330,000). The Trustees wish to express their appreciation of the work undertaken by members of the Glebes Committee and in particular those who have direct experience of the rural and agricultural sectors as farmers, legal specialists and land agents. Each of these "Factor Members" has responsibility for glebes in a particular area of Scotland. Their considerable expertise ensures that tenants pay realistic levels of rental income for the benefit of individual congregations.

6.2 The Factor Members always take into account local and regional elements when reviewing rent levels and in the last year have agreed that where appropriate there should be no rent increases in those areas which have been badly affected by the adverse weather conditions experienced during the year.

6.3 The level of glebe sales continues to be low largely as a result of the depressed housing development market. Proceeds totalled £43,000 in 2015.

6.4 The Trustees continue to monitor the possible adverse impact on Glebes of legislative changes to certain forms of agricultural holdings proposed by the Scottish Government. As the legislation is still going through Parliament at the time of writing this Report, the Trustees may bring a Supplementary Report to the Assembly.

7. Land Reform

7.1 As reported to last year's Assembly, the Trustees highlighted a number of aspects of the Scottish Government's desire to pursue land reform. One issue which caused particular concern to the Trustees was a proposal that charity trustees should be under a duty to engage with the 'local community' before taking any decisions on the management, use and transfer of any land and buildings forming charity assets. The Trustees felt that this was unworkable as drafted and would severely disadvantage both the Trustees and individual congregations noting that there was no similar proposal in respect of private or public sector landowners. At the time of writing this report, the Trustees were relieved to note that the Land Reform Bill did not include an obligation of consultation but instead provided for the working up of statutory guidance to encourage such consultations by all landowners and not just charities. The Trustees are continuing to scrutinise the draft legislation.

7.2 Completion of the Land Register

7.2.1 In last year's Report, the Trustees gave warning of the major cost and resource implications not just for the Trustees but also for all congregations whose buildings are owned by local trustees of the Scottish Government's intention to complete the process of registering title to all land and property-holdings in Scotland. As a result of a pilot exercise involving the voluntary registration of a number of the Trustees' titles, a clear picture is emerging of the extent of the resources, both personnel and financial, which the Church locally and nationally will have to

allocate to deal with the matter. Title registration is dependent on plans of sufficient quality being submitted in support of applications for registration. The cost of obtaining such plans will be a very significant element but other costs include the time of the solicitors in the Church of Scotland Law Department, the knock-on effect on the other areas of that Department's work as well as the various charges levied by the Keeper of the Registers.

7.2.2 Property owners have two basic options. One is to voluntarily apply to register title to any hitherto unregistered land and buildings which involves the property owner bearing the expenses of the process. It is not surprising that the Keeper has been encouraging major landowners including the likes of the Forestry Commission and local authorities to co-operate in the completion process by agreeing to put forward their properties for registration. Disappointingly, the Keeper is not prepared to encourage voluntary registration by offering any significant reduction in registration charges. The second option involves leaving it up to the Keeper to undertake the registration process at a time of the Keeper's choosing and based on the Keeper's assessment of what should be included in the title. This is known as Keeper-induced Registration or KIR. While the advantage of KIR is that the Keeper will not charge registration dues to the property owner, there will be little or no recognition of any boundary disputes, title queries or title specialities and the property owner will simply have to accept the title which he is given.

7.2.3 Why does this matter? If every one of the Church's properties was a modern house in a residential estate then it would be appropriate to await registration by KIR. However, many ecclesiastical titles are not simple or straightforward and boundary anomalies and title problems are common. This applies not just in rural areas but also in a surprising number of urban situations. The registration process gives an advantage to the property owner who registers his title first as a result of which there is a significant risk of 'land grab'. Although there is a

compensation process, it would be far better to avoid getting involved in the first place.

7.2.4 The Trustees would wish to emphasise that this is not just a problem for them but will affect the Financial Boards of every congregation with locally-owned land or buildings. The Trustees estimate that there are at least 1,200 locally-owned properties including churches, halls, manses, church officers' houses and the like. The Trustees have three times that number as well as all the Glebes. In Appendix 6 is an example which shows the importance of registering title.

7.2.5 The requirement over the next decade for unregistered titles to be transferred onto the Land Register provides an opportunity of addressing the problems arising from the fragmented nature of property ownership within the Church. The Trustees wish to suggest that combining the registration process with transferring title to the Trustees presents a unique opportunity to radically simplify the administrative effort in running different forms of ownership. The Trustees are well aware of the historical sensitivities which attach to the question of 'who holds the title deeds?' but the fact of the matter is that the whole of the Church will be involved sooner or later in grappling with the issue of title registration. The burden on congregations with locally-owned properties would be virtually eliminated if this process is also combined with the transfer of title to the Trustees.

7.2.6 The Trustees wish to draw the attention of the Assembly as well as individual congregations to the resourcing implications of the Scottish Government's requirement that the Land Register be completed. In light of the potential problems, the Trustees would also wish to encourage debate and discussion on the related question of simplifying the way in which titles to churches, halls and manses are held with a view to a further report to the 2017 Assembly. In the meantime, the Trustees will continue to voluntarily register titles where they judge this to be essential or expedient to do so, for example where a Glebe is zoned for housing development and they will

investigate cost-effective options for the production of title plans.

8. Energy

8.1 Energy Conservation Advice

8.1.1 The Trustees' Heating Consultant, Mr Andrew W MacOwan assists congregations in conservation of energy and reduction in carbon use. He carries out independent surveys of heating systems giving advice on improving the standards of comfort and efficiency and on saving energy costs. Approximately one-third of the cost of such surveys is grant-aided by the Trustees. During 2015, Mr MacOwan carried out 44 surveys comprising 31 initial and 11 repeat surveys of churches and/or halls and 2 for other denominations as well as 7 manse surveys.

8.1.2 In addition to advice through surveys Mr MacOwan also provides practical assistance to congregations through checking specifications for heating proposals and answering a wide range of enquiries relating to heating issues and problems.

8.2 Procurement of Electricity, Gas and Heating Oil

8.2.1 In November 2015, the Trustees terminated the agency contract with Argyle Energy LLP and engaged directly with eight energy suppliers with a view to setting up a new contract for the supply of electricity to non-domestic premises such as churches and halls. After a tender process involving detailed analysis of levels of standing charges, tariff rates and the Feed in Tariff, the Trustees entered into a contract with SSE plc through its Scottish Hydro trading brand for a three-year fixed-price arrangement to start on 1 April 2016. At the time of the writing of this report, the vast majority of congregations who were already participating in the existing purchasing scheme have elected to take up the new supply contract. The Trustees are also finding that the new contract is proving attractive to a number of congregations which are not members of the Trustees' scheme.

8.2.3 The current contract for the supply of gas to non-domestic buildings runs until 31 March 2017. The Trustees

will be undertaking a similar contract renewal process later this year.

8.2.4 Those congregations which have for several years taken advantage of a separate scheme for the supply of heating oil to their non-domestic premises will continue to be serviced by Argyle Energy LLP through its Scottish Churches Group scheme.

8.2.5 The Trustees' scheme is in respect of energy supplies to non-domestic premises only and accordingly manses cannot be part of the scheme. As a result of the work undertaken with the electricity supply renewal, a number of manses were identified which were erroneously in the scheme. At the time of the writing of this report, arrangements are in hand to transfer these to the scheme administered by Argyle Energy LLP.

8.2.6 The Trustees will receive an annual introducer's fee from SSE plc for the duration of the contract. The primary application of the fee will be to cover the additional administration costs which the Trustees will incur.

9. Insurance

9.1 The Church of Scotland Insurance Services Ltd

9.1.1 The Company is wholly owned by the General Trustees and is authorised and regulated by the Financial Conduct Authority. The Company arranges cover for most classes of general insurance for Church of Scotland congregations as well as congregations of other denominations.

9.1.2 During 2015 the Company approached a large number of insurers to review the terms of the Church Insurance Scheme. The outcome of the review has enabled the Company to introduce a number of cover enhancements to the Scheme which became effective from 1 January 2016. A new rating structure has also been introduced from that date which means that most policies insured under the Scheme benefit from a reduction in premium at renewal. Unfortunately, this is offset by an unwelcome rise in the rate of Insurance Premium Tax which the Government increased substantially to 9.5%. For

more information regarding these changes please visit the Company's website at www.cosic.co.uk.

9.1.3 The Trustees also received a very welcome contribution of £2,378,000 under Gift Aid from the Company during 2015.

9.1.4 The Trustees again wish to record their appreciation of the significant financial contribution made by the Company towards the Trustees' work. None of the General Trustees who are Directors of the Company receive any remuneration for their services.

9.1.5 In accordance with current accounting requirements, the 2015 Annual Accounts of the Company have been consolidated with those of the Trustees.

10. Determinations made under Regulations V 1995

These Regulations provide a mechanism to reallocate the capital held by the General Trustees for the benefit of congregations in the Consolidated Fabric and Stipend Funds. The following reallocations were made during 2015: Creich - £80,000 from fabric to stipend.

11. Determinations under Act VII 1995

The Trustees report that under the powers delegated to them by Act VII 1995 (as amended by Act XIII 1996) and IV 1998) they have made 55 Determinations as set out in Appendix 7.

12. Finance

12.1 Accounts

The General Trustees' Accounts for the year 2015 as audited by the Auditor of the Church will be laid on the table at the Assembly. Copies of the Annual Report and Financial Statements are available from the Secretary. The Trustees intend that the firm of registered Auditors appointed to audit the Accounts of the Unincorporated Councils and Committees for 2016 should also be appointed to audit their accounts for that year.

13. Mrs Janette S Wilson, Solicitor of the Church

The Trustees wish to record their appreciation of Mrs Janette S Wilson, the Solicitor of the Church, who retires at this year's General Assembly after almost 35 years of service to the whole Church. A very considerable amount of her time, energy and first-class legal expertise has been devoted to the work of the General Trustees not only in connection with the sale, purchase and lease of buildings but in ensuring that grant contracts with the likes of Historic Scotland and the Heritage Lottery Fund were in proper order, engaging with politicians and civil servants over matters such as water charges exemption and submitting numerous responses to Government consultations on diverse matters including, very recently, land reform and registration of title. Through all of her endeavours, the Trustees and congregations have benefitted greatly. Her service has been characterised by utter integrity and a wholehearted commitment to the

work of the Church. Janette's wide ranging knowledge not just of the Law but also of the operation of the Church over many years has informed and enlivened the meetings of the Trustees' Board and Chairman's Committee.

It is difficult to over-estimate Janette's contribution and the Trustees wish her a long, healthy and happy retirement.

The Trustees would also wish to take this opportunity to offer their congratulations to Miss Mary E Macleod on her appointment as Janette's successor and they look forward to working with Mary in the years ahead.

On behalf of the General Trustees

IAIN C DOUGLAS, *Chairman*
ROGER G G DODD, *Vice-Chairman*
DAVID D ROBERTSON, *Secretary and Clerk*

APPENDIX 1**SYNOPSIS OF CENTRAL FABRIC FUND GRANTS AND LOANS VOTED IN 2015**

		Churches/Halls		Manse		Total	
		no	amount £	no	amount £	no	amount £
Grants	Standard	111	701,000	12	157,000	123	858,000
	Priority	42	1,013,000	5	64,000	47	1,077,000
Loans	5%	14	1,055,000	6	216,000	20	1,271,000
	3%	1	72,000			1	72,000
	Interest Free	15	757,000	8	577,000	23	1,334,000
Bridging Loans		-	-	1	225,000	2	225,000

APPENDIX 2**CENTRAL FABRIC FUND**

Comparative figures for loans and grants voted over the past three years:

	2015 £	2014 £	2013 £
Interest-bearing Loans	1,343,000	1,982,000	1,607,000
Interest-free Loans	1,334,000	1,578,000	792,000
Bridging Loan	225,000	-	370,000
	<u>2,902,000</u>	<u>3,560,000</u>	<u>2,769,000</u>
Standard Grants	858,000	901,000	1,418,000
Priority Grants	<u>1,077,000</u>	<u>1,235,000</u>	<u>433,000</u>
	<u>1,935,000</u>	<u>2,136,000</u>	<u>1,851,000</u>

APPENDIX 3**VALUE OF HERITABLE ASSETS VESTED IN THE GENERAL TRUSTEES**

	2015 £		2014 £	
Glebeland	31,362,000	(12,545 acres)	52,150,000	(12,545 acres)
Churches including integral halls	178,702,000	(1,353)	183,686,000	(1,366)
Halls	19,324,000	(199)	21,840,000	(201)
Manse	<u>253,557,000</u>	(838)	<u>259,448,000</u>	(842)
	<u>482,945,000</u>		<u>517,124,000</u>	

APPENDIX 4

INSPIRING EXAMPLES

- Helensburgh Parish Church – the creation of new halls with first-class modern facilities linked to the adjacent church has given the recently-united congregation a base in and from which it can develop new and creative ways of engaging with the community in mission and outreach.
- Irvine: Fullarton – Fullarton ConneXions – after a decade of preparation and planning the congregation has realised its vision of a refurbished and modernised church and hall complex serving an area of multiple deprivation. The new facilities have transformed the buildings into a hub for the parish.
- Manish-Scarista, Isle of Harris – the minister and members of a small congregation in a locality where significant numbers of members and adherents have left the Church of Scotland have been supported and encouraged in their faith and witness by a grant from the General Trustees towards the cost of renovating the manse roof.
- Motherwell: South – The Keystone Project – following a union in 2007, the congregation realised that the church and hall buildings which had been retained had to be improved and enhanced. After a difficult inward-looking period prior to the union, the congregation wanted to face outwards into the community. Phase 1 of the Project has seen the completion of a new sanctuary, a community coffee bar as well as office and ancillary accommodation. Second and subsequent phases will see the transformation of the former sanctuary into hall, meeting and storage facilities.
- Dornoch Cathedral – Creag Mhor (Big Rock) Project – a new chapter in the life and work of the

congregation has begun with the refurbishment of the tired and outmoded West Church Hall inspired by the congregation's vision to help people to become whole in body, mind and spirit. A small Highland community has raised very significant sums to complete the first and second phases of the project while the infrastructure for the third phase has been prepared. The availability of the new facilities has triggered a level of demand far higher than originally anticipated particularly from user groups working with those in the community who are side-lined through learning disabilities and mental and physical health issues.

APPENDIX 5

CONSOLIDATED STIPEND FUND

Capital		Total Value	Value of Share
31 December 2011		£59,206,116	£3.8220
31 December 2012		£62,402,389	£4.0482
31 December 2013		£73,565,935	£4.7268
31 December 2014		£76,440,828	£4.9099
31 December 2015		£77,666,271	£4.9668

Revenue	Income	Shares Issued at 31 December	Rate of Dividend
2011	£2,854,521	15,349,101	£0.1852
2012	£2,899,637	15,414,898	£0.1881
2013	£2,930,183	15,563,546	£0.1861
2014	£3,001,209	15,568,718	£0.1880
2015	£2,998,499	15,637,028	£0.1935

During 2015 the sum of £336,747 was admitted to the Fund in exchange for 68,310 shares.

APPENDIX 6

A SALUTARY TALE - THE ADVANTAGE OF A REGISTERED TITLE

In 1987, a congregation bought a new manse. Included as part of the property was a walled-in strip of ground at the rear of the garden which had originally been a lane leading to another property.

The neighbour on the other side of the wall had plans to develop his own property but needed ownership of the strip to provide access. Having failed to buy it from the congregation, he contacted two different sets of solicitors trying to claim unsuccessfully that the congregation's title was defective. Some years later, during an altercation when he starting pulling down the wall, he produced documents from the Registers of Scotland which he claimed showed he owned the ground.

Research at the Registers of Scotland disclosed that the neighbour had conveyed the ground without any warranty to his wife some 7 years before. Because the congregation's title deed was recorded in the Register of Sasines, it was not obvious to the staff at the Registers who processed the neighbour's application that there was a valid, competing title. Had the congregation's title been in the Land Register, the problem would not have happened.

Luckily, the neighbour's ruse was discovered and an application on behalf of the congregation to register the manse title in the Land Register was submitted. This resulted in the neighbour's competing title being cancelled. Had the neighbour's title been on the Land Register for another 3 years without being challenged, it would have been a much more expensive and complicated process to have matters put right.

APPENDIX 7

DETERMINATIONS MADE UNDER ACT VII 1995

1. **General Sales:** In the following cases, the General Trustees made determinations authorising the sale or let of the property concerned and directed that the proceeds

should be credited to the benefit of the congregations in the Consolidated Fabric Fund: Abernethy – former manse; Ardrossan and Saltcoats: Kirkgate – former church officer's house, Saltcoats; Ayr: St Columba – house; Cambuslang – former Old Parish Church; Carstairs and Carstairs Junction – former church; Cleland – (1) former manse and (2) Colville Hall; Crossmichael, Parton and Balmaghie – former church at Balmaghie; Cruden – manse at Hatton; Dunoon: St John's – house; Dyke – manse at Brodie; Edinburgh: Portobello and Joppa – (1) former Portobello St James' manse and (2), church and hall; Edinburgh: St John's Colinton Mains – manse; Galston – former mission hall; Gladsmuir – site of church hall; Glasgow: Kelvinbridge – former Lansdowne manse; Glasgow: St Paul's – Rainbow Halls; Glenelg, Kintail and Lochalsh – (1) Kirkton church hall at Balmacara and (2) former Kintail church at Inverinate; Helensburgh – former Park church and halls; Jura – manse; Kilbarchan: West – manse; Killin and Ardeonaig – former Morenish Memorial Chapel at Killin; Kilmodan and Colintrave with Kilfinan with Kyles – former Kilmodan manse; Kirn – former St Margaret's church; Lairg – former manse; Largs: St Columba's – former manse; Leuchars St Athernase – former beadle's cottage; Lochmaben – manse; Lochs-in-Bernera – manse at Breacleite; Mearns Coastal Parish – former church and hall at Johnshaven; Mortlach and Cabrach – church hall in Dufftown; Musselburgh: St Michael's Inveresk – manse; Newport-on-Tay – manse; Ordiquhill and Cornhill – ground at rear of church; South Uist – former lochdar church; St Madoes and Kinfauns – St Madoes manse; Tarff and Twynholm – former manse at Twynholm; Toward – church at Inverchaolain; Walls and Sandness – former church at Mid Setter; Whalsay and The Skerries – former mission house at Out Skerries; Wishaw: St Mark's – manse.

2. **Glebe Sales:** In the following parishes, the General Trustees made determinations authorising the sale of Glebe subjects and directed that the proceeds should be credited to the benefit of the congregation in the Consolidated Stipend Fund: Isla Parishes; Kilmory; Kilmaurs St Maur's Glencairn, Langton and Lammermuir; Lochgoilhead and Kilmorich; Melness and Tongue; Mid Deeside.

3. Miscellaneous Sales: The General Trustees made the following miscellaneous determinations: Barr – re-allocation of Barr Motor Car Fund; Cargill-Burrelton – adjustment of Wolfhill Endowment Fund; Culter (Dissolved) – sale of Culter Glebe and funds credited to

National Stipend Fund; Edinburgh: Portobello and Joppa – discharge of trust conditions; Gardenstown (Dissolved) – sale of church and hall and transfer of funds to the Central Fabric Fund.

REPORT OF THE CHURCH HYMNARY TRUSTEES
A registered Scottish Charity (Scottish Charity No. SC002769)
to
THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND
in respect of the year ended 31 December 2015
May 2016

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.

REPORT

1. Church Hymnary 4th Edition

1.1 In the year to 30 September 2015 the sales of the various editions were as follows:-

Words: 2,673 copies compared with 1,846 (2014)

Full Music Edition: 655 copies compared with 723 (2014)

Melody Edition: 169 copies compared with 586 (2014)

Large Print Edition: 390 copies compared with 312 (2014)

1.2 The commission due to the Trust calculated in respect of the year to 30 September 2015 in respect of CH4 was £4,843.88 compared with £4,879.82 in the previous year. From this royalties were payable to the authors of £4,201.66 of which the Trust bore £2,201.66.

1.3 In addition sales of the Hymnary under the title Hymns of Glory, Songs of Praise amounted to 557 copies in all. The total commission payable to the Trust was £552.62.

2. Electronic Words edition

30 copies of the words of CH4 were downloaded. This facility enables churches holding a CCLI licence to download the words so that hymns can be projected into service sheets.

3. Grants Given

A grant was made to the Spark Festival in support of the Psalms for All Seasons day of £1,600. Ongoing negotiations are being held with the Ministries Council to explore ways in which the promotion of the Hymnary and the understanding of Hymnody in the Church can be advanced.

4. App

Following a request at last year's General Assembly, investigations are ongoing into the production of an app.

5. Trustees

Mr Ian McCrorie has retired from the Trust. The Trust records its gratitude for his service as a Trustee and have very much appreciated the insights and contributions made by him as an accomplished organist.

In the name of the Trustees

PHILIP H BRODIE, *Chairman*

JOHN M HODGE, *Secretary and Treasurer*

ADDENDUM**John Hodge**

John Hodge became the Secretary and Treasurer of the Trust in 1983. These 33 years of unstinting service to the Trust have been marked by meticulous efficiency and unfailing graciousness. His legal expertise and ready wisdom were invaluable to the Trust at all times, and especially so in 2013 when the Trust had to reorganise its powers and objects to ensure that its ongoing activities would be appropriate and beneficial to the Church. The Trust was further greatly indebted to him for his management of the arrangements and funding of the production of The Church Hymnary: Fourth Edition. (CH4). The Trustees are immensely grateful to him for the time and effort he has devoted to the Trust and wish to record their warm appreciation.

PHILIP H BRODIE, *Chairman*

THE CHURCH OF SCOTLAND TRUST

May 2016

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report and thank the members of the Trust for their diligence.
2. Appoint Mr Thomas C Watson as Vice-Chairman from 1 June 2016.
3. Re-appoint Messrs Christopher C Mackay and W F Stuart Lynch as members of the Trust from 1 June 2016.

REPORT

The Church of Scotland Trust, which was established by Act of Parliament in 1932, submits its Eighty-fourth Report to the General Assembly.

1. The Work of the Trust

(a) General

The function of the Church of Scotland Trust is to hold properties outwith Scotland and to act as a trustee in a number of third party trusts. During the year it has dealt with various matters which have arisen regarding these properties and trusts. Matters of particular significance are noted hereafter.

(b) Third Party Trusts

The Trust is currently trustee of 58 third party trusts which benefit different areas of the Church's work. In 2007 the Trust instigated a Rolling Review Programme for these trusts. The Trust's Secretary and Clerk undertakes a review of the trusts annually, producing reports on half the third party trust portfolio to each of the February and September Trust meetings.

(c) Pakistan

The Trust is disappointed once again to report that there has been little progress with the transfer of the Church of Scotland's property interests in Pakistan to a suitable body, in terms of the Church of Scotland Trust Order

Confirmation Act 1958. At last year's General Assembly the Trust was pleased to congratulate Alwin Samuel on his election as the new Bishop of Sialkot. Representatives of the Trust and the World Mission Council met with the new Bishop in early September when assurances were given that a suitable property Trust would be formed to receive the properties before the deadline of 31 December 2015. Despite the Bishop's best efforts this has not happened.

Last year the Assembly noted the Trust's intention to delay commencing discussions with the Pakistani Government with a view to transferring its Pakistani properties to the Government, either national or provincial, in terms of the 1958 Act, to be used for the benefit of the Christian community in Sialkot until 1 January 2016. This deadline has passed with no significant progress and discussions are commencing with the Government. It is hoped that a delegation from both the Trust and the World Mission Council will be able to visit Pakistan in April for various meetings, including one with the Minister for Minorities in the Provincial Government.

The Trust is pleased to have some good news to report. It has been in discussion with the Board of Forman Christian College in Lahore, a Chartered University which since denationalisation has become an internationally recognised educational institution, about transferring

ownership of Murray College in Sialkot to the University. It is intended that Murray College will become a satellite campus of Forman Christian College. Negotiations are going well and the process of denationalising Murray College has commenced. Both the Trust and the World Mission Council believe such a transfer will improve further education in Sialkot for the Christian community.

Representatives of the Trust and the World Mission Council continue to meet with their attorney for Pakistan, Dr Peter David, regularly to monitor developments and agree future strategy. Dr David works tirelessly for the Church of Scotland and has put a system in place for the protection of the Church of Scotland's property interests which has proved to work effectively. The Church is indebted to Dr David for the energy and vigour he applies to his work. Qamar Rafiq was Dr David's Administrative Assistant based in Pakistan until the end of 2015 when he moved to Bath to be with his wife. The Trust would like to record its appreciation to Qamar for the very valuable work he has undertaken for the Church of Scotland in the last few years

As reported for a number of years, the Trust continues to be a party to a number of court cases involving its property interests in Pakistan. The Trust is legally represented in all these cases but, due to the nature of the Pakistan legal system, it is anticipated that the cases will be ongoing for some time.

2. Accounts for 2015

The Trust's Accounts for the year to 31 December 2015 have been independently examined and copies thereof are available on request from the Secretary and Clerk.

3. Vice-Chairman

The Vice-Chairman of the Trust, Mr Christopher N Mackay, will complete two terms, totalling 8 years in office at 31 May 2016. It is recommended that the General Assembly

appoint Mr Thomas C Watson, as Vice-Chairman from 1 June 2016.

4. Membership

In accordance with the constitution of the Trust, the following two members retire by rotation on 31 May 2016 but are eligible for re-appointment: Messrs Christopher N Mackay and W F Stuart Lynch. It is suggested to the General Assembly Messrs Christopher N Mackay and W F Stuart Lynch be re-appointed as members of the Trust from 1 June 2016.

*In the name and by authority of
The Church of Scotland Trust*

JOHN M HODGE, *Chairman*
CHRISTOPHER N MACKAY, *Vice-Chairman*
JENNIFER M HAMILTON, *Secretary & Clerk*

ADDENDUM

Mr Christopher N Mackay, Vice-Chairman

Chris Mackay was first appointed Vice-Chairman of the Church of Scotland Trust by the General Assembly of 2000. He served a 4 year term, followed by 4 years as Chairman and then a further 8 years as Vice-Chairman. This has been 16 years of excellent service to the Trust. The Trust has benefited from his legal knowledge and expertise during this time. On behalf of the Church, we would like to record our appreciation to Chris for giving so generously of his time and abilities and we are pleased that he has agreed to continue to serve the Trust as a member.

JOHN M HODGE, *Chairman*
JENNIFER M HAMILTON, *Secretary & Clerk*

CHURCH OF SCOTLAND INVESTORS' TRUST

May 2016

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Appoint Miss C Y Alexander as Chairman of the Investors Trust from 1 June 2016.
3. Appoint Mr B J Duffin as Vice-Chairman of the Investors Trust from 1 June 2016.
4. Approve the appointment of Ms E Crichton and Mr M G S Yuille as members of the Investors Trust from 1 June 2016.
5. Approve the re-appointments of Mr R D Burgon, Mr D D Campbell, Dr F D Tosh as members of the Investors Trust from 1 June 2016.
6. Receive the Annual Report and Financial Statements of the Investors Trust for 2015.

REPORT

The Church of Scotland Investors Trust, which was established by the Church of Scotland (Properties and Investments) Order Confirmation Act 1994, submits its twenty second Report to the General Assembly.

1. Introduction

1.1 The function of the Investors Trust is to provide investment services to the Church of Scotland and to bodies and trusts within or connected with the Church. The Investors Trust offers simple and economical facilities for investment in its three Funds: Growth Fund; Income Fund; Deposit Fund. Investors receive the benefits of professional management, regular portfolio supervision, spread of investment risk and economies of scale.

1.2 The bulk of the Church of Scotland's investments are held on a long term basis, for the purpose of generating recurring income and growth in capital to support the Church's work. An increase or decline in the capital value of investments does not necessarily have a corresponding effect on income receivable.

1.3 Ethical considerations form an integral part of the investment management process and the Trustees have given guidance to the investment managers, taking into account views expressed by the General Assembly. At their own meetings, the Trustees regularly review and consider matters arising in respect of ethical investment. Investment is avoided in any company whose management practices are judged by the Trustees to be unacceptable. In particular, investment is avoided in any company substantially involved in gambling, tobacco products, alcohol, armaments and in other activities which are felt to harm society more than they benefit it. In general, investment is sought in companies that demonstrate responsible employment and good corporate governance practices, have regard to environmental performance and human rights and act with sensitivity to the communities in which they operate.

1.4 The Trust is a member of the Church Investors Group (CIG), an ecumenical grouping of Churches and other charitable investors which engages with companies and investment managers to encourage them to pursue more

ethical policies. Research by Edinburgh University has shown that this policy of shareholder engagement is effective.

2. Investment Performance and Outlook

2.1 The total value of funds invested through the Church of Scotland Investors Trust increased from £376.4 million at 31 December 2014 to £383.5 million at 31 December 2015. Factors contributing to this were an inflow of investor funds and investment gains.

2.2 The Growth fund is mainly invested in UK and overseas company shares (equities) with Newton Investment Management. The main markets for the Growth Fund are UK and Overseas equities. Total Return for the fund in 2015 was 5.62% against the composite benchmark (adjusted to mirror the ethical guidelines of this fund) of 2.91%.

2.3 The Income Fund continues to be invested in pooled funds investing in underlying bonds and equities with Managers, Royal London Asset Management. The Fund achieved a total return for 2015 of 2.11% against a benchmark of 0.57%.

3. Income Distributions

3.1 In challenging market conditions the Growth Fund has earned 16.35p per unit against a target of 16.5p. As forecast, the distribution for the year 2015 was maintained at 16.75p per unit by using some of the reserves built up in previous years. This represents a yield of 3.86% on the unit price as at 31 December 2015.

3.2 The level of income earned on the Income Fund was in line with our forecast and allowed the fund to maintain the targeted distribution of 50.0p per unit while modestly building on reserves. This represents a yield of 4.39% on the unit price as at 31 December 2015.

3.3 The average rate for 2015 declared by the Deposit Fund was 0.65% whilst base rate remained at 0.5%. The average rate payable in 2016 will, as usual, depend on money market rates and current expectations are that interest rates will remain at low levels for some time to come.

4. Office Bearers

In terms of the constitution of the Investors Trust, Mr A W T Gibb retires as Chairman. It is recommended that the Vice-Chairman, Miss C Y Alexander, be appointed Chairman and Mr B J Duffin be appointed Vice-Chairman.

5. Membership

5.1 In accordance with the terms of the Constitution, the following three members retire by rotation at 31 May 2016: Mr R D Burgon, Mr D D Campbell and Dr F D Tosh, all three having indicated they seek re-election. It is recommended to the General Assembly that Mr R D Burgon, Mr D D Campbell and Dr F D Tosh be re-appointed members for 3 years as from 1 June 2016.

5.2 In accordance with good practice and in line with a suggestion from the General Assembly 2012, the Investors Trust again invited nominations for Trusteeship in 2015 and advertised in Life and Work. From the nomination process and in accordance with the terms of the Constitution, the Trustees co-opted Ms E Crichton as a member from 27 October 2015 and Mr M G S Yuille as a member from 8 March 2016. It is recommended that the Assembly approves the appointment of Ms E Crichton and Mr M G S Yuille as members of the Investors Trust from 1 June 2016.

5.3 Dr N Bryson retired as a Trustee on 28 July 2015 after 10 years' service to the Investors Trust. The Trustees are very grateful to Dr Bryson for his commitment to the Trust and for chairing the Audit Committee. His guidance and contributions to both bodies will be greatly missed.

6. Annual Report and Financial Statements for 2015

Copies of the 2015 Annual Review and the Annual Report and Financial Statements for the year to 31 December 2015 are available to download from The Church of Scotland website or can be obtained from the Secretary.

*In the name and by the authority of The Church of
Scotland Investors Trust*

A W T GIBB, *Chairman*
C Y ALEXANDER, *Vice-Chairman*
N ROBERTSON, *Secretary*

ADDENDUM

Mr A W T Gibb, Chairman

Alistair Gibb has brought an open pragmatic approach as Chair of the Investors Trust. In the days of media scrutiny on church investments, Alistair met with press to ensure that the position of the church is represented appropriately. He has brought humour and clarity to the communication of sometimes complex investment matters during times when markets have been on a roller coaster ride.

He has improved access to regular reporting on the Investors Trust funds via the Church Website as well as widening attendance at investment information forums for congregational treasurers as well as church committees.

We are delighted that Alistair will continue as a member of the Investors Trust and look forward to continuing to receive his support.

*In the name and by the authority of The Church of
Scotland Investors Trust*

C Y ALEXANDER, *Vice-Chairman*
N ROBERTSON, *Secretary*

CHURCH OF SCOTLAND PENSION TRUSTEES

May 2016

PROPOSED DELIVERANCE

24

The General Assembly:

1. Receive the Report.

REPORT

1. Background & Statistics

As at 31 December 2015, the Schemes under Trust covered some 5,400 members, with total assets of £430million.

2. Actuarial Valuation

A statutory triennial valuation was carried out at 31 December 2015. All aspects of the Valuation have not been concluded, though the Trustees can share the following summary points:

- The Trustees have used prudent assumptions in the valuation basis.
- The Trustees continue to de-risk the investment strategy, which improves member security as there is less reliance on investment returns to secure future benefits.
- The Trustees maintain the view that the willingness, desire and ability ('covenant') of the Employing Agencies to support the schemes remain strong.
- The combination of the above points leads to the Trustees being satisfied that members' benefits are secure.
- The interim results of each Scheme are summarised below:

Scheme	Funding Level	Surplus / (Deficit)
Ministers' Main Pension Fund	104%	£10.5m
Ministers' Widows' & Orphans Fund	109%	£2.7m
Ministers' Contributors' Fund	142%	£1.5m
Staff [CSC Section]	95%	(£1.9m)
Staff [CrossReach Section]	81%	(£11.9m)
Ministries' Development Staff	95%	(£0.8m)

- The above Table illustrates that in total the Schemes have returned to surplus with some variability across different schemes and sections. The CrossReach Section of the Staff Scheme has the largest deficit though the Trustees remain satisfied that members' benefits are protected via the strong Deficit Recovery Plan agreed with CrossReach together with underlying guarantees agreed by the General Assembly and Council of Assembly.

3. Proposed Dissolution of the Central Services Committee

As reported previously, the Pension Trustees are working with the Council of Assembly regarding the pension implications of the proposed restructuring of the Central Services Committee. This work continues to be on-going.

4. Increases to Pensions in Payment

4.1 Statutory Increases

As has been reported in previous years, increases to pensions in payment fall into three separate categories: pensions earned in respect of service accrued between April 1997 - April 2005 and pension earned in respect of post April 2005 service are subject to statutory increases [at potentially different rates], whilst pensions in respect of service accrued prior to April 1997 are increased at the discretion of the Trustees and are not protected by any statutory increases. The exception to this is the Scheme for Ministries Development Staff [the previously named PPW Scheme] where pre-97 increases are prescribed by the Rules. With effect from 1 January 2016, the CPI figure on which statutory increases was based was -0.1%; however, once in payment, pensions cannot be decreased and so the no statutory increase to pensions in payment was awarded.

4.2 Discretionary Increases

From time to time, the Ministers' Scheme benefits from the receipt of legacies and bequests. Previous practice has been to absorb such monies into the general funding but, this year, in consultation with Ministries Council, the Trustees decided to allocate legacies received over the three year period since the last actuarial valuation directly towards funding a discretionary increase to pensions earned before 1997. Those pensions were increased by 0.5%. Whilst the Trustees are pleased to report that this is the third year in succession where a discretionary increase has been awarded, it must be noted that, unless further funding becomes available, mainly through additional contributions or investment returns in excess of assumptions, this must still be regarded as a "one off" increase.

The Widows' and Orphans' Fund is a separate ring-fenced Scheme and the conditions were such that Trustees were able to use their discretionary powers to apply a 25% increase to the benefits.

5. Investment

During 2015 the Trustees of the participating schemes continued their investment strategy of seeking to improve security of members' accrued benefits by reducing the volatility of the funding position. This was achieved by selling certain gilts and corporate bonds and buying long dated and inflation linked gilts. This improved the interest rate and inflation matching of the assets with reference to the liabilities. This reduces reliance on asset market performance and on the Employing Agencies as more closely matching the liabilities means reduced volatility in the funding position. The Trustees have in place a framework to continue improving interest rate and inflation matching, the key variables are the funding level of the scheme(s) and the perceived value of longer maturity gilts.

The Trustees with input from Employing Agencies explored and ruled out the options of 'buy out' and 'buy in': arrangements where scheme assets are transferred to an insurance company who in turn undertake to make an agreed series of payments.

At 31 December 2015, the weightings held in 'return seeking assets' and 'matching assets' were broadly on target at 20% and 80% respectively across all Schemes, with the exception of the CrossReach section of the Staff Scheme which continues to have a higher exposure to risk assets in pursuit of excess returns to help reduce the scheme deficit. These positions have been reached after taking appropriate Investment and Actuarial advice as well as consulting with the Employing Agencies. We must now give further consideration as to whether or not a further risk reduction is appropriate.

In the name of the Trustees

W JOHN McCAFFERTY, *Chairman*
GRAEME R CAUGHEY, *Vice-Chairman*
STEVEN D KANEY, *Secretary*

CENTRAL SERVICES COMMITTEE

May 2016

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.

25

REPORT

1. Introduction

1.1 The Central Services Committee's (CSC) remit relates primarily to operating as one of the employing agencies of the Church; it also has responsibility for the management of the building at 121 George Street, Edinburgh, and for overseeing the delivery of some central services to departments within the Church Offices.

1.2 The Committee includes in its membership the Secretary to the Council of Assembly, the General Treasurer, the Solicitor of the Church and the Head of Human Resources. It receives regular reports from the Facilities Manager, the IT Manager and from the Property, Health and Safety Manager.

1.3 The General Assembly of 2014 agreed to discharge the Central Services Committee and reallocate its work to other bodies. Powers were delegated to the Council of Assembly to determine the date on which this would take effect in light of unresolved pension technicalities. These matters are still ongoing but the Council of Assembly hopes to be able to address them in its Supplementary Report to the Assembly. At the time of writing, the CSC continues to meet and to deal with the matters in its remit.

2. Human Resources (HR)

2.1 Employee Council Committee

The CSC reported in 2015 that it had decided, after a period of consultation with staff and a ballot, to terminate

the 2006 Recognition and Procedural Agreement with Unite the Union. A new staff representative body, the Employee Council Committee, has now been set up with rights to consult and negotiate with the CSC on behalf of all staff on a range of employment issues, including pay. Employee Council Committee members volunteered to serve, training was provided and both the Constitution and the formal Joint Negotiating and Consultative Executive (JNCE) partnership with the CSC were recognised with effect from 3 September 2015. The JNCE meets monthly.

2.2 Pay Award 2016

2.2.1 In autumn 2015, the CSC started consultation on the payment of a pay award for 2016 with the Employee Council Committee. A commitment had been given to greater transparency on the finances relating to pay awards and the negotiating meetings were attended by the Acting General Treasurer. The final offer from the CSC of 1.25% on all pay points was rejected by the Employee Council Committee and a "Failure to Agree" process was therefore invoked. As a result of this process, the CSC increased its final offer to 1.5%, with associated conditions of a freeze on any job re-evaluations for six months, and a temporary delay on recruitment for all posts to ensure affordability. This offer was accepted by the Employee Council Committee in February 2016 following a ballot of all staff, with 64% of staff voting in favour of the award.

The award was implemented in March 2016, backdated to 1 January 2016.

2.2.2 Both the CSC and the Employee Council Committee acknowledged that future negotiations would be eased by earlier discussions at the start of the budgeting process and that a policy on pay would provide a useful guide. That work is now in progress.

2.3 Staff Survey 2015

A follow-up staff survey was commissioned and it took place in April 2015. The CSC worked with an external project partner to ensure confidentiality. It was encouraging that 62.5% of staff completed the survey, which looked at a range of topics including wellbeing, reward and recognition, job satisfaction and motivation, management and leadership and internal communications. The second phase of the survey was the holding of small focus groups specifically to consider the low scoring areas. The final phase was an all staff event, held off-site, to share the full findings with staff and to identify actions for moving forward. Since then, an organisational action plan has been published identifying options and opportunities for review, change and development.

2.4 Policy Development

Several new HR policies were developed and implemented during 2015. Some were designed to introduce clarity and consistency to staff management practices and others to reflect changes in employment legislation. They included policies on internships, whistleblowing and managing sickness absence.

2.5 Learning and Development

2.5.1 The Learning and Development Advisor facilitated a highly participative Learning at Work Week in November. Learning at Work Week has become an established event in the staff development programme and activity this year was themed around self-led learning. There was a total of 141 attendees across eight events, which included an historical walk learning event, introductions to coaching

and learning styles, a guest speaker on the issue of homelessness and a very popular all staff quiz.

2.5.2 Internal Communications became an area of focus following the findings in the Staff Survey and the HR Department hosted an Internship for a period of six months. As a result, a programme designed to encourage good working relationships and positive work-based communication was initiated and has been well received. Activity in this area has included the development of a new electronic monthly staff newsletter "Hub Buzz", a review of the content on the staff intranet site to make it more engaging, monthly "Connect" events where Departments are encouraged to host a coffee morning to showcase some of their work, and excellent progress towards achieving the NHS Health Scotland Healthy Working Lives Award.

3. Information Technology (IT)

3.1 The IT Department spent time this year installing a new version of the Church's Consolidated Information System (CIS) and on work to ensure that the data is being held in compliance with data protection legislation. The new version of the CIS application was developed and delivered in-house and on schedule by the IT Development team; this has resulted in an annual saving of £14,000 in support costs previously paid to an external supplier.

3.2 Information security continued to be a major focus of the team's work prompted by concerns from the Solicitor of the Church about various potential risks. The hard drives in all of the laptops being used by Church Offices staff have been encrypted as part of the ongoing security review. This ensures that in the event of a laptop being lost or stolen the files stored on the hard drive cannot be accessed without the required encryption key. A similar exercise was started for the computers used by Presbytery Clerks. This exercise required alternative software to be identified, tested and then installed. Unfortunately, the software resulted in a number of failures, with computers becoming unusable until the IT Department took steps

to restore them to a working state. There had been no such failures during the testing phase but the sheer variety of hardware and Windows operating systems being used by Presbytery Clerks had made it difficult to test every possible variation in advance. Given the risk of losing important information, it was decided to put a temporary halt to further installations of the software so that alternative options could be assessed. This exercise continues. In the meantime, we remain grateful to Presbytery Clerks for their patience and understanding.

3.3 A new managed print contract for the Church Offices was put in place in the course of the year. This will result in a saving of approximately £90,000 over the five year term of the contract. The IT Department in the Church Offices worked with the IT team from CrossReach and the Law Department to award a three year contract for the provision of landline and mobile telephony services for both the Church Offices and Charis House. In addition, a new telephone system was installed in the Assembly Hall and a new wi-fi facility is due to be installed in time for the General Assembly. A new internet connection is due to be installed at the Scottish Storytelling Centre in April 2016.

3.4 The IT Department has been working closely with the project leaders of the Business Continuity and Risk Management projects mentioned in the report of the Council of Assembly. Microsoft Azure Cloud Service is being used to store an off-site copy of Church of Scotland data. This copy will be used to restore IT services in a disaster recovery event. Further work will be carried out in the coming year to check that the recovery can be completed in a timely manner and that people can access the data when it has been restored to alternative servers. The Department is expecting to have a lead role in the Information Security aspects of these projects.

3.5 The Department arranged in the course of the year for the installation of ceiling-mounted projection equipment in the main meeting rooms in the Church Offices. This has made the use of information technology in meeting rooms much easier, particularly for

administrative staff and for those making PowerPoint presentations. The Department continues to support the video-conferencing equipment which is available within the Offices and stands ready to assist with any extension of this technology which may be recommended.

4. Central Properties Department

4.1 The Central Properties Department has continued to work to its wide-ranging brief and to provide a professional and proactive property and safety service. The Department has responsibility for:

- management of properties owned by the Councils and Departments of the central administration, with the exception of the Church Offices, CrossReach properties, the Assembly Hall and the Moderator's flat for which different arrangements apply;
- delivery of new build projects, mainly for the Ministries Council;
- delivery of major refurbishment programmes;
- management of facilities and procurement of work equipment for the properties overseen by the Department;
- health and safety for the Central Services Committee and other Councils of the Church, excluding Social Care for which different arrangements apply.

4.2 Arbitrations

The Department has responsibility for managing the administration of the arbitration process in cases of congregational readjustment. Since the last report, one arbitration has been undertaken.

4.3 Major Works

In the last year one major building project has been commenced: the construction of a new building and facilities for Church House, Glasgow. Church House is a registered charity in Bridgeton, working in the area since 1942 after being founded by the then parish minister to provide activities for and build positive relationships with children and young people. It retains a strong link with the congregation of Glasgow: Bridgeton St Francis in the East,

and is one of the sponsored projects of the Presbytery of Glasgow. Work is also progressing on a number of projects, including the identification of a site for a New Charge on the west side of Inverness and the development of a suitable design for the new church building. A suitable site has now been identified and negotiations by the Law Department are ongoing to conclude the purchase.

4.4 Furlough Housing

The stock of furlough housing is managed on behalf of the World Mission Council. The properties are maintained and managed to a high standard so that Mission Partners and their families returning to Scotland on regular deputation have attractive and comfortable temporary accommodation. Furlough housing can sometimes be made available for short-term lets for other overseas visitors to the Church of Scotland.

4.5 Health and Safety

4.5.1 The CSC has an obligation, as an employer, to comply with the Health & Safety at Work Act 1974. Two members of the Department's staff have health and safety qualifications and the CSC therefore has ready access to professional advice and guidance. The health and safety strategy, as in previous years, continues to be developed in key areas to address the particular risks faced by employees and others. The strategy is regularly reviewed to ensure that it remains appropriate, effective and up-to-date. In order to satisfy statutory obligations in relation to specific subjects a number of areas of work have been reviewed in their entirety over the last two years. Action plans were then developed and implemented to address areas of concern. These included:

- management of Legionella risk;
- upgrading and review of the Asbestos Register;
- fire risk assessments;
- work equipment.

4.5.2 There is a regular programme of testing in accordance with statutory requirements; this covers, for example, electrical installations, gas appliances and asbestos management. In the course of the last twelve

months, a number of external contracts for this testing were awarded after a retendering process, in accordance with good practice.

4.5.3 The programme of health and safety training for staff was further developed through 2015 and delivered as required.

4.5.4 It is encouraging to report that, in the period covered by this report, no incidents required to be reported to the Health and Safety Executive. A number of non-reportable accidents occurred but were of a less serious nature. These were dealt with as they arose and, where necessary, in conjunction with the appropriate Council/Department.

4.5.5 The Safety Committee meets on a regular basis and continues to play an important part in the oversight of health and safety within the Offices. The CSC appreciates particularly the contributions made by the elected staff representatives.

4.5.6 The CSC is committed to working in partnership with staff and their representatives, Councils, Committees and Departments in ensuring a healthy and safe environment for all staff, volunteers, visitors, contractors and others.

5. Facilities Management

5.1 Environmental and Waste Management

Staff in the Church Offices are to be commended for their co-operation with a strict waste management regime: there are a reduced number of waste paper bins in offices and all waste has to be separated at the recycling points on each floor. Food waste is collected separately. Changeworks, an Edinburgh-based social enterprise, is the new waste contractor for the Church Offices, following disappointing performance by the previous contract holders.

5.2 Energy Management

Consumption figures show a 7% increase for gas and a 9% decrease for electricity in 2015, compared to figures

from 2014. However, new, more efficient gas boilers were installed towards the end of 2015 and it is expected that figures for 2016 will show a decrease in gas consumption. Energy usage is carefully monitored and every opportunity is taken to save energy. An Energy Management Group, comprised of senior officials from both the Church Offices and Charis House, oversees policy in this area and shares good practice. The Church Offices also has a staff Green Group, with volunteers from throughout the building who have a particular interest in the environment. It meets several times a year to discuss ways that the Church Offices can be made as environmentally friendly as possible, looking at issues such as energy management, waste recycling, cycling to work and training for drivers in reducing petrol consumption. A group of keen staff cyclists again entered the annual Pedal for Scotland event, raising over £600 for Christian Aid.

5.3 Maintenance Works

Urgent repair and maintenance work is carried out as necessary to the Church Offices but significant projects are, for the moment, in abeyance pending the conclusion of a review of the Church Offices instructed by the Assembly of 2015, the conclusions of which will be included in the Supplementary Report of the Council of Assembly. The boiler plant replacement works were carried out in the summer of 2015; the project took slightly longer than planned and staff had to endure some weeks of limited heating in what turned out to be a cold autumn. However, the new boilers are more energy-efficient and offer greater user-control and data reporting. The staff break area formerly referred to as the Café Lounge was refurbished in May 2015. The usable space was extended and seating booths and an informal meeting area were added, in an effort to ease pressures on our increasingly busy ground floor meeting rooms. The space is available for use by visitors to the building as well as by staff. Staff voted to rebrand the area 'The Hub'. It is used for regular staff breaks and lunches but also for events such as the monthly charity coffee mornings hosted on a rota by departments.

5.4 Property Lets

The Church Offices currently has four tenants: Anta, Palcrafts UK Ltd, the Royal Caledonian Education Trust and the Church of Scotland Insurance Services Ltd. The Committee is grateful for the extra income these lets provide.

6. Law Department

6.1 The major part of the Department's work is property related whether in the form of purchases, sales, leasing and other conveyancing-type transactions or with regard to requests for property related advice and assistance. Problems such as defective building work, car park disputes, bats and septic tank outfalls are sadly a source of difficulty from time to time for many congregations and the ability to obtain advice without getting a solicitor's bill hopefully eases the stress for office bearers. The Department also offers an estate agency service for the sale of Church properties and during the year introduced a number of innovations including a "Property of the Week" feature on Facebook which has attracted a healthy number of "hits".

6.2 In conjunction with the General Trustees, further work has been carried out to scope the considerable work which will be required to implement the Scottish Government's decision to require that all property held on Sasine titles should be registered in the Land Register by 2024. This has involved discussions with the Registers of Scotland and an evaluation of the costs/benefits of proceeding by way of voluntary registration or waiting for what is termed "Keeper Induced Registration". The latter is likely to be cheaper in terms of registration and other costs but could result in less accurate registration entries depending on the exact mechanism adopted. Work on this continues.

6.3 During the year a number of the solicitors spoke at events organised by Presbyteries and other bodies on legal issues such as data protection, water charges and charity law. Meeting office bearers whether at "roadshows" or less formally at Heart and Soul is always

rewarding and feedback is very helpful in tailoring the circulars available via the website and other resources on legal issues of interest to congregations. Unfortunately the “compliance burden” on congregations shows no sign of abating and the Solicitor and her staff are keen to do what they can to lessen the load.

6.4 As well as providing legal services to the Assembly’s Councils and Committees, the Department is responsible for a number of administrative functions such as servicing trusts and appeal bodies and processing documentation such as OSCR change of name and constitution forms. Another such area of “backroom” work is that related to the Delegation of Assembly in issuing new constitutions. This is mainly carried out by the Solicitor’s Personal Assistant, Moira Wilson, in a diligent and meticulous fashion.

6.5 The Committee is glad to note that Mary Macleod has been nominated to replace Janette Wilson as Solicitor of the Church. Janette (who is only the third Solicitor of the Church since the Department was set up in 1938) acquired during her 35 years working for the Church a huge knowledge of the institution and the specialities of civil law so far as it affects the Church’s numerous activities. Mary, with her previous experience as Depute Solicitor, will be a safe pair of hands and a worthy successor to lead the Law Department into the future.

In the name of the Committee

BILL STEELE, *Convener*
DAVID BRACKENRIDGE, *Vice-Convener*
PAULINE WILSON, *Administrative Secretary*

ADDENDUM

Bill Steele

The Committee noted with pleasure – and some consternation – the nomination of its Convener, Bill Steele, as the next Convener of the Social Care Council. Pleasure because we know that he has a real heart for the work of CrossReach as well as possessing the business skills to support the Social Care Council as it faces challenges over the next few years. Consternation because the Central Services Committee thereby loses its hard-working, dedicated and experienced Convener just at a time when structural change is being contemplated. Bill has been a member of the Committee since 2010, serving as one of its Vice-Conveners before being appointed as Convener in 2014. He brought to its work a detailed knowledge of the building industry and a real ability, therefore, to engage closely and effectively with the property management elements of the CSC’s work. As Convener, he also willingly took on the HR aspects of the Committee’s brief, chairing pay negotiation meetings and engaging with staff representatives at various consultations. The CSC may be one of the smaller committees in the Church structure but the work can be challenging and it requires its office-bearers to demonstrate understanding, empathy and a creative approach to problem-solving across a number of diverse areas. No-one ever doubted Bill’s commitment to the staff; his bluff demeanour imperfectly conceals a real concern for the people who work in the Church Offices, and the Committee, as well as the staff, have benefited. Bill is an elder and Session Clerk at Alvie and Insh, Kincairdie, and is heavily involved in the life of the congregation as well as in the work of the Cairngorms Christian Centre; he has combined all this with membership of the Social Care Council. It is normal for a retiring Convener to go with the best wishes of the Committee for a more relaxing future but this, in Bill’s case, would be an idle wish. Instead we seek for him God’s rich blessing as he takes up his new and challenging position at the Social Care Council; we shall pray for him.

DAVID BRACKENRIDGE, *Vice-Convener*
PAULINE WILSON, *Administrative Secretary*

NOMINATION COMMITTEE

May 2016

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Encourage Presbyteries, Kirk Sessions, Guilds and Ministers to consider prayerfully the skills and talents of those known to them and to nominate those who may be able to contribute towards the work of national Councils and Committees.
3. Note the Committee's initial exploration of the barriers involved for people in employment and students in becoming members of a Council or Committee. *(Section 3)*
4. Appoint Dr Sally Bonnar, Elder in Perth: North, as Convener of the Council of Assembly. *(Section 5.2)*
5. Appoint Mr Bill Steele, Elder in Alvie and Insh, as Convener of the Social Care Council. *(Section 5.3)*
6. Appoint the Rev Dr Richard Frazer, Minister of Edinburgh: Greyfriars Kirk, as Convener of the Church and Society Council. *(Section 5.4)*
7. Appoint the Rev Norman Smith, Minister of Edinburgh: Granton, as Convener of the Mission and Discipleship Council. *(Section 5.4)*
8. Make alterations to Standing Committees and Councils as set forth in the Report. *(Section 6)*

REPORT

1. Background

The remit of the Nomination Committee is to identify ministers, deacons, elders and members with particular skills and experience for serving on the Church's Councils and Committees. The names of those identified in Section 6 are recommended to the General Assembly with a view to filling all of the current vacancies. The Committee is grateful to all of those who give freely of their time and talents in this way to ensure that the decisions of the General Assembly are fulfilled and that the Church is enabled to spread the Good News.

2. Committee

2.1 There are over 400 places on national Councils and Committees. Since most people serve for a four-year period, that means there are at least 100 places to fill every

year; often, it is more, if there have been resignations or other losses in the course of the year. The Committee, therefore, needs to find over 100 people each year who have the skills, the time and the energy to give of themselves to ensure that the Church of Scotland's national activities – ministry, mission and discipleship, social care and all of the other strands of our rich and complex life in God – are overseen with wisdom, with common sense and with faith. We are grateful to God for inspiring people to offer themselves for this service. The Assembly will see later in this Report the names of those who are willing to serve from 2016 onwards; the Church owes a debt of gratitude to all of them.

2.2 The Committee circulates its invitation for nominations widely throughout the Church but we are

dependent on people responding to that invitation. We need Kirk Sessions, Presbyteries, Ministers, Guilds and individuals to consider the people they know and, if they seem to have the right attributes, to nominate them. Commissioners are invited to think about the work of the Councils and Committees of the Church as described in the General Assembly; if they know of someone who would be interested in the work and who could make a contribution, then please consider nominating them in future years. As ever, it would be a particular pleasure to receive more nominations of younger people but we would also like to hear from people in other under-represented groups. There is a film about Council and Committee membership on the Church website at: http://www.churchofscotland.org.uk/about_us/councils_committees_and_departments/committees/nomination_committee.

Congregations or Kirk Sessions may be interested in viewing this film.

3. Barriers to Involvement

3.1 The General Assembly of 2015 instructed the Committee, in partnership with the Council of Assembly and other relevant Councils or Committees, to explore the barriers involved for people in employment and students in becoming members of a Council or Committee and how these can be minimised to allow greater participation and diversity and report back to a future General Assembly. The Committee has commenced its consideration of these matters and is planning to report in more detail in 2017. The initial exploration is described below.

3.2 Meetings of the Committee identified the following barriers:

- time commitment – people are already busy
- family – responsibilities for and supporting
- geography and location – travel to and from central meeting places is time-consuming and sometimes difficult

- work culture – some employees may be unable to secure paid time off for such work and may be unable to use annual leave to any great extent. There may be some employers though who would be prepared to grant time off for such an obvious citizenship contribution.
- unfavourable perceptions – Church committee work may be seen as dull or daunting, or only for professionals or ministers.

However, there has been no formal research on the actual barriers to such involvement. Anecdotally, we know of several young people who have accepted nomination for Council or Committee membership and have then had to resign because it turned out not to be compatible with full-time employment, but we do not know whether that then acts as a deterrent to other young people. We do not know if some Council or Committee meeting practices are better than others at accommodating the needs of those in employment. Are there different needs and therefore possibly different solutions for those at various stages of their employment? The Committee feels that some solid research into such issues would benefit the General Assembly as it contemplates change.

3.3 The Committee gave some thought to the practices in the Councils and Committees themselves. It was noted that almost all Councils and Committees try to meet outside Edinburgh on at least one occasion each year and some, for example the Social Care Council and the Priority Areas Committee, regularly meet in other places. The World Mission Council and the Ecumenical Relations Committee both place high priority on involving young people in their ongoing work as well as in their committee meetings and this seems to be effective in building confidence and skill. The Council of Assembly invites two young people to its annual residential event and, in at least one case, one young person who attended this event later went on to become a Council member.

3.4 There is a strong feeling among many that the Church should make greater and more imaginative use of

information technology to permit remote participation in meetings. The Church Offices do have video-conferencing equipment, increasingly well-used, but the Committee was aware that there are models in other fields, for example in distance-learning in academia or in local government, that could be useful to the Church if funds could be found for such investment. The Committee intends to explore this with the assistance of the Council of Assembly. It should be noted, however, that many people positively enjoy the building of personal relationships and that remote meetings may make that more difficult.

3.5 The Committee recognised that some of the solutions that are sometimes suggested are not, in fact, particularly helpful. It has sometimes been suggested that meetings should be in the evenings or at weekends rather than during working days. In fact, this would increase the number of people disadvantaged. Ministers, in particular, would find it almost impossible to attend meetings on Saturdays and evenings would be challenging for many Church people, especially if they had to travel any distance; public transport is not easy in the evenings and some people may be reluctant to attend evening meetings in the winter. While overnight accommodation could be provided, that would increase costs and vastly increase the time needed for membership. Family commitments might make it difficult for younger people to attend evening and weekend meetings; it may be a consequence of societal change but many young families now prioritise time spent together. Evening and weekend meetings would, in fact, largely benefit those who already live in Edinburgh or Glasgow. It is also sometimes suggested that meetings should be held outwith the Church Offices in Edinburgh or outwith the central belt. Apart from the difficulty of arranging travel to and from more remote areas, we run the risk of increasing the Church's carbon footprint. At present, Council members from Dumfries, Jedburgh, Aberdeen and Stornoway can all manage to travel to central Edinburgh and home again within one day; that would become impossible if meetings were to be held instead at less central locations.

3.6 The Committee feels that it may also be worth considering the culture of meetings. Does the Church need such a complex governance structure and so many large meetings? Would it be better to delegate more to paid staff and/or to smaller 'executive committees'? How would we achieve a proper and safe balance between delegation and accountability? Is the amount of paperwork for meetings something that intimidates people who might have much to contribute to decision making? Could email exchanges be used for some decision-making?

3.7 The Committee will continue to investigate the matter and will report at more length in a future year.

4. Statistical Information

4.1 The Committee provides some statistical details to the Assembly as a means of highlighting and encouraging the engagement of the Church as a whole with the Nomination Committee process.

4.2 Approximately 3,000 e-mails inviting nominations were sent out to Ministers, Session Clerks, Presbytery Clerks, the National Office of the Guild, members of the Nomination Committee and Secretaries of Assembly Councils and Committees.

4.3 These letters produced a total of 182 proposed nominations, broken down as follows (with some individuals proposed for more than one committee, and some forms supported by more than one category eg Minister and Kirk Session):

- 52 nominations from 28 Ministers (compared with 39 from 26 last year and 40 from 37 in 2014), with 21 being approached;
- 9 nominations from 6 Kirk Sessions (compared with 19 from 10 last year and 22 from 22 in 2014), with 4 being approached;
- 17 nominations from 6 Presbyteries (compared with 21 from 9 last year and 31 from 10 in 2014), with 2 being approached;

- No nominations from the Guild (compared with none last year and 3 in 2014);
- 7 nominations from Nomination Committee members (compared with 13 last year and 10 in 2014), with 4 being approached;
- 102 nominations from Councils and Committees (compared with 97 last year and 78 in 2014), with 92 being approached.

4.4 A total of 127 vacancies required to be filled this year. Four nominations were put forward during the course of the January meeting, these names coming from members of the Nomination Committee and from Councils and Committees in order to fill particular gaps where specific skills and experience were required.

5. Charity Governance

5.1 The General Assembly decided in 2010 to designate the voting members of the Council of Assembly as charity trustees for the Unincorporated Councils and Committees (The Church of Scotland, Scottish Charity Number SC011353). The Nomination Committee was charged by the Assembly with implementing an open recruitment process for new Trustees. The Special Committee on the Review of Charity Governance set out the process to be followed and identified the basic skills required; a skills audit of existing trustees, conducted by the Council itself in 2010, highlighted the skills gaps which the recruitment process would attempt to fill.

5.2 As before, the Nomination Committee arranged for an advertisement to be placed in *Life and Work* and on the Church's website, seeking applications for the role of Convener and four trustee vacancies. Interviews for shortlisted candidates were held in November. The Nomination Committee provided the chairman and members of the interview panel and the Convener and Secretary of the Council of Assembly attended as observers. The Committee wishes to draw the Assembly's attention to the nomination of Dr Sally Bonnar, elder in Perth: North and current Convener of the Social Care Council, as Convener of the Council of Assembly. The

nominations for four new members are contained within Section 6 along with a proposed reappointment. The Nomination Committee wishes to thank the applicants who so willingly submitted themselves to a rigorous recruitment exercise.

5.3 The Committee noted that Dr Bonnar's nomination as Convener of the Council of Assembly would bring about a vacancy for a Convener of the Social Care Council, Dr Bonnar having served in that role for three out of a four year term. The Committee is grateful to the Social Care Council for taking forward a robust and transparent process to identify nominations for a Convener at short notice. The Committee wishes to draw the Assembly's attention to the nomination of Mr Bill Steele, elder in Alvie and Insh, as Convener of the Social Care Council. The Convener of the Social Care Council becomes a member of the Council of Assembly and a charity trustee for the Unincorporated Councils and Committees.

5.4 The Committee also noted that the Conveners of the Church and Society Council and the Mission and Discipleship Council were due to retire this year and that their successors would become members of the Council of Assembly and charity trustees for the Unincorporated Councils and Committees. It therefore engaged with those Councils to ensure that their processes for identifying nominations for a Convener were robust and transparent and that due account was taken of the skills and qualities needed for charity trusteeship as well as for convening a major body. The Committee wishes to draw the Assembly's attention to the nomination of the Rev Dr Richard Frazer, minister of Edinburgh: Greyfriars Kirk, as Convener of the Church and Society Council; and to the nomination of the Rev Norman Smith, minister of Edinburgh: Granton, as Convener of the Mission and Discipleship Council.

5.5 The Committee is pleased to commend Dr Bonnar, Dr Frazer, Mr Smith and Mr Steele to the Assembly and to thank them for the readiness with which they have

accepted nomination to these most challenging roles within the Church.

6. Nominations for Appointment to Councils and Committees

6.1 The Committee wishes to nominate the Rev Derek Pope for a further one-year term as one of the Vice-Conveners of the Ministries Council. Mr Pope has already completed a three-year term as Vice-Convener and has served the further one-year term permitted by Standing Order 121 in the light of the exceptional circumstances which made that extension desirable and to which the Assembly of 2015 consented. The Priority Areas team in Ministries Council lost its Secretary in 2015 with the move to another post of the Rev Dr Martin Johnstone. Ministries decided to take time to review the post but have now decided to fill it; it is expected that the new appointment will be made in March 2016. If Mr Pope retires as Vice-Convener, it would mean this vital area of the Church's work would be led by two new appointees, one as Vice-Convener and one as Secretary; the departure of Council Secretary, the Rev Dr Martin Scott, to another post in May 2016 would compound that particular problem and leave very little continuity in Priority Areas. If the extension is agreed, the Convener and members of Ministries Council will identify and train a successor who could be nominated to succeed Mr Pope in May 2017; the request that is now made of the Assembly is therefore for a single – and last – year for Mr Pope as Vice-Convener. His reappointment could only be made if the General Assembly agrees to suspend Standing Order 121 and it is expected that the Business Convener will arrange for that question to be put to the Assembly at an appropriate point in the proceedings.

6.2 The Committee recommends the following appointments:

Appeals Committee of the Commission of Assembly

Vice-Convener Retiring Peter Graham

Vice-Convener Appointed Alan Hamilton (Bearsden: Killermont)

Philip Brodie, Carole Hope, *Conveners*

Alan Hamilton, Helen Jamieson, *Vice-Conveners*

Arbitration Panel

Minister Retiring Elizabeth Smith

Minister Appointed Fiona Wilson (Dalbeattie and Kirkgunzeon l/w Urr)

Member Appointed Dorothy Getliffe DCS (Glasgow: Eastwood)

Assembly Arrangements Committee

Minister Retiring Joanne Hood

Minister Resigned Scott Brown

Ministers Appointed Jennifer Macrae (Haddington: St Mary's), James Stewart (Perth: Letham St Mark's) (2 yrs)

Members Retiring Ella Gill, David Nicholson DCS

Member Resigned Robin Arnott

Members Appointed Ella Gill* (Duror l/w Glencoe: St Munda's), Brian Porteous (Cupar: Old and St Michael of Tarvit), Susan Pym (London: St Columba's)

Derek Browning, *Convener*

Judith Pearson, *Vice-Convener*

Audit Committee

Member Appointed Allan Munn (Glasgow: Shettleston New) *subject to the General Assembly increasing the Committee's membership*

Grant Macrae, *Convener*

Central Services Committee*Convener Retiring* Bill Steele*Convener Appointed* David Brackenridge (Peebles: St Andrew's Leckie)*Vice-Convener Appointed* Mary Sweetland (Alexandria)*Member Appointed* Iain Macleod (Stornoway: Martin's Memorial)David Brackenridge, *Convener*
Mary Sweetland, *Vice-Convener***Chaplains to HM Forces Committee***Minister Retiring* Philip Majcher*Members Retiring* Rosemary Hoskins, Ronald Proctor*Members Resigned* David Anderson, Catherine Latimer*Member Appointed* Rosemary Hoskins* (Falkirk: Trinity)Gordon Craig, *Convener*
John Murdoch, *Vice-Convener***Church Art and Architecture Committee***Convener Retiring* Graeme Roberts*Convener Appointed* William Hogg (Sanquhar: St Bride's)*Vice-Convener Retiring* David Logan*Vice-Convener Appointed* James Alexander (Inverness: Old High St Stephen's)*Minister Retiring* Allan McCafferty*Ministers Appointed* David Logan* (Jersey: St Columba's) (3 yrs), Allan McCafferty* (St Andrews: Hope Park and Martyrs' I/w Strathkinness)*Members Retiring* Alasdair Donaldson, Paul Goode, Caroline Lewis, Gordon McFarlane*Member Resigned* Ian Robb*Members Appointed* Alasdair Donaldson* (Prestwick: St Nicholas'), Sheila Garson (Shapinsay), Paul Goode* (Earlston), Yvonne Grant (Dundee: Coldside), Gordon McFarlane* (Kinross), Alice Merrilees (Aberdeen: Kirk of St Nicholas Uniting) (1 yr)William Hogg, *Convener*
James Alexander, *Vice-Convener***Church and Society Council***Convener Retiring* Sally Foster-Fulton*Convener Appointed* Richard Frazer (Edinburgh: Greyfriars Kirk)*Vice-Conveners Appointed* Pauline Edmiston (Clydebank: Abbotsford) *subject to the General Assembly agreeing to there being two Vice-Conveners for this Council*; Wendy Young (Glasgow: Kelvinside Hillhead)*Ministers Retiring* Shuna Dicks, Sigrid Marten*Minister Resigned* Matthew Ross*Ministers Appointed* Nelu Balaj (Arbroath: Knox's I/w Arbroath: St Vigeans), Elijah Smith (Glasgow: Queen's Park Govanhill)*Members Retiring* Kathleen Aspinwall, Finlay Buchanan, Anne Goodall, Catriona Ross, Sheena Wurthmann*Members Appointed* Finlay Buchanan* (Edinburgh: Carrick Knowe), Caroline Cowan (Edinburgh: Canongate), Jean Forrester (Glasgow: Possilpark), John Herd (Kilmarnock: St Kentigern's), Barry Watson (Glasgow: Castlemilk)Richard Frazer, *Convener*
Pauline Edmiston, Wendy Young, *Vice-Conveners***Council of Assembly***Convener Retiring* Grant Barclay*Convener Appointed* Sally Bonnar (Perth: North)*Ministers Retiring* Fiona Mathieson, Alexander Millar*Ministers Appointed* Andrew McGowan (Inverness: East), John McPake (East Kilbride: Mossneuk), Alan Sorensen (Greenock: Wellpark Mid Kirk)*Members Retiring* Isobel Hunter, Andrew Kimmitt, Murdo Macmillan*Members Appointed* Hilary Cameron (Inverkip), Isobel Hunter* (Skirling)Sally Bonnar, *Convener*
Catherine Coull, *Vice-Convener*

Ecumenical Relations Committee*Vice-Convenor Retiring* Peter Donald*Vice-Convenor Appointed* Calum MacLeod (Edinburgh: High (St Giles'))*Member Resigned* Angus Swan*Members Appointed* Liam Fraser (Edinburgh: Mayfield Salisbury) *subject to the General Assembly increasing the Committee's membership*; David Nicholson DCS (Cumbernauld: Kildrum)Alison McDonald, *Convenor*
Calum MacLeod, *Vice-Convenor***Iona Community Board***Member Retiring* Morag Michael*Member Appointed* Morag Michael* (Kirkcaldy: Abbotshall)Alan Kimmitt, *Convenor***Judicial Commission***Ministers Retiring* Robert Anderson, Fiona Douglas, Malcolm Rooney*Ministers Appointed* Grant Barclay (Kilmarnock: St Kentigern's), John Christie (Helensburgh: St Andrew's Kirk member), Janet Foggie (Dundee: St Andrew's), Robin Hill (Gladsmuir l/w Longniddry)*Elders Retiring* Bruce Anderson, Jean Broadwood, Steuart Dey, Stuart Gardiner, Andrew Hodge, Robert Hynd*Elders Appointed* David Alexander (Uddingston: Viewpark), William Imlay (Newport-on-Tay), Colin Mackenzie (Stornoway: Martin's Memorial), Hugh Millar (Rutherglen: Old), Leslie Moffat (Udny and Pitmedden), Sam Scobie (Stranraer: High Kirk)Robert Brodie, Morag Mylne, *Conveners*
David Lunan, Colin Renwick, *Vice-Conveners***Judicial Proceedings Panel***Ministers Retiring* Hugh Conkey, Alan Garrity, Jane Howitt, Sheila Kirk, John McPake, Fraser Penny, Alan Reid*Ministers Appointed* Ann Inglis (Edinburgh: Queensferry member), Hugh Conkey* (Newtonhill), Alan Garrity* (Dunlop member), Jane Howitt* (Edinburgh: St Catherine's Argyle Locum), Peter McEnhill (Kilmacolm: Old), Ian McLean (Montrose: Old and St Andrew's), John McPake* (East Kilbride: Mossneuk), Fraser Penny* (Dunkeld), Alan Reid* (Kinross), Fiona Smith (Inverness: Ness Bank)*Elders Retiring* Alexander Bolland, Robert Hynd, Helen McLeod, Aileen Nimmo, William Windram*Elders Appointed* Hazel Hastie (Edinburgh: Morningside United), Robert Hynd* (Glasgow: Hyndland), Helen McLeod* (Forfar: St Margaret's), Aileen Nimmo* (Edinburgh: Mayfield Salisbury), William Windram* (Bowden and Melrose)**Legal Questions Committee***Ministers Appointed* Alexander Forsyth (Kirkintilloch: St David's Memorial Park member), Elspeth McKay (Echt l/w Midmar)*Members Retiring* Christopher Dunn, Robin Stimpson*Member Appointed* Robin Stimpson* (Edinburgh: Morningside)George Cowie, *Convenor*
Alistair May, *Vice-Convenor***Life and Work Advisory Group***Ministers Retiring* Sheilagh Kesting, Anne Paton*Ministers Appointed* Marion Dodd (Oxnam Locum), Anne Paton* (East Kilbride: Old)John Ferguson, *Convenor*

Ministries Appeal Panel*Convener Retiring* Bruce McNicol*Convener Appointed* David Arnott (Peebles: Old member)*Vice-Convener Reappointed* Carole Hope* (Edinburgh: High (St Giles')) (1yr)*Minister Retiring* Jennifer Macrae*Ministers Appointed* Robert Allan (Falkirk: Trinity), Sheila Kirk (Deer)*Member Retiring* Robin Stimpson*Member Appointed* Robin Stimpson* (Edinburgh: Morningside)

David Arnott, *Convener*
Carole Hope, *Vice-Convener*

Ministries Council*Vice-Convener Reappointed* Derek Pope* (1 yr) *subject to the General Assembly suspending Standing Order 121.**Ministers Retiring* Rolf Billes, Jane Howitt, Robert Mallinson, Graham Nash, Julie Woods, John Young*Minister Resigned* Kenneth Borthwick*Ministers Appointed* Rolf Billes* (Edinburgh: Colinton), Mike Goss (Barry I/w Carnoustie), Dorothy Granger (Ardrossan and Saltcoats: Kirkgate), Jane Howitt* (Edinburgh: St Catherine's Argyle Locum), Hilary McDougall (Cambuslang), Thomas MacNeil (Stornoway: Martin's Memorial), Robert Mallinson* (Dundee: Menzieshill)*Members Retiring* Mary Cartwright, Alan Naylor*Members Appointed* Iain Macleod (Stornoway: Martin's Memorial), Alan Naylor* (Penicuik: North), Brian Porteous (Cupar: Old and St Michael of Tarvit)

Neil Glover, *Convener*
Colin Brough, John Dent, Marjory MacLean, Derek Pope,
Vice-Conveners

Mission and Discipleship Council*Convener Retiring* Colin Sinclair*Convener Appointed* Norman Smith (Edinburgh: Granton)*Vice-Convener Appointed* Martin Fair (Arbroath: St Andrew's)*Ministers Retiring* Mandy Hickman, Kenneth Mackenzie, John Paterson, James Robertson*Ministers Appointed* Mandy Hickman* (West Kilbride), Hayley O'Connor (Edinburgh: Fairmilehead), John Paterson* (Lugar I/w Old Cumnock Old), MaryAnn Rennie (Dunfermline: Abbey)*Members Retiring* Lynne McEwen, Darren Philip, Alastair Stark*Member Resigned* Fiona Marks*Members Appointed* Paul Cathcart DCS (Glasgow: Govan and Linthouse), Stefanie Fowler (Aberdeen: St Columba's Bridge of Don), Lynne McEwen* (Strathbrock), Matthew McKenzie (Glasgow: Ruchill Kelvinside), Scott Paget (Lanark: Greyfriars), Mary Ritchie (Kilmarnock: St Andrew's and St Marnock's) (2yrs) *subject to the General Assembly adjusting the Committee's membership*

Norman Smith, *Convener*
Daniel Carmichael, Martin Fair, Jamie Milliken,
Vice-Conveners

Nomination Committee*Ministers Retiring* Catherine Beattie, Richard Houston, John Urquhart*Ministers Appointed* Peter Gardner (Glasgow: Renfield St Stephen's), Stephen MacDonald (Dingwall: Castle Street)*Member Retiring* Sheila MacLeod*Member Appointed* Patricia McEwan (Linlithgow: St Ninian's Craigmalen)

Kenneth Stott, *Convener*
Ann Lyall DCS, *Vice-Convener*

Panel on Review and Reform

Minister Retiring David Rankin
Minister Appointed Ian McEwan (Bearsden Baljaffray)
Members Retiring Marshall Halliday, Nicola Whyte
Members Appointed Marshall Halliday* (Mearns Coastal),
 Lyndsay Kennedy (Edinburgh: Greenbank)

Graham Duffin, *Convener*
 David Cameron, *Vice-Convener*

Personnel Appeal Panel

Minister Retiring Alan Dunnett
Minister Appointed John Cowie (Edinburgh: Stockbridge)
Member Retiring Maureen Stitt
Member Appointed William Imlay (Newport-on-Tay)

Safeguarding Committee

Member Retiring Joy Gillies
Member Appointed Janet Allan (Edinburgh: Greenbank)

Karen Campbell, *Convener*
 Sheila Ritchie, *Vice-Convener*

Social Care Council

Convener Retiring Sally Bonnar
Convener Appointed Bill Steele (Alvie and Insh)
Minister Retiring Thomas Riddell
Ministers Appointed Thomas Riddell* (Linlithgow: St Michael's), David Sutherland (Dumfries: Maxwelltown West), Erica Wishart (Tranent)
Members Retiring Thomas Chadwick, Clare Fleming, Douglas Hope, Irene McGugan, Ian Russell
Members Appointed Heather Dickson (Glasgow: Hyndland), Douglas Hope* (Bishopton), Irene McGugan* (Dunnichen, Letham and Kirkden), David Nicholson DCS (Cumbernauld: Kildrum)

Bill Steele, *Convener*
 Richard Begg, Hugh Stewart, *Vice-Conveners*

Theological Forum

Vice-Convener Retiring Frances Henderson
Vice-Convener Appointed Donald MacEwan (Chaplain, St Andrews University)
Ministers Retiring David Fergusson, Doug Gay
Minister Appointed Ian McDonald (Airdrie: High I/w Caldercruix Longriggend)
Members Retiring Lindsay Sawyer
Members Appointed Sarah Lane Ritchie (Edinburgh: Greyfriars Kirk), Lindsay Sawyer* (Edinburgh: High (St Giles'), Scott Spurlock (Edinburgh: Morningside United)

Iain Torrance, *Convener*
 Donald MacEwan, *Vice-Convener*

World Mission Council

Ministers Retiring Elisabeth Cranfield, Joanne Evans-Boiten, Sandor Fazakas
Minister Resigned Dougal Edwards
Ministers Appointed Pamela Gordon (Barrhead Bourrock), Gordon Strang (Cromdale and Advie I/w Dulnain Bridge I/w Grantown on Spey)
Members Retiring Lesley Balaj, John McArthur, Fraser Simm
Members Appointed Tom Burnham (Earlston), Peter Chirnside (Bargeddie), David Frame (Pitlochry), Ian Macaulay (Auchtermuchty) (2 yrs), John McCulloch (Lochgailhead and Kilmorich)

Iain Cunningham, *Convener*
 Susan Brown, Valerie Brown, *Vice-Conveners*

* denotes second term

In the name of the Committee

KENNETH STOTT, *Convener*
 ANN LYALL DCS, *Vice-Convener*
 PAULINE WEIBYE, *Secretary*

MINUTES OF THE APPEAL HEARING BEFORE THE APPEALS COMMITTEE OF THE COMMISSION OF ASSEMBLY - AUGUST 2015

At Edinburgh, and within the Church Offices, 121 George Street, the twelfth day of August 2015 at 1.45 pm, in the matter of an appeal from the Kirk Session of Elgin St Giles' and St Columba's South against a decision of the Presbytery of Moray.

Sederunt:

Lord Brodie, Convener of the Appeals Committee of the Commission of Assembly

The Rev Helen Jamieson, Vice-Convener of the Appeals Committee of the Commission of Assembly

Ms Mary Macleod, Depute Solicitor to the Church

The Very Rev John P Chalmers, Principal Clerk

Ms Christine Paterson, Legal & Learning Resources Officer

And seventeen members of the Appeals Committee of the Commission of Assembly as per the Sederunt Book.

The Hearing before the Appeals Committee of the Commission of Assembly ("the Committee") was opened with prayer.

Parties were called:

For the Appellants:

The Rev Stevie Thomson, Minister

Mr James MacPherson, Elder

Mrs Elizabeth MacPherson, Elder.

For the Presbytery of Moray:

The Rev Graham Crawford, Presbytery Clerk

The Rev Shuna Dicks, Business Convener of the Presbytery of Moray

Mrs Ann Bowie, Vice-Convener of the Superintendence Committee

The Rev Bob Anderson, Minister of Knockando, Elchies and Archiestown linked with Rothes.

For the Assembly's Committee:

The Rev Angus Mathieson, Partnership Development Secretary

Mr John Thomson, Ministries Support Officer

The Rev Alison Meikle, Convener of the Presbytery Planning Task Group.

The Presbytery queried the authority of The Rev Stevie Thomson to represent the Appellants in the appeal process, given that it had been previously minuted at a Kirk Session meeting that he would not do so and that legal counsel would be instructed instead. Mr Thomson explained to the Committee that subsequent to that minute, the Kirk Session had agreed that it did wish Mr Thomson to represent them, and produced an extract minute to that effect. The Presbytery accepted this.

The Presbytery sought permission to amend paragraph A18 of its Written Argument. The Appellants did not object, and the amendment was agreed. It was confirmed that all members of the Committee had the text of this amendment in front of them.

The Appellants and the Presbytery made their submissions in relation to the competency of the Appeal.

The Appellants and the Presbytery responded to various questions asked by members of the Committee.

The Appellants and the Presbytery were given the opportunity to make final supplementary comment on the matter of competency.

Parties were removed.

Parties were recalled.

The Convener thanked the Parties for their helpful and constructive submissions. The Convener informed that the Parties that the Committee had unanimously decided to dismiss the appeal as incompetent, the reason being that in terms of section 6(1) of the Appraisal and Adjustment Act (Act VII 2003) as amended, the request for determination was submitted outwith the required 21 day time limit. The Committee's written decision will follow.

The Hearing was closed with the Benediction at 3.40 pm.

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PEOPLE OF THE WAY



THE CHURCH OF SCOTLAND
GENERAL ASSEMBLY 2016

GENERAL ASSEMBLY 2016

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SUPPLEMENTARY REPORT
OF THE
COUNCIL OF ASSEMBLY
MAY 2016
PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Supplementary Report.
2. Approve the total to be contributed by congregations in 2017 of £46,055,000 based on the projection of congregational income for 2017 and its disposition among local congregational expenditure, the Parish Ministries Fund and the Mission and Renewal Fund. (Section 2 and Appendix I)
3. Note the indicative budget for 2017, the five year rolling budget for 2017–2021, the summary of operating results for 2015 and the analysis of 2014 congregational accounts. (Sections 3-7 and Appendices II-VII)
4. Receive the 2015 Report and Accounts of the Unincorporated Councils and Committees of the General Assembly. (Section 10.2)
5. Affirm the current membership and remit of the Central Services Committee as one of the Church's employing agencies and its role as statutory employer for the purposes of the now closed Church of Scotland Pensions Scheme for Staff but declare that the Committee shall from 20 June 2016 cease to be a Standing Committee reporting directly to the General Assembly and shall instead be a constituent Committee of the Council of Assembly; authorise the Council thereafter to make adjustments to the Committee membership as and when deemed appropriate. (Section 11)
6. Note the appointment of an Interfaith Programme Officer and the plan to report further on interfaith issues in 2017. (Section 13)
7. Note the Council's plans to review the Strategic Framework and its intention to present a final report to the General Assembly of 2017. (Section 14)
8. Note the Council's plan to bring a full report on the future of the Church Offices and Charis House to the General Assembly of 2017. (Section 15)
9. Approve the appointment to the Board of the Esdaile Trust of Mrs Pauline Weibye, Elder, Edinburgh: Craigmillar Park. (Section 18)
10. Approve the appointment to the Board of the Society for the Benefit of Sons and Daughters of the Clergy of Rev Fiona Mathieson, Minister of Edinburgh: Carrick Knowe and Mrs Janette Wilson, Elder, Edinburgh: Duddingston. (Section 18)
11. Note the appointment from 18 April 2016 of Robert James Cowan as Depute Treasurer and confer upon the said Robert James Cowan, Depute Treasurer, full power to discharge all legacies, bequests or donations which may have been or may be left, bequeathed or made to the Church of Scotland, or any of the Schemes, Councils, Committees or agencies thereof, or which may have been or may be left, bequeathed or made to the United Free Church of Scotland or to any of the Schemes, Boards or Committees or agencies thereof and which in terms of the Agreement with

the continuing United Free Church of Scotland fall to the Church of Scotland or its Schemes, Councils, Committees or agencies, and to sign all Discharges, Agreements, Indemnities, Undertakings, and other Deeds which may be necessary in connection therewith.

REPORT

1. 2015 Congregational Income

1.1 The starting point in the preparation of the indicative budget for the following year is the estimation of total congregational income for the previous year, drawn from the returns submitted by treasurers immediately after the year end. Provisional details for 2015 Congregational Income are contained in Appendix I. These show that there was a marginal decrease of 0.4% in total Ordinary Income, with offerings down by 0.5%, while Gift Aid tax recovered increased by 0.8% with the effects of the Gift Aid Small Donations Scheme introduced in April 2013 now levelling off. Thanks are due once again to the commitment and generosity of so many members and adherents in continuing to support the work of the Church through their offerings in the ongoing challenging financial climate and with declining membership numbers.

1.2 Early indications are that there was a small decrease in Other Congregational Income in 2015, although, as this heading includes a number of different categories of income, the total can only be confirmed when the detailed analysis of congregational accounts is completed in July 2016. Income from outside organisations shows only a slight decrease and, as the first £20,000 of such income each year is not assessed for Ministries and Mission Contributions, with only half of the balance being assessable, this remains a valuable resource for congregations. Greater use of church premises benefits both the finances and the mission and outreach of congregations, and it encourages the development of links with local communities.

2. 2017 Income Disposition

2.1 The remit of the Council of Assembly requires it "to bring recommendations to the General Assembly

concerning the total amount of the Church's Co-ordinated Budget for the following financial year and the disposition thereof amongst Local Congregational Expenditure, the Parish Ministries Fund, and the Mission and Renewal Fund". The Council's recommendations for total congregational contributions for 2017, and the allocation of these, are to be found in Appendix I. It should be noted that this deals only with the ordinary income of congregations and does not include extraordinary income, such as legacies, restricted income not available to meet regular expenditure, receipts for major fabric projects etc, which are assumed to be used exclusively to meet local congregational expenditure.

2.2 In view of the indicative congregational income figures described in 1.1 above, the Council of Assembly proposes that the amount of the Budget to be met by congregations in 2017 should remain at £46,055,000. As a result, it will be seen in Appendix I that local congregational expenditure is projected to increase from 52.9% of total Ordinary Income in 2016 to 53.1% in 2017, with a fall in the Parish Ministries Fund from 39.2% to 38.5% (after deducting vacancy allowances), and an increase in the Mission and Renewal Fund from 7.9% to 8.4%.

2.3 Parish Ministries Fund

The impact on budgets of the decline in the number of ministers was fully discussed at meetings of the Joint Working Group on Strategic Funding and Resource Allocation. It was from these discussions that the idea arose of separating – and protecting – the Parish Ministries Fund element of the Ministries Council budget and of assessing other aspects of the Council's budget and activities on the same basis as those of other Councils and

Committees. Considerable work has been carried out to test the practicality of this idea and to define the cost of 'ministries' and we are grateful for the cooperation of Ministries Council in this. From Appendix II it will be noted that the total budget for the Parish Ministries Fund for 2017 to be met by congregations is £38,325,000 (2016 – £38,796,000). In order to protect the overall value of the Parish Ministries Fund, agreement was reached that the overall cost of ministry will be protected through appropriate adjustments to the budget in the subsequent year. As before, other Ministries Council costs will be met from income from investments and other external income and some will be funded from the Mission and Renewal element of the budget as with other Councils and Committees. The Ministries Council is continuing to make annual direct contributions from its reserves towards the past service deficits of the Ministers and Ministries Development Staff Defined Benefit Pension Schemes, which closed to future accrual at the end of 2013. Following the triennial actuarial valuation carried out at 31 December 2012, this contribution was agreed at £700,000 for 2016 compared with £2,975,000 for 2015. It is anticipated that, following the most recent triennial valuation, at 31 December 2015, the funding position of the Schemes may have improved and a new payment schedule may be agreed. Some £228,000 of the Council's work for the education and support of Ministries will be met from restricted funds in 2017 as well as £82,000 of other work from its reserves. The overall amount funded from reserves in 2017 will be £1,002,000 (2016 £1,448,000).

2.4 Mission and Renewal Fund

The Mission and Renewal Fund's share of the Income Disposition will rise from 7.9% in 2016 to 8.4% in 2017, after releasing £1,300,000 from the Fund's annual income and reserves, which are held to support the budget and assist with containing the total amount required from congregations. This reserve fund provides substantial support for the budget and the Council of Assembly will continue to use the resource to benefit the work of the Church but at a reduced level to take account of the decrease in the fund from £5,500,000 in 2012 to

£2,800,000 as at 31 December 2015. The Trustees have set a reserves policy, outlined in the Annual Report and Accounts, which aims to maintain a balance of £2,000,000, representing three months' Mission and Renewal expenditure. Since the 2009 General Assembly, Councils have been rigorously prioritising their work and developing financial plans to ensure that their annual expenditure is set at a level which is sustainable in the long term, bearing in mind the funds likely to be available from congregations and other sources of income. While commendable improvements have been made in planning, budgeting and monitoring, the pressures on the budget continue to mount. There are increasing demands, rightly identified by Councils, of mission work needing to be done in pursuance of the Church's gospel imperative; wage pressures including the National and Scottish Living Wage, both supported by the Church; and the pressing and unavoidable costs of compliance and governance arrangements required to ensure that risks relating to protecting individuals, our data and business continuity are adequately controlled.

3. The 2017 Co-ordinated Budget

3.1 In Appendix II, the Council presents an indicative budget for 2017 which maintains the total amount required from congregations at the 2016 total of £46,055,000. This budget provides fully for the total projected number of Presbytery Plan posts which are likely to be filled during 2017 as part of the Parish Ministries Fund. The Council of Assembly proposes once again to use the funds previously released by the reduction in the amount required of local congregations to maintain the total available for Presbyteries for 2017 at 5% of the total Ministries and Mission contributions due from the congregations in each Presbytery; this means that around £2,500,000 is available to Presbyteries for local use. Presbyteries are encouraged to target the benefit towards those congregations which have a particular need for extra short-term financial support or for additional local missional projects, or to use it for posts to be funded directly by Presbyteries. The original 3% 'rebate' was introduced in 2005 to allow Presbyteries to use their local

knowledge to assist congregations with imaginative mission initiatives as well as those facing acute financial or fabric issues. With the emergence of new pressures on some congregations in recent years, the Council believes that maintaining Presbyteries' capacity to provide direct assistance to some of the Church's congregations and, through local initiatives, to support additional Presbytery-wide work, is a better use of the funds available than making marginal alterations to the Ministries and Mission scales for some or all congregations by the equivalent of 1%. It is anticipated that this will not require a change in the scales used to calculate individual congregational contributions. The anticipated use of the same scales for 2017, however, does not mean that any individual congregation's Ministries and Mission contributions will remain the same, as the three year average income figures will still be used. Thus congregations which are not yet contributing their scale figure, or whose average income over the relevant three year period has increased, will see higher Ministries and Mission contributions, while those with falling income will see reductions.

3.2 Maintaining the total amount required from congregations at the same level while at the same time restricting the amount drawn from the Mission and Renewal Reserve Fund and absorbing further compliance and governance costs means that Councils and Committees will face challenging budget decisions in 2017. The Council of Assembly's Strategy Group is working to review the Strategic Framework so that priorities can be more easily identified and used to assist with financial decision-making. Until that exercise is concluded Councils and support departments have been asked to continue working within existing budgets, which, with upward wage pressure, will require careful management and in some cases difficult decisions. The Council of Assembly has had to turn down some bids for additional funding for new projects such as the Church and Society Council's Speak Out 10,000 Voices initiative and has engaged in careful consideration of other proposed projects, in all cases balancing the cost of the work with the risk of not carrying it out.

3.3 Presbytery planning ensures the most effective and appropriate use of resources at local level. Of course, changes in congregational configuration can lead to a drop in income as well as a drop in expenditure. The aggregate income base can also be affected by the loss of assessable income from the small number of congregations whose ministers, and some of whose members, have, sadly, left the Church in recent years. Continued and welcome developments in the careful financial management of the national Councils and Committees, and the increase in the proportion of congregational income which is retained for local work, have presented a more sustainable picture. What remains evident, however, is that the Church is only able to maintain the level of ministry and mission, both local and national, which its members are prepared to support through their offerings; diligent stewardship of the Church's resources of people, property and money remains paramount.

3.4 Appendix II shows indicative figures for Projected Gross Expenditure for each Council and how this is to be funded, using contributions from congregations, income from external sources and annual income from investments, with any projected deficit being met from the reserves of the individual Councils. This shows Projected Gross Expenditure of £101,714,000 (2016 £102,234,000), income from congregations £46,055,000 as in 2016; income from external sources including investment income, £54,357,000 (2016 projected £53,838,000) and deficits from reserves £1,302,000 (2016 projected £2,341,000). Most of the Councils, while showing minor deficits to be met from their reserves, are planning to break even in broad terms. However, in view of the static situation in congregational income and the necessary curtailment in the use of the Mission and Renewal Reserve, no increase has been made to overall budgets for inflation and Councils and Departments will be required to fund any increased payroll costs from within their budgets, which could in turn affect planned work programmes. The Council of Assembly encourages Councils to use restricted funds, where possible, before general reserves and this will

continue to be a feature of the Co-ordinated Budget, with Ministries, Mission and Discipleship and World Mission all using these funds in 2017. The Ministries Council budget is moving closer to a break-even position. While the Social Care Council budget shows a break-even position, its budgeted figure for income from external sources of £43,850,000 will present significant challenges due to the more fluid funding landscape in the social care sector and the pressures on local authority funding; its budgetary position will be clearer by the autumn of 2016. Some Support and Services departments have budgeted deficits, but to a lesser extent than previously, partly due to the additional funding allocated for governance and risk projects which will benefit the whole Church. The General Assembly budget has carried a deficit for several years and it is hoped that the level of required expenditure will be clarified in the light of the current review of the Assembly itself. The costs of the Safeguarding and Communications departments have also been driven up by the continuing need to ensure good practice in the protection of vulnerable groups and the demands of ensuring a fit for purpose Communication Strategy for the Church. The Finance Group will continue to monitor the finances of all Councils and departments through the regular review of monthly management accounts and reserves. The final determination of detailed individual budgets for 2017 will be approved by the Council of Assembly in the final quarter of 2016, based on more up to date information.

3.5 The Ministries Council will receive 84.4% of congregational contributions (including £3,360,000 of endowment income and glebe rents) for use in the following work of the Church:

3.5.1 The Parish Ministries Fund, which includes:

- The National Stipend Fund, which pays the stipends and other costs of parish ministers.
 - Support and development of ordained parish ministry.
 - The salaries and other costs of ordained deacons, associate ministers, community ministers, interim ministers, the readership and Ministries Development
- Staff employed or appointed by the Ministries Council in the context of Presbytery Plans. Parish staff employed locally by congregations and not included in Presbytery Plans is not paid from the Parish Ministries Fund.
 - Recruitment and education for ministries, including Ordained Local Ministers and the training and employment of probationers.
 - Parish appraisal costs.
 - Properties costs.
 - A share of Ministries Council support and administration costs.

3.6 The Mission and Renewal Fund will receive 15.6% of congregational contributions and is used to support the work of the General Assembly's other Councils and Committees as well as, from 2017, some of the more general work of the Ministries Council including the Go For It Fund, Priority Areas and Workplace Chaplaincy:

- **Church and Society Council** – engaging in the national, political and social issues affecting Scotland and the world today
- **Ministries Council** – supporting a variety of Ministries for the Church from the first stirring of a "call" through to retirement
- **Mission and Discipleship Council** – promoting an overall focus for worship, mission and discipleship
- **Social Care Council** – offering services in Christ's name and specialist resources to further the caring work of the Church to people in need
- **World Mission Council** – working internationally to share the gospel, support theological education and encourage holistic ministry
- **Committees of the Church** – Assembly Arrangements, Central Services, Chaplains to Her Majesty's Forces, Ecumenical Relations, Legal Questions, Safeguarding and the Panel on Review and Reform
- **Support and Services Departments** – includes the Departments of the General Assembly, Stewardship

and Finance, Law, Human Resources, Information Technology, Communications, Facilities and Central Properties.

4. Five Year Rolling Budgets from 2017 to 2021

Five Year Rolling Budgets are indicative in nature and are intended to allow the development of longer term strategies and resource allocation. The Rolling Budget from 2017 to 2021 is shown in Appendix III. As the process for strategic planning continues to evolve, it will allow decisions on the future allocation of resources for the Church's ministry and witness in the longer term to be made within an agreed framework of core priorities and after proper evaluation of outcomes.

5. 2016 Detailed Budgets

5.1 The projected operating deficits for 2016 for the five main Councils reported to last year's General Assembly totalled £2,341,000, but this figure was revised to £4,051,000 when detailed budgets for 2016 were prepared and approved by the Council of Assembly in December 2015. The main reason for the increase was the effect of changes in the timing of the implementation of the Social Care Council's reorganisation of its Residential Care and Education Service which started in 2014 and is due to finish in 2016, resulting in a projected deficit of £1,438,000 for 2016 compared with the original break-even budget. This in turn was the reason for the positive operating result against budget in 2015 as outlined below. Projections by the Social Care Council continue to demonstrate that the total overall cost of the restructure will be met within budget.

5.2 In addition, the Council of Assembly approved a one-off payment of £270,000 for the Social Care Council in 2016 towards a consolidated cost of living rise for its staff. A further amount of up to £350,000 was also approved for projects in respect of three key governance areas – risk management, business continuity and information security, and additional income from sale of a Council of Assembly property was identified to support this.

5.3 There will be recurring costs as a result of measures identified by the initial projects, but at a lower level, incorporated into the 2017 budget. The report of the Audit Committee at Section 10 refers to some of the current risks faced by the charity sector and the Church's infrastructure needs to be funded to ensure that these issues are addressed.

5.4 The Council of Assembly continues to be encouraged by the actions taken by Councils and departments in managing budgets efficiently.

6. Summary of 2015 Operating Results

6.1 Appendix IV details the actual operating results for 2015 compared to budgets. This shows a total operating deficit of £3,258,000 compared with the final budgeted total of £5,627,000, a favourable variance of £2,369,000. Within these totals the main reasons for the variances were:

- **Church and Society Council** – the deficit was higher than budgeted due to the Council incurring costs to initiate the Council of Assembly's response to the Refugee Crisis. Some Councils and Committees contributed to a designated fund for this purpose.
- **Ministries Council** – with a more realistic budget reflecting the fall in the numbers of ministers the Council's results were as budgeted with a minor overspend of £24,000 on a total expenditure of £44,782,000.
- **Mission and Discipleship Council** – the main reason for the underspend of £121,000 against budget was a legacy received for youth work.
- **Social Care Council** – operational difficulties at a few units continued to adversely affect the figures for Services to Older People, but all other areas were within budget and legacy and fundraising income was better than budgeted. The main reason for the substantial underspend was the timing of the Residential Schools and Education service restructuring costs referred to under 2016 budgets above.

- **World Mission Council** – the underspend of £252,000 was mainly on the Council's restricted funds, with increased investment income due to invested accumulated revenue on these funds and underspends on some budgeted grants. The Council also received more legacies than budgeted.
- **Support and Services Departments** – the total deficit was below budget, with favourable variances in some departments offset by others with overspends. Some building work budgeted for the 121 George Street office was capitalised and other work was deferred until 2016. Additional legal costs of over £50,000 were met by the General Purposes Fund.

7. Analysis of 2014 Congregational Accounts

7.1 During 2015, as part of the annual analysis of all congregations' 2014 accounts to determine their assessable income for Ministries and Mission contributions, additional information was extracted on other aspects of congregational finance. This was compared with the figures for 2013 and the main findings were:

- 53% of congregations had increased assessable income in 2014 (2013 – 43%), while 47% had decreased income (2013 – 57%) (Appendix V).
- 45% of congregations showed an increase in unrestricted funds in 2014 (2013 – 52%), while 55% showed a decrease (2013 – 48%) (Appendix VI).
- 86% of congregations held more than 3 months' income in unrestricted reserves (2013 – 83%), with 38% having more than 12 months (2013 – 36%) (Appendix VII).

7.2 Although the majority of congregations had an increased level of assessable income in 2014 compared to 2013, those with income of less than £80,000 were more likely to fit this pattern. In those cases where assessable income was more than £80,000 there were more congregations with decreasing income than with increasing income. For the first time in the last three years over half of the congregations showed a decrease in

unrestricted funds held in reserve. Despite this, however, there is still a significant majority of congregations with more than three months' assessable income held in unrestricted reserves with over a third of congregations holding more than a year's income in unrestricted funds at 31 December 2014. The statistics for individual congregations continue to provide valuable information to the Stewardship Consultants as they work with congregations.

8. Gift Aid Small Donations Scheme

Congregations continue to benefit from the Gift Aid Small Donations Scheme (GASDS) which was introduced by the Government in April 2013. From April 2016 the threshold of donations which qualify for the scheme will increase from £5,000 to £8,000 and it is anticipated that most congregations will be able to take advantage of this increase.

9. Conclusion

9.1 The steadiness of the level of offerings from members shows once again their high level of commitment to the ministry and mission of the Church. However, the Council of Assembly is aware that more needs to be done to sustain levels of congregational income and urges congregations who have not yet engaged with the National Stewardship Programme to do so, confident that this will bring rewards in terms of realising their full potential as well as increasing offerings.

9.2 The Joint Working Group on Strategic Funding and Resource Allocation recognised the need to use the not inconsiderable resources available to the Church to achieve its ministry and mission objectives in the most appropriate way and by those best placed to take this forward. Plans to develop this work are reported elsewhere. The Council of Assembly hopes to continue its fruitful co-operation with congregations, Presbyteries, the General Trustees and other Agencies of the Church with a view to ensuring a balanced allocation

of resources with better evaluation of achieved outcomes.

9.3 The Council remains committed to ensuring good governance, transparency and stewardship of the Church's financial resources and recognises the additional cost of delivering this objective. While ongoing strategic reviews of several areas of the Church's work may deliver savings in the longer term there is a resource implication in the shorter term and Councils, Committees and departments will need to manage their budgets effectively to ensure that the progress made in recent years is not eroded.

10. Audit Committee

10.1 Internal Audit

10.1.1 The Committee's remit includes responsibility for reviewing the systems of internal control and for oversight of the Internal Auditors, Deloitte. Deloitte produce an annual programme of work based on an assessment of audit risk which seeks to ensure that all the main areas of activity are periodically reviewed. In addition to submitting reports at the end of each assignment, Internal Audit submits an annual report for the Audit Committee expressing an opinion on the systems of internal control in place in the Unincorporated Councils and Committees.

10.1.2 Six reviews were conducted by Deloitte in 2015 covering the following areas:

- Stewardship and Finance Department – Key Financial Controls Review
- Ministries Council – Review of Governance and Management
- Overseas Payments
- Review of PVG compliance in Presbyteries
- CrossReach – Review of Financial Control Framework
- HR and Payroll System Project Review.

10.1.3 Deloitte have reported to the Audit Committee that, on the basis of the work undertaken for the year ended 31 December 2015, the Unincorporated Councils

and Committees generally had an adequate framework of control over the systems examined. This conclusion is conditional on satisfactory implementation of recommendations from previous audit reports. The auditors have reported that there has been progress in the speed of implementing some of the agreed recommendations but that a continued focus on implementation was required.

10.1.4 The Church's External Auditor, PwC, highlighted in its annual report to the Trustees two particular areas which are vitally important to the governance of all charities, the management of sensitive data and cyber security, to prevent the theft of sensitive data. The information security project which has been initiated will address both points.

10.2 Annual Accounts for 2015

10.2.1 As in previous years, separate sets of Accounts for 2015 have been produced for each of the following bodies by the Stewardship and Finance Department:

- The Unincorporated Councils and Committees
- The Church of Scotland Pension Trustees
- The Church of Scotland Investors Trust
- The Church of Scotland General Trustees
- The Church of Scotland Trust.

10.2.2 The Council of Assembly is responsible, on behalf of the General Assembly, for preparing and approving the Report and Accounts of the Unincorporated Councils and Committees, which comprise Ministries Funds, Mission and Renewal Funds, and Other Funds; approval was given at the Council meeting in April 2016. PwC gave an unqualified, or 'clean', audit opinion on the Accounts. The Assembly is invited to receive the 2015 Report and Accounts of the Unincorporated Councils and Committee. The Pension Trustees is an unincorporated body constituted by the General Assembly and the other three bodies are statutory corporations. These four bodies are responsible for producing and approving their own Accounts.

11. Central Services Committee

11.1 Conscious of the General Assembly's wish that its Councils and Committees should seek to operate effectively and efficiently, the Council, following upon a recommendation to this effect from the Central Services Committee ("CSC"), brought a proposal on its Report to the Assembly of 2014 that the CSC should be discharged from 1 June 2014 and its functions transferred to the Council. This proposal was duly approved with the required amendment of the Council's remit. However, advice was received from the Pension Trustees that, because of the CSC's role as "statutory employer" in terms of the CSC section of the closed Defined Benefit Pension Scheme for Staff, they were required to and had served notice on the Pension Protection Fund ("PPF") that the CSC was "unlikely to continue as a going concern", this being the wording in the relevant pensions legislation. The serving of this notice resulted in the CSC section of the Scheme entering into a PPF "assessment period" and the potential liabilities in the Scheme contingently crystallised on a "buy-out" basis (known as a contingent "section 75 debt"). This contingent section 75 debt was triggered under the relevant pensions legislation. Given the clear necessity to reverse this outcome in order to exit from the PPF assessment period, the 2014 Assembly, on the Report of the CSC, amended its previous deliverance by delegating powers to the Council of Assembly to determine the date on which the proposed changes and the discharging of the CSC should be brought into effect.

11.2 This amendment, which left the CSC in place, enabled the Scheme to be brought out of the PPF assessment period and for a "Scheme Rescue" to take place, cancelling the contingent section 75 debt. Since then, extensive discussions have taken place with the Pension Trustees' advisers, seeking a means to change the statutory employer from the CSC to the Council to enable the CSC to be discharged. However, the Council has been advised by its specialist pensions lawyers that, due to the Scheme entering a PPF assessment period as set out in 11.1, this cannot be achieved without re-triggering a section 75 debt. To avoid this, the Council has concluded

that a number of the planned efficiencies may be achieved instead by retaining the CSC but changing its status to being a committee of the Council which would operate in a similar manner to the Council's Finance and Governance Groups. It is proposed that meantime the members of the CSC will continue to serve with the addition of two members of the Council. If this proposal is approved by the Assembly, it is suggested that the new arrangements would come into effect on 20 June 2016, the date of the Council's first meeting date after the Assembly, when the Council would bring into effect sections 9-10 (but not 11) of the 2014 Assembly Deliverance. This would add to the Council's remit new sections 31-33 and 38-41 as set out in bold text in Appendix VIII to the Report. The Pension Trustees, following advice from their advisers, have confirmed that this proposed change of status of the CSC to being a committee of the Council will not cause them to submit a further notice to the PPF or to trigger a section 75 debt and will not affect the ability of the Scheme to enter the PPF.

12. Ecumenical Relations

12.1 The Ecumenical Relations Committee will report that the Church's Ecumenical Officer, the Very Rev Dr Sheilagh Kesting, is to retire in September 2016. Dr Kesting has discharged her responsibilities in this challenging role with grace and total commitment and she will be much missed. The Council of Assembly and the Ecumenical Relations Committee have agreed that it is sensible to review this area of work in the light of the departure of such a long-serving member of staff and to bring a report to the General Assembly of 2017 with any recommendations which may emerge. The review will be carried out by the Council in partnership with the Committee and in consultation with other stakeholders. Specifically, the group will:

- starting from the Ecumenical Policy approved by the General Assembly 2005 and taking into account changes in the ecumenical landscape since then, review the current remit of the Committee to ensure

that it adequately reflects the tasks that are required to be done;

- carry out a horizon scanning exercise to identify the context in which the Church's ecumenical relations work is being carried out;
- identify and scope strengths, weaknesses and any existing overlaps in the work of the Committee, Ecumenical Relations staff and other Councils and Committees of the Church;
- identify and scope the staffing support needed for the Committee to discharge its responsibilities effectively, and propose a staffing structure together with job description(s);
- determine the best place within the Church management structures for Ecumenical Relations staffing;
- consider funding issues.

12.2 The Assembly's Ecumenical Policy is a 'churches together' one which has as its aim the pursuit of oneness, growth of understanding and common life, and unified action through worshipping together, studying together, serving the community together and proclaiming together. The review group is, of course, committed to working closely with other churches and ecumenical bodies in accordance with this aim; to review our ecumenical relations in isolation would be a nonsense. We will also be consulting Councils and Committees of the Church as well as Churches Together groups and Local Ecumenical Partnerships.

12.3 In the meantime, the Council has approved the recruitment of an Ecumenical Officer post for a period of twelve months from the date of Dr Kesting's retiral, to ensure that our commitment to ecumenism is not compromised. We look forward to continuing to work closely with our sister churches on so many of the matters that are of vital importance to the nation – refugees, political and parliamentary developments and social justice issues.

13. Interfaith Matters

13.1 The General Assembly of 1993 received a major report "Mission and Evangelism in a multi-faith society and in a multi-faith world". It came from a working party set up by the then Board of World Mission and Unity. The Assembly accepted the report and instructed Kirk Sessions and Presbyteries to study it, consider the implications for their witness and service and to report back. It also called for the various Boards to work together on ways of following up the report. An Interfaith Support Worker post was later established to offer advice and expertise to local churches, in order to:

- encourage a greater understanding of neighbours of other faiths;
- promote positive and healthy relationships;
- respond with confidence and integrity;
- commit where appropriate to common action.

13.2 The Interfaith postholder resigned in 2012 and was not replaced. The Mission and Discipleship Council brought a report entitled "Interfaith and Mission" to the 2014 General Assembly. It paid tribute to the 1993 report and endorsed many of its statements but helpfully added a more up-to-date assessment of the context for such work:

- a) a changing world
 - impact of communications technology, including grass-roots activism;
 - reaction against global consumerism;
 - increasing secularisation in the global North and West and vigorous church growth in many parts of the global South and East;
 - large-scale migration;
 - both growing wealth and growing poverty;
 - attacks by fundamentalist religious groups;
 - climate change issues;
 - political and constitutional change in Scotland;
 - breakdown of trust in institutions (including banks, media, government and churches).

- b) changing face of religion worldwide. In global terms the world community is becoming more religious, not less. Hinduism, Buddhism and especially Islam are all growing significantly. Christianity is holding steady. Islam and Christianity are expected to claim 57% of the world's population by 2020, suggesting that Christian-Muslim relations are likely to be increasingly significant.
- c) changing face of religion in Scotland. The number of people in the 2011 Census describing themselves as Church of Scotland fell to 32.4% from 42.4% in 2001. The number of people who identify themselves as having a faith other than Christian, though still small over all, is nonetheless growing. Scottish society is increasingly diverse in terms of religious identity.

13.3 The report concluded: "We are on a journey into an ever more connected world and our awareness of its multi-faith character is growing all the time. Building on the insights of the 1993 report, taking account of our changing context, globally and nationally, and learning from the theological work at world church level, we bring to the church a fresh imperative to reach out in love and faithfulness to those around us who profess other faiths."

13.4 The Assembly agreed to:

- note the important theological work on Christian mission, including Christian witness in a multi-faith world, recently completed by Edinburgh 2010, the Lausanne Movement, the World Council of Churches, the World Evangelical Alliance and the Pontifical Council for Interreligious Dialogue, and commend their work to the Church for study and reflection;
- encourage Presbyteries and congregations to take opportunities to engage with people of other faiths in authentic dialogue, humble solidarity, loving service and faithful witness including active involvement in local inter-faith groups;
- urge congregations to make use of the Interfaith and Mission report for discussion and action.

13.5 The Council of Assembly, in considering the implementation of deliverances, noted the significant scale of the work undertaken on interfaith issues by the Scottish Episcopal Church, by the Church of England, by the Bishops' Conference of the Roman Catholic Church in Scotland and by the Methodist Church. In contrast, a search for 'interfaith' on the Church of Scotland's own website results only in a statement about faith in society from a conference in 2014 and some out-of-date material from 2010 and earlier. There is no clear statement of any interest in interfaith matters and no resources for ministers or congregations to enable them to fulfil the 2012 GA deliverance. While recognising the valuable work done by the former Interfaith Support Worker and acknowledging the intention of the Mission and Discipleship Council to resource local congregations in some interfaith activities, the Council feels that the scale of the interfaith challenges requires a more strategic approach from the Church of Scotland. There is a clear need for more information as a starting point, for example statistical data on other faiths in Scotland, a list of parishes in Scotland which have significant number of people of faiths other than Christianity, a list of contact points for faith groups and a clearer idea of the interfaith policies and activities of our ecumenical partners and existing interfaith groups, both nationally and locally. In addition, the following areas of work have been identified as important for Councils and Committees:

- Church and Society:
 - restoration of relationships with Jewish faith groups in the context of the Inheritance of Abraham report and the Church's views on and interests in Israel/Occupied Palestinian Territories
 - major incident avoidance and/or management
 - focus on places where interfaith relations are a daily priority
 - joint advocacy on social issues
 - relationships with other faith umbrella bodies (e.g. Muslim Council of Scotland and Interfaith Scotland)

- faith connections with government
- Mission and Discipleship:
 - provision of useful resources for congregations engaging in interfaith activities
- Ministries:
 - provision of useful resources for ministers
 - training of/formation for candidates
- World Mission:
 - religious extremism
 - evidence of real joint working
 - as a national church, the Church of Scotland should be taking a visible lead
 - work with Christians in minority situations in other countries
- Ecumenical Relations:
 - awareness of work of other churches in this area
 - views and actions of ecumenical bodies
- Social Care:
 - employment policies
 - care for people of other faiths
- Theological Forum:
 - doctrinal matters
- Principal Clerk's Office:
 - clarity around role of Moderator/Principal Clerk
 - involvement with other faith leaders.

13.6 Tackling all of the above issues would be a substantial programme of work. An increase of the Church's profile of this order would require General Assembly endorsement and, almost certainly, significant resources. The Council therefore decided as a first step towards the proper implementation of the 2014 General Assembly decision to create a temporary post of Interfaith Programme Officer, located within the Department of the General Assembly and with a remit to review the current situation and to prepare a full report for the 2017 Assembly. The post was advertised and filled in March 2016 and work has now commenced. It will be overseen by a joint steering group with members from the relevant

Councils and Committees and under the convenership of the Council of Assembly.

13.7 The Assembly is invited to note progress on this matter and the plan to report further in 2017.

14. Strategic Framework

14.1 The Council initially established a Strategy Group in 2010. After some months of work, the group decided to recommend the adoption of a Strategic Framework, with 13 strategic objectives (listed in Appendix IX, for convenience). This document was approved by the General Assembly in 2011 and remains current. However, it has become clear that the document, though still inspirational and inclusive, does not assist the Council to determine resourcing requirements or to monitor the effectiveness of the work of Councils and Committees. It therefore re-established a Strategy Group in 2013. Its task was:

- to articulate in a clear and coherent way the existing priorities of the Church;
- to develop a common framework for monitoring and evaluating the effectiveness of the work to implement these priorities;
- to recommend a process for a fair and consistent allocation of resources.

14.2 That iteration of the Strategy Group took into account the work of the Panel on Review and Reform which had – and has – the responsibility of listening to the wider Church and formulating future vision and strategy. The Group reported to the Council in April 2014, making recommendations under three headings:

- co-ordination of priorities and themes across Councils and Committees, the evaluation of progress, the setting of priorities and the allocation of resources;
- resourcing of both existing and new work;
- the shape of Council meetings.

14.3 The specific recommendations arising from the third of these have largely now been implemented. They

included, for example, holding Council meetings out of Edinburgh, asking the Immediate Past Moderator to comment on the work of the Council, providing time at meetings for strategic discussion and reflection and making better use of audio-visual facilities. The recommendations coming from the second theme have also been taken forward in the work of the Joint Working Group on Strategic Finance and Resource Allocation; the Council has included a final report on the work of that group in its main report to the Assembly. It was originally envisaged that the Joint Working Group would tackle the evaluation and resourcing issues but it did not prove possible for that to happen and the recommendations arising from the first theme are largely still outstanding. At the same time, Ministries Council and the Council of Assembly decided to co-host a conference for Presbyteries, held in September 2015. The event encouraged participants to engage on the main issues facing the Church regionally and nationally and it became clear during and after that event that a focus on structures was unhelpful when what was needed was cultural change and rejuvenation. The Council therefore plans to review the Strategic Framework and prepare a report for discussion at the General Assembly of 2017. It intends to carry out this review in co-operation and consultation with the Panel on Review and Reform and with other appropriate bodies.

14.4 The Council is aware of the difficulty of this work and particularly of recommending priorities which would lead, almost inevitably, to the cessation of some cherished activities in order to encourage new work. That indeed is where the main tension would lie. Nonetheless the Council believes that God is calling the Church, in difficult times, to remain faithful and to work to build a healthy invigorated outward-looking church which can support God's mission in our world. The pathway may be difficult but the Council is comforted by the reminder that we are all people of the way and the journey itself may offer insights and wisdom.

14.5 The Assembly is asked to note the Council's plans for this work and its intention to present a final report to the General Assembly of 2017.

15. Church Offices

The General Assembly of 2015 instructed the Council to report on the future of the Church Offices at 121 George Street, Edinburgh. After some discussion and consultation with appropriate groups and individuals, the Council decided to commission external assistance to identify and assess the options for the future; it also decided to expand the brief of that review by including Charis House, Edinburgh, the main administrative offices of the Social Care Council and by asking also for a review of the property management and procurement arrangements across the Unincorporated Councils and Committees. The work was tendered and the review commenced in late 2015. Most unfortunately, the outcome of the review had not been delivered to the Council at the time of preparing this report. The Council expects to receive it in time to report verbally to the Assembly on the main findings but it takes the view that the Assembly would require a detailed analysis and a good deal of supporting information before a final decision on the future of the Church Offices, and associated buildings, could be made. The Council therefore proposes to spend time over the next few months in analysing the review findings, scoping the practical implications of either remaining in 121 George Street, with or without changes, or moving, and consulting with staff and their representatives and other interested parties. That will permit it to bring a very detailed, costed set of options to the 2017 General Assembly and to be able to answer any questions the Assembly may have on not just the financial effects of moving but on the practical implications for staff, Council and Committee members, visitors and tenants of our buildings. It also allows ample time for the necessary consultation with the General Trustees, who hold title to the building, and with the local planning authority, Historic Environment Scotland and any other relevant bodies.

16. Pensions

The Council has responsibility for oversight of the relationship between the Pension Trustees and the various Employing Agencies and also for assuring the general good governance of the new Defined Contribution pension arrangements (which are not the responsibility of the Pension Trustees). The first meeting of the Defined Contribution Scheme Governance Group is due to be held in April 2016. The Employing Agencies are in discussion with the Pension Trustees on aspects of the administration of the Defined Benefit Schemes and it is our hope that, working collaboratively, we can improve the level of service offered to members; the Council has recently, for example, approved an increase in staffing in the Pensions Department. The Council is also starting to work with the Trustees on the outcome of their current benefit rectification exercise. The Pension Trustees, in their report to the Assembly, mention the interim results of the 2015 triennial valuation. These became available only very recently (although, helpfully, much sooner than valuation results were known in past years) and there has not been time to analyse the underlying assumptions, for example on longevity, in any kind of detail. That work is now starting and the final results, and the impact on surpluses, deficits, payment schedules and budgets, will be reported in 2017. The Council looks forward to working closely with the Pension Trustees on all of these issues.

17. Statistics

17.1 The Council now has responsibility for reporting congregational statistics to the General Assembly and the 2015 statistics are included in the Report. The Church's Mission Statistics Co-ordinator advises that detailed analysis and comment on trends in congregational statistics would be inappropriate at this time in light of the lack of clarity around definitions. The Council plans, as reported previously, to introduce a new set of metrics for the 2016 exercise and the results of this will provide a sound basis for future analysis, allowing congregations, Presbyteries and the Assembly to plan and resource more informed decision-making.

17.2 The statistical return from the Presbytery of Buchan was inadvertently omitted from the Council's main Report. The numbers are reported now in Appendix X together with the amended totals.

17.3 By the time of this General Assembly the 2016 Scottish Church Census will have taken place on 8 May. Similar censuses of all the congregations in Scotland took place in 1984, 1994 and 2002 and are the only source of information about church attendance across the nation. The Church of Scotland, alongside a wide spectrum of denominations, is part of the Steering Group which commissioned Brierley Research to carry out the work. Rev Colin Sinclair, Convener of the Mission and Discipleship Council, chairs the Group. Further details are available at www.scottishchurchcensus.com. We look forward to receiving the results of the census and encourage congregations and Presbyteries to take accounts of the findings in their planning of mission and ministry.

18. Nominations for membership of Esdaile Trust and the Society for the Benefit of Sons and Daughters of the Clergy of the Church of Scotland

18.1 The Council of Assembly is responsible for identifying names to recommend to the General Assembly for trustee membership of a number of external bodies. It has received requests this year from the administrators of two separate trust funds, the Esdaile Trust and the Society for the Benefit of Sons and Daughters of the Clergy of the Church of Scotland, for appointments to vacant trustee positions. Both trusts require members who will bring a broad knowledge of the Church; the positions are voluntary and no remuneration is paid.

18.2 The Esdaile Trust was set up in 1969 following the closure of Esdaile School in Edinburgh and was endowed by the amalgamation of the various funds which supported the school. It provides grants to assist in the education of daughters of ministers, missionaries and widowed Deaconesses (sic) of the Church of Scotland. It co-operates with the Society for the Benefit of Sons and Daughters of Ministers of the Church of Scotland and the

Glasgow Society of the Sons and Daughters of Ministers of the Church of Scotland in the distribution of grants for the benefit of students. The Trust seeks one General Assembly trustee and the Council is pleased to recommend the appointment of Mrs Pauline Weibye, MA DPA Chartered FCIPD for the position. Mrs Weibye is an elder and Session Clerk at Edinburgh: Craigmillar Park.

18.3 The Society distributes grants to children of the manse for educational purposes, and to daughters and sisters of the manse in financial need. It already has trustees with specific investment background and now

seeks to fill the General Assembly vacancies with trustees who have a good working knowledge of the Church of Scotland. The Council is pleased to recommend the appointment of Rev Fiona Mathieson, BEd BD PGCommEd MTh, Minister at Edinburgh: Carrick Knowe; and of Mrs Janette Wilson LLB NP, Elder at Edinburgh: Duddingston.

In the name of the Council

GRANT BARCLAY, *Convener*
CATHERINE COULL, *Vice-Convener*
PAULINE WEIBYE, *Secretary*

APPENDIX I
CO-ORDINATED BUDGET STATISTICS 2014 TO 2017

	2014 Actual £'000	2014 Increase %	2015 Provisional £'000	2015 Increase %	2016 Projected £'000	2016 Increase %	2017 Projected £'000	2017 Increase %
CONGREGATIONAL INCOME								
Offerings	60,145	(1.0)	59,866	(0.5)	59,866	0.0	59,866	0.0
Tax Recovery on Offerings	11,632	9.5	11,720	0.8	11,600	(1.0)	12,000	3.4
Total Offerings	71,777	0.6	71,586	(0.2)	71,466	(0.2)	71,866	0.6
Other Ordinary Income	20,813	1.0	20,600	(1.0)	20,600	0.0	20,600	0.0
Total Ordinary Income	92,590	0.7	92,186	(0.4)	92,066	(0.1)	92,466	0.4
EXPENDITURE								
Available to Congregations	47,921	2.0	48,177	0.5	48,698	1.1	49,143	0.9
Parish Ministries Fund	40,077	0.3	39,617	(1.1)	38,796	(2.1)	38,325	(1.2)
Less: Vacancy Allowances	(2,311)		(2,471)		(2,687)		(2,732)	
	37,766	1.3	37,146	(1.6)	36,109	(2.8)	35,593	(1.4)
Mission and Renewal Fund	6,903	(1.7)	6,863	(0.6)	7,259	5.8	7,730	6.5
Total Expenditure	92,590	0.6	92,186	(0.4)	92,066	(0.1)	92,466	0.4
INCOME DISPOSITION								
	%		%		%		%	
Available to Congregations	51.8		52.3		52.9		53.1	
Parish Ministries Fund	40.8		40.3		39.2		38.5	
Mission and Renewal Fund	7.4		7.4		7.9		8.4	
	100.0		100.0		100.0		100.0	

APPENDIX II
2017 CO-ORDINATED BUDGET
Requirements for Parish Ministries Fund and Mission & Renewal Fund

	Projected Total Expenditure =	To be met by Congregations	+	Income from External Sources	+	Annual Income from Councils' Investments	+	2017 Deficit to be met from Councils' Reserves		Final Budgeted 2016 Deficit
	£'000	£'000		£'000		£'000		£'000		£'000
Parish Ministries Fund										
(see Report para 2.3)										
Past Service Pension Scheme Deficit 2012	42,208	38,325		3,360		295		228		748
	692	-		-		-		692		700
	42,900	38,325		3,360		295		920		1,448
 Mission & Renewal Fund										
(see Report para 2.4)										
Ministries Council	2,065	330		537		1,116		82		N/A
Mission & Discipleship Council	1,232	701		193		300		38		32
World Mission Council	2,782	950		594		1,238		-		-
Social Care Council	45,025	834		43,850		341		-		1,438
Church & Society Council	483	405		23		28		27		-
Support & Services Committees and Departments	6,516	5,181		1,237		-		98		193
Special Contributions:										
General Trustees – Central Fabric Fund	290	290		-		-		-		-
Christian Aid	85	85		-		-		-		-
Ecumenical Contributions	254	254		-		-		-		-

	Projected Total Expenditure	=	To be met by Congregations	+	Income from External Sources	+	Annual Income from Councils' Investments	+	2017 Deficit to be met from Councils' Reserves		Final Budgeted 2016 Deficit
	£'000		£'000		£'000		£'000		£'000		£'000
To be met from Mission & Renewal Fund Income/Reserves	82		(1,300)		1,200		45		137		940
Mission & Renewal Fund Totals	58,814		7,730		47,634		3,068		382		2,603
Grand Totals	101,714		46,055		50,994		3,363		1,302		4,051
Total to be met by Congregations (before deducting Vacancy Allowances)			46,055								

Note: Income from external sources comes from the provision of services (eg CrossReach fees), legacies, donations, endowment income etc.

APPENDIX III
FIVE YEAR ROLLING BUDGET 2017 to 2021
(based on congregational income increasing by 0.2% per annum from 2018 to 2021)

	2017 £'000	2018 £'000	2019 £'000	2020 £'000	2021 £'000
AVAILABLE TO CONGREGATIONS	49,143	49,896	49,981	50,267	50,553
PARISH MINISTRIES FUND	38,325	38,325	38,325	38,325	38,325
Less: Vacancy Allowances	(2,732)	(3,400)	(3,500)	(3,600)	(3,700)
	35,593	34,925	34,825	34,725	34,625
 MISSION AND RENEWAL FUND	 9,030	 9,030	 9,030	 9,030	 9,030
Less: To be met from M & R Fund Income/Reserves	(1,300)	(1,200)	(1,000)	(1,000)	(1,000)
	7,730	7,830	8,030	8,030	8,030
 CONGREGATIONAL ORDINARY INCOME	 92,466	 92,651	 92,836	 93,022	 93,208
 INCOME DISPOSITION	 %	 %	 %	 %	 %
Available to Congregations	53.1	53.8	53.9	54.1	54.3
Parish Ministries Fund	38.5	37.7	37.5	37.3	37.1
Mission & Renewal Fund	8.4	8.5	8.6	8.6	8.6
	100.0	100.0	100.0	100.0	100.0

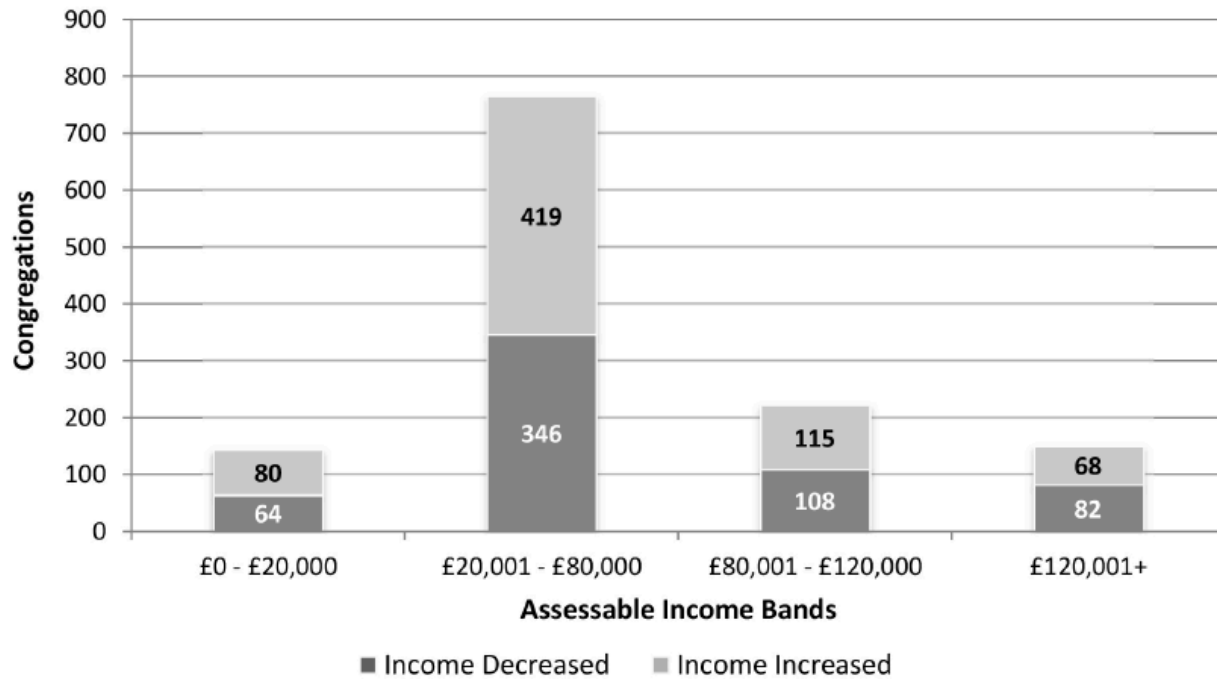
Note: The budget figures for Congregational Income are for Ordinary Income only (e.g. offerings, tax recovered and other regular income). They exclude other sources of income (e.g. legacies, income for major fabric projects and most income from the use of premises) which are available to be used solely for Congregational Expenditure.

APPENDIX IV
SUMMARY OF 2015 OPERATING RESULTS

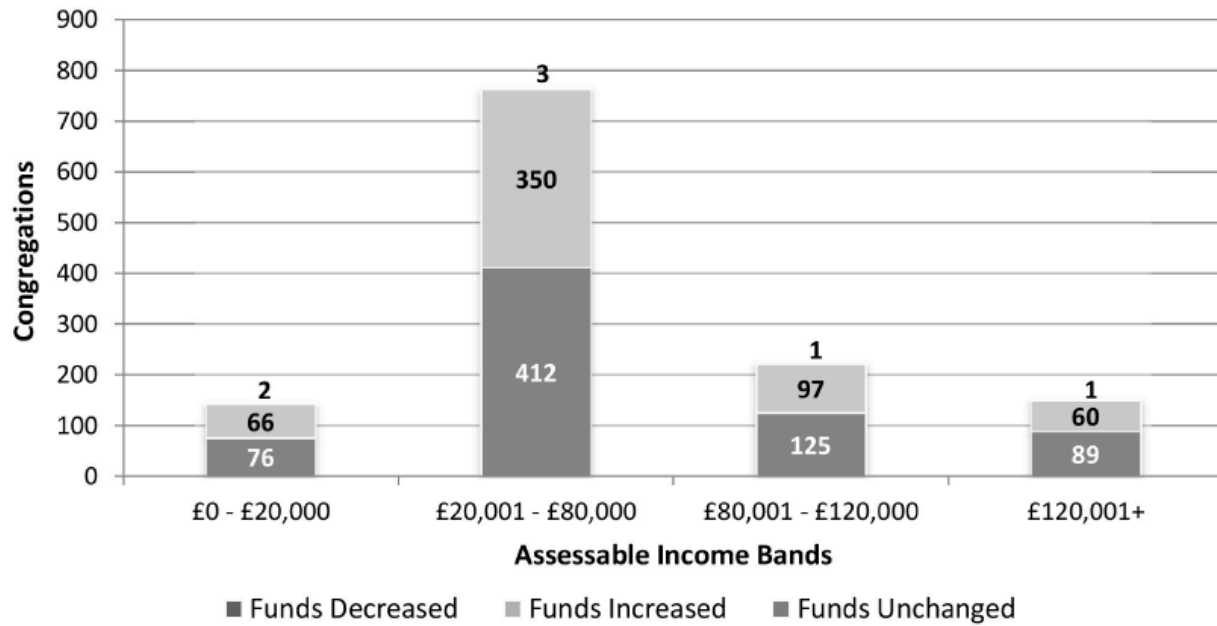
	Total Budgeted Expenditure	-	Total Budgeted Income	=	Budgeted Operating (Deficit)/ Surplus	v	Actual Operating (Deficit)/ Surplus	=	Favourable/ (Unfavourable) Variance from Budget
	£'000		£'000		£'000		£'000		£'000
Ministries Council	47,757		44,782		(2,975)		(2,999)		(24)
Mission and Discipleship Council	1,198		1,198		-		121		121
World Mission Council	2,949		2,913		(36)		216		252
Social Care Council	45,271		42,849		(2,422)		(445)		1,977
Church and Society Council	489		489		-		(14)		(14)
Support and Services Committees and Departments (including the General Assembly, Ecumenical Relations, Safeguarding Office and Support Departments)	6,270		6,076		(194)		(137)		57
	<u>103,934</u>		<u>98,307</u>		<u>(5,627)</u>		<u>(3,258)</u>		<u>2,369</u>

Note: These figures are taken from the 2015 management accounts and do not include any gains or losses on investments or property, property impairments and provisions, the effects of changes to the funding position of the pension schemes or the results of subsidiary companies.

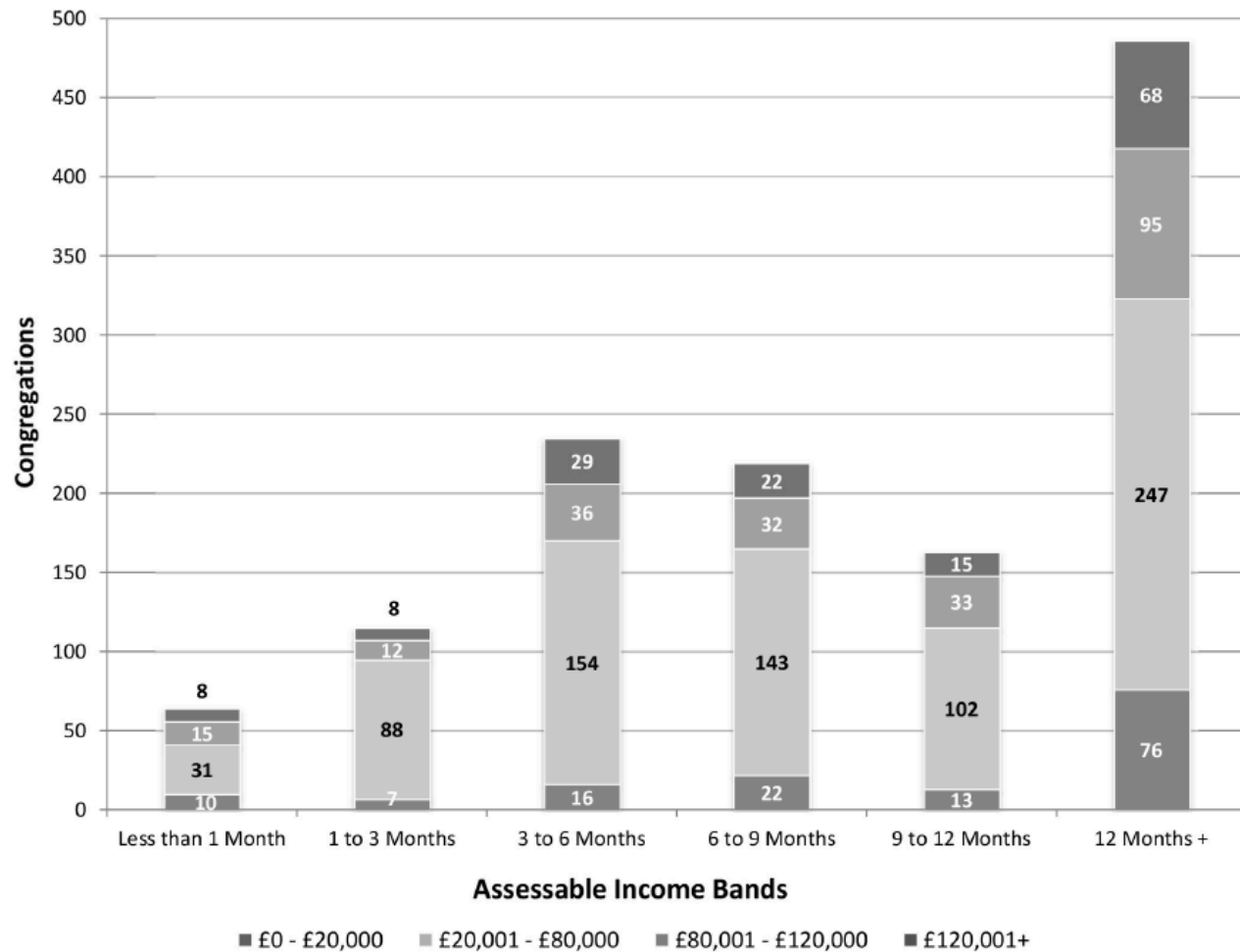
APPENDIX V
ASSESSABLE INCOME INCREASE/DECREASE
2013:2014
By Income Band



APPENDIX VI
UNRESTRICTED FUNDS INCREASE/DECREASE
2013:2014
By Income Band



APPENDIX VII
NUMBER OF MONTHS
UNRESTRICTED FUNDS: ASSESSABLE INCOME 2014
By Income Band



APPENDIX VIII

COUNCIL OF ASSEMBLY REMIT (PROPOSED)

THE WORK OF THE COUNCIL OF ASSEMBLY

Introduction

1. The Council of Assembly's main function is to support the Councils and Committees of the Church in seeking to inspire the people of Scotland and beyond with the Good News of Jesus Christ through enthusiastic, worshipping, witnessing, nurturing and serving communities.
2. The Council helps the General Assembly determine strategy for the Church of Scotland, ensures that the strategic priorities, policies and decisions of the Assembly are implemented effectively and efficiently and supports, resources and nurtures the people of the Church in their work of mission, witness, worship and service.
3. The Council of Assembly is a standing committee of the General Assembly to which it is directly accountable and to which it reports annually. The General Assembly appointed members of the Council and the Conveners of the six major Councils are designated as the Charity Trustees of the Unincorporated Councils and Committees of the Church of Scotland (Scottish Charity Number SCO11353). The Trustees have 'general control and management of the administration' of the Unincorporated Councils and Committees.
4. The Council has been given authority by the General Assembly to take necessary administrative decisions between General Assemblies and to co-ordinate, monitor and evaluate the work done by the Councils, Committees and central administrative offices of the Church. The General Assembly has also authorised it to attend to the general interests of the Church in matters which are not covered by the remit of any other Agency.
5. The Senior Management Team exists to support the co-ordinating and decision-making work of the Council of Assembly and to ensure the efficient

implementation of the decisions of it and the General Assembly. The Senior Management Team is accountable to the Council of Assembly and its minutes are submitted to the Council for information.

6. The Council has committed to displaying in its work and in the behaviour of its members and staff:
 - confidence in God
 - trust in each other
 - servant leadership
 - collaborative working
 - enthusiasm.
7. The Council, while exercising a supervisory role, nonetheless commits to working cooperatively and inclusively with Councils, Committees, Presbyteries, Kirk Sessions and all others in the Church, consulting widely where possible. Having regard to the international, evangelical and catholic nature of the Church, the Council of Assembly is committed to working with other churches, at home and overseas, and to encouraging all Agencies to work ecumenically where possible.

REMIT

Strategy

1. To encourage vision among the members and the Councils and Committees of the Church.
2. To monitor, evaluate and co-ordinate the work of the Agencies of the General Assembly, within the context of policy determined by the Assembly, encouraging the achievement of objectives and the wise use of resources.
3. To oversee the implementation of the Strategic Framework as from time to time agreed by the General Assembly.
4. To advise the General Assembly on the relative priority of work being undertaken by its various Agencies.

5. To keep under review the central administration of the Church, with particular regard to resolving issues of duplication of resources.
6. To advise the General Assembly on matters of reorganisation and structural change, including adjustments to the membership and remits of relevant Agencies of the General Assembly.
7. To advise and work with the Panel on Review and Reform on its priorities and also on the resourcing and implementation of policy decisions arising from its work.
8. To deal with urgent issues arising between meetings of the General Assembly, provided that (a) these do not fall within the jurisdiction of the Commission of Assembly or of any Presbytery or Kirk Session, (b) they are not of a legislative or judicial nature and (c) any action taken in terms of this clause shall be reported to the next General Assembly.
9. To attend to the general interests of the Church in matters which are not covered by the remit of any other Agency.

Governance

10. To exercise the supervisory function required by the Church's Designated Religious Charity status.
11. To ensure adherence to an approved Code of Conduct by the Charity Trustees of the Unincorporated Councils and Committees and to encourage and supervise compliance with such a Code of all other members of Councils and Committees.
12. To advise, support and oversee compliance by Councils, Committees and Presbyteries in the proper discharge of their duties and responsibilities under charity and accounting legislation.

Finance and Stewardship

13. To oversee the management of the finances of the Unincorporated Councils and Committees, ensuring that Church resources are used wisely and effectively and in accordance with the policies, priorities and strategic objectives of the General Assembly.

14. To set appropriate standards of financial management for the Unincorporated Councils and Committees and to oversee compliance.
15. To supervise and assist Presbyteries and congregations in adhering to financial standards required by charity law and by Regulations of the General Assembly and to oversee compliance.
16. To oversee the provision of financial services for the Councils and Committees, Statutory Corporations and other Agencies of the General Assembly.
17. To determine policy in relation to the teaching and promotion of Christian stewardship throughout the Church.
18. To provide support to Presbyteries and congregations in the promotion of stewardship with a view to generating sufficient income to resource the worship, mission, nurture and service of the Church.
19. To determine policy in relation to Ministries and Mission Contributions from congregations, subject to the approval of Regulations by the General Assembly and to determine with Presbyteries the Ministries and Mission Contributions required annually from congregations.
20. To determine annually the stipend rate, having regard to the recommendation of the Ministries Council, the determination to be made by the voting members of the Council of Assembly with the exception of those members in receipt of either a salary or stipend from the Parish Ministries Fund.
21. To determine the types and rates of expenses which may be claimed by members serving on Councils, Committees and Statutory Corporations.
22. To bring recommendations to the General Assembly concerning the total amount of the Church's Co-ordinated Budget for the Parish Ministries Fund and the Mission and Renewal Fund for the following financial year, and to determine the allocation of the budget for the Mission and Renewal Fund among the relevant Agencies of the General Assembly and Ecumenical Bodies.

23. To prepare and present to the General Assembly an indicative Rolling Budget and outline Financial Plan for the following five years.
24. To receive and distribute unrestricted legacies and donations among the Agencies of the General Assembly with power to specify the use to which these funds are to be applied.
25. To reallocate following upon consultation with the Agency or Agencies affected unrestricted funds held by or on behalf of any of the Agencies of the General Assembly to another Agency or Agencies with power to specify the use to which the same are to be applied.
26. To prepare, approve and submit annually to the General Assembly the audited Annual Report and Financial Statements of the Unincorporated Councils and Committees of the General Assembly.

Property and Contracts

27. To facilitate strategic property planning across the Unincorporated Councils and Committees to ensure that the best use is made of the property portfolio.
28. To consider and decide on proposals from Agencies of the General Assembly to purchase heritable property or any other asset (except investments) valued in excess of £50,000 or lease any heritable property where the annual rental is greater than £25,000 per annum. No Agency except those referred to in section 31 of this document shall purchase or lease such property without prior approval from the Council of Assembly.
29. To consider and decide on proposals from Agencies of the General Assembly, except for those referred to in section 31 of this document, to sell or lease for a period in excess of five years or otherwise dispose of any heritable property, or sell or otherwise dispose of any asset (except investments) valued above £50,000, held by or on behalf of that Agency. The Council of Assembly shall have power to allocate all or part of the sale or lease proceeds to another Agency or Agencies in terms of sections 22 and 25 of this document.

30. To consider and decide on proposals from Agencies of the General Assembly to enter into an agreement or contract for receipt of goods or services (with the exception of contracts of employment or those relating to property transactions) with a total actual or potential financial commitment in excess of £50,000. No Agency shall proceed to enter into such an agreement or contract without prior approval from the Council.
31. **To assume ownership of the Church Offices at 117–123 George Street, Edinburgh title to which shall be held by the Church of Scotland General Trustees for behoof of the Council.**
32. **To be responsible for the proper maintenance and insurance of the Church Offices at 117-123 George Street.**
33. **To be responsible for policy matters relating to Health and Safety within the Church Offices.**
34. For the avoidance of doubt, sections 28, 29 and 30 shall not apply to the Church of Scotland General Trustees and the Church of Scotland Housing and Loan Fund for Retired Ministers and Widows and Widowers of Ministers both of which may deal with heritable property and other assets without the approval of the Council.

Staffing and Management

35. To receive reports from, offer guidance and issue instructions to Agencies of the General Assembly as required from time to time on matters of management, resourcing, organisation, governance and administration.
36. To determine staffing and resourcing requirements of Agencies of the General Assembly, including inter-Departmental sharing or transfer of staff, in accordance with policies drawn up by the Council of Assembly in line with priorities approved by the General Assembly, it being declared that the term "staffing" shall not include those directly employed by the Ministries Council, the Social Care Council and the World Mission Council.

37. To consult with the relative Councils and Agencies in their appointment of Council Secretaries to the Church and Society, Ministries, Mission and Discipleship, Social Care and World Mission Councils, to appoint the Ecumenical Officer, the Head of Stewardship, the Head of Communications and the Head of Human Resources and Information Technology and to nominate individuals to the General Assembly for appointment to the offices of Principal Clerk of the General Assembly, Depute Clerk of the General Assembly, Secretary to the Council of Assembly, General Treasurer of the Church and Solicitor of the Church.
38. To act as one of the employing agencies of the Church and to assume and exercise the whole rights, functions and responsibilities of the Central Services Committee in that regard.
39. To have responsibility for determining the terms and conditions of the staff for which it is the employing agency.
40. To have responsibility for policy matters relating to Data Protection within the Church Offices and with respect to the General Assembly Councils based elsewhere.
41. To oversee the delivery of central services to departments within the Church Offices, to Councils of the General Assembly and, where appropriate, to the Statutory Corporations, Presbyteries and Congregations namely:-
 - (i) Those facilities directly managed by the Facilities Manager;
 - (ii) Information Technology (including the provision of support services to Presbytery Clerks);
 - (iii) Human Resources;
 - (iv) Legal Services (as delivered by the Law Department and subject to such oversight not infringing principles of "client/solicitor" confidentiality);
 - (v) Property Services.

Communication

42. To oversee the development and implementation of the General Assembly's Communication Strategy across the Church.
43. To oversee and manage any major reputational opportunities and risks for the Church, working with other Agencies as appropriate.
44. To oversee effective communication with members and courts of the Church, encouraging good practice.

For the purposes only of this remit, the term "Agencies" shall mean the following bodies being Standing Committees of the General Assembly, namely:

The following Councils: Church and Society, Ministries, Mission and Discipleship, Social Care, World Mission.

The following Committees: Assembly Arrangements, Chaplains to Her Majesty's Forces, Ecumenical Relations, Legal Questions, Panel on Review and Reform, Safeguarding, Theological Forum.

MEMBERSHIP

The Council shall comprise the following:

1. Convener, Vice-Convener and ten members appointed by the General Assembly on the Report of the Nomination Committee.
2. The Conveners of the Councils namely Church and Society, Ministries, Mission and Discipleship, Social Care and World Mission together with the Convener of the Panel on Review and Reform.
3. The Secretaries of the following Councils namely Church and Society, Ministries, Mission and Discipleship, Social Care and World Mission, all with a right to speak on matters affecting the interest of their Council, but not to vote or make a motion.
4. The Principal Clerk, the General Treasurer and the Solicitor of the Church without a right to vote or make a motion.
5. The Secretary to the Council of Assembly without a right to vote or make a motion.

6. Other officials, as required by the Council, to be in attendance from time to time without a right to vote or make a motion.

APPENDIX IX

STRATEGIC FRAMEWORK OBJECTIVES

- making disciples
- exercising priority for the poor
- serving the vulnerable
- promoting reconciliation
- caring for creation
- engaging with society
- building life in all its fullness
- celebrating our place in the world church
- providing ministry to every part of Scotland
- re-forming structures and practices
- empowering young people
- releasing the gifts of all the people of God

APPENDIX X

(These updated statistics and the revised totals should be read in conjunction with Appendix VII of the Council of Assembly's main Report on pages 4/49-4/53.)

PERSONS AND AGENCIES IN SCOTLAND FOR 2015

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

	Removals by Death	10,433	
Less	Admissions by profession	<u>1,188</u>	9,245
	Removals by Certificate	2,628	
Less	Admissions by Certificate	<u>1,752</u>	876
	Other Removals	6,113	
Less	Restoration	<u>1,312</u>	<u>4,801</u>
	Total decrease		14,922

CONGREGATIONAL STATISTICAL RETURNS – YOUNG PEOPLE

Returns from Presbyteries showed:

- (1) that the number of children and young people aged 17 years and under who are involved in the life of congregations is 54,579.
- (2) that the number of people aged 18 years and over, whose names are not on the Communion Roll, but who are involved in the life of congregations is 15,231.
- (3) that the number of children who receive Holy Communion in terms of Act V, 2000, Section 15 is 3,090.

ALL PRESBYTERIES – CONGREGATIONAL STATISTICAL RETURN**On Roll as at 31st December 2015**

PRESBYTERIES	On Roll as at 31st Dec- ember 2014	COMMUNICANTS								On Roll as at 31st December 2015	+Inc or -Dec	Union +Inc/- Dec	Number of Notices of removal sent	Number on Supple- mentary Roll	OFFICE BEARERS				BAPTISMS			Wedd- ings	Funer- als
		REMOVALS				ADMISSIONS									Elders M	Elders F	Not Elders M	Not Elders F	No. During Year	Of Which Adults	Thanks- giving and Blessing Services		
		By Death	By Cert	Other wise	To Union	By Prof- ession	By Cert	By Restor- ation	New Union														
Buchan	11,039	281	67	72	-	13	38	15	-	10,685	-354	-	10	1,340	296	315	43	168	43	8	2	41	387
Totals	378,385	10,433	2,628	6,113	1,944	1,188	1,752	1,312	2,078	363,597	-14,788	134	1,067	42,627	14,097	16,204	2,408	4,740	3,591	256	244	3,040	21,235

ALL PRESBYTERIES – CONGREGATIONAL STATISTICAL RETURN**On Roll as at 31st December 2015**

PRESBYTERIES	Number of Congregations	Children 17 and under	Children 18+ Not on Roll	Children receiving Communion
Buchan	35	1,018	63	16
Totals	1,364	54,579	15,231	3,090

COMPARATIVE STATISTICS FROM 2004 TO 2015**UPDATED 2015 STATISTICS**

	2015
Congregations	1,364
Communicants	
Removals by Death	10,433
Removals by Certificate	2,628
Removals Otherwise	6,113
Total Removals	19,174
Admission by Profession	1,188
Admission by Certificate	1,752
Admission by Resolution	1,312
Total Admissions	4,252
Total on Rolls	363,597
Elders	30,301
Baptisms	3,591
Total Population	Figures
Adult	Not
Children at School Age	Yet
Children born	Available

SUPPLEMENTARY REPORT
OF THE
LEGAL QUESTIONS COMMITTEE
MAY 2016
PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Pass an Act amending the Appraisal and Adjustment Act (Act VII 2003) as set out in Appendix AA.
3. Pass an Act amending the Ministers and Deacons in Civil Partnerships Act (Act I 2015) as set out in Appendix BB.

REPORT

1. The Committee seeks to address two minor issues with Act VII 2003 and Act I 2015 which have come to the Committee's attention just in the last few weeks. These are:
 - 1.1 While the text of the Ministers and Deacons in Civil Partnerships Act (Act I 2015) adequately describes what should happen in situations of pending or deferred vacancy, the definition of "vacancy" in the Act does not cover a pending or deferred vacancy, only an actual vacancy. In many situations an Interim Moderator will start work before the incumbent minister has actually left the charge, for example in a deferred linking or deferred union, or where an Interim Moderator is appointed ahead of an agreed demission date. The proposed amendment, changing the definition of vacancy from "congregation" to "charge" obviates this minor ambiguity. A definition of "vacancy" also appears in the Appraisal and Adjustment Act (Act VII 2003) and this alteration would bring both Acts into alignment.
 - 1.2 As the processes in Act I 2015 are put into use, the Principal Clerk's office has sometimes been asked for clarification of the terminology in section 3(5), which provides that the first vote is "indicative" and the second "determinative". This would indeed be the case if the decision is made to depart, but the Act also provides in section 3(5)(e) that if the first vote does not meet the required majority, the second vote is not to be held. In those circumstances therefore the first vote is in practice definitive. However, as currently stated, section 3(5) proceeds on the understanding that there is no such thing as a 'decision not to depart', rather that in such circumstances 'a decision is not taken to depart'; however, to make the meaning absolutely clear it is proposed that the words "indicative" and "determinative" be removed, and this means there are consequential changes to the form of edict in Schedule 2.
2. The Committee therefore proposes simple amending Acts to Act VII 2003, in Appendix AA, and to Act I 2015, in Appendix BB. The Committee believes that

these will deal with the anomalies and bring consistency to the two Acts, in line with the policy intentions.

In the name of the Committee,

GEORGE S COWIE, *Convener*
ALISTAIR S MAY, *Vice-Convener*
JOHN P CHALMERS, *Secretary*

APPENDIX AA

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

Edinburgh, [] May 2016, 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. *Delete the existing definition of "vacancy" in section 1(g) and substitute a new one as follows:*

""vacancy" shall mean the state in which a charge finds itself when it is without an inducted minister and shall include the situation of a prospective vacancy where an Interim Moderator has been appointed under section 6(1) of the Vacancy Procedure Act (Act VIII 2003), and "vacant" shall be construed accordingly."

APPENDIX BB

ACT AMENDING THE MINISTERS AND DEACONS IN CIVIL PARTNERSHIPS ACT (ACT I 2015)

Edinburgh, [] May 2016, Session []

The General Assembly hereby enact and ordain that the Ministers and Deacons in Civil Partnerships Act (Act I 2015) shall be amended as follows:

2. *Delete the existing definition of "vacancy" and insert a new one as follows:*

""vacancy" shall mean the state in which a charge finds itself when it is without an inducted minister and shall include the situation of a prospective vacancy where an Interim Moderator has been appointed under section 6(1) of the Vacancy Procedure Act (Act VIII 2003)."

3. *In section 3(5)(a) delete the words "of an indicative nature only".*
4. *In section 3(5)(b) delete the words "of a determinative nature".*
5. *Delete the existing fourth and fifth paragraphs of the edict in Schedule 2 and substitute the following:*

"In terms of the process for a decision to depart contained in the Ministers and Deacons in Civil Partnerships Act (Act I 2015), this will be a [*first meeting of the Kirk Session on this matter. If the first vote is in favour of the decision to depart it will require to be followed up at a subsequent meeting of the Kirk Session by a second vote in favour of the decision to depart in order for that decision to take effect. If the first vote is not in favour of the decision to depart then that decides the matter and no further vote will be held. OR *second meeting of the Kirk Session on this matter. The vote at the second meeting will decide whether or not the decision is made to depart.]

Any vote on this matter must achieve a majority of those present and entitled to vote in order to take effect."

SUPPLEMENTARY REPORT OF THE THE SOCIAL CARE COUNCIL MAY 2016 PROPOSED DELIVERANCE

The General Assembly:

1. Accept the Report.
2. Welcome the initiatives of the Social Care Council to pilot ways in which it can resource the Church in the development and maintenance of social care initiatives.
3. Support the work of the Social Care Mission Officer.

REPORT

1. Introduction

The Church of Scotland's professional involvement in Social Care began in 1869 with the establishment of the Church's Committee on Christian Life and Work. Since then, the church's contribution to social care has evolved and adapted to mirror the ever evolving landscape of government policy and the changing needs of society. In 2016, the church continues to be at the heart of social care provision within communities, through the variety of services offered by CrossReach and also by the innovative and inspiring work undertaken by local congregations.

The overarching theme of this year's report from the Social Care Council on the work of CrossReach is "Walking Together". These two words are at the heart of social care and epitomise the ethos of the Social Care Council. Jesus walked alongside so many throughout his lifetime, often those within society whose experience was of others walking away. In his death he walked where we could not walk and in his resurrection he walks ahead of us to prepare the way.

It is evident that many congregations across the country feel the stirring of the Holy Spirit, pushing them to do more, to give more and to be more to their communities. While many congregations feel a clear missionary directive they can at times experience frustration when faced with the questions of why, where and how.

It is not only our desire as a church to share God's love with others, it is our responsibility and vision as a church to walk alongside and nurture those within our communities, viewing all we meet through the eyes of Jesus – as assets, as strengths and as treasures.

2. Why care?

Through God's transformative and healing power, we are guided to reach out to those in need. Our communities are a vibrant fusion of gifted and skilled individuals with unique stories and circumstances. Too often, the core conditions affecting human life stifle and suffocate the hidden jewels within our society. Poverty, illness and environmental threats can be overwhelming and while we as a church cannot always change these core conditions,

we are equipped by the Spirit to walk alongside people, building resilient and well-equipped communities.

Over the last ten years, the statistical analysis of Scotland has shown a clear need for social care intervention. While Scotland is an affluent and well-resourced society, it continues to face significant pressures.

- 23,000 new cases of homelessness were identified by local authorities in 2015 (1)
- In some areas up to 40% of children are living in poverty (2)
- over 117,000 people accessed foodbanks between March 2014 and March 2015 (65% increase from the previous year) (3)
 - 36,000 children were fed by foodbanks between March 2014 and March 2015 (60% increase from the previous year) (3)
- in 2014 around 59,000 individuals experienced issues with substance misuse (4)
 - Over 600 drug related deaths (5) and over 1100 alcohol related deaths (6)
- 1 in 4 people experience mental health problems each year (7)
 - Suicide is the leading cause of death amongst those aged 15-34 (8)
 - 1 in 10 children have a diagnosable mental health disorder – this translates to around three in every classroom (9)
 - 80,000 children and young people are living with severe depression – 8,000 under the age of 10 (9)
 - 1 in 7 mothers experience post-natal depression (10)
 - 1 in 10 fathers experience post-natal depression (11)
- The number of people living with dementia is set to rise to 127,000 within 15 years (12)
- Around half of people aged 75 and over are living alone (13)

- 6% leave their home once each week or less frequently (13)
- 17% are in contact with friends and family once each week or less frequently (13)
- 11% are in contact with friends and family on a monthly basis (13)
- 2 in 5 older people regard the television as their main form of company (14)

It is clear that while our communities are full of vibrancy and individuality, there are major issues affecting the life chances and life quality of those we see on a daily basis. These issues are the answer to our "why" question. Why should we take action as a church and meet the social care needs of our communities? Luke 4:16-21 tells us of Jesus in the synagogue, reading from the scroll of the prophet Isaiah:

"The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favour."

Discerning precisely where God is calling us can be a challenge to the most established and well-resourced church. Many feel called to overseas mission and undertake inspiring and life changing work in some of the most war-torn and poverty stricken corners of the globe. For many, the desire and the passion to go, to do and to serve stirs in hearts but raises the question of "where". While the theological directive to "go" runs as a significant theme throughout God's word, there is little direction given to where we should go. It is that same stirring of the spirit that often tells us God is calling us to be precisely where we are. If we look around at our communities we see ample opportunity to tell of Christ's love and passion for his people. We also see ample opportunity to support our communities through social care initiatives.

3. Responding to need

Many churches throughout the country are responding to the emerging need for local social care initiatives and are engaging with their communities in unique and meaningful ways. In our report to Assembly last year, we drew attention to our engagement with three churches who are actively working in their communities. Staff from the Social Care Council have also been involved with a fourth, St Enoch's Hogganfield, assisting them to set up their project and in ongoing governance.

An overview of each of the projects is included as examples of what can be achieved at a congregational level.

St Andrew's Church, Bo'ness

St Andrew's Church in Bo'ness has developed several services designed to nurture and support the community. Children and families are supported by the Bounce Higher programme which provides a variety of services including play based parent and toddler groups, support for young parents, a Play@Home programme, an After-School Nurture Group and a parenting programme.

The Avenue youth programme also provides services to children and young people, mainly from the local secondary schools. A Friday evening youth café ensures a safe and supported environment where the team can work to build the confidence and self-esteem of the young people, developing resilience in preparation for adulthood.

A breakfast club encourages secondary school children to start their day well and arrive at school on time. The programme also provides a community Radio Broadcasting project which gives young people the opportunity to develop and broadcast radio programmes. St Andrew's Church youth programme also works within the local secondary schools, nurturing young people to develop valuable life skills through the provision of community gardening programmes, cooking groups and support with employability skills.

Under the umbrella of Shalom Counselling, the church offers 1:1 counselling support to students within the secondary schools and also to individuals within the community. A group counselling programme for those experiencing relationship difficulties is offered intermittently throughout the year.

Services for older people within the community and those living with dementia are available at the Tuesday Club, a weekly lunch club for up to 14 individuals. Transport is provided with a wide variety of interactive experiences on offer throughout the day.

The Grassmarket Community Project

Greyfriars Kirk in Edinburgh have partnered with The Grassmarket Mission to develop the Grassmarket Community Project. The partners have been working alongside each other since 1982, traditionally supporting homeless people in the area. This joint project operates from the building previously used as the Greyfriars' church halls. A major capital project in 2013 substantially increased the capacity of the service.

The Project aims to transform lives by providing sanctuary and support to participants, many of whom are particularly vulnerable due to mental or physical health issues or learning support needs. Mentoring, social enterprise, training and education in a nurturing environment allow participants to develop a range of skills, enabling them to reach their full potential.

Social Enterprise is key to the project. The woodwork shop recycles church pews into objects of usefulness and beauty, including the lecterns in the Assembly Hall. The community café serves the public and the training kitchen also caters for functions in the auditorium space. Both offer opportunities for members to learn new skills and relearn the rhythms of work in a supportive environment. The sales from these enterprises contribute to the financial viability of the project.

A range of social integration and educational activities aimed at enhancing life skills and developing confidence

are also offered. These include cookery and baking classes, art, drama, IT, reading and writing, sewing and photography. Free community meals are also provided for those facing destitution, homelessness or isolation, with over 8,500 meals provided in the last year. The project also provides space for a local foodbank to operate.

St Andrew's Church, Arbroath

St Andrew's Church in Arbroath have a well utilised service for those living in the community experiencing a range of issues such as loneliness, isolation, substance misuse and mental health concerns.

The Havilah project provides a drop-in service Monday to Friday within stand-alone premises in the heart of the community. The service offers tea, coffee and a soup lunch for those who may find themselves excluded from society. The team at Havilah provide a supportive listening ear and link with a range of Christian rehabilitation facilities to support the recovery of those battling substance addiction. The team provide a responsive and adaptive service, assisting people with practical tasks such as form-filling, shopping and attending appointments. A visiting service is also provided to HMP Perth to provide support to prisoners.

Several of the men and women using the service have gone on to access rehabilitation services and have continued to engage with Havilah on return for support with reintegration into the community of Arbroath. Providing assistance with setting up home, finding employment and continuing with education has encouraged new routines and structures for those on the road to recovery.

St Andrew's Church also partner with Old and Abbey Church to provide a Food Parcel Project, ensuring that those within the community who find themselves in financial difficulty have access to food packages to sustain them for between 2-3 days.

As the church works with those often shunned by the community, they continue to sense a calling to do, to be

and to give more. The church are now looking at how they can provide additional support for the elderly and isolated within the community of Arbroath.

St Enoch's Hogganfield Church

St Enoch's Hogganfield Church is in close proximity to HMP Barlinnie, Scotland's biggest and busiest prison. The minister and congregation have provided support to both prisoners and staff, however with over 27,000 children throughout the country affected by parental imprisonment (15), the church sensed a call to do more for the families of prisoners. With support from the Social Care Council, the church began the journey of developing a Prison Advice and Support Service.

Three years later, "The Croft" is now an independent charity, partly funded by the Church of Scotland's "Go For It" fund, providing crucial services to hundreds of families each year. This vital service is one of a number of Prison Visitors Centres recognised for the quality and impact of its work by The Scottish Government.

As a result of the community needs identified by the four churches mentioned, an emerging partnership has formed with the Social Care Council where churches have requested support in the areas of recruitment, policy development and the specialist areas of Dementia and Personalisation. These links continue to grow into a mutually beneficial partnership and it is the desire of the Social Care Council to continue to walk alongside these churches on their journey.

4. Resourcing the Church

When we talk of Mission, we can at times become overwhelmed by the grandness of the concept of proclaiming God's word and demonstrating God's love. We can also question whether we are equipped for the call, however in Paul's letter to the church of Corinth, we are reminded that by our own strength we are indeed ill-equipped.

"Remember, dear brothers and sisters, that few of you were wise in the world's eyes or powerful or wealthy when God

called you. Instead, God chose things the world considers foolish ... he chose things that are powerless ... God chose things despised by the world... things counted as nothing at all, and used them"

Knowing that God may not always call the equipped, but that he will always equip the called, is not only comforting – it is empowering and inspiring.

Romans 12 vs 4-8 reminds us that we are indeed one body of Christ, each gifted in different ways and blessed with different roles.

"For just as each of us has one body with many members, and these members do not all have the same function, so in Christ we, though many, form one body, and each member belongs to all the others. We have different gifts, according to the grace given to each of us. If your gift is prophesying, then prophesy in accordance with your faith; if it is serving, then serve; if it is teaching, then teach; if it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully."

Given the current level of church-led social care provision throughout the country and based on the emerging needs within communities, the Social Care Council has recognised throughout previous reports a role in resourcing the church in the area of social care. Since then, a Social Care Mission Officer has been appointed to research the current level of church-led social care provision and look at ways in which the Social Care Council may connect, inspire and resource the church.

Within the wider social care sector, the changing landscape of policy and regulation often dictates the direction and presentation of service delivery. We can become so bound by the wider government agenda and the priorities of regulatory bodies that our God-inspired, spirit-driven mission to give and to serve is moulded and shaped by other influences. Local church social care initiatives have a unique opportunity to operate within the core principles of social care in an overtly missional

way. Social care, in its most simple and true form, is about care and compassion, about love and support and about inspiring and empowering – seeing a need and meeting it.

The emerging role of the Social Care Council in resourcing the church is very much about adding capacity to church-led provision. Our vision is to see churches across Scotland ably supporting communities and living out their Social Care Mission, inspired and equipped to be both salt and light.

5. Moving forward

It is clear from the research carried out so far, that throughout Scotland there is a desire and passion to see community based social care initiatives provided as part of the mission of local churches. As mentioned, many congregations are well established in their journey of social care. Many more churches are on the journey of developing and establishing social care projects, however the research carried out for the preparation of this report has identified a clear support role for the Social Care Council to walk alongside churches as they begin or continue this journey. Whether it is support with the minefield of government policy, regulations and guidance such as Getting It Right For Every Child, Self-Directed Support and Scotland's National Dementia Strategy or support with partnership working, community engagement, networking and recruiting or developing and supporting volunteers, the Social Care Council can support local churches to walk alongside their communities.

It is proposed as part of the development of this role, that we continue to engage with our existing partners to explore areas of mutual support and learning and that in addition, we select and support three churches to launch new projects, serving their communities at a local level.

The Social Care Council's Fringe event at this year's General Assembly will incorporate an interactive consultation session. This will provide a unique opportunity for churches to understand more about the work of the Social

Care Mission Officer and how they might submit an application to be part of the pilot project. The Social Care Council will analyse the information gathered from this event and will select three churches to participate in the pilot.

While the proposal for this pilot project is specific to the support requirements of three identified churches, it is important that resources and opportunities are developed for wider access. It is proposed that a Social Care Mission conference is hosted by the Social Care Council as a way to engage a cross section of churches to consider the theme and how it relates to their parish context. This will also serve as an opportunity for likeminded churches to connect and develop a network of support.

The Social Care Forum (www.socialcareforum.scot) is an online resource for local churches to connect and access information and tools to support them on their journey of community social care. As part of the two year pilot, the Social Care Forum will be developed to include toolkits, resources and learning opportunities to support the wider church. It is envisaged that the forum will become a "one-stop-shop" for churches involved in social care – informing, connecting and inspiring.

6. Development Plan

- 1) Engage with church representatives through the General Assembly Fringe Event to begin identifying potential community social care initiatives looking for support.
- 2) Scope the level of social care initiatives provided by local churches throughout Scotland.
- 3) Identify and support three churches aspiring to develop local social care initiatives.
- 4) Continue to engage with the churches currently partnering with the Social Care Council.
- 5) Establish and support three Social Care Mission Networks across the country to bring together churches delivering social care initiatives for peer support and shared learning. These networks will meet quarterly or more regularly if required.

- 6) Develop the Social Care Forum website to include downloadable resources, toolkits, website links, professional input and networking opportunities.
- 7) Host a Social Care Mission Conference in 2016.
- 8) Liaise with other councils to identify areas of common interest and develop effective streams of partnership work.

The Social Care Council will commit to bringing an interim report to the General Assembly of 2017, detailing the further development of the emerging role of resourcing the church in the area of Social Care, in light of the experience gained in working with identified partners.

7. Summary

Our communities have changed significantly over the last few decades. So too has the political landscape and our response to the social care needs of Scotland. In a time where social care has moved from long term institutional care to personalised community integrated care, we as a church have an opportunity to revolutionise the church's role in meeting community need. If mission as a concept is about enabling others to see God, surely there are few more appropriate ways to do this than to care for our communities, to see the hidden jewels and to walk alongside people, providing the right support at the right time. For many, the journey to faith has involved an "Emmaus Road moment" – a significant scripture or sermon spoken in the right context at the right time. For others, their journey was inspired by those who walked alongside them during both their darkest and brightest moments. As the body of Christ, instructed to "love thy neighbour", it is our response to God's mission to go, to do and to serve. It is therefore our response as a Council to resource, to connect and to inspire the church to go forth and transform communities.

"It is they who dream bright dreams that in the end deliver . . . do not be afraid or ashamed to announce your splendid hopes. It is enthusiasts the world needs" The Very Reverend Dr Archibald Charteris

In the name of

SALLY E BONNAR, *Convener*
 RICHARD BEGG, *Vice-Convener*
 HUGH M STEWART, *Vice-Convener*
 PETER BAILEY, *Chief Executive Officer and Council Secretary*

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SUPPLEMENTARY REPORT
OF THE
CHURCH AND SOCIETY COUNCIL
MAY 2016
PROPOSED DELIVERANCE

The General Assembly:

1. Receive the report.
2. Note and reaffirm the deliverances agreed by the General Assembly of 1996 and 2014 which give thanks for the work of the European Union in promoting peace, security and reconciliation amongst European nations, note that the UK has been part of the European Union since 1973 and believe that the UK should remain in the EU.
3. Instruct the Church and Society Council, in the event of a decision to remain in the EU, to explore ways of increasing understanding of and engagement with the European Parliament and EU institutions.

REPORT
OUR PLACE IN EUROPE

1. Introduction

1.1 On 23 June 2016 there will be a Referendum on whether the UK should remain a member of the European Union or leave the European Union. Over the last 20 years the Church of Scotland, through its General Assembly, has supported ongoing membership of the EU with a substantial report presented to the General Assembly in 1996 and shorter updates presented in 2002, 2005 and 2014.

1.2 The 1996 report "The European Union – a Crisis or an Opportunity?" recognised the importance of having a vision for the EU. It explained "The Church's support for ever closer union amongst the peoples of Europe is based on a belief that only by recognising the increasing interdependence of nation states and by transcending national barriers can we maintain and promote peace and democracy and have the power to bridge the gap

between rich and poor both within Europe and between the developed world and the Third World."

"The moral argument for creating a single market within the EU and promoting its economic development is that increased economic resource is one of the principal means whereby the EU can promote peace, social justice, human rights and social wellbeing amongst the peoples of Europe based on a common heritage, common culture and common geographical boundaries. It matters a great deal that the EU should be far more than a convenient economic unit. The Church wants to promote a community of generosity. The EU must be an inclusive community caring not just for its ain folk but shouldering its fair share of responsibility for the wider world. By promoting social cohesion and solidarity amongst its members it must maintain peace in Europe and then apply these principles worldwide, transcending the barriers of national sovereignty."

1.3 The need for peace within Europe and within the world at large is as great as it has ever been; however, the EU and context in which it operates has necessarily changed in the last 20 years. In that time we have seen the creation of the Single European Currency and European enlargement as Eastern European states join the EU, more recently we have also experienced the financial crash, the Eurozone crisis and the arrival of large numbers of refugees who require help.

1.4 Within this context public debate around EU membership has often focussed on a few central issues such as the free movement of people, the economic costs and benefits of membership, the environmental implications, and the refugee crisis. In some fields, such as environmental protection, there have been clear successes, as the EU has driven environmental legislation within the UK in the last 30 years to a much higher standard than previously existed within the UK and other member states, equally the EU is expected to play an important role in ensuring member states implement the Paris agreement on climate change (CoP21). In other areas, such as responding to the arrival of large numbers of refugees, the EU is struggling as member states opt out of proposals for a shared and adequate response. Across Europe, the repercussions to the financial crash of 2009 have been felt, while controversial bail outs and fiscal requirements on some Eurozone countries have raised the issue of sovereignty and called the European decision making processes into the spotlight. It is within this context of great success and great struggle that our discussion takes place.

1.5 While individual members are free to make up their own minds on the issue, it is important for the Church as a whole to reflect on its existing stance within the current context. This report has been prepared by a working group including representatives from the Church and Society Council, World Mission Council and others.

2. Existing position

2014

83. Note and reaffirm the deliverances agreed by the General Assembly of 1996 which give thanks for the work of the European Union in promoting peace, security and reconciliation amongst European nations, note that Scotland has been part of the European Union since 1973 and believe that Scotland should continue to be a member; affirm that, whether as an independent nation state or as a part of the United Kingdom it is better for Scotland, Britain and Europe for the United Kingdom to remain in the EU.

2005

9. In recognising that the European Union has since its inception had peace as its fundamental objective and greatest achievement, affirm the view that membership of the EU is a positive good.
10. Encourage all within the Church to involve themselves in the debate on the proposed Constitutional Treaty, and to play their part in making that debate informed and factual.

2002

28. Affirm the principles of peace, freedom, justice and security as the primary goals of the European Union.
29. Support the enlargement of the European Union and urge HMG to explain the benefits of enlargement, both to member states and to candidate countries, to the UK electorate and thereby encourage open and honest debate of issues of genuine public concern.
31. Urge HMG and the governments of other member states to adopt a spirit of generosity and co-operation in the allocation of funds for development in candidate countries.

1996

In 1996 The Church and Nation Committee report identified seven principles as a basis for restating the positive objectives of the EU, these were:

- A democratic and transparent Union
- A decentralised and diverse Union
- A Union conferring rights of citizenship
- A Union promoting economic and social wellbeing
- A Union sustaining the environment
- A Union for peace and international stability
- A Union with international responsibilities

3. Principles underlying a vision for the EU today

3.1 As the UK approaches this significant decision it seems appropriate to revisit some of the principles outlined in 1996 and explore how the Churches' vision for Europe can be refreshed in response to the current public discourse.

3.2 A union which is democratic, transparent and diverse

3.2.1 The EU encompasses 28 member states and a range of policy areas including trade, the environmental legislation, and energy production. For a small number of these policy areas (those relating to the common market) the EU has exclusive competency, while for the majority the responsibility is shared between the EU and member states. The ability to co-ordinate common policy across 28 states is demanding and often requires a level of compromise from those involved. Nonetheless there are a number of checks and balances in existence with the Parliament (made up of directly elected representatives) and the Council of the European Union (made up of Cabinet Ministers from national Parliaments) required to pass any legislation. Equally, any proposed law can be blocked if at least four countries veto it. So there are safeguards in place.

3.2.2 In addition, the EU operates on the principle of subsidiarity as outlined in Article 5(3) of the Maastricht Treaty: "Under the principle of subsidiarity, in areas which do not fall within its exclusive competence, the Union shall

act only if and in so far as the objectives of the proposed action cannot be sufficiently achieved by the Member States, either at central level or at regional and local level, but can rather, by reason of the scale or effects of the proposed action, be better achieved at Union level." Alongside subsidiarity, which protects the self-determination of European States, the EU also holds principles of being representative of the European population who should be able to engage with the EU and hold it to account.

3.2.3 Here the intention is clear: that the EU has democratic control at its heart within a context of broader cooperation. The Scottish Parliament's European and External Relations Committee found "that there are weaknesses in the way in which the EU communicates its policies and initiatives, and this is evident in the lack of awareness among people in Scotland of the impact that the EU has had on their lives."¹ This is a clear challenge to be responded to, but it is a challenge about the perception of the EU rather than the structure itself.

3.2.4 The Church of Scotland has long held the position that being in solidarity with our neighbours is essential and that we must work within the EU to ensure that high standards of democracy and transparency are met. There is a role here for the Church to encourage people in communities across Scotland to find out about the EU and to create space for dialogue with MEPs and institutions.

3.3 A Union conferring rights of citizenship

3.3.1 The concept of EU citizenship came into force with the Treaty of Maastricht in 1993. As members of the EU, EU citizens have political rights (including the right to vote in European elections, a right to vote and stand in local elections, a right to access the EU Parliament, Council, etc.), rights to free movement and the right to consular

¹ Scottish Parliament European and External Relations Committee 2nd Report: 2016: EU Reform and the EU Referendum Implications for Scotland:

http://www.scottish.parliament.uk/S4_EuropeanandExternalRelationsCommittee/Reports/EUS042016R02.pdf (accessed 30 March 2016)

protection abroad if there are no diplomatic or consular authorities from the citizen's own state.

3.3.2 Of these rights the most discussed is perhaps the right to free movement. As part of their membership of the EU, all EU citizens are entitled to look for a job in another EU country, work there without needing a work permit, reside there for that purpose, stay there even after employment has finished and enjoy equal treatment with nationals in access to employment, working conditions and all other social and tax advantages. This is an important part of economic and social integration and overall the UK economy benefits from EU migration. Approximately 1.2 million British people live in other parts of the EU while around 3 million citizens of other EU nations live in the UK². For some people these statistics represent years of living in an adopted home. For others these statistics represent a family member who holds citizenship of a different EU member state. Whether these long standing residents and mixed nationality families reside in the UK or elsewhere in Europe their right to family life and a home is an important aspect of EU membership. As a Church we should acknowledge the deep anxiety this Referendum causes for many people.

3.3.3 Throughout history there has been migration for positive and negative reasons. Migration should ultimately be an enriching experience for both the migrant and the community in which they arrive, this requires intentionality in welcoming the stranger which is central to the work of the Church.

3.4 A Union promoting economic and social wellbeing

3.4.1 The EU has committed significant resources to alleviate poverty and prior to the financial crisis the number of people defined as "at risk of poverty"³ had been

declining steadily, reaching its lowest point in 2009. After the crash the number of people at risk of poverty started to increase again, peaking in 2012 before starting to gradually reduce again.⁴ The Europe 2020 Strategy has set the target of 'lifting at least 20 million people out of the risk of poverty and social exclusion' by 2020.

3.4.2 In the long term the EU has been an effective instrument for delivering social and economic improvement and it continues to fund programmes intended to mitigate the effects of the financial crisis. While it is clear that the way in which bail outs for some European countries experiencing financial crisis has been controversial, it should also be acknowledged that minimum standards for social and welfare provision across Europe are better achieved by working alongside our neighbours. Our concern to look after those in need is not determined by their nationality or place of residence. Communities across Europe, including in Scotland and the UK, have benefited from the sharing of resources and freedom of movement which the EU has allowed.

3.5 A Union sustaining the environment

3.5.1 The EU has been one of the main drivers behind UK (and Scottish) environmental legislation in the past 30 years, setting new standards across a range of areas. The EU has undoubtedly had a great impact in raising basic environmental standards across Europe: bathing water is cleaner; air quality in urban areas is better and less waste goes to landfill. It has contributed significantly towards global action on climate change and can claim that it has

² <https://fullfact.org/europe/eu-migration-and-uk/> (accessed 31 March 2016)

³ In the Europe 2020 Strategy "the poverty target is monitored with the headline indicator 'people at risk of poverty or social exclusion'. This indicator is based on a multidimensional concept, incorporating three sub indicators on monetary poverty ('People at risk of poverty after social

transfers'), material deprivation ('Severely materially deprived people') and low work intensity ('People living in household with very low work intensity')." Smarter, greener, more inclusive? Indicators to support the Europe 2020 Strategy; Eurostat Statistical Books: 2015 Edition: page 136: <http://ec.europa.eu/eurostat/documents/3217494/6655013/KS-EZ-14-001-EN-N.pdf/a5452f6e-8190-4f30-8996-41b1306f7367> (accessed 31 March 2016)

⁴ Eurostat Statistical Books: 2015 Edition: Smarter, greener, more inclusive? Indicators to support the Europe 2020 Strategy: page 138: <http://ec.europa.eu/eurostat/documents/3217494/6655013/KS-EZ-14-001-EN-N.pdf/a5452f6e-8190-4f30-8996-41b1306f7367> (accessed 31 March 2016)

succeeded in promoting economic growth in Europe while also reducing greenhouse gas emissions.

3.5.2 Much of EU environmental policy was originally established in response to environmental damage and pollution caused by industry. However, it has developed to embrace wider challenges of promoting sustainable development, action on climate change and safeguarding biodiversity thus making a vital contribution to UN treaties on all these themes. The EU will have an important role in ensuring member states implement the Paris agreement on climate change (CoP21) and has made a commitment to reduce the emission of greenhouse gases across the EU from 1990 levels by 40% by 2030. The Church of Scotland is part of an international call for climate justice and we are committed to working with partners in Scotland and around the world to take effective action to tackle climate change. Membership of the EU is an important vehicle through which our work in Scotland can contribute to meeting international emissions targets.

3.6 A Union for peace and international stability

3.6.1 The 2014 report to the General Assembly was written in the lead up to the Referendum on Scottish Independence and on the 100th anniversary of World War One. The report highlighted the role of the EU in promoting peace in Europe saying: "The post-World War II mechanisms for promoting peace and reconciliation in Europe are founded upon international institutions, the most prominent of which is the European Union. The absence of war between the nations of Western Europe since 1945 should be celebrated but never taken for granted, nor should the peacebuilding role of the EU and other institutions be underestimated."

3.6.2 Furthermore, the EU plays a large role in peacebuilding internationally, supporting hundreds of peacebuilding projects and, with its member states, contributing half of all global development aid. Recent terrorist attacks in Europe risk creating an environment of fear in which tensions between communities may escalate.

This makes it imperative that European nations, including the UK, continue to actively seek closer relationships.

3.7 A Union with international responsibilities

3.7.1 The UN Refugee Agency (UNHCR) estimates that persecution, conflict and poverty have forced an unprecedented one million people to flee to Europe in 2015.⁵ As of 21 December 972,500 had crossed the Mediterranean Sea, according to these UNHCR figures. In addition, the International Organisation for Migration (IOM) estimates that over 34,000 have crossed from Turkey into Bulgaria and Greece by land. The number of people displaced by war and conflict in 2015 is the highest experienced in Europe since the 1990s as a consequence of conflict in the former Yugoslavia. At that time the EU was seen as impotent and there is a need to ensure that the international response to this situation is more effective.

3.7.2 The number of refugees arriving in Europe is a small part of a far bigger problem; the UNHCR estimates that there were 19.5 million refugees worldwide at the end of 2014 with developing countries hosting 86% of those people. In addition there are around 38.2 million people internally displaced within their own country.⁶ Europe has a responsibility to protect people fleeing conflict who seek our assistance and we can do more in the UK and in Europe. On 16 March a group of Church organisations wrote to the European Council saying: "Based on our Christian faith and extensive experience of working with people in situations of extreme precariousness and vulnerability and with refugees inside and outside the European Union, we wish to call on you to develop more humane responses for refugee protection in full compliance with European obligations under international law and human rights so that the dignity of every person is

⁵ Figures from the Office of the United Nations High Commissioner for Refugees: Press Releases, 22 December 2015: <http://www.unhcr.org/567918556.html> (accessed 7 April 2016)

⁶ Figures from the Office of the United Nations High Commissioner for Refugees: <http://www.unhcr.org.uk/about-us/key-facts-and-figures.html> (accessed 7 April 2016)

respected and ensured.”⁷ It is through our membership of the EU that Scotland and the UK can add our voice to this call for justice.

4. Conclusion

4.1 As was acknowledged in the 2014 report, "The EU and its policies are not above criticism, but the EU has contributed greatly to economic development in Scotland and not just in grants for infrastructure improvement. Above all, the EU has helped to secure a peaceful political environment in which the people of Europe can trade, travel, interact and work." The EU is a mechanism through which Scotland and the UK can be part of the international community tackling poverty, protecting our environment and holding national governments to account around their obligations to provide a place of safety for those who need it. The Church of Scotland is part of an international

community of Churches where our voice can be added to those of our neighbours and our effectiveness can be magnified. It is therefore the view of the Church of Scotland that the UK should remain a part of the EU.

5. Further Resources for Church members

5.1 The Joint Public Issues Team of the Baptist Union of Great Britain, the Methodist Church, the United Reformed Church and the Church of Scotland supported by the Scottish Churches Parliamentary Office have published "Think, Pray, Vote: EU Referendum resources for churches" to help and encourage to become informed on the issues surrounding the referendum. The resource can be downloaded from www.jointpublicissues.org.uk and www.actsparl.org.

*In the name and by the
authority of the Council*

SALLY FOSTER-FULTON, *Convener*
RICHARD FRAZER, *Vice-Convener*
MARTIN JOHNSTONE, *Secretary*

⁷ The letter was sent from ACT Alliance EU; Churches' Commission for Migrants in Europe; Conference of European Churches; Eurodiaconia; EU-CORD on 16 March 2016: http://www.ccme.be/fileadmin/filer/ccme/20_Areas_of_Work/01_Refugee_Protection/2016-03-16-EU_Refugee_and_Asylum_Policy_final_150316.pdf (accessed 31 March 2016)

SUPPLEMENTARY REPORT OF THE MINISTRIES COUNCIL MAY 2016 PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Pass an Act amending Act IX 2011 on the Ordained Local Ministry (as amended) as set out in Appendix 1. (*Section 1 and Appendix 1*)
3. Pass an Act amending Act XIII 2003 on the Auxiliary Ministry (as amended) as set out in Appendix 2. (*Section 1 and Appendix 2*)
4. Pass an Act amending Act VIII 2010, the Deacons – Consolidating Act (as amended) as set out in Appendix 3. (*Section 2 and Appendix 3*)
5. Pass an Act amending Act X 2004 on Selection and Training for the Full-time Ministry (as amended) as set out in Appendix 4. (*Section 3 and Appendix 4*)
6. Note the intention of the Council to review the financial provisions relating to Act XV 2002 on Long-Term Illness of Ministers and instruct the Council to report to the General Assembly of 2017. (*Section 4*)

REPORT

1. Amendments to the Act on Ordained Local Ministry (Act IX 2011) and the Act on Auxiliary Ministry (Act XIII 2003)

1.1 The Council proposes changes to the Act on Ordained Local Ministry (Act IX 2011) as indicated in section 4.3 of the main report. The changes are set out in Appendix I below and are designed to: [i] clarify nomenclature (*Appendix I, sections 1,2 and 8*); [ii] seek to shorten the waiting period for re-application following a decision not to proceed to discernment after an initial screening interview (*Appendix I, section 3*); [iii] provide more clarity around the training expected of OLM candidates, particularly in relation to placements, the candidate review process and matters of discipline

(*Appendix I, sections 4 and 5*); and [iv] to provide a more straightforward process for OLM candidates and OLMs seeking to transfer to Ordained National Ministry (*Appendix I, section 6*).

1.2 In addition, the Council proposes changes to the Act on Auxiliary Ministry (Act XIII 2003) insofar as it relates to an application for the transfer of an Auxiliary Minister to the Ordained National Ministry (Section 6 of that Act). The changes are set out in Appendix 2 below and are designed to bring the process for such transfer in line with those applying from the Ordained Local Ministry.

1.3 When an applicant is not permitted to proceed into the discernment phase following an Initial Screening

Interview, Act IX 2011 currently provides for a three-year delay before that person is permitted to make a further application. It is proposed that discretion be given to the Recruitment Task Group in future to be able to decide for a delay of between one and three years in such cases (*Appendix 1, section 3*).

1.4 Act IX 2011 currently provides details of training requirements for OLM candidates insofar as they relate to academic study. The proposed revisions provide details of [i] placement requirements; [ii] Initial Course Meetings; [iii] Candidate Review process; [iv] the process for sustaining the course; [v] the appeals process; and [vi] complaints procedure. These amendments will bring the Act into line with Act X 2004, the Act covering training for the full-time ministry. (*Appendix 1, section 5*).

1.5 The final main proposed amendment relates to the process for transfer from OLM to the Ordained National Ministry, covering both those in training and those already in service. While the Act currently requires some applicants to return to a full National Assessment Conference, the proposed amendment would allow all OLM candidates and OLMs to be assessed for transfer by a Psychologist Assessor and two National Assessors at interview. Nomination by Presbytery would then be sought for all those accepted for transfer (*Appendix 1, section 6*).

2. Amendments to the Deacons – Consolidating Act (Act VIII 2010)

2.1 The Council proposes changes to the Deacons – Consolidating Act (Act VIII 2010) as indicated in section 4.4 of the main report. The changes, set out in Appendix 3 below, are primarily designed to clarify the process by which a Deacon (or candidate for the Diaconate) may seek to transfer to the ministry of Word and Sacrament. Two other administrative matters are also addressed.

2.2 Act VIII 2010 does not currently spell out a distinctive process for Deacons, or candidates for the Diaconate, seeking to be assessed for call to the full-time ministry of Word and Sacrament, but refers instead to the processes

outlined in other Acts (Act XIII 2003 on the Auxiliary Ministry; Act X 2004 on Selection and Training for the Full-time Ministry). In order to establish a clear process relating to applicants who are serving Deacons or candidates, a revision is proposed to Act VIII 2010 as set out below (*Appendix 3, section 1*). At the same time, the Council proposes a clarification of the age limits for transfer, by which the prescribed course must normally be completed, being 60 for those Deacons already in service and 55 for those in training.

2.3 The civil law no longer requires that the Principal Clerk provide authorisation for Deacons in relation to the conduct of marriage services, as provided in section 12(3) of the current Act. It is therefore proposed that this be deleted from Act VIII 2010 (*Appendix 3, section 2*).

2.4 There being now no compulsory retirement age for employees in terms of civil law, the section of the Act stipulating such an age for Deacons (section 13) should be deleted (*Appendix 3, section 3*).

3. Amendments to the Act on Selection and Training for the Full-time Ministry (Act X 2004)

3.1 The Council proposes changes to the Act on Selection and Training for the Full-time Ministry (Act X 2004) as indicated in section 4.5 of the main report. These changes, set out in Appendix 4 below, are designed to: [i] clarify nomenclature (*Appendix 4, sections 1, 4-7, 9 and 11-14*); [ii] seek to shorten the waiting period for re-application following a decision not to proceed to discernment after an initial screening interview (*Appendix 4, section 2*); [iii] ensure names of candidates are reported to Presbytery for nomination (*Appendix 4, section 3*); [iv] clarify the status and powers of Presbytery representatives in the decision-making process (*Appendix 4, sections 8 and 17*); [v] note the way in which dissent may be entered to reports (*Appendix 4, section 10*); [vi] clarify the process in Hearings relating to complaints against candidates (*Appendix 4, sections 15 and 16*); and [vii] clarify the appeals process (*Appendix 4, section 18*).

3.2 The proposed amendment to the waiting period (*Appendix 4, section 2*); directly parallels the changes put forward to Act IX 2011 (*above section 1.1*).

3.3 When Presbyteries appoint representatives to participate in the review of candidates, it is necessary for them to be able to make decisions jointly with Council appointed representatives regarding the progress of the candidate under review. To this end, it is proposed that Act X 2004 be amended to ensure that a Presbytery, in appointing its representatives, grants powers of decision to enable this to happen (*Appendix 4, sections 8 and 17*).

3.4 In outlining the process for dealing with complaints against candidates, Act X 2004 does not currently distinguish between situations where [i] there is, for example, a breakdown of relationship between a candidate and a Supervisor, and [ii] a complaint has been lodged with regard to the conduct of a candidate. In the case of [i], a process of mediation may be entirely appropriate, while in the case of [ii], it is much more likely that a Hearing needs to be convened to deal with the complaint timeously. The amendments proposed here will allow the Council to determine on a case by case basis which process is the more appropriate (*Appendix 4, sections 15 and 16*).

3.5 When the General Assembly set up the Ministries Appeal Panel it was with a view to ensuring that appeals against decisions relating to applicants and candidates were dealt with in a consistent and timely fashion. The current provisions of Act X 2004 are insufficiently clear as to the direction in which appeals should proceed and the grounds on which they may be heard by the Ministries Appeal Panel. The amendment set out here seeks to clarify this (*Appendix 4, section 18*).

4. Review of Financial Provisions in relation to Long Term Illness of Ministers

4.1 The Council is responsible for ensuring that provision is in place for those ministers who experience an extended period of illness while in service. The introduction of the

new pension scheme in 2014 has altered the focus to some degree from previous arrangements. In the past, 'ill-health retirement' was a potential provision under the terms of the now-closed scheme. This is no longer possible under the new scheme, which puts the emphasis more helpfully on 'income protection' – that is, providing ongoing financial support to those unable to work in the longer term, but seeking to support them back towards work where that is at all possible.

4.2 Given the changes that have taken place and the new emphasis on income protection, the Council proposes to look again at the financial provisions to ensure that those who require to rely on these provisions are able to do so in line with best practice in other sectors of both Church life and beyond. This will allow the Council to consider the best way forward meeting the needs of those who are unable in the long term to continue working. A report will be brought to the General Assembly in 2017.

In the name of the Ministries Council

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

APPENDIX 1

ACT AMENDING THE ORDAINED LOCAL MINISTRY ACT (ACT IX 2011)

Edinburgh, [] May 2016, Session []

The General Assembly hereby enact and ordain that the Ordained Local Ministry Act (Act IX 2011), as amended, shall be further amended as follows:

1. *Throughout the Act, where the words "Assessment Panel" appear, substitute "Assessment Conference".*
2. *Amend section 1(c) to delete the words "Ministries Council delegates" and substitute the words "Committee delegates":*

3. *Amend section 4(3) so as to delete the words "three years" where they appear twice and to substitute the words "between one and three years, as notified to that person by the Committee in writing,".*
4. *Delete the existing section 7(1) and substitute the following:*

"The Committee shall make suitable arrangements for the careful consideration of the applicant's character and beliefs, vocation, motivation and general suitability, shall be responsible for accepting or not accepting the applicant as a prospective candidate for the ministry and shall inform the Presbytery of this decision. The Committee may delegate to the Assessment Conference powers to reach decisions on its behalf. Notwithstanding its responsibilities in terms of sub-section 6(2) above, the Presbytery shall be entitled to submit to the Committee written comments on the applicant's character and beliefs, vocation, motivation and general suitability. The Conference shall report its decision to the Committee which shall pass the names of prospective candidates to the Presbytery for nomination as candidates in training for the Ordained Local Ministry."

5. *Insert the following sections as new sections 11 to 19 and renumber the existing sections which follow accordingly:*

"Placements

11. (1) As part of the Church requirements, three periods of placement work shall be undertaken by the candidate, and must be completed to the satisfaction of the Committee which shall determine the length and content of each placement. The placements shall normally include two during the academic course which shall be part-time and shall last not less than twenty-five weeks and one part-time probationary placement of twelve months normally commencing on the first day of

October following satisfactory completion of academic requirements; the Committee shall have power in exceptional circumstances to vary this arrangement. During the probationary placement the candidate may be permitted to engage in some academic study.

- (2) The supervisor of each placement will be chosen by the Committee and shall undertake training as specified by the Committee. The supervisor shall be responsible for supervising the placement according to the guidelines and standards established by the Committee, and shall produce assessment materials as required.
- (3) The assessment materials shall be assessed by the Committee. It shall be competent for the Committee to refuse to sustain a placement.
- (4) The Committee shall obtain from the candidate evidence that he or she has satisfactorily completed the prescribed course of study, whereupon the candidate will be permitted to commence the final placement.

Supervision during Course

12. Throughout the course of training a candidate must remain under the oversight and pastoral supervision of a Presbytery, initially the Presbytery which nominated him or her, and shall inform the Presbytery of any change of address.
13. (1) Where a candidate's permanent place of residence changes following nomination so that the oversight and pastoral supervision of the nominating Presbytery is no longer possible, the candidate shall, within two months of changing residence, apply in writing to the nominating Presbytery, to be transferred to the supervision of the Presbytery within

whose bounds he or she now resides. On granting such application the Presbytery shall forward an Extract Minute to that effect to the candidate, to the Presbytery within whose bounds the candidate now resides, and to the Committee.

- (2) Prior to each official meeting with the candidates under its supervision the Presbytery shall initiate consideration of the circumstances of any candidate who has thus changed his or her permanent place of residence but who has not made formal application to transfer. The Presbytery shall thereafter raise with the candidate concerned the question of which Presbytery might most appropriately be responsible for the continuing supervision, and shall have power to effect a transfer to that Presbytery within whose bounds the candidate now has permanent residence. When such a transfer is effected an Extract Minute to that effect shall be sent forthwith to the candidate, to the Presbytery within whose bounds he or she now resides, and to the Committee.

Initial Course Meeting

14. (1) At the outset of the candidate's course an Initial Course meeting will be held, attended by the candidate, a representative of the Presbytery, a representative of the Ministries Council and whichever member of the staff of the Ministries Council has been allocated responsibility for the care of the candidate (which staff member may, for this purpose only, act also as the representative of the Council).
- (2) At the Initial Course meeting the candidate and those representing the Presbytery and the Council shall subscribe

an *Expectations and Responsibilities* document and agree academic, practical and personal goals for the candidate in his or her first year in training. At the beginning of each placement a *Learning Covenant* will be agreed by the Supervisor and Candidate on placement.

- (3) Other tasks of the Initial Course meeting, and its structure and procedure, shall be as determined from time to time by the Council.

Annual Review

15. (1) An Annual Review meeting shall be held at the end of each academic year in which training has been undertaken, whether or not the candidate has undertaken academic study during that year, and shall be carried out in terms of this section except during the final, probationary placement when the provisions of section 16 shall apply. The functions of each meeting shall be to review progress, to affirm or revoke the candidate's status, and to set goals for the coming year.
- (2) In attendance will be the candidate, up to two representatives from each of the Presbytery and the Council, with the appropriate staff member present in an administrative capacity only. The meeting will be convened by one of the representatives of the Presbytery. The candidate may be accompanied by a companion, who may be the supervising minister of the candidate's most recent placement; the companion shall not be entitled to speak. No-one may act as a representative of the Presbytery or of the Council who has not received appropriate training as shall be determined and provided by the Council. For the avoidance of doubt, the representative(s) appointed

- by Presbytery shall be appointed with powers to make decisions on behalf of Presbytery.
- (3) At the Annual Review meeting the candidate's progress shall be reviewed, with reference to (a) the *Expectations and Responsibilities* and *Learning Covenant* documents and (b) the draft report prepared in terms of sub-section (4).
 - (4) The staff member shall receive written reports from the candidate, the supervising minister (if any) and the College (if academic study has been undertaken during the year); and shall use them, along with such *Indicators for Assessment* document as may be from time to time in use by the Council and the *Expectations and Responsibilities* document, to prepare a draft report for consideration at the Annual Review meeting. The separate reports and the draft report shall be circulated to all those attending the Annual Review meeting, and at the meeting the report shall be revised and agreed, and thereafter distributed by the Council to the Presbytery representatives and the candidate. If the candidate dissents from the report or any part thereof, his or her dissent and the reasons for it shall be recorded in the report, but shall not alter the status of the report for the purposes of this Act.
 - (5) The final report may contain one of the following conclusions:
 - (a) that progress is entirely satisfactory; or
 - (b) that pieces of work require to be completed, or areas of work require to be improved, within a period of time specified in the report; or
 - (c) that an extension of training requires to be arranged by the Council and a further, final Annual Review conducted (this option may be exercised only once in any academic year); or
 - (d) that the candidature should be terminated.
 - (6) The candidate may appeal within twenty-one days against a decision in terms of paragraphs (5)(c) or (5)(d) on one or more of the following grounds: (a) that in the course of the Annual Review there were irregularities in the process, (b) that the final decision was influenced by incorrect material fact, or (c) that the Annual Review acted contrary to the principles of natural justice.
 - (7) Other tasks of the Annual Review meeting shall be as determined from time to time by the Council.

Final Placement and Sustaining the Course

16. The review process during the final probationary placement shall be as follows:

- (1) After six months, an informal review of the placement shall take place, conducted by a member of the Presbytery, the Committee and the appropriate staff member, and any concerns shall be addressed either informally or by recourse to the procedures set out in section 17.
- (2) A Review shall be held in the twelfth month. This notwithstanding, a Review with full powers may be held at any time at the discretion of the Training Task Group. The Review shall follow the procedure described in section 15; and in addition to the conclusion reached in terms of sub-section 15(5), it shall be decided whether the final placement can be sustained and

- whether the candidate is fit to be ordained in due course: the Presbytery representative shall be appointed in such a way as to have powers to indicate the final approval of the Presbytery at this stage.
- (3) Where such approval has been given, the Committee shall satisfy itself that the requirements of sections 9, 10 and 11 have been fulfilled, including all academic requirements. Provided all such requirements are satisfied, the Council shall have the power to issue an Exit Certificate upon completion of the probationary placement, at which point the candidate shall become a Graduate Candidate and shall then remain under the supervision of the Presbytery within whose bounds the final placement was undertaken, pending ordination to an appointment.
 - (4) The Presbytery shall in each calendar year assess in terms of the criteria set out in section 8(3) above, the general suitability of each Graduate Candidate and, if satisfied, shall issue a Graduate Candidate's Certificate confirming continuing approval, and shall advise the Ministries Council by 31 December. Candidates will have a right of appeal in the event of the Presbytery declining to issue a Certificate.
 - (5) A Presbytery must obtain a current Graduate Candidate's Certificate for any Graduate Candidate whose appointment is to be sustained by that Presbytery after 31 December of the year in which his or her Exit Certificate was awarded.

Complaints Procedure

17. The provisions of this section shall apply

- (a) where any party to an *Expectations and Responsibilities* document claims that another party is in breach thereof; or
- (b) where the Presbytery or the Council claim that a candidate has failed to fulfil his/her obligations under the agreed *Learning Covenant*; or
- (c) where a material complaint is made to the Council or Presbytery about the candidate's conduct during training.

Any such claim or complaint shall be intimated by lodging with the Leader of the Training Task Group a written statement providing specific details thereof. The Leader of the Training Task Group shall intimate the statement to all parties to the document or covenant, and the statement shall be retained by the Council for a period of one year.

18. (1) As soon as is reasonably practicable after receipt of the statement referred to in section 17, one of the Council's staff shall meet with all relevant parties and seek to resolve such claim or complaint to the satisfaction of all concerned.
- (2) In the event that such resolution is not possible, any party to the document or covenant may request a formal meeting of all parties in order to determine what is required to effect resolution.
- (3) Such a formal meeting shall be attended by up to two representatives of each of the parties to the document or covenant, and shall be called by the Council and shall be convened by a staff member of the Council, who will notify all parties in writing of the conclusions of the meeting. Such notification shall provide details of the consequences that will ensue in the event of failure by any parties to adhere to the conclusions of the meeting.

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- (4) The provisions of this section 18 shall not apply where the Committee makes a resolution in terms of section 19(2) below.
19. (1) In the event that no agreement is reached between parties at such a formal meeting as to the facts, or no agreed resolution is reached; or in the event that any party fails to adhere to the agreed conclusions, the Convener of the Committee shall convene a Hearing of all relevant parties.
- (2) Furthermore, the Committee shall have power to resolve that it will not be possible to reach a resolution under a section 18 process, in which case the Convener of the Committee shall convene a Hearing of all relevant parties without recourse to the procedure set out in section 18.
- (3) The Hearing shall be held as soon as is reasonably practicable. At such a Hearing the candidate shall be present and may be accompanied by a companion who shall not be entitled to speak. The panel for the Hearing, in addition to the Convener, shall comprise two representatives of Presbytery and two representatives of the Council, none of whom shall have had prior personal involvement with the claim or complaint giving rise to the Hearing. The two representatives appointed by Presbytery shall be appointed with powers to make decisions on behalf of Presbytery. A Council staff member shall attend as an adviser.
- (4) In the event that the claim giving rise to the Hearing relates to a breach by the Committee, or that the failure is by the Committee, the Hearing shall be convened by the Convener of the Council and not as in sub-section (1) hereof.
- (5) At the Hearing all parties thereto shall be entitled to present evidence, to question witnesses and to make a concluding statement. At the conclusion of the Hearing, or as soon as may be practicable thereafter, the panel shall issue its decision and advise all parties. Such a decision shall be final and binding on all parties, subject only to appeal to the Ministries Appeal Panel in terms of Act VI 2007 on the following grounds: (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; and (d) the severity of any sanction imposed. The intention to appeal shall be intimated to the Council within 21 days of the panel's decision."
6. *Delete the existing sections 16(1) and 16(2) and substitute the following as section 16(1), with the existing section 16(3) being re-numbered to be section 16(2):*
- "In a situation where an Ordained Local Minister (which for the purposes of this section only shall include a candidate in training for Ordained Local Ministry) desires to transfer to the Ordained National Ministry, the following procedure shall apply:
- (a) The Ordained Local Minister shall inform the Council of his or her wish to transfer, and at the same time shall inform the Presbytery of the bounds;
- (b) Having established eligibility, the Council shall arrange for the Ordained Local Minister to undergo an Assessment Panel in the form of an interview with a psychologist and an interview with two national assessors;
- (c) At the interviews attention shall be paid to the Ordained Local Minister's reasons for his or her wish to transfer, his or her gifts of leadership shall be assessed and his or her understanding of ministry shall be examined;

- (d) If the person is accepted by the Assessment Panel as a prospective candidate for the Ordained National Ministry then that person will thereafter follow the appropriate procedure under Act X 2004, including, though not restricted to, the requirement for nomination by Presbytery as a candidate for the Ordained National Ministry in terms of sections 7 to 11 of that Act and such requirements for education and training as may be determined by the Council, having regard to all the circumstances in each particular case;
 - (e) If the person is not accepted by the Assessment Panel as a prospective candidate for the Ordained National Ministry then that person may apply again to transfer to Ordained National Ministry, up to three times in total, but that number shall be reduced by any previous applications made at any time for Ordained National Ministry or for transfer to Ordained National Ministry. A fourth application shall be possible only with the prior approval of the Committee.
 - (f) If the person is not at any time accepted by the Assessment Panel as a prospective candidate for the Ordained National Ministry then such decision shall not affect the person's status as an Ordained Local Minister or as a candidate in training for the Ordained Local Ministry, as the case may be.
7. *Delete the second sentence of the existing section 18.*
 8. *In section 19 delete the word "Panel" and substitute "Assessment Conference".*

APPENDIX 2

**ACT AMENDING THE AUXILIARY MINISTRY
ACT (ACT XIII 2003)
Edinburgh, [] May 2016, Session []**

The General Assembly hereby enact and ordain that the Auxiliary Ministry Act (Act XIII 2003), as amended, shall be further amended as follows:

1. *Delete the existing section 6 and substitute the following:*
 6. "In a situation where an Auxiliary Minister desires to transfer to the Ordained National Ministry, the following procedure shall apply:
 - (a) The Auxiliary Minister shall inform the Council of his or her wish to transfer, and at the same time shall inform the Presbytery of the bounds;
 - (b) Having established eligibility, the Council shall arrange for the Auxiliary Minister to undergo an Assessment Panel in the form of an interview with a psychologist and an interview with two national assessors;
 - (c) At the interviews attention shall be paid to the Auxiliary Minister's reasons for his or her wish to transfer, his or her gifts of leadership shall be assessed and his or her understanding of ministry shall be examined;
 - (d) If the person is accepted by the Assessment Panel as a prospective candidate for the Ordained National Ministry then that person will thereafter follow the appropriate procedure under Act X 2004, including, though not restricted to, the requirement for nomination by Presbytery as a candidate for the Ordained National Ministry in terms of sections 7 to 11 of that Act and such requirements for education and training as may be determined by the Council, having regard to all the circumstances in each particular case;
 - (e) If the person is not accepted by the Assessment Conference as a prospective candidate for the Ordained National

Ministry then that person may apply again to transfer to Ordained National Ministry, up to three times in total, but that number shall be reduced by any previous applications made at any time for Ordained National Ministry or for transfer to Ordained National Ministry. A fourth application shall be possible only with the prior approval of the Committee.

- (f) If the person is not at any time accepted by the Assessment Panel as a prospective candidate for the Ordained National Ministry then such decision shall not affect the person's status as an Auxiliary Minister."

APPENDIX 3

ACT AMENDING THE DEACONS ACT

(ACT VIII 2010)

Edinburgh, [] May 2016, Session []

The General Assembly hereby enact and ordain that the Deacons Act (Act VIII 2010), as amended, shall be further amended as follows:

1. *Delete the existing section 10 and substitute the following:*

10. "Transfer to the Ordained National Ministry

- (1) The following procedure shall apply in a situation where either (a) a Deacon or (b) a candidate in training for the Diaconate, desires to transfer to the Ordained National Ministry:

- (a) Such person shall inform the Council of his or her wish to transfer, and at the same time shall inform the Presbytery of the bounds;
- (b) Following a three month period of reflection, such person shall require to undergo National Assessment for the Ordained National Ministry in terms of

section 6 of the Selection and Training for Full-Time Ministry Act (Act X 2004);

- (c) If the person is accepted by the Assessment Conference as a prospective candidate for the Ordained National Ministry then that person will thereafter follow the appropriate procedure under Act X 2004, including, though not restricted to, the requirement for nomination by Presbytery as a candidate for the Ordained National Ministry in terms of sections 7 to 11 of that Act and such requirements for education and training as may be determined by the Council, having regard to all the circumstances in each particular case;
 - (d) If the person is not accepted by the Assessment Conference as a prospective candidate for the Ordained National Ministry then that person may apply again to transfer to Ordained National Ministry, up to three times in total, but that number shall be reduced by any previous applications made at any time for Ordained National Ministry or for transfer to Ordained National Ministry. A fourth application shall be possible only with the prior approval of the Committee.
 - (e) If the person is not at any time accepted by the Assessment Conference as a prospective candidate for the Ordained National Ministry then such decision shall not affect the person's status as a Deacon or as a candidate in training for the Diaconate, as the case may be.
- (2) The following age limits shall apply to Deacons or candidates in training for the Diaconate who seek to transfer to the Ordained National Ministry:
 - (a) In respect of a Deacon, an application to transfer cannot be received from any such

- person who in all normal circumstances could not complete the prescribed course before 31 December in the year of his or her 60th birthday.
- (b) In respect of a candidate in training for the Diaconate, an application to transfer cannot be received from any such person who in all normal circumstances could not complete the prescribed course before 31 December in the year of his or her 55th birthday.
- (c) The acceptance of any person following an application to transfer will not automatically be continued if the prescribed course has not been commenced within three years of acceptance.
- (d) Nothing in this Act entitles a person who has applied for the Diaconate to seek to transfer to the Ordained National Ministry at any time prior to being accepted as a candidate for the Diaconate in terms of this Act."
2. *In section 12:*
- (i) *In sub-section (1) delete the words "subject to the provisions of sub-section (3) hereof";*
- (ii) *Delete sub-section (3).*
3. *Section 13 shall be deleted.*

APPENDIX 4

ACT AMENDING THE SELECTION AND TRAINING FOR FULL-TIME MINISTRY ACT

(ACT X 2004)

Edinburgh, [] May 2016, Session []

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. *Amend section 1(c) to delete the words "Ministries Council delegates" and substitute the words "Committee delegates".*
2. *Amend section 2(3) so as to delete the words "three years" where they appear twice and to substitute the words "between one and three years, as notified to that person by the Committee in writing."*
3. *Amend section 6(1) by adding the words "The Conference shall report its decision to the Committee which shall pass the names of prospective candidates to the Presbytery for nomination as candidates in training for the ministry." at the end.*
4. *In section 17(4) in the first line, delete "a" and substitute "the".*
5. *In section 19(1) delete the words "Candidates' Supervision".*
6. *Delete the existing section 20(2) and substitute: "At the Initial Course Meeting the candidate and those representing the Presbytery and the Council shall subscribe an Expectations and Responsibilities document and agree academic, practical and personal goals for the candidate in his or her first year in training. At the beginning of each placement a Learning Covenant will be agreed by the Supervisor and candidate on placement."*
7. *In section 21(1), delete the words "subscribe a new Learning and Serving Covenant document" and substitute "set goals".*
8. *In section 21(2), delete the words "the representatives of the Presbytery shall be deemed to have the power to speak on behalf of the Presbytery at this meeting" and substitute the words "the representative(s) appointed by Presbytery shall be appointed with powers to make decisions on behalf of Presbytery".*
9. *In section 21(3) delete the words "and Serving".*
10. *In section 21(4), after "Presbytery" insert "representatives" and delete the last sentence and substitute "If the candidate dissents from the report or any part thereof, his or her dissent and the reasons for it shall be recorded in the report, but shall not*

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- alter the status of the report for the purposes of this Act."
11. *In section 22(1), insert ", the Committee" in the second line after "the Presbytery".*
 12. *In sections 22(2) and 23, delete the words "Candidate Task Group" and substitute the words "Training Task Group".*
 13. *In section 23(b) delete the words "and Serving"*
 14. *In section 24(1), delete the words "Ministry Officers" and substitute the word "staff".*
 15. *Add a new section 24(4) as follows:*
"The provisions of this section 24 shall not apply where the Committee makes a resolution in terms of section 25(2) below."
 16. *Add a new section 25(2) as follows and re-number the existing sections of section 25:*
"Furthermore, the Committee shall have power to resolve that it will not be possible to reach a resolution under a section 24 process, in which case the Convener of the Committee shall convene a Hearing of all relevant parties without recourse to the procedure set out in section 24."
 17. *In the existing section 25(2) after the second sentence add "The two representatives appointed by Presbytery shall be appointed with powers to make decisions on behalf of Presbytery."*
 18. *In the existing section 25(4) delete the words "being made in the circumstances of, and in terms of, section 6(6) hereof" and substitute "to the Ministries Appeal Panel in terms of Act VI 2007 on the following grounds: (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; and (d) the severity of any sanction imposed. The intention to appeal shall be intimated to the Council within 21 days of the panel's decision."*

AMENDMENTS TO VOLUME OF REPORTS

In the Report of the Legal Questions Committee, Appendix B, pages 5/15 to 5/17, in the text of the Act amending the Vacancy Procedure Act, (Act VIII 2003), incorrect section numbers are given on three occasions and should instead be as follows:

Amendment no 14: says section 14(2)(c)(iv) but it should be **section 14(2)(c)(v)**.

Amendment no 21: says section 30(3) but it should be **section 29(3)**.

Amendment no 22: says section 32 but it should be **section 31**.

In the Report of the Legal Questions Committee, Appendix F, the Registration of Ministries Overture, at page 5/39, section 1 of Schedule 2 (Criteria for Assessment by the Registration of Ministries Committee) has all of the correct text but has been incorrectly formatted. It should read as follows with eight sub-sections rather than six:

"1. Any application which is made in accordance with section 25 of the Act shall be assessed against the following criteria:

- (1) The extent to which the applicant has recent experience of leading worship within, or beyond, the Church of Scotland.
- (2) The extent to which the applicant has recent experience of undertaking pastoral work within, or beyond, the Church of Scotland.
- (3) Whether the applicant has recent experience of the dynamics involved when working with volunteers.

- (4) The extent to which the applicant has recently participated in the courts, of the Church, and/or their Councils or Committees, in ways which have kept him or her familiar with current practice.
- (5) The applicant's current knowledge of Church Law, particularly any areas of Church Law where changes have occurred since he or she was last engaged in the relevant field of ministry, and those areas of Church Law which govern current practice in ministry and mission.
- (6) The applicant's knowledge of matters of civil law, as it currently affects congregations, and Ministers of Word and Sacrament working within them.
- (7) If relevant, the circumstances which led to the applicant demitting his/her first charge within the first five years of ministry.
- (8) Any other matter which the Committee reasonably considers pertinent in relation to the application in question."

Ecumenical Relations Committee

On page 12/19, paragraph 30, substitute '*episkopate*' with '*episcopate*'.

On page 12/21, under the section headed '(b) Commitments', amend the first sentence to read: '*We commit ourselves to grow together in communion and to strengthen our partnership in mission.*'

NOTES

NOTES

DELIVERANCES

PEOPLE OF THE WAY



THE CHURCH OF SCOTLAND
GENERAL ASSEMBLY 2016

ASSEMBLY ARRANGEMENTS COMMITTEE

The General Assembly:

1. Receive the Report.
2. Approve the Order of Business for the first two days.
3. Appoint Mr Roy Pinkerton to index the verbatim record.
4. Invite commissioners to submit to the first meeting of the Business Committee nominees for consideration to serve on the Selection Committee.
5. Appoint the Rev Dr Martin Scott as Precentor to the General Assembly for a four-year period.
6. Note the development of the electronically available version of the Reports to the General Assembly and encourage its wider usage by future commissioners to the General Assembly.
7. Instruct
 - (i) The Committee to explore the implications of moving the General Assembly to the second week in June, and to bring a recommendation to the General Assembly of 2017.
 - (ii) The Committee to redraft the timetable for the opening day of the General Assembly, in consultation with the World Mission Council and the Committee for Ecumenical Relations, and to bring a recommendation to the General Assembly of 2017.
 - (iii) The Committee to continue providing management of the Heart and Soul event until 2020, and continue discussions with the Council of Assembly concerning ongoing funding and resource implications for Heart and Soul, with a review to be reported to the General Assembly of 2019.
 - (iv) The Committee to consider the possibility of developing regional Heart and Soul events or Heart and Soul reunions as a way of engaging the whole church in matters of common purpose, and report to the General Assembly of 2017.
 - (v) All Councils, Committees and other bodies reporting to the General Assembly to present concise reports and deliverances in accessible language.
 - (vi) The Committee, in consultation with the Communications Department of the Church, to explore the production of short film clips from the Councils, Committees and other bodies reporting to the General Assembly and relating to their work, and making these available annually on the Church website; and submit budget proposals to the Council of Assembly and report to the General Assembly of 2017.
 - (vii) The Committee, in consultation with the Communications Department of the Church, to produce a guide to 'What happens at the General Assembly', and make this available on the Church website and in Assembly publications by April 2017.
 - (viii) The Committee in consultation with the Council of Assembly and with the assistance of the Legal Questions Committee to explore further the feasibility and practicality of managing the business of the General Assembly, whilst maintaining good governance, in such a way as to save sufficient time to enable the General Assembly to finish on an inspiring note and send out a positive message to the Church and nation.

SCOTTISH BIBLE SOCIETY

8. Urge the Scottish Bible Society to pursue its current efforts to address the challenge of global Bible translation.
9. Support the Scottish Bible Society in its desire to work in partnership with congregations to improve people's experience of the Bible and its impact on their life.

10. Endorse the Society in its efforts to encourage confidence in the gospel and in providing Scripture resources for mission purposes.
11. Commend the Society's global outreach to the generosity of congregations and members.

JOHN P CHALMERS
CI Eccl Scot

DELEGATION OF THE GENERAL ASSEMBLY

The General Assembly:

1. Receive the Report of the Delegation of the General Assembly and thank it for its work.
2. Continue the appointment of the Delegation with the same powers as hitherto – the Principal Clerk of the General Assembly to be Chairman, the Depute Clerk of the General Assembly to be Vice-Chairman and the Solicitor of the Church to act as Secretary.

JOHN P CHALMERS
CI Eccl Scot

RETURNS TO OVERTURES

The General Assembly:

1. Receive the Report.
2. Convert into a Standing Law of the Church the Overture amending the Ministers and Deacons in Civil Partnerships Act, as printed in Appendix B.

JOHN P CHALMERS
CI Eccl Scot

COUNCIL OF ASSEMBLY

The General Assembly:

1. Receive the Report and Supplementary Report.
2. Recognise and give thanks for the faithful service of the thousands of volunteers within congregations and Presbyteries.
3. Instruct the Council to work together with the Mission and Discipleship Council, the Ministries Council, the World Mission Council and the Panel on Review and Reform in conducting Regional Roadshows engaging the widest possible range of Presbyteries and congregations in discussion about the future of the Church, its ministry and its discipleship.
4. Instruct the Council to work with the office of the Principal Clerk to identify and allocate appropriate staffing resource to work alongside Presbytery Clerks to facilitate greater cooperation between Presbyteries, including the sharing of resources and, where appropriate, joint working.
5. (a) Affirm the value of Local Church Review as a tool for setting congregational priorities, vision building and planning local mission.

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- (b) Acknowledge that Local Church Review needs to be managed and delivered in ways that are culturally appropriate and tailored to particular local circumstances.
 - (c) Instruct the Council of Assembly, working jointly with the Mission and Discipleship Council, the Ministries Council, the Panel on Review and Reform and the Legal Questions Committee to devise a structure together with any necessary regulation which will allow the implementation of Local Church Review to be appropriately resourced and delivered across every Presbytery and report to the General Assembly of 2017.
6. Instruct the Council to conduct a review of the Strategic Framework, identifying any major themes or projects which the Church may wish or need to address in the next ten years and suggesting a smaller number of core priorities which would assist the Church to make the most effective resource allocations.
 7. Pass Regulations amending the Ministries and Mission Contributions Regulations (Regulations I 2012) as set out in Appendix I.
 8. Commend the Annual Report and Accounts 2015 to the Church and encourage its sharing within congregations.
 9. Extend gratitude for the generosity of people throughout our congregations in the faithful stewardship of their time, abilities and monetary gifts.
 10. Remind Presbyteries and congregations of the Gift Aid Small Donations Scheme and of changes to the Gift Aid declaration form.
 11. Remind all Presbyteries and congregations of the 2011 Assembly's instruction to participate in the National Stewardship Programme and recommend that congregations seek the guidance of a Stewardship Consultant in so doing.
 12. Adopt amended Regulations for Congregational Finance as set out in Appendix II.
 13. Adopt amended Regulations for Presbytery Finance as set out in Appendix III.
 14. Repeal Regulations I 2005 and enact new Parish Ministries Fund Regulations as set out in Appendix IV.
 15. Note progress on the decisions arising from the Special Commission on Tenure.
 16. Approve and adopt the International Presbytery Act as set out in Appendix V.
 17. Approve the Regulations for Contributions from Congregations in the Presbytery of International Charges.
 18. Instruct the Council of Assembly to work with other Councils and Committees to develop a co-ordinated response by the Church of Scotland to the issues affecting refugees and asylum seekers outlined in the Report.
 19. Acknowledge the importance of working in partnership in response to this present humanitarian catastrophe and support a joint approach in collaboration with other Churches, faith groups, voluntary and charitable organisations and statutory agencies.
 20. Note the work undertaken to this point to ensure that the Church of Scotland in all its parts operates within the legal requirements of the Data Protection Act and urge Presbyteries, Ministries personnel and congregations to implement advice relating to data protection as issued by the Solicitor of the Church acting as Data Protection Controller for the Unincorporated Councils and Committees.
 21. Note proposed changes to the annual congregational statistics return and urge congregations and Presbyteries to provide the new information to be requested.
 22. Instruct the Council to review the salary policy in regard to senior posts within the Church Offices, with particular consideration to setting a cap on salaries and setting more appropriate levels of salary, and report back to the General Assembly in 2017.
 23. Encourage congregations to take note of those who are not members of the congregation but who contribute to its life in a voluntary capacity.
 24. Appoint the Rev Dr Martin Scott as Secretary to the Council of Assembly with effect from 28 May 2016.

25. Appoint Ms Mary Macleod as Solicitor of the Church with effect from 21 May 2016 and continue to combine the offices of Law Agent and Custodian of Titles with this office.
26. Appoint Mrs Anne Macintosh as General Treasurer of the Church from 21 May 2016.
27. Note the appointment from 21 May 2016 of Anne Frances Macintosh as General Treasurer and confer upon the said Anne Frances Macintosh, General Treasurer of the Church, full power to discharge all legacies, bequests or donations which may have been or may be left, bequeathed or made to the Church of Scotland, or any of the Schemes, Councils, Committees or agencies thereof, or which may have been or may be left, bequeathed or made to the United Free Church of Scotland or to any of the Schemes, Boards or Committees or agencies thereof and which in terms of the Agreement with the continuing United Free Church of Scotland fall to the Church of Scotland or its Schemes, Councils, Committees or agencies, and to sign all Discharges, Agreements, Indemnities, Undertakings, and other Deeds which may be necessary in connection therewith.
28. Approve changes to the membership of the Church and Society Council.
29. Approve changes to the membership of the Mission and Discipleship Council.
30. Approve changes to the membership of the Audit Committee.
31. Approve changes to the membership of the Committee on Ecumenical Relations.
32. Approve changes to the membership of the Committee on Chaplains to HM Forces.
33. Approve the total to be contributed by congregations in 2017 of £46,055,000 based on the projection of congregational income for 2017 and its disposition among local congregational expenditure, the Parish Ministries Fund and the Mission and Renewal Fund.
34. Note the indicative budget for 2017, the five year rolling budget for 2017–2021, the summary of operating results for 2015 and the analysis of 2014 congregational accounts.
35. Receive the 2015 Report and Accounts of the Unincorporated Councils and Committees of the General Assembly.
36. Affirm the current membership and remit of the Central Services Committee as one of the Church's employing agencies and its role as statutory employer for the purposes of the now closed Church of Scotland Pensions Scheme for Staff but declare that the Committee shall from 20 June 2016 cease to be a Standing Committee reporting directly to the General Assembly and shall instead be a constituent Committee of the Council of Assembly; authorise the Council thereafter to make adjustments to the Committee membership as and when deemed appropriate.
37. Note the appointment of an Interfaith Programme Officer and the plan to report further on interfaith issues in 2017.
38. Note the Council's plans to review the Strategic Framework and its intention to present a final report to the General Assembly of 2017.
39. Note the Council's plan to bring a full report on the future of the Church Offices and Charis House to the General Assembly of 2017.
40. Approve the appointment to the Board of the Esdaile Trust of Mrs Pauline Weibye, Elder, Edinburgh: Craigmillar Park.
41. Approve the appointment to the Board of the Society for the Benefit of Sons and Daughters of the Clergy of Rev Fiona Mathieson, Minister of Edinburgh: Carrick Knowe and Mrs Janette Wilson, Elder, Edinburgh: Duddingston.
42. Note the appointment from 18 April 2016 of Robert James Cowan as Depute Treasurer and confer upon the said Robert James Cowan, Depute Treasurer, full power to discharge all legacies, bequests or donations which may have been or may be left, bequeathed or made to the Church of Scotland, or any of the Schemes, Councils, Committees or agencies thereof, or which may have been or may be left, bequeathed or made to the United Free Church of Scotland or to any of the Schemes, Boards or Committees or agencies thereof and which in terms of the Agreement with the continuing United Free Church of Scotland fall to the Church of Scotland or its Schemes, Councils, Committees

or agencies, and to sign all Discharges, Agreements, Indemnities, Undertakings, and other Deeds which may be necessary in connection therewith.

JOHN P CHALMERS
CI Eccl Scot

LEGAL QUESTIONS COMMITTEE

The General Assembly:

1. Receive the Report and Supplementary Report.
2. Delete the existing Standing Orders 112.2, 112.6, 112.7 and 112.12 and substitute new Standing Orders in their place as set out in Appendix A.
3. Insert a new Standing Order 112 as set out in section 1 of the Report and re-number subsequent Standing Orders accordingly.
4. Pass an Act amending the Vacancy Procedure Act (Act VIII 2003) as set out in Appendix B.
5. Pass Acts Amending Act XVIII 1932, Act II 1994 and Act III 1994 as set out in Appendices C, D and E.
6. Approve the Registration of Ministries Overture as set out in Appendix F and transmit the same to Presbyteries under the Barrier Act, directing that returns be sent to the Principal Clerk by 31 December 2016.
7. Instruct the Committee, together with the Ministries Council, to review the Admission and Readmission of Ministers Act (Act IX 2002) in the light of the proposed Registration of Ministries Act and to report to the Assembly of 2017.
8. Instruct the Committee, together with the Ministries Council, to review the Ministry Act (Act II 2000) and the Church Courts Act (Act III 2000) in relation to membership of Presbytery and to report to the Assembly of 2017.
9. Commend to Presbyteries and Kirk Sessions the recommendations regarding consensus decision making as outlined in section 5 of the Report.
10. Encourage Church courts and members to provide feedback by 31 October 2016 in relation to the draft Discipline Overture when available on the Church website.
11. Instruct that from 1 January 2017 the only form of constitution which congregations may adopt and which may be granted by the Delegation of the General Assembly shall be the Unitary Constitution and urge those congregations constituted in terms of the Model Deed and other forms of constitution to adopt the Unitary Constitution.
12. Instruct the Committee to consider bringing forward an amendment to the Unitary Constitution so that it would include reference to the requirement for the holding of a Stated Annual Meeting.
13. Instruct the Committee, in consultation with the Theological Forum, the Ministries Council and the Mission and Discipleship Council, to review the Vacancy Procedure Act (Act VIII 2003) with reference to the place, practical operation and inclusiveness of the congregational vote in our understanding of the right to call and to report to the General Assembly of 2018.
14. Instruct the Committee, in consultation with the Ministries Council and the Mission and Discipleship Council, to explore the opportunities and limitations of the use of remote means of access to church meetings, and where possible bring forward amending legislation which would enable this practice to be used more widely and report to the General Assembly of 2018.
15. Instruct the Committee, jointly with the Mission and Discipleship Council and the Theological Forum, to research the implications for the Church of Scotland of the development of online church and report to the General Assembly of 2018.

16. Pass an Act amending the Co-operation between Presbyteries Act (Act VI 2002) as set out in Appendix G.
17. Amend Standing Order 35 (i) as set out in section 12 of the Report.
18. Regret the absence of any review or appraisal process which pertains to the work of Presbyteries and instruct the Committee, jointly with the Council of Assembly and in consultation with Presbyteries, to explore the possibility of establishing a Presbytery Review procedure which complements the process of Local Church Review and report to the General Assembly in 2017.
19. Pass an Act amending the Appraisal and Adjustment Act (Act VII 2003) as set out in Appendix AA.
20. Pass an Act amending the Ministers and Deacons in Civil Partnerships Act (Act I 2015) as set out in Appendix BB.

JOHN P CHALMERS
CI Eccl Scot

WORLD MISSION COUNCIL

The General Assembly:

1. Receive the Report.
2. Give thanks for the life and witness of Mission Partners who have died, acknowledge with gratitude those who have completed their period of service overseas, and uphold in prayer all who continue to serve.
3. Encourage congregations to read and study the report, use the worship service and resources, and learn more about the life of the churches in other parts of the world, and the links with the Church of Scotland.
4. Encourage congregations and Presbyteries to develop links, particularly twinnings, with congregations and Presbyteries of other Churches around the world.
5. Encourage congregations and members to engage with, support, and promote the work of Christian Aid, especially in caring for creation.
6. Welcome the Council's plan, with the Church and Society Council, The Guild and Christian Aid, to organise a consultation with international partners on the theme of care for creation and encourage congregations to send a representative to a conference on 1 October.
7. Encourage all congregations to register as eco-congregations and discover how they can take practical action in their lives and communities to care for creation.
8. Encourage all congregations and Presbyteries to seek Fairtrade status and support the Fairtrade movement.
9. Thank all who have generously supported Let us Build a House and encourage those who have not to consider getting involved to help the United Mission in Nepal to offer support to those without shelter.
10. Welcome the support for the tripartite work with Blantyre Synod of the Church of Central Africa Presbyterian (CCAP), Malawi and the Evangelical Church of Christ in Mozambique (IECM), to help IECM foster stronger links beyond its own area, and to work cooperatively to enhance their capacity and develop their ministerial formation.
11. Urge all members and congregations to hold the Presbyterian Church of South Sudan, and all the peoples of South Sudan, in prayer as conflict intensifies, and encourage the Council in its work with Presbyterian Church leaders in conflict transformation.
12. Given the current rapid growth of the church in sub-Saharan Africa, instruct the Council to prepare a report for a future General Assembly in consultation with our partner churches in the region, detailing what is happening, how we might respond to this move of God's Spirit and what we might learn from their experiences.

13. Thank all who have generously supported the Place at the Table initiative and encourage all to continue to hold the National Evangelical Synod of Syria and Lebanon, the wider Christian community, and all the peoples of Lebanon and Syria, in prayer as daily they confront the challenges of living in difficult and dangerous conditions.
14. Encourage congregations and Presbyteries to host a 24th of the month event to learn more about and pray for the work of partners in the Holy Land.
15. Instruct the Council to continue to support the Christian community, our Partner Churches, as well as our Palestinian and Israeli partners as they peacefully oppose the occupation and work to ensure there is fair access to water for all people.
16. Note the 100th anniversary of the Balfour Declaration in 1917, and instruct the World Mission and Church and Society Councils to bring a joint report to the General Assembly in 2017 on what might be appropriate to mark this anniversary, and on what other factors might make for peace and justice amongst the Israeli and Palestinian peoples.
17. Encourage members to visit the Tent of Nations farm and volunteer with them as they seek to develop environmentally friendly methods, crops appropriate to their location, and peace and justice education.
18. Encourage all members and agencies of the Church to read the WM report on Human Trafficking, use the Bible Study material and to engage with the issues raised, and seek ways to counter this modern slavery.
19. Encourage all members and agencies of the Church to read the WM report on gender based violence, use the Bible Study material and to consider inviting a speaker from WMC to explore the issue as it relates to our overseas partners.
20. Encourage Presbyteries and congregations to continue to pray for and give to the work of the Church of Scotland HIV Programme.
21. Urge members and congregations to read the Pyongyang Appeal to support efforts to encourage dialogue and mutual exchange that might reduce tensions, promote respect for human rights and a culture of peace and reconciliation with North Korea.
22. As a credible gesture of Christian fellowship and working for peace, encourage members visiting Moscow to visit the former Scots Kirk of St Andrew and worship with the Presbyterian Church in the Russian capital.

JOHN P CHALMERS
CI Eccl Scot

SOCIAL CARE COUNCIL

The General Assembly:

1. Receive the Report and Supplementary Report.
2. Welcome the outcomes of the work of CrossReach, evidenced in the Care Inspectorate Gradings, the service users survey, external recognition and awards and extend appreciation to the staff who walk in Christ's name with many people across Scotland 24 hours a day all year round.
3. Note the efforts made by the Council, Management and Staff towards a break even budget and welcome the work and remit of the Business Strategy Group to present proposals to the full Council for the strategic direction of CrossReach over the next 3-5 years.
4. Note the challenges faced by CrossReach and encourage national and local government to acknowledge that long term sustainability of the organisation can only be achieved through adequate funding for services provided.
5. Thank the Council of Assembly for allocating an additional sum to the Council through Mission and Renewal for the payment of a consolidated pay rise in 2016.
6. Welcome the Scottish Government's commitment and financial contribution towards the payment of the Living Wage for social care workers from 1 October 2016 and instruct the Council to work with the Council of Assembly to enable payment of the Living Wage to all employees as soon as possible.
7. Encourage the whole Church to celebrate CrossReach and Social Care Sunday on Sunday 9 October 2016.
8. Welcome the practical support given to CrossReach by individuals, local churches, groups and organisations and encourage all congregations to consider ways in which they can support the mission of the Church in this area of social care.
9. Encourage the Council to consider promoting 'Dementia Friendly Congregations' as a nationally recognised identity and bring forward a report to the General Assembly of 2017.
10. Welcome the initiatives of the Social Care Council to pilot ways in which it can resource the Church in the development and maintenance of social care initiatives.
11. Support the work of the Social Care Mission Officer.

JOHN P CHALMERS
CI Eccl Scot

PANEL ON REVIEW AND REFORM

The General Assembly:

1. Receive the Report.
2. Reaffirm the vision set out by the 2001 Church without Walls report and encourage members, elders, and ministers to read or re-read it.
3. Instruct all Presbyteries to create an opportunity by June 2017 for a congregation engaged in the Path of Renewal to report at a Presbytery meeting, inviting a congregation from a neighbouring Presbytery where required.
4. Instruct the Panel on Review and Reform, in consultation with Ministries and Mission and Discipleship Councils, to work on the next stage of the Path of Renewal, beyond that with the pilot congregations.
5. Urge Presbyteries and Kirk Sessions to discuss and make suggestions about how to alleviate the administrative burden on local congregations and instruct the Panel to gather these suggestions and report to the Council of Assembly by December 2016.

6. Instruct the Panel, in collaboration with others as appropriate, to produce an online resource of stories of churches where new approaches are being developed.
7. Instruct Presbyteries to consider the section of the Panel's report on 'Empowering local leadership' (Section 3) and to report their reflections to the Panel by 31 December 2016.
8. Instruct the Panel to explore further, in consultation with the appropriate Councils, how best to enable sacramental ministries in areas of work such as Fresh Expressions where, at present, an ordained Minister of Word and Sacrament may not have direct involvement, and in so doing consult with the Theological Forum to consider whether those who are not Ministers of Word and Sacrament might be authorised to administer the Sacraments and in what circumstances.
9. Instruct the Panel, in partnership with the Ministries Council, to consider ways in which the scope of Ordained Local Ministry and Readership can be developed and broadened to meet the needs of the Church as it considers the future of ministry, and report to the GA of 2017.

JOHN P CHALMERS
CI Eccl Scot

CHURCH AND SOCIETY COUNCIL

The General Assembly:

1. Receive the Report and Supplementary Report.

Speak Out 10,000 voices for change

2. Celebrate and endorse the Speak Out: 10,000 voices for change participative process as an ongoing means of wider engagement for the work of the Church.
3. Approve the themes that emerged from Speak Out as strategic areas of work for the Church and Society Council over the next ten years, namely:
 - Building local communities where people flourish
 - Doing politics differently
 - Investing in our young people
 - Ensuring the health and wellbeing of all
 - Caring for creation
 - Building global friendships
 - Creating an economy driven by equality
4. Instruct the Council to bring an implementation plan to the 2017 General Assembly.

Corporal punishment of children

5. Recognise that corporal punishment of children is a violent act, and that violence is damaging to mental and physical health.
6. Call on the Scottish Government and Parliament to acknowledge the recommendations of the United Nations Convention on the Rights of the Child and remove the defence of "justifiable assault" from the Criminal Justice (Scotland) Act 2003.

7. Instruct the Council to join relevant campaigns, including Children are Unbeatable! Scotland, which seek to end the corporal punishment of children.
8. Instruct the Council to work with CrossReach and the Safeguarding Service to provide access to resources to support the development of non-violent parenting skills.

Climate Justice

9. Welcome the outcome of the UN Climate Conference in Paris (CoP21) and call upon the UK Government to ratify and implement the agreement as a matter of urgency.

Divestment from fossil fuel companies

10. Recognise that Scotland needs to play a leading part in the global drive to reduce carbon emissions through major changes in energy production and consumption and that the Church's ethical investment policies should be aligned with this objective.
11. Call on the Scottish and UK Governments, and businesses active in the North Sea oil and gas industry to help speed the transition to a low carbon economy and to ensure that the skills and experience of workers in the offshore industry are not lost as North Sea oil and gas fields run down.
12. Urge the Trustees of the Church of Scotland Investors Trust and the Church of Scotland Pension Fund not to invest in companies which derive more than 15% of their turnover from extraction and/or sale of thermal coal and/or oil extracted from tar sands.
13. Instruct the Council, in partnership with Investors Trust and Pension Trustees to engage with oil and gas companies, in which the Church has significant holdings, to establish their commitment to meeting the UN climate change targets and to report back to the General Assembly of 2018.
14. Instruct the Council to explore with the Trustees of the Church of Scotland Investors Trust, the Church of Scotland Pension Fund and others how to alter existing investment policies to promote the transition to a low carbon global economy by 2050 and to report back to the General Assembly in 2018.

Energy issues and fuel poverty

15. Recognise that the issues of climate change and fuel poverty must be tackled together and call on the Scottish and UK governments to do so.
16. Note with regret the UK Government's reduced commitment to renewable energy, and other measures to reduce greenhouse gas emissions; the withdrawal of funding for Carbon Capture and Storage trials, and the reduction in Energy Company Obligation funding, and call on the Government to commit to a programme of action which will lead to a reduction in our wasteful use of energy and the elimination of carbon from our energy sources.
17. Call on Ofgem and the Scottish and UK Governments to address unfairness in domestic energy pricing.
18. Regret that the Scottish Government will fail to fulfil its commitment to eliminate Fuel Poverty by November 2016, and call on it to address this issue as a matter of urgency with a new timetable for elimination pending the implementation of the National Infrastructure Priority on Energy Efficiency.
19. Commend congregations involved in local energy schemes and encourage others to consider how they might be involved.
20. Call on the Scottish and UK Governments to remove unnecessary barriers to Community Energy schemes.

21. Note with concern the problems caused by the current operation of the electricity supply, transmission and distribution networks in Scotland and call upon the Scottish and UK Governments to explore measures which address these.
22. Call on the energy companies to do more to protect vulnerable customers and to publish debt and disconnection figures by postcode area.

Education

23. Instruct the Council, in collaboration with the Education Committee and other Councils of the Church, to review the work and position of the Education Committee within the Church of Scotland and report back to the General Assembly in 2017.
24. Affirm the role of school chaplains and encourage the Chaplains Group in their work.
25. Instruct the Council to continue to develop quality Religious Observance resource materials and modules for teachers and chaplains in schools, and to seek the accreditation of these modules from appropriate bodies.

Human Rights in the UK

26. Instruct the Council, in consultation with the Legal Questions Committee, to respond to any consultation document which might be issued by the United Kingdom Government on the introduction of a British Bill of Rights to replace the Human Rights Act 1998 and with regard to any amendment of UK Law as regards human rights and access to the European Court of Human Rights for UK Citizens, with particular emphasis on its implications for the operation of the Scotland Acts, the constitutional settlement in Scotland and the impact on citizens as holders of rights, including the workings of the Scottish Parliament and the status of the Church of Scotland.

Refugees

27. Commend the work of the many local, national and international bodies actively engaged in compassionate care and concern for refugees and instruct the Council to maintain pressure on the UK Government to allow this nation to remain a safe place of welcome to those seeking and requiring refuge.
28. Welcome the appointment of Mr David Bradwell, Refugee Co-ordinator, and instruct the Council to ensure that a report on this work is brought to the General Assembly of 2017.

Our Place in Europe

29. Note and reaffirm the deliverances agreed by the General Assembly of 1996 and 2014 which give thanks for the work of the European Union in promoting peace, security and reconciliation amongst European nations, note that the UK has been part of the European Union since 1973 and believe that the UK should remain in the EU.
30. Acknowledge the deep anxiety caused by the EU Referendum.
31. Instruct the Council, in the event of a decision to remain in the EU, to explore ways of increasing understanding of and engagement with the European Parliament and EU institutions, promoting a Parliament and institutions which support the rights and well-being of the Union's poorest citizens.

JOHN P CHALMERS
CI Eccl Scot

CHURCH OF SCOTLAND GUILD

The General Assembly:

1. Receive the Report.
2. Welcome the progress made on delivering the Guild's Action Plan 2015-17.
3. Note the change of name from "National Executive" to "National Council".
4. Commend those Presbyteries and Kirk Sessions that have shared the Action Plan with their membership.
5. Welcome the work of the Project Partnership scheme as it touches the lives of vulnerable people.
6. Note the continuing and extensive involvement of the Guild with the work of Councils of the Church and external organisations.
7. Encourage all church members to register to receive the Guild's electronic newsletter, "Gui(l)d News".
8. Note the innovative work that has taken place in resource development, marketing and communications.
9. Welcome the interim report from the Guild and the National Youth Assembly on Inter-generational work and ministry.
10. Instruct the Guild and the National Youth Assembly to bring a final report to the General Assembly of 2017.

JOHN P CHALMERS
CI Eccl Scot

IONA COMMUNITY BOARD

The General Assembly:

1. Receive the Report and thank the Board.
2. Commend the work of the Iona Community, its ecumenical vision and commitment to justice and peace, and the contribution it makes to the life of the Church nationally and internationally.
3. Commend the proposed refurbishment plans for Iona Abbey and encourage church members and congregations to support this initiative.
4. Commend the proposed development of the International Volunteer and sabbatical programmes and encourage consultation with Ministries Council.
5. In anticipation of the move to a new Glasgow Centre in 2016, welcome the development of the Iona Community's work with young people, proposed partnerships with local congregations and its wider programme on social justice, environmental issues and resourcing Christians.

JOHN P CHALMERS
CI Eccl Scot

COMMITTEE ON ECUMENICAL RELATIONS

The General Assembly:

1. Receive the Report.
2.
 - (a) Welcome the report of the Joint Study Group of the Church of England and the Church of Scotland.
 - (b) Approve the Columba Declaration, consisting of mutual Acknowledgements and Commitments, as set out at paragraph 39 of the Report.
 - (c) Instruct the Ecumenical Relations Committee, in partnership with the Council for Christian Unity, to oversee the implementation of the Commitments in the Columba Declaration and set up the Contact Group proposed by it ensuring that the Scottish Episcopal Church is invited to appoint a representative to attend its meetings.
3. Welcome the initiatives to strengthen relations with the Scottish Episcopal Church.
4.
 - (a) Note the joint response of the Joint Commission on Doctrine to the World Council of Churches' Faith and Order document *The Church: Towards a Common Vision*.
 - (b) Express appreciation for the leadership of Rev Dr Alan Falconer and the Most Rev Mario Conti in the Joint Commission on Doctrine.
5. Note with sadness the joint report of the talks with the United Free Church and the report of the talks with the Presbyterian Church in Ireland.
6. Welcome the joint initiative between Councils and others on the World Council of Churches' Mission statement *Together Towards Life* and commend the intention to work on this ecumenically.
7. Note that the Church of Scotland is now recognised under the Sharing of Church Buildings Act (1969) for the purposes of sharing church buildings in England.
8. Note that the congregation of The Border Kirk is seeking a Sharing of Church Buildings Agreement with the Methodist Church in Longtown.
9. Approve the delegates to Assemblies, Synods and Conferences of the other churches, as detailed in Appendix II.
10. Note the appointment of representatives to ecumenical bodies as detailed in Appendix III.

JOHN P CHALMERS
CI Eccl Scot

SAFEGUARDING COMMITTEE

The General Assembly:

1. Receive the Report.
2. Encourage Kirk Sessions to have Safeguarding as a standing item of business at their meetings and to receive reports from their Safeguarding Coordinator(s).
3. Note the plan to engage with the systemic review of Safeguarding in the Church.
4. Instruct Kirk Sessions to ensure that everyone engaged in Regulated Work is a member of the PVG Scheme.
5. Encourage congregations to cherish their youth organisations, in particular both Boys' and Girls' Brigade, and urge the Committee to ask the Council of Assembly to consider the cost involved in the safeguarding process to be one carried by the Church.
6. Remind congregations of the importance of ongoing Safeguarding Training and encourage the use of the valuable resource of Safeguarding Trainers within Presbyteries.
7. Acknowledge the work on Safeguarding aspects of Domestic Abuse and await a report in 2017.

8. Note the resource being set up called 'keepingsafe.church' for encouraging children to be safe online.
9. Acknowledge the ongoing, complex work which is involved throughout the Church to keep vulnerable people safe.
10. Endorse the principles behind the Children and Young People (Scotland) Act 2014 as a way of promoting the health and wellbeing of children, whilst recognising that the named person provision is a matter which is controversial and calls for further clarity around implementation.
11. Instruct the Church and Society Council, the Safeguarding Committee and the Social Care Council to continue to engage with the Scottish Government and other interested parties in the development of implementation procedures and interpretation guidelines arising out of the Children and Young People (Scotland) Act 2014 and report back to the 2017 General Assembly.

JOHN P CHALMERS
CI Eccl Scot

MINISTRIES COUNCIL

The General Assembly:

1. Receive the Report and Supplementary Report.
2. Note the report on The Future of Ministry and instruct the Council to work with the Council of Assembly and other appropriate bodies to enable a wide-ranging consultation with the Church through a series of Roadshows to develop the ideas contained in it, listen to the experience of others and report to the General Assembly 2017.
3. Recognising the need for a variety of models of ministry in a changing culture, instruct the Council to explore further practical proposals and a legal framework for the implementation in appropriate places of a 'Hub-style' ministry as described in the report, allowing for differing contexts.
4. Instruct the Council to seek to inaugurate as soon as possible two or three suitable parish contexts that could form pilot schemes for 'hub-style' ministries, and identify Presbyteries that might be willing to take part, liaising with the Panel on Review and Reform with regard to training material already prepared.
5. Urge Presbyteries to begin to consider how they might prepare for hub style ministries through their Presbytery Plans and other local arrangements.
6. Affirm the work done by the West Angus Area Ministry (WAAM) in establishing a flourishing team ministry and invite the Council to consult with WAAM and, where appropriate, with Presbytery to further develop the team as an example and model of 'hub-style' team ministry.
7. Note the need to further develop training processes for ministry, and instruct the Council to explore ways in which the core training for the leadership role of the full time minister can be adjusted to encourage those called into the apostolic, prophetic and evangelistic ministries and bring an initial report on these matters to the General Assembly in 2017.
8. Instruct the Council to enter into discussions with the Mission and Discipleship Council to consider the possibility of recognising Youth Ministry as a strand of the Ministry of Word and Sacrament, and in due course to consider whether the Ministries Council should take responsibility for the assessment, training and ongoing support of Youth Ministers, bringing an interim report to the General Assembly of 2017 and a final report to the General Assembly of 2018.
9. Affirm the work on recruitment undertaken by the Council under the title of Tomorrow's Calling, as part of the Decade for Ministry, and instruct the Council to continue developing, monitoring and evaluating the outcomes of this work.

10. Note the work done on Pioneer Ministries, and instruct the Council and Presbyteries to explore, and when appropriate, make further Pioneer Ministry appointments within the Presbytery Planning framework.
11. Approve the plans for implementation of a process of Ministerial Development Review for Parish Ministers and encourage ministers to avail themselves of the opportunities for personal, intellectual and spiritual development afforded by participation in MDR.
12. Note the plans for rolling out a programme of Continuing Ministerial Development, incorporating a wide range of individual opportunities for study (including a merger with the existing Study Leave scheme) and a range of conferences and events, and instruct the Council to ensure that the CMD programme is appropriately resourced.
13. Instruct the Council, in the course of its review of continuing ministerial development, to consider the funding of ministers undertaking part-time post-graduate degrees.
14. Pass Regulations amending the Regulations for Remuneration and Reimbursement of Parish Ministers (Regs I 2015), the amendments being the additions marked in bold and italics in the copy of the Regulations set out at Appendix 1.
15. Instruct the Council to consult with Presbyteries in a review of the use and effectiveness of Guardianship, to prepare guidelines for good practice and to report to the General Assembly of 2017.
16. Approve the change to provision for Ministers where cause arises for a termination of tenure as outlined (section 2.14), and pass an Act amending the Act on Congregations in an Unsatisfactory State (Act 1 1988) as detailed in Appendix 2.
17. Affirm the recommendations for payment of pastoral fees in relation to officiants other than Parish Ministers at funerals as outlined in section 2.17 of the Report.
18. Note the report of the Priority Areas Committee, affirm its engagement in support of congregations working alongside Scotland's poorest communities and instruct the Council to ensure the ongoing resourcing of that work.
19. Note the work undertaken in the Presbytery Staffing Fund pilot projects and affirm the decision of the Council to bring this to a conclusion in 2018, ensuring that proper provision is made for any employees continuing to be affected at that point.
20. Commend the Go For It Fund in the light of the positive external evaluation validating its work, and instruct the Council to continue maximising funding for its ongoing development.
21. Pass an Act amending Act IX 2011 on the Ordained Local Ministry (as amended) as set out in Appendix 1.
22. Pass an Act amending Act XIII 2003 on the Auxiliary Ministry (as amended) as set out in Appendix 2.
23. Pass an Act amending Act VIII 2010, the Deacons – Consolidating Act (as amended) as set out in Appendix 3.
24. Pass an Act amending Act X 2004 on Selection and Training for the Full-time Ministry (as amended) as set out in Appendix 4.
25. Note the intention of the Council to review the financial provisions relating to Act XV 2002 on Long-Term Illness of Ministers and instruct the Council to report to the General Assembly of 2017.

JOHN P CHALMERS
CI Eccl Scot

COMMITTEE ON CHAPLAINS TO HER MAJESTY'S FORCES

The General Assembly:

1. Receive the Report.
2. Reaffirm the support of the Church of Scotland for all who serve in Her Majesty's Forces as Chaplains, and thank them for their outstanding service to Royal Navy, Army and Royal Air Force personnel and their families.
3. Acknowledge with particular gratitude the dedicated service of Chaplains on operations and the immeasurable support shown by their own families.
4. Commend to the prayers of all members of the Church of Scotland not just our Chaplains but all who serve in HM Forces and their families.
5. Commend to eligible ministers of the Church consideration of service as a Chaplain to HM Forces – Regular, Reserve and Cadet Forces.
6. Approve the Regulations anent Military Reserve Chaplains as set out in Appendix 4.
7. Congratulate members of the Air Training Corps on the 75th Anniversary of the founding of the ATC and commend to all the Air Cadet Prayer.
8. Encourage parish personnel to work in partnership with Forces Chaplains to provide care for the extended families of service people away from home.
9. Instruct the Committee on Chaplains to HM Forces to work together with the Council of Assembly, the Ministries Council and the Social Care Council to examine the principles enshrined in the Armed Forces Covenant and present to the General Assembly of 2017 a Covenant to which the Church can subscribe.

JOHN P CHALMERS
CI Eccl Scot

MISSION AND DISCIPLESHIP COUNCIL

The General Assembly:

1. Receive the Report.
2. Encourage Kirk Sessions to use the Learn: Exploring Faith publication as a tool for new communicants and those interested in learning more about the Christian faith.
3. Instruct the Council, in consultation with Theological Forum, Panel of Review and Reform and other relevant Councils, to consider and respond to the findings and proposals made in the 'Developing the Eldership' report and bring to the General Assembly by 2018 detailed proposals for eldership training.
4. Encourage Kirk Sessions to promote and support the Learn: Pastoral Care conference by sending delegates.
5. Instruct the Council, working with the Church and Society Council and others, where appropriate, to promote congregational learning and awareness of the issues transgender and gender non-conforming people experience, in order to better facilitate pastoral care to and inclusion of transgender and gender non-conforming people at a local level.
6. Encourage Presbyteries and Kirk Sessions to study the Invisible Church research and consider its implications for their future working.
7. Commend the book, Invisible Church, to the Councils and Committees of the Kirk for consideration in the development of strategy and policy.

8. Instruct the Council, in collaboration with the World Mission Council and the Ecumenical Relations Committee, to reflect on the evolving church situation in contemporary Scotland, by undertaking a study of the 'immigrant' churches in Scotland and developing initiatives to strengthen relations for mutual learning, partnership and closer working with the Church of Scotland, and present an interim report to the General Assembly in 2018.
9. Encourage Kirk Sessions to use the resource, Learning Disabilities: A discussion starter, and to provide the Council with names and e-mail addresses of those with an interest in this area who are willing to act as learning disabilities contacts.
10. Encourage Presbyteries and Kirk Sessions to participate in the "Year of Young People" 2018 as an opportunity for the Kirk to engage with young people.
11. Instruct the Council to conduct a review of youth ministry within the Church of Scotland reporting to a future General Assembly examples of best practice and sustainability.
12. Encourage Kirk Sessions to urge members going to university in Scotland to attend Church of Scotland churches during their studies.
13. Instruct the Council, in collaboration with the Theological Forum, to produce a paper on the theology of children and young people in the Church and report to the General Assembly in 2017 in preparation for events held in 2018.
14. Encourage Kirk Sessions to use and promote the Learn: How will our children have faith? publication.
15. Encourage Presbyteries and Kirk Sessions to send young people aged 17-25 to the National Youth Assembly and support them by meeting the cost of attendance and travel.
16. Encourage Presbyteries and Kirk Sessions to make young people aware of the financial help that can be provided when applying online for the National Youth Assembly.
17. Instruct the Council, through the National Youth Assembly Review Group, to investigate the possibility of making the Moderator of the Youth Assembly a paid position and report back to the General Assembly of 2017.
18. Encourage all Presbyteries to fill their allocated place for a youth representative to the General Assembly.
19. Encourage Presbyteries to hold a Youth Information Day as a way of keeping in touch with their young people and informing them of the opportunities available to them.
20. Encourage Kirk Sessions to promote the use of Pray Now: People of the Way for individual and group use in their congregations.
21. Encourage Ministers and others leading worship to make use of resources supplied by the Kirk in response to specific crisis situations at home and abroad.
22. Encourage the Council to support and provide resources for other Scots languages and dialects including Doric.
23. In recognising the importance of the Gaelic language in its proclamation and promotion of the everlasting gospel of Jesus Christ to the people of Scotland, instruct the Council of Assembly, the Church and Society Council, the Ministries Council and the Mission and Discipleship Council to:
 - i consider the Draft Action Plan for the Promotion and Delivery of Gaelic Ministry and Mission within the Church of Scotland and resource implications arising from it;
 - ii prepare a three year Action Plan, '*An Ath Cheum*', for the effective Promotion and Delivery of Gaelic Language Ministry and Mission (2018-2021), for consideration by the General Assembly of 2017;
 - iii express the General Assembly's gratitude to the BBC in Scotland for the excellent quality and long-standing provision of its Gaelic Christian Religious Broadcasting.
24. Urge Presbyteries to make use of Local Church Review resources and to assess training requirements for visitation teams and local congregations.

25. Instruct the Council to report to the General Assembly of 2017 its initial outline of a proposed theme(s) for the following five years from 2018 onwards to focus the worship, witness and work of the Church on every level throughout the Church of Scotland's parishes, congregations and communities.
26. Encourage Kirk Sessions and congregations considering alterations to their buildings to contact the Committee on Church Art and Architecture at an early stage.
27. Commend the Council's Quick Guides for congregational use.
28. Encourage Ministers and Kirk Sessions to provide information to congregations on subscribing to Life and Work and to encourage the use of the website (www.lifeandwork.org).
29. Commend the Council for the creative partnerships developed with the Scottish Storytelling Centre.
30. Instruct the Council, in consultation with other relevant Councils and Committees, to consider and respond to the findings and proposals made in the Rural Working Group report.
31. Instruct the Council and the Ministries Council to review the Partnership Agreement with Fresh Expressions and report back to the General Assembly of 2017.
32. Encourage Presbyteries and Kirk Sessions to promote the use of the Learn: Tomorrow's Calling publication as a tool to help those considering ministry within the Kirk during the Decade of Ministry.
33. Encourage Presbyteries and Kirk Sessions to send representatives to attend the "Going for Growth" Summer School event.
34. Commend the theological basis for Fresh Expressions as set out in Appendix VI to Presbyteries and Kirk Sessions for study and encouragement.
35. Encourage Presbyteries and Kirk Sessions to promote the use of the Mission and Older People study guide.
36. Urge Presbyteries and Kirk Sessions to run a course using the Sharing Faith resource as a means of deepening discipleship.
37. Urge Presbyteries and Kirk Sessions to encourage those who wish to share their faith story to respond to the Why Believe? Group's invitation and contact the Council.
38. Encourage Presbyteries and Kirk Sessions to raise awareness of online mission and worship resources by having (www.resourcingmission.org.uk) as a link on their Presbytery and congregational websites.
39. Encourage Presbyteries and Kirk Sessions to promote the Mission and Discipleship Council's Facebook page and subscribe to Enews.

JOHN P CHALMERS
CI Eccl Scot

THEOLOGICAL FORUM

The General Assembly:

1. Receive the Report.

JOHN P CHALMERS
CI Eccl Scot

TRUSTEES OF THE CHURCH OF SCOTLAND HOUSING AND LOAN FUND FOR RETIRED MINISTERS AND WIDOWS AND WIDOWERS OF MINISTERS

The General Assembly:

1. Receive the Report and thank the Trustees and Staff.
2. Appoint Mr H D W Findlay as a Trustee of the Fund.

JOHN P CHALMERS
CI Eccl Scot

GENERAL TRUSTEES

The General Assembly:

1. Receive the Report and Accounts of the General Trustees.
2. (a) Appoint Mr Iain C Douglas as Chairman and Mr Roger G G Dodd as Vice-Chairman for the ensuing year and authorise the payment of remuneration of £1,695 to each of them as Chairman and Vice-Chairman for the past year.
(b) Remove Mr Gordon A Stirling as a member of the General Trustees.
3. Note that rent from the letting of all vacant manses, irrespective of ownership, is treated as income for the purposes of calculating a congregation's contribution as required by Regulations I 2012.
4. Note the appointment of Mr Brian Auld as Safe Buildings Consultant.
5. Remind Presbyteries of the obligation to return Diligence Reports under Regulations 1 1998.
6. Encourage the development of closer and more strategic collaboration between the General Trustees and Presbyteries.
7. Re-affirm that the capital of the Consolidated Stipend Fund should continue to be treated as a permanent endowment for investment purposes.
8. Instruct the General Trustees to continue their work on all issues relating to registration of title with a view to reporting to the General Assembly of 2017.

JOHN P CHALMERS
CI Eccl Scot

CHURCH HYMNARY TRUSTEES

The General Assembly:

1. Receive the Report.
2. Encourage the Trustees to investigate the possibility of an E-book version of CH4 and to investigate with publishers a more user-friendly version for organists eg ring-bound, and to report to a future General Assembly.

JOHN P CHALMERS
CI Eccl Scot

THE CHURCH OF SCOTLAND TRUST

The General Assembly:

1. Receive the Report and thank the members of the Trust for their diligence.
2. Appoint Mr Thomas C Watson as Vice-Chairman from 1 June 2016.
3. Re-appoint Messrs Christopher C Mackay and W F Stuart Lynch as members of the Trust from 1 June 2016.

JOHN P CHALMERS
CI Eccl Scot

THE CHURCH OF SCOTLAND INVESTORS' TRUST

The General Assembly:

1. Receive the Report.
2. Appoint Miss C Y Alexander as Chairman of the Investors Trust from 1 June 2016.
3. Appoint Mr B J Duffin as Vice-Chairman of the Investors Trust from 1 June 2016.
4. Approve the appointment of Ms E Crichton and Mr M G S Yuille as members of the Investors Trust from 1 June 2016.
5. Approve the re-appointments of Mr R D Burgon, Mr D D Campbell, Dr F D Tosh as members of the Investors Trust from 1 June 2016.
6. Receive the Annual Report and Financial Statements of the Investors Trust for 2015.

JOHN P CHALMERS
CI Eccl Scot

CHURCH OF SCOTLAND PENSION TRUSTEES

The General Assembly:

1. Receive the Report.

JOHN P CHALMERS
CI Eccl Scot

CENTRAL SERVICES COMMITTEE

The General Assembly:

1. Receive the Report.

JOHN P CHALMERS
CI Eccl Scot

NOMINATION COMMITTEE

The General Assembly:

1. Receive the Report.
2. Encourage Presbyteries, Kirk Sessions, Guilds and Ministers to consider prayerfully the skills and talents of those known to them and to nominate those who may be able to contribute towards the work of national Councils and Committees.
3. Note the Committee's initial exploration of the barriers involved for people in employment and students in becoming members of a Council or Committee.
4. Appoint Dr Sally Bonnar, Elder in Perth: North, as Convener of the Council of Assembly.
5. Appoint Mr Bill Steele, Elder in Alvie and Insh, as Convener of the Social Care Council.
6. Appoint the Rev Dr Richard Frazer, Minister of Edinburgh: Greyfriars Kirk, as Convener of the Church and Society Council.
7. Appoint the Rev Norman Smith, Minister of Edinburgh: Granton, as Convener of the Mission and Discipleship Council.
8. Make alterations to Standing Committees and Councils as set forth in the Report, subject to the following alterations:

Amend:

Judicial Proceedings Panel

Elder Appointed Hazel Hastie (Edinburgh: Drylaw)

Delete:

Mission and Discipleship Council

Minister Appointed Hayley O'Connor (Edinburgh: Fairmilehead)

Add:

Church Art and Architecture Committee

Member Resigned Edward Hawke

Mission and Discipleship Council

Minister Appointed Alastair Duncan (Glasgow: St George's Tron)

JOHN P CHALMERS

CI Eccl Scot

- A -
**LEGISLATIVE ACTS OF
THE GENERAL ASSEMBLY 2016**

I ACT AMENDING THE MINISTERS AND DEACONS IN CIVIL PARTNERSHIPS ACT (ACT I 2015)

Edinburgh, 21 May 2016, Sess. I

The General Assembly, with the consent of a majority of Presbyteries, hereby enact and ordain that the Ministers and Deacons in Civil Partnerships Act (Act I 2015) shall be amended as follows:

1. In the title of the Act and wherever the Act is referred to, after "'Ministers and Deacons in Civil Partnerships", insert:

"and Same Sex Marriages"
2. Insert new section 1(i):

(i) "same sex marriage" shall mean a marriage between persons of the same sex which is recognised in terms of the Marriage and Civil Partnership (Scotland) Act 2014."
and renumber accordingly.
3. In section 2(1), after "human sexuality" insert:

"(including marriage)"
4. Wherever "a civil partnership" appears, insert thereafter:
"or a same sex marriage"
5. Add new section 8:
"8. Nothing in this Act implies that the Church permits or will permit its ministers or deacons to register civil partnerships or solemnise same sex marriages."

and renumber accordingly.

II THE INTERNATIONAL PRESBYTERY ACT (Act II 2016)

Edinburgh 21 May 2016, Session I

The General Assembly enact and ordain as follows:

1. For the purposes of this Act the following terms shall be deemed to have the meanings hereby assigned to them:
 - (1) "the Ministries Council" shall mean the General Assembly's Ministries Council or any successor body assuming the responsibilities, functions and interests of that Council.
 - (2) "the Presbytery of International Charges" shall mean the Presbytery of the Church of Scotland covering all Charges of the Church of Scotland beyond the United Kingdom, the Isle of Man and the Channel Islands

- (excluding the Charges within the bounds of the Presbytery of Jerusalem); and "Presbytery" shall be construed accordingly. For the avoidance of doubt, the Presbytery will assume the assets and liabilities of the existing Presbytery of Europe.
- (3) "Charge" shall mean any of the congregations specified in Schedule 1 hereto, as the list may from time to time be amended by the Presbytery, subject to the concurrence of the Ministries Council.
 - (4) "Partner Church" shall mean a denomination with which the Church of Scotland or any Charge in the Presbytery is connected, whether constitutionally or in fellowship only.
 - (5) "Kirk Session" shall mean a Court of the Church with spiritual oversight of a congregation of a Charge (and that notwithstanding that it may be known by another name and may function within the constitution of a Partner Church by such other name).
 - (6) "Financial Board" shall mean the body within a Charge having responsibility for its finances.
2. The Presbytery shall, except as otherwise provided for in this Act or in any other legislation of the Church, have the same powers and duties as Presbyteries in Scotland. Membership of the Presbytery shall be in accordance with Act III 2000. The Presbytery shall adopt the current policies, procedures, Standing Orders, Presbytery Plan and other documents regulating the business of the existing Presbytery of Europe.
 3. Charges shall comply with the law, custom and practice of the Church as existing from time to time, save as follows: (1) where to do so would be in contravention of the laws, regulations and practice applying in the legal jurisdiction within which a Charge is located, in which event the Kirk Session may, acting reasonably, adopt an appropriate approach so as not to breach such local laws, regulations and practice, and (2) as specified in sections 4 to 7 of this Act.
 4. In relation to the appointment of ministers to the Charges, the provisions of Schedule 2 hereto shall apply.
 5. In relation to financial arrangements for the Charges, provisions shall be made by way of Regulations.
 6. In relation to review of Charges by the Presbytery, the provisions of Schedule 3 hereto shall apply.
 7. In relation to heritable properties used by the Charges, the provisions of Schedule 4 hereto shall apply.
 8. Nothing in this Act shall affect the rights and position of existing ministers in the Presbytery.
 9. Wherever any existing Church legislation is mentioned in this Act and such legislation is thereafter replaced or amended, the section(s) of this Act in question shall then be read as if reference to the replacement and/or amended legislation had been inserted.
 10. This Act shall come into effect on 21 May 2016 and Act VIII 2007 (as amended) and Act II 2008 shall be repealed on that date.

Schedule 1 Charges

COUNTRY	CITY	Church of Scotland
Belgium	Brussels	St Andrew's Church
Bermuda	Warwick	Christ Church
France	Paris	The Scots Kirk
Gibraltar	Gibraltar	St Andrew's Church
Hungary	Budapest	St Columba's Church
Italy	Rome	St Andrew's Church

Malta	Valletta	St Andrew's Scots Church
Netherlands	Amsterdam	The English Reformed Church
	Rotterdam	Scots International Church
Portugal	Lisbon	St Andrew's Church
Spain	Fuengirola	Costa del Sol
Sri Lanka	Colombo	St Andrew's Scots Kirk
Switzerland	Geneva	Church of Scotland
	Lausanne	The Scots Kirk
Trinidad and Tobago	Port of Spain	Greyfriars St Ann's, Port of Spain, linked with Arouca and Sangre Grande

Schedule 2 Appointment of Ministers

1. Persons Eligible for Appointment

- 1.1 Those eligible for appointment to be ministers of the Charges shall be the categories of persons listed in section 17 of the Vacancy Procedure Act (Act VIII 2003) as being persons eligible to be nominated, elected and called as minister of parishes in the Church of Scotland, except as provided in the following paragraphs.
- 1.2 When a minister of the Methodist Church is appointed to the charge of St Andrew's Scots Church, Malta, it is expressly provided that such minister shall be inducted by the Presbytery and the Methodist Church, shall retain status as a minister of the Methodist Conference and shall have full membership of the Presbytery with all the rights, privileges and duties associated therewith and, in particular, shall be authorised to moderate the Kirk Session of the charge. Ministerial discipline shall be in accordance with the procedures of the Methodist Church. On ceasing to be minister of the charge he or she shall cease to be a member of the Presbytery and will no longer be eligible to moderate the Kirk Session and shall not retain any ministerial status within the Church of Scotland, nor be entitled to a Practising Certificate or Certificate of Eligibility in terms of Act II 2000.
- 1.3 In the event that the Presbytery establishes a new ecumenical partnership in an existing Charge, and the minister of a Partner Church is appointed, it is expressly provided that such a minister shall be inducted by the Presbytery and the other Church, shall retain status as a minister of the Partner Church and shall have full membership of the Presbytery with all the rights, privileges and duties associated therewith and, in particular, shall be authorised to moderate the Kirk Session of the Charge. Ministerial discipline shall be in accordance with the procedures of the Partner Church of the minister. On ceasing to be minister of a Charge within the Presbytery he or she shall cease to be a member of the Presbytery and will no longer be eligible to moderate the Kirk Session and shall not retain any ministerial status within the Church of Scotland, nor be entitled to a Practising Certificate or Certificate of Eligibility in terms of Act II 2000.

2. New Ministerial Appointments

In the case of a new ministerial appointment being made after the coming into effect of this Act, the following shall apply:-

- 2.1 The stipend shall be based on the national stipend scale for Scotland, adjusted for local conditions. The Presbytery shall, in consultation with the Kirk Session of the Charge in question and with the concurrence of the Ministries Council, decide on the stipend and on any other special terms and conditions applicable to the appointment as provided for in the Supplementary Stipend Review Procedure agreed between the Presbytery and the Ministries Council, which Procedure may be amended by the Presbytery from time to time but only with the consent of the Ministries Council. In the case of a Methodist minister appointed to Malta, the relevant Methodist Church of Great Britain stipend will apply, adjusted for local conditions.
- 2.2 The other terms and conditions of the minister's appointment shall be regulated by the Guidance for Ministers Taking Up or Demitting a Charge as agreed between the Presbytery and the Ministries Council, which Guidance may be amended by the Presbytery from time to time but only with the consent of the Ministries Council.
- 2.3 As regards the manse, the Presbytery shall proceed in terms of Act VIII 2003 and the Supplement to Manse Conditions and Guidelines agreed between the Presbytery and the Ministries Council, which Supplement may be amended by the Presbytery from time to time but only with the consent of the Ministries Council.

Schedule 3 **Arrangements relating to the Review of Charges**

1. It shall be the duty of the Presbytery to comply with the terms of Act VII 2003 and to keep the Charges under review. The Presbytery Planning Task Group of the Ministries Council shall have normal involvement in Presbytery planning, as would apply for any other Presbytery.
2. The allocation of Full-Time Equivalent ministries for the Presbytery shall be set from time to time by the General Assembly on the recommendation of the Ministries Council.
3. In the event of proceedings being initiated under Act I 1988, the Presbytery may in consultation with the Legal Questions Committee co-opt one or more members of the Committee of Inquiry from outwith the Presbytery.
4. On a vacancy arising for any reason in a Charge, the Presbytery shall apply the terms of Act VIII 2003 in so far as practicable in the local conditions.
5. If the Presbytery, with the concurrence of the Presbytery Planning Task Group, decides that a Charge cannot continue as previously constituted, all the forms of readjustment provided for by Act VII 2003 (as amended), as adapted to take account of local conditions, shall be competent. In the event of the readjustment decided upon requiring the termination by the Presbytery of the minister's tenure, the minister, subject to the disposal of any appeal in the event of the minister exercising his or her right of appeal to the Appeals Committee of the Commission of Assembly, shall on the date of termination be deemed to have demitted his or her charge. The minister shall in such circumstances be entitled to payment of expenses according to the Presbytery's Guidance for Ministers Taking Up or Demitting a Charge as agreed between the Presbytery and the Ministries Council, which Guidance may be amended by the Presbytery from time to time but only with the consent of the Ministries Council.

6. If the Presbytery decides, in consultation with the Ministries Council through the process of appraisal and adjustment, that circumstances exist which would justify the creation of a new Charge, the Presbytery in consultation aforesaid, shall proceed to take all steps necessary to constitute and establish the new Charge, including the provision of suitable buildings whether by sharing, renting or purchase, and the appointment of a minister.
7. The Ministries Council shall report any readjustment or the establishment of any new Charge to the next General Assembly and Schedule 1 hereof shall be amended accordingly.

Schedule 4 **Arrangements for Heritable Properties**

1. The heritable property pertaining to a Charge ("the property") shall be held by the Financial Board and the Trustees in whom title is vested for the use of and occupation by the Charge concerned. Where local law permits, it shall always be open to the Trustees to transfer the title to their property to the Church of Scotland Trust ("the Trust").
2. Matters relating to the day-to-day management of the property shall be dealt with by the Financial Board of the Charge. It shall be the duty of the Financial Board to maintain the fabric of the property in proper order and repair and fully insured against loss or damage by fire and also against loss or damage by such other risks or perils as are from time to time deemed appropriate by the Financial Board.
3. Without the consent of the Presbytery and of the Trust, it shall not be lawful nor in the power of the Financial Board nor the Trustees in whom title is vested (if other than the Trust) to make any extensive alterations to the property, nor to sell, let (other than on agreements which do not grant security of tenure of more than one year), convey, exchange or otherwise dispose of and deal with the same nor to give and execute mortgages, charges, pledges or other securities over the property. For the purposes of this Act, "extensive alterations" shall have such meaning as shall from time to time be determined by the Presbytery and the Trust acting together.
4. Without the consent of the Presbytery and of the Trust, the Financial Board shall not purchase or take on lease for a period in excess of one year any additional heritable property and, except where all the funds for the purchase or to meet the obligations under the lease are being provided by members or other persons associated with the Charge or from the disposal of property, title to which is not vested in the Trust, title or right to the additional heritable property being acquired or leased shall where local law permits and the Trust agrees be taken in name of the Trust.
5. The Financial Board and the Trustees in whom title to the property is vested (if other than the Trust or *ex officio*s trustees who are office holders of the General Assembly of the Church of Scotland) shall each year submit a written report to the Presbytery concerning the property which shall include details of their management and maintenance thereof and summarise the details of the insurance cover in force with respect to the property. At the year-end the Presbytery shall report diligence to the Trust in respect of property vested in it. In reporting to the Trust the Presbytery is further encouraged, in relation to all property, but subject to such adaptations as may be appropriate to accommodate local laws, regulations and circumstances, to comply with the processes and procedures as set down by The Church of Scotland General Trustees from time to time as to annual inspections and returns in relation to heritable properties.

III ACT AMENDING THE VACANCY PROCEDURE ACT (ACT VIII 2003)*Edinburgh, 21 May 2016, Session I]*

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

1. *In section 1(2) amend sub-section (b) to read "exclude any communicant member, the current or any former minister, or any person having, in the Presbytery's opinion, a significant personal connection to the ministry or a former ministry of the vacant charge or of any constituent congregation thereof".*
2. *In section 1(4), delete the words "provided that reasonable efforts are made to consult all members of the Committee" and substitute "and may do so by electronic means."*
3. *In section 2(1) after the word "by mailing", insert the words "by electronic means"*
4. *Insert a new section 12 as follows and re-number subsequent sections accordingly:*

"12. Profiling

Subject to the right to call having first been granted, the Kirk Session(s) shall prepare a profile of each congregation and parish within the charge, in accordance with the template published in the Guidelines for Kirk Sessions. In the case of a linked charge, this shall take the form of a single document, with separate sections for each constituent congregation. In all cases the profile shall contain, as an appendix, a copy of the most recent report on each constituent congregation produced in accordance with the Local Church Review Act (Act I 2011). The draft profile(s) shall then be submitted to the Advisory Committee, prior to its meeting with the Kirk Session(s) (Section 13(2)(a)), for possible comment and revision."

5. *In section 12(2)(a), insert a new sub-section (ii) as follows and re-number the existing sub-section (iii) accordingly:*
 "(ii) the finalising of the profile which has been prepared in accordance with Section 12,"
6. *Delete section 12(2)(c).*
7. *Add the following sentence at the end of section 12(2): "The Advisory Committee may continue its work in the absence of one member, subject to the agreement of both of the remaining members."*
8. *Add a new section 12(3) as follows:*
 "(3) Before the Nominating Committee reports the identity of the nominee to the Kirk Session and Presbytery, it shall report the process followed to the Advisory Committee (by electronic means if desired) who shall give any further advice it deems necessary."
9. *In section 13(1)(1)(a), delete the words "and who are not under church discipline".*

10. *In the second sentence of section 13(1), delete the words "parishioners or".*
11. *In section 13(2) after the third sentence, add the following sentence: "For the avoidance of doubt, the names of individuals who are not contactable and whose address is unknown shall not be entered on the Electoral Register."*
12. *Amend the first sentence of section 13(3) to read "The proposed Electoral Register having been prepared, the Interim Moderator shall cause intimation to be made on the first convenient Sunday in terms of Schedule E hereto that any person who believes they are eligible to be included in the Electoral Register may inquire as to whether their name has been included, and the provisions which the Kirk Session has made for such inquiry, and further shall specify a day when the Kirk Session will meet to hear further requests for inclusion in the Register and will finally revise and adjust the Register."*
13. *Amend section 13(6) to read:*

"At any time after a period of six months has elapsed since the Electoral Register being attested, but before the name of a nominee is reported to the Kirk Session, the Kirk Session shall have power, if it so desires, to:

 - a) revise and update the Electoral Register. Intimation of this intention shall be given in terms of Schedule F hereto. Additional names shall be added to the Register in the form of an Addendum which shall also contain authority for the deletions which have been made;
 - or
 - b) add to the Electoral Register the name of any person who has been added to the Communion Roll of the congregation, in the form of an Addendum.

In the case of (a) or (b) above, two copies of this Addendum, duly attested, shall be lodged with the Presbytery Clerk who, in name of the Presbytery, shall attest and return the principal copy, retaining the duplicate copy in his or her own possession."
14. *In section 14(2)(c)(v), after the words "the spouse" add the words "or civil partner, of the current minister, or".*
15. *Amend sections 16(1) and (2) to read:*

"(1) The Nominating Committee shall have the duty of nominating one person to the congregation with a view to the election and appointment of a minister.

(2) It shall proceed by a process of announcement in a monthly vacancy list, application and interview, and may also advertise, receive recommendations and pursue enquiries in other ways. The Nominating Committee shall make available to all applicants and enquirers the Profile and Appendix specified in Section 12. Regardless of how such individuals may initially have been approached or identified, no individual shall be considered as a candidate for the vacancy unless he or she has first submitted a formal application."
16. *In section 17(5) delete the words "World Alliance of Reformed Churches" and substitute "World Communion of Reformed Churches".*
17. *Insert a new sub-section (8) in section 17:*

"(8) Notwithstanding sub-sections (1) to (6) above, an individual shall not be eligible to apply, or to be considered as an applicant, while he or she is the subject of ongoing proceedings being undertaken in accordance with the Discipline of Ministry Act (Act III 2001)."

18. *Amend section 20(1) to read:*

"20. Before the candidate is asked to accept Nomination, the Interim Moderator shall ensure that the candidate is given an adequate opportunity to see the whole ecclesiastical buildings (including the Manse) pertaining to the congregation, and to meet privately with all members of staff of the charge or of any wider ministry team. Furthermore, the candidate shall be provided with:

- (a) a copy of the current Presbytery Plan and of any current Basis of Adjustment or Basis of Reviewable Charge;
 - (b) copies of the most recent annual report and accounts for each congregation of the charge, as approved by an independent examiner; and
 - (c) copies of the most recent quinquennial inspection reports in relation to the buildings of the charge.
- The candidate shall acknowledge receipt of the above documents in writing to the Interim Moderator."

19. *Amend section 25 as follows:*

In section 25(1) in the first sentence delete "members" and substitute "those on the Electoral Register",

In section 25(2), delete "member" and substitute "an individual on the Electoral Register", and

In section 25(3) in the second sentence delete "regular worshippers in the congregation and by adherents whose names have not been entered on the Electoral Register" and substitute "persons associated with the congregation whose names have not been entered on the Electoral Register".

20. *Delete the existing section 26 (Failure to Nominate) and substitute a new section 26 as follows:*

"The exercise by a congregation of its right to call a minister shall be subject to a time-limit of two years; this period shall be calculated from the date when intimation is given of the agreement to grant leave to call.

If no election has been made and intimated to the Presbytery by the expiry of that time then the leave to call expires and the Presbytery shall review the matter. Thereafter the Presbytery may either (1) resolve to review the relevant aspects of the Presbytery Plan in accordance with the Appraisal and Adjustment Act (Act VII 2003) or (2) if the Presbytery is still satisfied that a minister should be appointed, resolve that the leave to call shall be reinstated and the Presbytery shall proceed in one of the following ways:

- a) grant an extension, which shall usually be for a further year and instruct the Kirk Session to revise and update the parish profile in line with the template published in the Guidelines for Kirk Sessions. If no appointment is made in this further period, the Presbytery shall proceed again in terms of this section of the Act and may select any option, including further extensions;
- b) instruct that a fresh Nominating Committee be elected in terms of section 14 above. The process shall then be followed in terms of this Act from the point of the election of the Nominating Committee; or
- c) take steps to make such an appointment, proceeding as follows:–

- (i) The Presbytery shall discharge the Nominating Committee, strengthen the Advisory Committee which had been involved in the case by the appointment of an additional minister and elder, instruct that Committee to bring forward to a subsequent meeting the name of an eligible individual for appointment to the charge and intimate this instruction to the congregation. If satisfied with the recommendation brought by the Advisory Committee, the Presbytery shall thereupon make the appointment.
 - (ii) The Presbytery Clerk shall thereupon intimate to the person concerned the fact of his or her appointment, shall request him or her to forward a letter of acceptance along with appropriate Certificates if these are required in terms of section 27 below, and shall arrange with him or her to conduct public worship in the vacant church or churches on an early Sunday.
 - (iii) The Presbytery Clerk shall cause intimation to be made in the form of Schedule N that the person appointed will conduct public worship on the day specified and that a Call in the usual form will lie with the Session Clerk or other suitable person for not less than eight free days to receive the signatures of the congregation. The conditions governing the signing of the Call shall be as in section 25 above.
 - (iv) At the expiry of the time allowed, the Call shall be transmitted by the Session Clerk to the Presbytery Clerk who shall lay it, along with the documents referred to in sub-paragraph (ii) above, before the Presbytery at its first ordinary meeting or at a meeting *in hunc effectum*."
21. *In section 29(3) delete the word "church" from the first sentence and substitute "place of worship", and after the word "kneel" in the fifth sentence, add "if able to do so".*
22. *In section 31, in the second sentence after the words "shall first" add "endeavour to".*
23. *Insert a new section 32 as follows:*

"32. Guidelines

- (1) The Ministries Council and the Legal Questions Committee shall jointly prepare and issue Guidelines for (a) Interim Moderators, (b) Kirk Sessions, (c) Nominating Committees and (d) Advisory Committees, in order to facilitate procedures in vacant congregations and also to expedite specific processes outlined in this Act. Such Guidelines shall be kept under review and shall be updated periodically to reflect current policy and practice.
 - (2) The above Guidelines shall be followed by the individuals and bodies named above, who shall only depart from them with due cause and having first sought the advice of the Vacancy Procedure Committee."
24. *The existing Schedules to the Act shall be deleted and replaced by the following:*

A NOTICE OF DECISION OF VACANCY PROCEDURE COMMITTEE

– Section 2(1)

To be read on one Sunday

Notice is hereby given that the Vacancy Procedure Committee of the Presbytery of proposes [*proposed course of action*]. This action will proceed unless at least four persons, who are either communicant members of this congregation of

X [and Y]* or full members of Presbytery, together or separately submit to the Presbytery Clerk a request for this proposal to be considered at the next meeting of the Presbytery. Any such request must set out the relevant reasons.

You should submit any such request in writing to [*name and postal address of Presbytery Clerk*] by [*date seven days after date of this intimation*].

If four valid requests are received, then [*state the proposed course of action*] will be suspended and the approval of Presbytery will be required.

A B Presbytery Clerk

**refer to other congregation(s) if a linked charge*

NB this intimation is also to be displayed as prominently as possible at the church building for seven days

B NOTICE CITING A CONGREGATION TO ATTEND – Section 2(5)

To be read on one Sunday

Notice is hereby given that in connection with the [anticipated] vacancy in this congregation of X [and Y]*, a valid request has been made for the matter of [*here insert action or permission which had been proposed*] to be considered by the Presbytery. [*The proposed course of action*] is in the meantime suspended

The Presbytery will meet to consider this matter aton the day of at o'clock. Any member of this congregation of X [and Y]* may attend that meeting and Presbytery shall hear any person whom it considers to have an interest.

A B Presbytery Clerk

**refer to other congregation(s) if a linked charge*

C PREPARATION OF ELECTORAL REGISTER – Sections 14(1) and (2)

To be read on two Sundays

Notice is hereby given that in view of the [anticipated] vacancy in this congregation of X [and Y]*, the Kirk Session is about to make up an Electoral Register. This Electoral Register is a list of those who will be eligible to vote when the time comes to elect a Nominating Committee, and subsequently in the election of a new minister.

If your name and current address are already on the Communion Roll, then you will automatically be placed upon the Electoral Register. You will need to take no further action.

If you are a regular worshipper here, but are still a member of another congregation, and you wish to participate in the election of a minister to this congregation of X [and Y]*, then you should arrange to hand in to the Session Clerk a valid Certificate of Transference before the Kirk Session meets

If you are a regular worshipper here, and not a member of this or any other congregation, then the Kirk Session can add your name to the Electoral Register as an "adherent". If you wish the Kirk Session to consider this, you should obtain a form from the Session Clerk, complete it and return it to [him or her] before the Kirk Session meets.

The Kirk Session will meet in on the day of at to make up the Electoral Register

C D Interim Moderator

**refer to other congregation(s) if a linked charge*

D FORM OF ADHERENT'S CLAIM – Section 14(1)

I, 1 of 2, being a regular worshipper in the Church of and not being a member of any other congregation in Scotland, request to have my name put on the Electoral Register of the congregation of as an adherent.

Date (Signed)

1 Here enter full name in block capitals

2 Here enter address in full

E CONFIRMATION OF ELECTORAL REGISTER – Section 14(3)

To be read on one Sunday

Notice is hereby given that the proposed Electoral Register of this congregation of X [and Y]* has now been prepared.

If you believe that your name should be on the Register, you can ask for confirmation that it has been included immediately after this service [details of provision for this] or from the Session Clerk [details of how the Session Clerk can be contacted].

If your name is not on the proposed Electoral Register, and you believe it should be, you should inform the Session Clerk in writing before the Kirk Session meets to finalise the register on [date] at [place]. You are also welcome to attend that meeting, if you wish to make the case for your name being included.

C D Interim Moderator

**refer to other congregation(s) if a linked charge*

F REVISION OF ELECTORAL REGISTER – Section 14(6)***To be read on two Sundays***

Notice is hereby given that since more than six months have elapsed since the Electoral Register of this congregation of X [and Y]* was finally made up, it is now proposed that it should be revised.

If you believe that your name ought to be on the Register, you can ask for confirmation immediately after this service [details of provision for this] or from the Session Clerk [details of how the Session Clerk can be contacted].

If you find that your name does not appear, it can be added in the following circumstances:

If your name has been added to the full Communion Roll since the Register was drawn up, then your name will automatically be placed upon the Electoral Register on its revision. You will need to take no further action.

If you are a regular worshipper here, but are still a member of another congregation, then you should arrange to hand in to the Session Clerk a valid Certificate of Transference before the Kirk Session meets

If you a regular worshipper here, and not a member of this or any other congregation, then the Kirk Session can add your name to the Electoral Register as an "adherent". If you wish the Kirk Session to consider this, you should obtain a form from the Session Clerk, complete it and return it to [him or her] before the Kirk Session meets.

The Kirk Session will meet in on the day of at to revise the Electoral Register

C D Interim Moderator

**refer to other congregation(s) if a linked charge*

G ELECTION OF NOMINATING COMMITTEE – Section 15(1)***To be read on two Sundays***

Notice is hereby given that a meeting of this congregation of X [and Y]* will be held in the Church [*or other arrangement may be given here*] on Sunday at the close of morning [*or other main occasion of*] worship for the purpose of appointing a Nominating Committee. The task of the Nominating Committee will be to nominate one person to this congregation of X [and Y]* to be the new minister.

At that meeting, the congregation shall be invited to elect [number of persons] people, who are on the Electoral Roll of this congregation of X [and Y]*, to serve on the Nominating Committee. If you wish to propose anyone to serve on the Committee you may do so at the meeting providing the person has indicated a willingness to serve.

C D Interim Moderator

**refer to other congregation(s) if a linked charge*

H NOTICE OF NOMINATION – Section 22(2)

To be read on two Sundays

At a meeting held at..... on, the Nominating Committee chose the person who they wish to propose to this congregation of X [and Y]* to be our new minister. The name of the person proposed is 1

Arrangements have been made for *[give name again]*, to conduct public worship in this Church on Sunday the day of at o'clock.

Immediately after that service, there will be a vote on whether or not *[Name]* should be appointed as the new minister of this congregation of X [and Y]*. Anyone whose name appears on the Electoral Register of this congregation of X [and Y]* shall be entitled to vote. No-one else shall be entitled to vote.

.

C D Interim Moderator

**refer to other congregation(s) if a linked charge*

1 The name and status of the person should at this point be entered in full

I VOTING-PAPER – Section 24(1)

FOR Electing <i>[Name]</i>	
AGAINST Electing <i>[Name]</i>	

Directions to Voters – If you are in favour of electing *[Name]* put a cross (x) on the upper right-hand space. If you are not in favour of electing *[Name]* put a cross (x) in the lower right-hand space. Mark your voting-paper in this way with a cross, and put no other mark on your voting-paper or your vote may not be counted.

Note: The Directions to Voters must be printed prominently on the face of the voting-paper.

J DECLARATION OF ELECTION RESULT – Section 24(6)

I hereby declare the results of the voting for the election and appointment of a minister to the vacant charge of 1 to be as follows.

FOR Electing [Name]: [No of votes]

AGAINST Electing [Name]: [No of votes]

EITHER

(1) Therefore, [Name] has accordingly been elected and appointed as the new minister subject to the approval of Presbytery

OR

(2) In consequence of this vote there has been a failure to elect. The Nominating Committee is deemed to have been discharged. *[Continue in terms of Schedule G if appropriate.]*

Date

C D Interim Moderator

1 Here enter details

K THE CALL – Section 26(1)**Form of Call**

We, members and adherents of the Church of Scotland and of the congregation known as 1, being without a minister, address this Call to be our minister to you, [Name]....., of whose gifts and qualities we have been assured, and we warmly invite you to accept this Call, promising that we shall devote ourselves with you to worship, witness, mission and service in this parish, and also to the furtherance of these in the world, to the glory of God and for the advancement of His Kingdom.

1 Here enter details

Paper of Concurrence

We, persons associated with the congregation of the Church of Scotland known as 1 concur in the Call addressed by that congregation to [Name]..... to be their minister.

1 Here enter details

Note: The Call and Paper of Concurrence should be dated and attested by the Interim Moderator before they are transmitted to the Clerk of the Presbytery.

L SUBSCRIBING THE CALL – Section 26(1)***To be read on at least one Sunday***

Notice is hereby given that this congregation of X [and Y]* has elected [Name] to be our new minister and a Call to the said [Name] has been prepared. This Call will lie in [Place]..... from..... theday of [Month]..... until [Date which is at least eight days later], between the hours of and During that time any person whose name is on the Electoral Register of the congregation may sign the Call in person or by means of a mandate.

If a mandate is to be used, the relevant form may be obtained from the Session Clerk.

A paper of Concurrence will also be available for signature by any person who is connected with the congregation but whose name is not on the Electoral Register of the congregation. Children are also welcome to add their names to this paper.

C D Interim Moderator

**refer to other congregation(s) if a linked charge*

M MANDATE TO SIGN CALL – Section 26(2)

I,1 of 2....., being a person whose name is on the Electoral Register of the congregation, hereby authorise the Session Clerk, or other member of Session, to add my name to the Call addressed to [Name] to be our new minister.

(Signed)

1 Here enter full name in block capitals

2 Here enter address in full

N CITATION IN CASE OF NOMINATION BY PRESBYTERY – Section 27(a)(iii)***To be read on one Sunday***

Notice is hereby given that [Name], whom the Presbytery has appointed to be minister of this congregation of X [and Y] * will conduct public worship in the Church on Sunday the day of at o'clock.

A Call addressed to the said [Name] will lie in [Place]..... from the day of between the hours of and during the day and between the hours of and in the evening, until [Date which is at least eight days later]. During that time any person whose name is on the Electoral Register of the congregation may sign the Call in person or by means of a mandate.

If a mandate is to be used, the relevant form may be obtained from the Session Clerk.

A paper of Concurrence will also be available for signature by any person who is connected with the congregation but whose name is not on the Electoral Register of the congregation. Children are also welcome to add their names to this paper.

The Presbytery will meet to deal with the appointment and Call at on the day of at o'clock. Any member of the congregation may attend that meeting.

A B Presbytery Clerk

**refer to other congregation(s) if a linked charge*

O NOTICE OF INDUCTION – Section 30(1) and section 31(1)

To be read on two Sundays

Notice is hereby given that the Presbytery of has received a Call from this congregation of X [and Y]* addressed to [Name] to be the new minister. This Call has been sustained as a regular Call, and has been accepted by him/her¹.

The Presbytery, having judged the said [Name] qualified for the ministry of the Gospel and² for this charge, has resolved to proceed to his/her [ordination and] induction³ on [day of the week] the [date] day of [month] at [time] o'clock. The only circumstance in which this would not occur is if an objection occurs which may reasonably impede it.

Notice is given that if any member of this congregation of X [and Y]*, has objection to the life or doctrine of the said [Name] you should intimate your objection at the earliest opportunity to the Presbytery Clerk. If you do this, you will also need to submit to the Presbytery Clerk appropriate evidence to substantiate your objection.

The Presbytery is to meet at [time] on [date as above]. If an objection is not notified in advance but is first brought at that meeting the objector must satisfy the Presbytery that there was no earlier opportunity to bring the objection to the attention of the Presbytery Clerk.

Unless a substantiated objection is made which is then upheld, the Presbytery shall proceed to [ordination and] induction³ of the said [Name] without further delay.

By order of the Presbytery

A..... B..... Presbytery Clerk

¹ Add, where, appropriate, "and his/her translation has been agreed to by the Presbytery of....."

² Omit "for the ministry of the Gospel and" if this minister to be inducted has been ordained previously

3 Omit, where appropriate, "ordination and"

**refer to other congregation(s) if a linked charge*

P NOTICE OF ORDINATION IN CASE OF INTRODUCTION – Section 31(4)

To be read on two Sundays

Notice is hereby given that a service of introduction is to take place because [*narrate circumstances requiring service of introduction*]. The Presbytery has found that the said [*Name*] has been regularly appointed and is qualified for the ministry of the Gospel and for the said appointment. The Presbytery has resolved to proceed to his or her ordination to the Holy Ministry and to his or her introduction as [*specify appointment*].

This ordination and introduction will take place on the day of at o'clock, and will proceed unless an objection occurs which may reasonably impede it.

Notice is given if any member of this congregation of X [and Y]* has anything to object to in the life or doctrine of the said [*Name*], you may appear at the Presbytery meeting at on the day of at o'clock to state your objection. Any objection which is made must be substantiated.

Unless a substantiated objection is made which is then upheld, the Presbytery will proceed to ordination and introduction of the said[*Name*] without further delay.

By order of the Presbytery

A B Presbytery Clerk

**refer to other congregation(s) if a linked charge*

IV ACT AMENDING THE CONGREGATIONAL MEETINGS ACT (ACT XVIII 1932)

Edinburgh, 21 May 2016, Session I

The General Assembly hereby enact and ordain that the Congregational Meetings Act (Act XVIII 1932), as amended, shall be further amended as follows:

1. *In section 4(a) the words "as soon as possible after the treasurer's books have been audited at the close of the financial year" shall be deleted and the words "by the 30th day of June in each year following the close of the financial year" shall be substituted therefor.*
2. *In section 4(b) the words "by the 30th day of June in each year following the close of the financial year" shall be added at the end of the first sentence.*

V ACT AMENDING THE MODEL DEEDS OF CONSTITUTION ACT (ACT II 1994)

Edinburgh, 21 May 2016, Session I

The General Assembly hereby enact and ordain that the Model Deeds of Constitution Act (Act II 1994), as amended, shall be further amended as follows:

1. *In the Annexation, Clause Second, in the first line the words "31st day of March" shall be deleted and the words "30th day of June" substituted therefor.*

VI ACT AMENDING THE CONGREGATIONAL MEETINGS (RECEIPT OF ACCOUNTS) ACT (ACT III 1994)

Edinburgh, 21 May 2016, Session I

The General Assembly hereby enact and ordain that the Congregational Meetings (Receipt of Accounts) Act (Act III 1994), as amended, shall be further amended as follows:

1. *In the Preamble:*
 - (i) *Delete "Accounts" and substitute "Trustees' Annual Report and Accounts" and*
 - (ii) *Delete "Financial Board" where it appears twice and substitute "Trustees".*
2. *In section 2(2), the words "31st day of March" shall be deleted and the words "30th day of June" substituted therefor.*

VII ACT AMENDING THE CO-OPERATION BETWEEN PRESBYTERIES ACT (ACT VI 2002)

Edinburgh, 21 May 2016, Session I

The General Assembly hereby enact and ordain that the Co-operation between Presbyteries Act (Act VI 2002), as amended, shall be further amended as follows:

1. *In section 1, delete the words "an immediately neighbouring" and substitute "another".*

VIII ACT AMENDING THE APPRAISAL AND ADJUSTMENT ACT (ACT VII 2003)

Edinburgh, 21 May 2016, Session I

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. *Delete the existing definition of "vacancy" in section 1(g) and substitute a new one as follows:*

""vacancy" shall mean the state in which a charge finds itself when it is without an inducted minister and shall include the situation of a prospective vacancy where an Interim Moderator has been appointed under section 6(1) of the Vacancy Procedure Act (Act VIII 2003), and "vacant" shall be construed accordingly."

IX ACT AMENDING THE MINISTERS AND DEACONS IN CIVIL PARTNERSHIPS AND SAME SEX MARRIAGES ACT (ACT I 2015) (AS AMENDED)

Edinburgh, 21 May 2016, Session I

The General Assembly hereby enact and ordain that the Ministers and Deacons in Civil Partnerships and Same Sex Marriages Act (Act I 2015), as amended, shall be amended as follows:

2. *Delete the existing definition of "vacancy" and insert a new one as follows:*

""vacancy" shall mean the state in which a charge finds itself when it is without an inducted minister and shall include the situation of a prospective vacancy where an Interim Moderator has been appointed under section 6(1) of the Vacancy Procedure Act (Act VIII 2003)."

3. *In section 3(5)(a) delete the words "of an indicative nature only".*

4. *In section 3(5)(b) delete the words "of a determinative nature".*

5. *Delete the existing fourth and fifth paragraphs of the edict in Schedule 2 and substitute the following:*

"In terms of the process for a decision to depart contained in the Ministers and Deacons in Civil Partnerships Act (Act I 2015), this will be a [*first meeting of the Kirk Session on this matter. If the first vote is in favour of the decision to depart it will require to be followed up at a subsequent meeting of the Kirk Session by a second vote in favour of the decision to depart in order for that decision to take effect. If the first vote is not in favour of the decision to depart then that decides the matter and no further vote will be held. OR *second meeting of the Kirk Session on this matter. The vote at the second meeting will decide whether or not the decision is made to depart.]

Any vote on this matter must achieve a majority of those present and entitled to vote in order to take effect."

X ACT AMENDING THE CONGREGATIONS IN UNSATISFACTORY STATE ACT (ACT I 1988)

Edinburgh, 25 May 2016, Session V

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

1. *In section 3 delete the words "(a) Act VI 1984 anent Congregations in Changed Circumstances or (b)".*

2. *Amend the existing section 17 by deleting the words:*

"in the same way as provided in section 9 of Act VI 1984, with the *proviso* that the Committee which would review the situation at the end of a two-year period in consultation with the Presbytery shall be the Ministries Council."

and substituting the following:

"as provided in section 18 of this Act."

3. *Insert a new section 18 as follows:*

18. "When a minister's tenure has been terminated in terms of this Act he or she shall be entitled to receive, for the lesser of (i) a period of six months and (ii) until the minister begins another appointment:

- (a) a maintenance allowance of equal to the amount of the prevailing stipend at point 1 of the scale at the date of payment; and

- (b) the use and occupancy of a manse on the same terms as normally apply to a minister in a charge, or, in the event of no manse being available or of his or her choosing to live in his or her own house, an allowance appropriate to individual needs to be determined in consultation between the minister and the Ministries Council.

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

and re-number the remaining sections accordingly.

4. Consequential amendments

- (1) *Act VI 1984 shall be repealed.*
- (2) *In section 3 of the Vacancy Procedure Act (Act VIII 2003) delete section (f) as follows: "(f) the termination of the tenure of the minister of the charge in terms of Act VI 1984."*
- (3) *In the Schedule to the Alternative Dispute Resolution Processes Act (Act VI 2014), delete the reference to the Congregations in Changed Circumstances Act (Act VI 1984).*
- (4) *In section 3(9)(d) of the Ministers and Deacons in Civil Partnerships Act, delete the words "section 9 of the Congregations in Changed Circumstances Act (Act VI 1984), with the proviso that the Committee which would review the situation at the end of a two-year period in consultation with the Presbytery shall be the Ministries Council" and substitute the words "section 18 of the Congregations in Unsatisfactory State Act (Act I 1988)".*

XI ACT AMENDING THE ORDAINED LOCAL MINISTRY ACT (ACT IX 2011)

Edinburgh, 25 May 2016, Session V

The General Assembly hereby enact and ordain that the Ordained Local Ministry Act (Act IX 2011), as amended, shall be further amended as follows:

- 1. *Throughout the Act, where the words "Assessment Panel" appear, substitute "Assessment Conference".*
- 2. *Amend section 1(c) to delete the words "Ministries Council delegates" and substitute the words "Committee delegates":*
- 3. *Amend section 4(3) so as to delete the words "three years" where they appear twice and to substitute the words "between one and three years, as notified to that person by the Committee in writing,".*
- 4. *Delete the existing section 7(1) and substitute the following:*

"The Committee shall make suitable arrangements for the careful consideration of the applicant's character and beliefs, vocation, motivation and general suitability, shall be responsible for accepting or not accepting the applicant as a prospective candidate for the ministry and shall inform the Presbytery of this decision. The Committee may delegate to the Assessment Conference powers to reach decisions on its behalf. Notwithstanding its responsibilities

in terms of sub-section 6(2) above, the Presbytery shall be entitled to submit to the Committee written comments on the applicant's character and beliefs, vocation, motivation and general suitability. The Conference shall report its decision to the Committee which shall pass the names of prospective candidates to the Presbytery for nomination as candidates in training for the Ordained Local Ministry."

5. *Insert the following sections as new sections 11 to 19 and renumber the existing sections which follow accordingly:*

"Placements

11. (1) As part of the Church requirements, three periods of placement work shall be undertaken by the candidate, and must be completed to the satisfaction of the Committee which shall determine the length and content of each placement. The placements shall normally include two during the academic course which shall be part-time and shall last not less than twenty-five weeks and one part-time probationary placement of twelve months normally commencing on the first day of October following satisfactory completion of academic requirements; the Committee shall have power in exceptional circumstances to vary this arrangement. During the probationary placement the candidate may be permitted to engage in some academic study.
- (2) The supervisor of each placement will be chosen by the Committee and shall undertake training as specified by the Committee. The supervisor shall be responsible for supervising the placement according to the guidelines and standards established by the Committee, and shall produce assessment materials as required.
- (3) The assessment materials shall be assessed by the Committee. It shall be competent for the Committee to refuse to sustain a placement.
- (4) The Committee shall obtain from the candidate evidence that he or she has satisfactorily completed the prescribed course of study, whereupon the candidate will be permitted to commence the final placement.

Supervision during Course

12. Throughout the course of training a candidate must remain under the oversight and pastoral supervision of a Presbytery, initially the Presbytery which nominated him or her, and shall inform the Presbytery of any change of address.
13. (1) Where a candidate's permanent place of residence changes following nomination so that the oversight and pastoral supervision of the nominating Presbytery is no longer possible, the candidate shall, within two months of changing residence, apply in writing to the nominating Presbytery, to be transferred to the supervision of the Presbytery within whose bounds he or she now resides. On granting such application the Presbytery shall forward an Extract Minute to that effect to the candidate, to the Presbytery within whose bounds the candidate now resides, and to the Committee.
- (2) Prior to each official meeting with the candidates under its supervision the Presbytery shall initiate consideration of the circumstances of any candidate who has thus changed his or her permanent place of residence but who has not made formal application to transfer. The Presbytery shall thereafter raise with the candidate concerned

the question of which Presbytery might most appropriately be responsible for the continuing supervision, and shall have power to effect a transfer to that Presbytery within whose bounds the candidate now has permanent residence. When such a transfer is effected an Extract Minute to that effect shall be sent forthwith to the candidate, to the Presbytery within whose bounds he or she now resides, and to the Committee.

Initial Course Meeting

14. (1) At the outset of the candidate's course an Initial Course meeting will be held, attended by the candidate, a representative of the Presbytery, a representative of the Ministries Council and whichever member of the staff of the Ministries Council has been allocated responsibility for the care of the candidate (which staff member may, for this purpose only, act also as the representative of the Council).
- (2) At the Initial Course meeting the candidate and those representing the Presbytery and the Council shall subscribe an *Expectations and Responsibilities* document and agree academic, practical and personal goals for the candidate in his or her first year in training. At the beginning of each placement a *Learning Covenant* will be agreed by the Supervisor and candidate on placement.
- (3) Other tasks of the Initial Course meeting, and its structure and procedure, shall be as determined from time to time by the Council.

Annual Review

15. (1) An Annual Review meeting shall be held at the end of each academic year in which training has been undertaken, whether or not the candidate has undertaken academic study during that year, and shall be carried out in terms of this section except during the final, probationary placement when the provisions of section 16 shall apply. The functions of each meeting shall be to review progress, to affirm or revoke the candidate's status, and to set goals for the coming year.
- (2) In attendance will be the candidate, up to two representatives from each of the Presbytery and the Council, with the appropriate staff member present in an administrative capacity only. The meeting will be convened by one of the representatives of the Presbytery. The candidate may be accompanied by a companion, who may be the supervising minister of the candidate's most recent placement; the companion shall not be entitled to speak. No-one may act as a representative of the Presbytery or of the Council who has not received appropriate training as shall be determined and provided by the Council. For the avoidance of doubt, the representative(s) appointed by Presbytery shall be appointed with powers to make decisions on behalf of Presbytery.
- (3) At the Annual Review meeting the candidate's progress shall be reviewed, with reference to (a) the *Expectations and Responsibilities* and *Learning Covenant* documents and (b) the draft report prepared in terms of sub-section (4).
- (4) The staff member shall receive written reports from the candidate, the supervising minister (if any) and the College (if academic study has been undertaken during the year); and shall use them, along with such *Indicators for Assessment* document as may be from time to time in use by the Council and the *Expectations and*

Responsibilities document, to prepare a draft report for consideration at the Annual Review meeting. The separate reports and the draft report shall be circulated to all those attending the Annual Review meeting, and at the meeting the report shall be revised and agreed, and thereafter distributed by the Council to the Presbytery representatives and the candidate. If the candidate dissents from the report or any part thereof, his or her dissent and the reasons for it shall be recorded in the report, but shall not alter the status of the report for the purposes of this Act.

- (5) The final report may contain one of the following conclusions:
 - (a) that progress is entirely satisfactory; or
 - (b) that pieces of work require to be completed, or areas of work require to be improved, within a period of time specified in the report; or
 - (c) that an extension of training requires to be arranged by the Council and a further, final Annual Review conducted (this option may be exercised only once in any academic year); or
 - (d) that the candidature should be terminated.
- (6) The candidate may appeal within twenty-one days against a decision in terms of paragraphs (5)(c) or (5)(d) on one or more of the following grounds: (a) that in the course of the Annual Review there were irregularities in the process, (b) that the final decision was influenced by incorrect material fact, or (c) that the Annual Review acted contrary to the principles of natural justice.
- (7) Other tasks of the Annual Review meeting shall be as determined from time to time by the Council.

Final Placement and Sustaining the Course

16. The review process during the final probationary placement shall be as follows:
 - (1) After six months, an informal review of the placement shall take place, conducted by a member of the Presbytery, the Committee and the appropriate staff member, and any concerns shall be addressed either informally or by recourse to the procedures set out in section 17.
 - (2) A Review shall be held in the twelfth month. This notwithstanding, a Review with full powers may be held at any time at the discretion of the Training Task Group. The Review shall follow the procedure described in section 15; and in addition to the conclusion reached in terms of sub-section 15(5), it shall be decided whether the final placement can be sustained and whether the candidate is fit to be ordained in due course: the Presbytery representative shall be appointed in such a way as to have powers to indicate the final approval of the Presbytery at this stage.
 - (3) Where such approval has been given, the Committee shall satisfy itself that the requirements of sections 9, 10 and 11 have been fulfilled, including all academic requirements. Provided all such requirements are satisfied, the Council shall have the power to issue an Exit Certificate upon completion of the probationary placement,

at which point the candidate shall become a Graduate Candidate and shall then remain under the supervision of the Presbytery within whose bounds the final placement was undertaken, pending ordination to an appointment.

- (4) The Presbytery shall in each calendar year assess in terms of the criteria set out in section 8(3) above, the general suitability of each Graduate Candidate and, if satisfied, shall issue a Graduate Candidate's Certificate confirming continuing approval, and shall advise the Ministries Council by 31 December. Candidates will have a right of appeal in the event of the Presbytery declining to issue a Certificate.
- (5) A Presbytery must obtain a current Graduate Candidate's Certificate for any Graduate Candidate whose call or appointment is to be sustained by that Presbytery after 31 December of the year in which his or her Exit Certificate was awarded.

Complaints Procedure

17. The provisions of this section shall apply

- (a) where any party to an *Expectations and Responsibilities* document claims that another party is in breach thereof; or
- (b) where the Presbytery or the Council claim that a candidate has failed to fulfil his/her obligations under the agreed *Learning Covenant*; or
- (c) where a material complaint is made to the Council or Presbytery about the candidate's conduct during training.

Any such claim or complaint shall be intimated by lodging with the Leader of the Training Task Group a written statement providing specific details thereof. The Leader of the Training Task Group shall intimate the statement to all parties to the document or covenant, and the statement shall be retained by the Council for a period of one year.

18. (1) As soon as is reasonably practicable after receipt of the statement referred to in section 17, one of the Council's staff shall meet with all relevant parties and seek to resolve such claim or complaint to the satisfaction of all concerned.
- (2) In the event that such resolution is not possible, any party to the document or covenant may request a formal meeting of all parties in order to determine what is required to effect resolution.
- (3) Such a formal meeting shall be attended by up to two representatives of each of the parties to the document or covenant, and shall be called by the Council and shall be convened by a staff member of the Council, who will notify all parties in writing of the conclusions of the meeting. Such notification shall provide details of the consequences that will ensue in the event of failure by any parties to adhere to the conclusions of the meeting.
- (4) The provisions of this section 18 shall not apply where the Committee makes a resolution in terms of section 19(2) below.

19. (1) In the event that no agreement is reached between parties at such a formal meeting as to the facts, or no agreed resolution is reached; or in the event that any party fails to adhere to the agreed conclusions, the Convener of the Committee shall convene a Hearing of all relevant parties.
 - (2) Furthermore, the Committee shall have power to resolve that it will not be possible to reach a resolution under a section 18 process, in which case the Convener of the Committee shall convene a Hearing of all relevant parties without recourse to the procedure set out in section 18.
 - (3) The Hearing shall be held as soon as is reasonably practicable. At such a Hearing the candidate shall be present and may be accompanied by a companion who shall not be entitled to speak. The panel for the Hearing, in addition to the Convener, shall comprise two representatives of Presbytery and two representatives of the Council, none of whom shall have had prior personal involvement with the claim or complaint giving rise to the Hearing. The two representatives appointed by Presbytery shall be appointed with powers to make decisions on behalf of Presbytery. A Council staff member shall attend as an adviser.
 - (4) In the event that the claim giving rise to the Hearing relates to a breach by the Committee, or that the failure is by the Committee, the Hearing shall be convened by the Convener of the Council and not as in sub-section (1) hereof.
 - (5) At the Hearing all parties thereto shall be entitled to present evidence, to question witnesses and to make a concluding statement. At the conclusion of the Hearing, or as soon as may be practicable thereafter, the panel shall issue its decision and advise all parties. Such a decision shall be final and binding on all parties, subject only to appeal to the Ministries Appeal Panel in terms of Act VI 2007 on the following grounds: (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; and (d) the severity of any sanction imposed. The intention to appeal shall be intimated to the Council within 21 days of the panel's decision."
6. *Delete the existing sections 16(1) and 16(2) and substitute the following as section 16(1), with the existing section 16(3) being re-numbered to be section 16(2):*

"In a situation where an Ordained Local Minister (which for the purposes of this section only shall include a candidate in training for Ordained Local Ministry) desires to transfer to the Ordained National Ministry, the following procedure shall apply:

- (a) The Ordained Local Minister shall inform the Council of his or her wish to transfer, and at the same time shall inform the Presbytery of the bounds;
- (b) Having established eligibility, the Council shall arrange for the Ordained Local Minister to undergo an Assessment Panel in the form of an interview with a psychologist and an interview with two national assessors;
- (c) At the interviews attention shall be paid to the Ordained Local Minister's reasons for his or her wish to transfer, his or her gifts of leadership shall be assessed and his or her understanding of ministry shall be examined;
- (d) If the person is accepted by the Assessment Panel as a prospective candidate for the Ordained National Ministry then that person will thereafter follow the appropriate procedure under Act X 2004, including, though not restricted to, the requirement for nomination by Presbytery as a candidate for the Ordained National Ministry in

terms of sections 7 to 11 of that Act and such requirements for education and training as may be determined by the Council, having regard to all the circumstances in each particular case;

- (e) If the person is not accepted by the Assessment Panel as a prospective candidate for the Ordained National Ministry then that person may apply again to transfer to Ordained National Ministry, up to three times in total, but that number shall be reduced by any previous applications made at any time for Ordained National Ministry or for transfer to Ordained National Ministry. A fourth application shall be possible only with the prior approval of the Committee.
- (f) If the person is not at any time accepted by the Assessment Panel as a prospective candidate for the Ordained National Ministry then such decision shall not affect the person's status as an Ordained Local Minister or as a candidate in training for the Ordained Local Ministry, as the case may be."

7. *Delete the second sentence of the existing section 18.*

8. *In section 19 delete the word "Panel" and substitute "Assessment Conference".*

XII ACT AMENDING THE AUXILIARY MINISTRY ACT (ACT XIII 2003)

Edinburgh, 25 May 2016, Session V

The General Assembly hereby enact and ordain that the Auxiliary Ministry Act (Act XIII 2003), as amended, shall be further amended as follows:

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

- 6. "In a situation where an Auxiliary Minister desires to transfer to the Ordained National Ministry, the following procedure shall apply:
 - (a) The Auxiliary Minister shall inform the Council of his or her wish to transfer, and at the same time shall inform the Presbytery of the bounds;
 - (b) Having established eligibility, the Council shall arrange for the Auxiliary Minister to undergo an Assessment Panel in the form of an interview with a psychologist and an interview with two national assessors;
 - (c) At the interviews attention shall be paid to the Auxiliary Minister's reasons for his or her wish to transfer, his or her gifts of leadership shall be assessed and his or her understanding of ministry shall be examined;
 - (d) If the person is accepted by the Assessment Panel as a prospective candidate for the Ordained National Ministry then that person will thereafter follow the appropriate procedure under Act X 2004, including, though not restricted to, the requirement for nomination by Presbytery as a candidate for the Ordained National Ministry in terms of sections 7 to 11 of that Act and such requirements for education and training as may be determined by the Council, having regard to all the circumstances in each particular case;
 - (e) If the person is not accepted by the Assessment Panel as a prospective candidate for the Ordained National Ministry then that person may apply again to transfer to Ordained National Ministry, up to three times in total, but that number shall be reduced by any previous applications made at any time for Ordained National Ministry or for transfer to Ordained National Ministry. A fourth application shall be possible only with the prior approval of the Committee.
 - (f) If the person is not at any time accepted by the Assessment Panel as a prospective candidate for the Ordained National Ministry then such decision shall not affect the person's status as an Auxiliary Minister."

XIII ACT AMENDING THE DEACONS ACT (ACT VIII 2010)*Edinburgh, 25 May 2016, Session V*

The General Assembly hereby enact and ordain that the Deacons Act (Act VIII 2010), as amended, shall be further amended as follows:

1. *Delete the existing section 10 and substitute the following:*

10. **"Transfer to the Ordained National Ministry**

- (1) The following procedure shall apply in a situation where either (a) a Deacon or (b) a candidate in training for the Diaconate, desires to transfer to the Ordained National Ministry:
 - (a) Such person shall inform the Council of his or her wish to transfer, and at the same time shall inform the Presbytery of the bounds;
 - (b) Following a three month period of reflection, such person shall require to undergo National Assessment for the Ordained National Ministry in terms of section 6 of the Selection and Training for Full-Time Ministry Act (Act X 2004);
 - (c) If the person is accepted by the Assessment Conference as a prospective candidate for the Ordained National Ministry then that person will thereafter follow the appropriate procedure under Act X 2004, including, though not restricted to, the requirement for nomination by Presbytery as a candidate for the Ordained National Ministry in terms of sections 7 to 11 of that Act and such requirements for education and training as may be determined by the Council, having regard to all the circumstances in each particular case;
 - (d) If the person is not accepted by the Assessment Conference as a prospective candidate for the Ordained National Ministry then that person may apply again to transfer to Ordained National Ministry, up to three times in total, but that number shall be reduced by any previous applications made at any time for Ordained National Ministry or for transfer to Ordained National Ministry. A fourth application shall be possible only with the prior approval of the Committee.
 - (e) If the person is not at any time accepted by the Assessment Conference as a prospective candidate for the Ordained National Ministry then such decision shall not affect the person's status as a Deacon or as a candidate in training for the Diaconate, as the case may be.
- (2) The following age limits shall apply to Deacons or candidates in training for the Diaconate who seek to transfer to the Ordained National Ministry:
 - (a) In respect of a Deacon, an application to transfer cannot be received from any such person who in all normal circumstances could not complete the prescribed course before 31 December in the year of their 60th birthday.
 - (b) In respect of a candidate in training for the Diaconate, an application to transfer cannot be received from any such person who in all normal circumstances could not complete the prescribed course before 31 December in the year of their 55th birthday.
 - (c) The acceptance of any person following an application to transfer will not automatically be continued if the prescribed course has not been commenced within three years of acceptance.

- (d) Nothing in this Act entitles a person who has applied for the Diaconate to seek to transfer to the Ordained National Ministry at any time prior to being accepted as a candidate for the Diaconate in terms of this Act."
2. *In section 12:*
(i) *In sub-section (1) delete the words ""subject to the provisions of sub-section (3) hereof and to";*
(ii) *Delete sub-section (3).*
3. *Section 13 shall be deleted.*

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

Edinburgh, 25 May 2016, Session V

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

1. *Amend section 1(c) to delete the words "Ministries Council delegates" and substitute the words "Committee delegates":*
2. *Amend section 2(3) so as to delete the words "three years" where they appear twice and to substitute the words "between one and three years, as notified to that person by the Committee in writing".*
3. *Amend section 6(1) by adding the words "The Conference shall report its decision to the Committee which shall pass the names of prospective candidates to the Presbytery for nomination as candidates in training for the ministry," at the end.*
4. *In section 17(4) in the first line, delete "a" and substitute "the".*
5. *In section 19(1) delete the words "Candidates' Supervision".*
6. *Delete the existing section 20(2) and substitute: "At the Initial Course Meeting the candidate and those representing the Presbytery and the Council shall subscribe an *Expectations and Responsibilities* document and agree academic, practical and personal goals for the candidate in his or her first year in training. At the beginning of each placement a *Learning Covenant* will be agreed by the Supervisor and candidate on placement."*
7. *In section 21(1), delete the words "subscribe a new *Learning and Serving Covenant* document" and substitute "set goals".*
8. *In section 21(2), delete the words "the representatives of the Presbytery shall be deemed to have the power to speak on behalf of the Presbytery at this meeting" and substitute the words "the representative(s) appointed by Presbytery shall be appointed with powers to make decisions on behalf of Presbytery".*
9. *In section 21(3) delete the words "and Serving".*

10. *In section 21(4), after "Presbytery" insert "representatives" and delete the last sentence and substitute "If the candidate dissents from the report or any part thereof, his or her dissent and the reasons for it shall be recorded in the report, but shall not alter the status of the report for the purposes of this Act."*
11. *In section 22(1), insert "the Committee" in the second line after "the Presbytery".*
12. *In sections 22(2) and 23, delete the words "Candidate Task Group" and substitute the words "Training Task Group".*
13. *In section 23(b) delete the words "and Serving"*
14. *In section 24(1), delete the words "Ministry Officers" and substitute the words "Ministries Council staff".*
15. *Add a new section 24(4) as follows:*

"The provisions of this section 24 shall not apply where the Committee makes a resolution in terms of section 25(2) below."
16. *Add a new section 25(2) as follows and re-number the existing sections of section 25:*

"Furthermore, the Committee shall have power to resolve that it will not be possible to reach a resolution under a section 24 process, in which case the Convener of the Committee shall convene a Hearing of all relevant parties without recourse to the procedure set out in section 24."
17. *In the existing section 25(2) after the second sentence add "The two representatives appointed by Presbytery shall be appointed with powers to make decisions on behalf of Presbytery".*
18. *In the existing section 25(4) delete the words "being made in the circumstances of, and in terms of, section 6(6) hereof" and substitute "to the Ministries Appeal Panel in terms of Act VI 2007 on the following grounds: (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; and (d) the severity of any sanction imposed. The intention to appeal shall be intimated to the Council within 21 days of the panel's decision."*

- B -

OVERTURE UNDER THE BARRIER ACT

REGISTRATION OF MINISTRIES OVERTURE

The General Assembly adopt the Overture the tenor whereof follows, and transmit the same to Presbyteries for their consideration under the Barrier Act, directing that returns be sent to the Principal Clerk not later than 31 December 2016.

The General Assembly, with consent of a majority of Presbyteries, hereby enact and ordain as follows:

Definitions

1. a) "the Register" shall mean the Register of Ministry, created and maintained in terms of this Act.
- b) "the Rules of Procedure" shall mean the Rules of Procedure applying to the Registration of Ministries Committee, as specified in Schedule 1 of this Act. The Legal Questions Committee shall have powers to approve subsequent amendments to the Rules of Procedure, subject to such amendments being reported to the following General Assembly.
- c) the "Criteria for Assessment" shall mean the criteria used by the Registration of Ministries Committee when assessing applications related to the Registration of Ministry, as specified in Schedule 2 of this Act. The Legal Questions Committee shall have powers to approve subsequent amendments to the Criteria for Assessment, subject to such amendments being reported to the following General Assembly.
- d) "the Registration of Ministries Committee" ("the Committee") shall mean a Committee appointed by the General Assembly as a Standing Committee, in terms of the Standing Orders of the General Assembly, which Committee shall be constituted as specified in the Rules of Procedure and shall have the task of dealing with various applications related to the Registration of Ministry.
- e) "Minister of Word and Sacrament" shall be understood to include the following sub-categories:
 - (i) "Minister" shall mean an individual who has been ordained to ministry as defined in section 1(d) of the Selection and Training for Full-Time Ministry Act (Act X 2004).
 - (ii) "Ordained Local Minister" shall mean an individual who has been ordained to ministry as defined in the Ordained Local Ministry Act (Act IX 2011).
 - (iii) "Auxiliary Minister" shall mean an individual who has been ordained to ministry as defined in the Auxiliary Ministry Act (Act XIII 2003).
- f) "Deacon" shall mean an individual who has been ordained to ministry as defined in the Deacons Act (Act VIII 2010).

The Register of Ministry

2. There shall be a Register of Ministry, which shall list all individuals who hold status as Ministers of Word and Sacrament, or as Deacons, within the Church of Scotland.

3. For each individual, the Register shall specify:
- (i) the name, address and contact details of the individual,
 - (ii) the Presbytery having jurisdiction over the individual,
 - (iii) the ministry to which the individual has been ordained,
 - (iv) the Category of registration for that individual, by specifying for that individual the Category **O, E, R, I, L, or S**, with the meaning stated below, and
 - (v) the date from which that Category of registration applies.

Initial creation of the Register

4. The provisions contained in sections 5 and 6 shall apply to the initial creation of the Register, in the period following implementation of this Act.
5. Upon the implementation of this Act, each Presbytery shall proceed to compile its section of the Register in respect of individuals within its jurisdiction. Each Presbytery shall ensure that all Ministers of Word and Sacrament, and Deacons, within its jurisdiction shall be entered on the Register in a Category **O, E, R, I, L or S**, as appropriate to their type of ministry and circumstances, as specified below. Each Presbytery shall submit their section of the Register to the Ministries Council by 1 October 2017, with a view to the Ministries Council commencing maintenance of the Register from 1 January 2018.
6. The initial decision as to the Category in which each individual Minister of Word and Sacrament, or Deacon, should be entered shall lie with the relevant Presbytery. Any individual dissatisfied with that initial decision shall be entitled to query the Presbytery's decision with a view to having his or her categorisation amended to his or her satisfaction through discussion. In the event of any such individual remaining dissatisfied with the Category in which he or she has been entered, then he or she shall have the right of appeal to the Ministries Appeal Panel in terms of section 31 of this Act.

Maintenance of the Register

7. Once the Register has been initially compiled, the Ministries Council shall maintain the Register, with the assistance of Presbyteries.
8. Upon ordaining an individual, as a Minister of Word and Sacrament or as a Deacon, or upon admitting the holder of a Certificate of Eligibility awarded in accordance with the Admission and Readmission of Ministers Act (Act IX 2002) to membership of Presbytery, the Presbytery concerned shall send a relevant extract minute to the Ministries Council. On receipt of such an extract minute, the Ministries Council shall enter the individual on the Register of Ministry according to the Category specified by Presbytery, subject to the following provisos:
- (i) A Minister of Word and Sacrament shall initially be entered in Category **O**, but if he or she is not appointed to a post which requires Category **O** registration, then his or her Category **O** registration shall lapse on the third anniversary of the date on which the relevant Exit Certificate, or Certificate of Eligibility, was first granted. Thereafter the said individual shall either be registered in Category **E** in accordance with section 22, or else shall be entitled to choose between Category **R** or Category **I** registration and shall inform Presbytery of his or her choice.

(ii) A Deacon shall initially be entered in Category **E** or in Category **R**.

Any individual dissatisfied with that initial decision shall be entitled to query the Presbytery's decision with a view to having his or her categorisation amended to his or her satisfaction through discussion. In the event of any such individual remaining dissatisfied with the Category in which he or she has been entered, then he or she shall have the right of appeal to the Ministries Appeal Panel in terms of section 31 of this Act.

9. Upon written request by an individual, the Ministries Council shall provide to that individual an extract of his or her entry on the Register.

Categories of registration for different types of ministry

10. All Ministers, as defined in section 1(d)(i) above, shall be entered on the Register in one of the following categories, with the following meanings:

Category	Meaning	Examples
O	Authorised to hold a pastoral charge and to perform the functions of ministry generally. For the avoidance of doubt, an individual who holds Category O registration is authorised to perform the functions of ministry in Category E or Category R .	Parish ministers; Interim ministers, Transition ministers.
E	Authorised to perform the functions of ministry in connection with an employed ministry post, which is either defined within sections 11 – 13 of the Church Courts Act (Act III 2000), or has been agreed by the Presbytery of the bounds to be a post of equivalent nature in which the functions of ministry would be legitimately discharged. Also authorised to perform the functions of ministry on an occasional basis in other circumstances, but not to hold a pastoral charge.	Chaplains (including Regular Forces' Chaplains); Ministers with employment contracts, including Associate ministers.
R	Retaining status as a minister and authorised to perform the functions of ministry on an occasional basis.	This may include retired ministers whose Category O registration has lapsed and those who have retired in accordance with the Long-Term Illness of Ministers Act (Act XV 2002).
I	Inactive – retaining status as a minister but no longer authorised to perform the functions of ministry.	This may include an individual who declares to Presbytery that he/she no longer intends to perform the functions of ministry. It may also include a person so registered by Presbytery.

L	Authorised to perform the functions of ministry on a limited basis, as specified in a Legally Binding Agreement, in terms of section 27 of this Act.	
S	Suspended judicially in terms of the Discipline of Ministry Act (Act III 2001). For the avoidance of doubt, this does not include an individual who has been administratively suspended under Act III 2001.	

11. All Ordained Local Ministers and Auxiliary Ministers, as defined in sections 1(d)(ii) and 1(d)(iii) above, shall be entered on the Register in one of the following categories, with the following meanings:

Category	Meaning	Examples
O	Authorised to hold a designated appointment as an OLM, or as an Auxiliary Minister and to perform the functions of ministry generally. For the avoidance of doubt, an individual who holds Category O registration is authorised to perform the functions of ministry in Category R .	For an OLM this would be an appointment made in accordance with section 12(1) of Act IX 2011, and for an Auxiliary Minister this would be an appointment made in accordance with section 2(a) of Act XIII 2003.
R	Retaining status as a minister and authorised to perform the functions of ministry on an occasional basis.	
I	Inactive – retaining status as a minister but no longer authorised to perform the functions of ministry.	This may include an individual who declares to Presbytery that he/she no longer intends to perform the functions of ministry. It may also include a person so registered by Presbytery.
S	Suspended judicially in terms of the Discipline of Ministry Act (Act III 2001). For the avoidance of doubt, this does not include an individual who has been administratively suspended under Act III 2001.	

12. All Deacons, as defined in section 1(e) above, shall be entered on the Register in one of the following categories, with the following meanings:

Category	Meaning	Examples
E	Authorised to hold a recognised diaconal appointment or post and to perform the functions of the diaconate generally.	This will include any Deacon holding a recognised diaconal appointment in accordance with section 11 of Act VIII 2010.
R	Retaining status as a Deacon and authorised to perform the functions of the diaconate on an occasional basis.	
I	Inactive – retaining status as a Deacon but no longer authorised to perform the functions of the diaconate.	This may include an individual who declares to Presbytery that he/she no longer intends to perform the functions of the diaconate. It may also include a person so registered by Presbytery.
S	Suspended judicially in terms of the Discipline of Ministry Act (Act III 2001). For the avoidance of doubt, this does not include an individual who has been administratively suspended under Act III 2001.	

Functions of ministry

13. The functions of ministry referred to in sections 10 and 11 above shall be:

- (1) the conduct of public worship;
- (2) the administration of the sacraments; and
- (3) the solemnisation of marriage.

Functions of the diaconate

14. The functions of the diaconate referred to in section 12 above shall be:

- (1) the exercise of a ministry of an evangelistic, pastoral, educational or social nature, including the conduct of public worship as need arises; and
- (2) the solemnisation of marriage, subject to the permission and supervision of the minister or Interim Moderator of the parish in which the marriage takes place. For the purposes of the conduct of marriages, section 19 of the Ministry Act (Act II 2000) (as amended) shall apply to Deacons.

Locum Tenens

15. Any Minister of Word and Sacrament, or Deacon, with an **O, E or R** registration shall be entitled to work as a locum tenens, subject to the following proviso: an Ordained Local Minister or Auxiliary Minister may only work as a paid locum tenens where he or she is already working in a designated Ordained Local Ministry, or Auxiliary Ministry, appointment and has already fulfilled the requirements of that appointment.

Forces' Chaplains

16. The Ministries Council, in consultation with the Committee on Chaplains to Her Majesty's Forces, shall arrange appropriate input to the annual conference for Forces' Chaplains, with a view to keeping Regular Chaplains up to date with ongoing developments in ministry and in relevant aspects of practice and procedure, and thereby facilitating applications for Category O registration from any such Chaplains upon leaving the Forces.

Specific provisions applying to Category O registration

17. At the date on which an individual ceases to hold an appointment requiring Category O registration, thereafter he or she may choose to retain his or her Category O registration for a period of up to three years, subject to the following exceptions which shall result in immediate re-categorisation:

- (i) Where Categories L or S pertain.
- (ii) Where an individual is added to the supplementary lists G, or D as outlined in section 32.
- (iii) Where an individual is leaving a post for reasons of ill health.
- (iv) Where an individual is demitting his or her first charge within the first five years of ministry and the Presbytery is not satisfied that there are exceptional circumstances which justify this in accordance with section 4(2) of the Vacancy Procedure Act (Act VIII 2003).

In the event of such an individual not taking up a relevant appointment within that three year period, then his or her Category O registration shall lapse. Thereafter he or she shall either be registered in Category E in accordance with section 22, or else shall be entitled to choose between Category R or Category I registration and shall inform Presbytery of his or her choice.

18. At the date on which an individual has been newly granted Category O registration by the Registration of Ministries Committee, thereafter he or she shall remain qualified to seek a relevant appointment for a period of three years. In the event of an individual not taking up such an appointment within that time, then his or her Category O registration shall lapse. Thereafter he or she shall either be registered in Category E in accordance with section 22, or else shall be entitled to choose between Category R or Category I registration and shall inform Presbytery of their choice.

Annual Review of Categories of registration

19. There shall be a process of annual review of the Categories of registration then appearing on the Register for each individual, to determine whether any changes are necessary or appropriate, which process of annual review shall proceed as set out in this section 19. The first process of review shall commence in March 2018.

- (1) Not later than 31st March each year, the Ministries Council shall send to each Presbytery Clerk an extract from the Register, listing all individuals within the jurisdiction of that Presbytery whose names appear on the Register and providing for each individual the existing registration information specified in section 3 of this Act.
- (2) Not later than 30th April each year, the Presbytery Clerk shall write to:
 - (i) Any individual who still holds Category O registration, but without holding a relevant post, informing him/her of the date on which his/her Category O registration shall lapse in terms of section 18 above. If the relevant date is reached without the individual obtaining a Category O post, then the individual concerned

shall then be entitled to choose between Category **R** or Category **I** registration and shall inform Presbytery of his or her choice.

- (ii) Any individual who still holds Category **E** registration, but without holding a relevant post, informing him or her that his or her Category **E** registration has lapsed. The individual concerned shall then be entitled to choose between Category **R** or Category **I** registration and shall inform Presbytery of his or her choice.
- (iii) Any individual holding Category **R** registration enquiring whether or not they wish such registration to be renewed and requesting details of ministerial functions exercised during the preceding year. Upon receipt of such information, Presbytery shall determine whether to allocate Category **R** or Category **I** to that individual.
- (iv) Any individual holding Category **I** registration and whose circumstances are not known to the Presbytery, asking him or her to inform Presbytery if during the previous twelve months he or she has left the communicant membership of the Church of Scotland. On receiving such notice, then the name of that individual shall be removed from the Register.

In each such case the Presbytery Clerk shall specify to the individual concerned that any relevant information must be submitted to Presbytery by 31st May.

- (3) After 31st May each year, each Presbytery shall assign each and every individual on its section of the Register to a Category of registration for the following year commencing 1st July, based upon the information supplied in terms of sub-section (2) above. For the avoidance of doubt, where Presbytery requests information but that is not forthcoming, Presbytery shall be entitled to allocate a Category of registration as it sees fit. An individual shall generally remain in the same Category of registration unless there has been a change of circumstances which makes another Category more appropriate. Presbytery shall submit the said section of the Register to the Ministries Council by 30th June.

Appeals arising from annual review process

- 20. Any individual who is dissatisfied with his or her Category of registration as annually allocated by Presbytery may appeal to the Ministries Appeal Panel in terms of section 31 of this Act.

Intermediate re-categorisation by Presbyteries or by the Ministries Council

- 21. Each of the Presbytery and the Ministries Council shall have the right to re-categorise any individual's entry on the Register immediately upon becoming aware of a change in his or her circumstances. If such re-categorisation is made by Presbytery it shall immediately advise (i) the individual and (ii) the Ministries Council. If such re-categorisation is made by the Ministries Council it shall immediately advise (i) the individual and (ii) the Presbytery. For the avoidance of doubt, (i) a re-categorisation may include removal of the individual from the Register, in which case sections 32 and 33 below may apply, and (ii) any Minister of Word and Sacrament or Deacon may also have his or her registration adjusted or removed at any time as a consequence of judicial process.
- 22. If a Minister or Deacon currently holding Category **O**, **R** or **I** registration takes up an employed post as defined in section 10 or section 12 of this Act, that individual shall be re-categorised as Category **E** except in the following circumstances:
 - (i) if he or she is choosing to retain Category **O** registration under section 17 of this Act; and

- (ii) if he or she left a post for reasons of ill-health, then an application for Category E registration must be made to the Registration of Ministries Committee under section 28 of this Act before any re-categorisation can occur.
23. Any individual dissatisfied with their Category of registration as re-categorised by Presbytery or the Ministries Council may appeal to the Ministries Appeal Panel in terms of section 31 of this Act.

Moving Presbytery

24. If an individual wishes to move to the bounds of another Presbytery then he or she shall first obtain an extract of his or her entry on the Register in terms of section 9 of this Act. Such extract shall be exhibited by the individual to the Clerk of the Presbytery to which he or she wishes to transfer. On accepting an individual under its jurisdiction, a Presbytery shall be entitled to re-categorise that individual's entry on the Register in terms of section 21, subject always to the individual's right of appeal under section 23.

Applications for change of Category of registration

Application for Category O registration

25. All applications for Category O registration, from individuals registered in categories E, R, or I, or from individuals whose existing Category O registration is due to expire, shall be dealt with in terms of this section 25.

- (1) Applications shall be made to the Registration of Ministries Committee on a form specified by that Committee. In considering such applications, the Committee shall:
 - (i) invite the Presbytery to which the individual is accountable to comment on the application.
 - (ii) be entitled to obtain an Occupational Health Report in relation to the applicant. Furthermore the Committee shall be obliged to obtain such a report if the applicant left his or her previous appointment for reasons of ill health.
 - (iii) consider the personal circumstances of the applicant in accordance with paragraph 1 of the Criteria for Assessment which are outlined in Schedule 2 of this Act.
 - (iv) be entitled to ask the applicant to attend a meeting of the Committee for an interview.
- (2) In giving its decision on the application, the Committee may specify what, if any, programme of mentoring, familiarisation, further education, or training, the applicant should be required to undergo. In such cases the Committee shall further specify:
 - (i) which, if any, aspects of this specified programme must be completed prior to Category O registration being granted.
 - (ii) which, if any, aspects of this specified programme may be completed subsequent to Category O registration being granted.

In each such instance the Committee shall prescribe a timescale within which such aspects of the programme should be completed.

- (3) Having completed any aspects of the specified programme outlined in accordance with section 25(2)(i), an individual may be granted Category O registration, subject to signing a binding agreement that he or she will

make all reasonable efforts to complete any remaining aspects, outlined in accordance with section 25(2)(ii), within the prescribed timescale. Subsequent failure to abide by such a binding agreement may be considered to constitute a disciplinary offence.

- (4) In order to grant Category **O** registration the Committee must be satisfied that the individual in question is fit to perform the duties of the relevant post. The Committee may refuse to grant Category **O** registration, subject to the grounds for such a decision being clearly stated.

Applications from individuals registered in Category S

26. Any applications for a change of registration from individuals registered in Category **S** shall be dealt with in terms of this section 26.

- (1) Applications shall be made to the Registration of Ministries Committee on a form specified by that Committee. In considering such applications, the Committee shall:
 - (i) invite the Presbytery to which the individual is currently accountable, and, if different, also the Presbytery to which the individual was accountable at the time when the relevant suspension was imposed, to comment on the application.
 - (ii) instruct the applicant to provide two character references from individuals within the membership of the Church, at least one of whom must be a serving Minister or Deacon.
 - (iii) consider the personal circumstances of the applicant in accordance with the relevant sections of paragraph 2 of the Criteria for Assessment which are outlined in Schedule 2 of this Act.
- (2) In giving its decision on the application, the Committee shall clearly state the grounds on which it has been taken.
- (3) For the avoidance of doubt, where the Committee decides that a suspension is to be lifted and Category **O** registration is being sought, the application shall be considered in terms of section 25 in addition to this section 26 if the applicant has not served in a Category **O** appointment within the preceding three years.

Applications from individuals registered in Category L

27. Any applications for a change of registration from individuals registered in Category **L** shall be dealt with in terms of this section 27.

- (1) Where a Minister has agreed to demit his or her charge in the interests of peace of the Church and has entered into a legally binding written agreement with the Presbytery and the Ministries Council (a "Legally Binding Agreement") in terms of which he or she agrees to specified limitations upon his or her eligibility to perform the duties of a Minister for a specified period, the said minister shall be entered on the Register in Category **L**.
- (2) A Minister who is entered on the Register in Category **L** may undertake only those functions of ministry which are defined in his or her Legally Binding Agreement.

- (3) The Minister shall be entitled to a review (or reviews) of the terms and conditions of the Legally Binding Agreement after expiry of a period (or periods) specified within the Legally Binding Agreement. Such a review (or reviews) shall be conducted by the Ministries Council at the point(s) indicated in the Legally Binding Agreement.
- (4) The Ministries Council shall inform the Minister concerned and also the Presbytery of the outcome of all such reviews. Subject to satisfactory fulfilment of the terms and conditions specified in the Legally Binding Agreement, the Ministries Council may resolve that the Minister shall be eligible to apply for a change of Registration in accordance with the provisions of this Act. For the avoidance of doubt, no Minister entered in Category L may apply for a change of registration without such a resolution having first been made by the Ministries Council.
- (5) A Minister shall have a right of appeal to the Ministries Appeal Panel in respect of any recommendation from the Ministries Council with which he or she is aggrieved in terms of section 31 of this Act.

Applications for change of Category of registration from persons who left a post for reasons of ill health

28. Any individual who left a post for reasons of ill health must, if wishing to obtain a Category O or E registration, apply to the Registration of Ministries Committee on a form specified by that Committee, which Committee must obtain an Occupational Health Report on the individual and in order to grant such registration, must be satisfied that the individual in question is fit to perform the duties of a parish minister, or of the relevant employment, as the case may be. All other relevant provisions of this Act, as contained in sections 25 and 29 of this Act shall also apply.

Other applications for change of Category of registration

29. All applications for a change of Category of registration other than those specified in sections 25 to 28 above shall be made to the Presbytery having jurisdiction over that individual. Applications shall be made to the Presbytery on a form specified by the Ministries Council for all Presbyteries. In considering such applications, the Presbytery shall:
 - (i) consider the personal circumstances of the applicant, and
 - (ii) be entitled to ask the individual in question to attend a meeting of representatives of the Presbytery for an interview.

Any individual who is dissatisfied with a decision of Presbytery in terms of this section 28 shall have the right of appeal to the Ministries Appeal Panel in terms of section 31 of this Act.

Appeals from sections 25 to 29

30. Any individual who is dissatisfied with a decision of the Registration of Ministries Committee in terms of sections 25 to 28 of this Act, or with a decision of Presbytery in terms of section 29 of this Act shall have the right of appeal to the Ministries Appeal Panel in terms of section 31 of this Act.

Appeals to Ministries Appeal Panel

31. An appeal to the Ministries Appeal Panel shall be heard in terms of the Ministries Appeal Panel Act (Act VI 2007). Such appeal shall be intimated to the Principal Clerk within fourteen days of the relevant decision of the Committee. An appeal may only be brought on one or more of the following grounds: (a) error in Church law; (b) that in the course of the registration procedure there was a breach of the principles of natural justice or there were irregularities in the

process; or (c) that the final decision was influenced by incorrect material fact. The decision reached by the Ministries Appeal Panel in relation to such an appeal shall be final.

Supplementary Lists

32. The Ministries Council shall compile and maintain two supplementary lists, **G** and **D**, as specified below, which shall be considered to stand apart from the Register of Ministry.
- (1) List **G** shall contain the names of individuals who were previously Ministers of Word and Sacrament or Deacons of the Church of Scotland but who voluntarily demitted their status.
 - (2) List **D** shall contain the names of individuals who were previously Ministers of Word and Sacrament or Deacons of the Church of Scotland but who were judicially deprived of status.
33. Any individual recorded on lists **G**, or **D**, who wishes to resume practice as a Minister of Word and Sacrament or as a Deacon, of the Church of Scotland, must make application in accordance with the Admission and Re-admission of Ministers Act (Act IX 2002).

Amendments and Repeals

34. Amendments to existing legislation as follows: *This table of proposed changes to other legislation has been inserted to give a general guide at this stage. A more sophisticated set of amendments will be drafted for the final Act*

NAME OF ACT	NUMBER & YEAR	SECTIONS	PROPOSED CHANGES
Candidates, Licentiates and Probationers	Act XI 1994	1(b) and 5	No changes. Exit Certificates, Graduate Candidate's Certificates and Certificates of Eligibility will continue to exist.
Ministry	Act II 2000	3(1)	To be reviewed according to remit requested for Legal Questions Committee as to considering questions of membership of Presbytery.
		3(2)	Replace reference to "Practising Certificate/Qualified Practising Certificate" with reference to being registered on the Register of Ministry. The intention is that persons appearing on the Register of Ministry with Category O , E or R registration will be able to perform the functions of ministry (as defined in the RoM Overture).
		4	Delete. Insert a note in italics to say that the "functions of ministry" are defined in the RoM Overture.
		5 to 17 (PCs)	Delete. Insert a note in italics to say that these provisions are replaced by the RoM Overture.
		18 (QPCs - LBA)	To be deleted as provisions are to be covered in RoM Overture. Insert a note in italics to say that these provisions are replaced by the RoM Overture.

Church Courts	Act III 2000	11-14	As mentioned above, the Legal Questions Committee is to request a remit to look further at questions of membership of Presbytery. In section 14, replace reference to "Practising Certificate" with reference to applying to be being registered on the Register of Ministry.
		18	Replace reference to "Practising Certificate" with reference to being entitled to choose between Category R or I registration.
Discipline of Ministry	Act III 2001	1(1)(j)	A new Discipline Act is to be brought to the General Assembly of 2017, and this will be drafted to align with the RoM Overture. In the event that the new Discipline Act does not come into force as an Interim Act in May 2017, amendment to terminology in the existing Discipline Act will be needed, to replace references to "Practising Certificates" with reference to being registered on the Register of Ministry.
Ministers and Deacons in Public Office	Act IV 2001	2(2)	Replace reference to "Practising Certificate" with reference to the individual being registered on the Register of Ministry in the appropriate Category of registration.
Admission & Readmission of Ministers	Act IX 2002		No changes required.
Long Term of Illness of Ministers	Act XV 2002	12 (QPCs)	To be deleted as provisions are to be covered in RoM Overture. Insert a note in italics to say that these provisions are replaced by the RoM Overture.
Vacancy Procedure	Act VIII 2003	17	Amend so that a Minister (as defined in the RoM Overture) may only apply for a charge if he or she holds Category O registration, or else has submitted an application for such registration which is under consideration by the RoM Committee.
		20(3)(a)	Amend so that the evidence as to eligibility of the nominee is of Category O registration rather than a Practising Certificate.
		26(a)(ii)	Amend to refer to evidence of Category O registration.

Auxiliary Ministry	Act XIII 2003	2(d)	Amend to say that when an Auxiliary Minister ceases to serve in a designated appointment he or she shall be entitled to choose between Category R and Category I registration and shall inform Presbytery of his or her choice.
Selection & Training	Act X 2004	22	Amend so that the eligibility of a Graduate Candidate to be called to a charge would lapse three years after his or her Exit Certificate was first awarded. Such individuals would subsequently be able to seek renewal of their eligibility through an application procedure similar to that of ministers seeking Category O registration under section 25 of the RoM Overture.
Ministries Appeal Panel	Act VI 2007	5	Delete the second sentence and say that the MAP shall also hear certain appeals against decisions taken under the RoM Overture.
International Presbytery	Proposed for GA 2016	Para 1 of Schedule 2	Replace reference to not being entitled to a Practising Certificate with reference to not being entitled to be registered on the Register of Ministry created and maintained in terms of the RoM Overture.
Deacons	Act VIII 2010	14(a) & (b)	In (a), replace reference to a Practising Certificate with reference to the Presbytery with which he or she is registered on the Register of Ministry. For section (b), such Deacons shall have Category I registration.
		16	Delete and substitute with a section headed "Registration of Deacons", saying that Deacons shall be registered on the Register of Ministry in accordance with the RoM Overture.
		17	Delete. Insert a note in italics to say that these provisions are replaced by the RoM Overture.
		Appendix A	In "Constitution", Council is to consist of Deacons registered on the Register of Ministry, with those in Category R or I entitled to attend at their own expense and be non-voting members.
		Appendix C	In "Membership", distinguish Category E, R & I Deacons appropriately.
PVG	Act VII 2011	1(c)	Replace reference to "Practising Certificate" with reference to being registered on the Register of Ministry.
		1(d)	Insert reference to Deacons being those registered on the Register of Ministry.

Ordained Local Ministry	Act IX 2011	12(4) and 13(3)	Amend to say that when an OLM ceases to serve in a designated appointment he or she shall be entitled to choose between Category R and Category I registration and shall inform Presbytery of his or her choice.
		13(2)	Amend to say that when an OLM moves from one Presbytery to another he or she shall be subject to the terms of section 24 of the RoM Overture. Questions of membership of Presbytery to be considered by the Legal Questions Committee in terms of the remit referred to above.

SCHEDULE 1: Rules of Procedure of the Registration of Ministries Committee

1. The Registration of Ministries Committee ("the Committee") shall be appointed by the General Assembly as a Standing Committee, in terms of the Standing Orders of the General Assembly.
2. The purpose of the Committee shall be to deal with various applications related to the Register of Ministry.
3.
 - (1) The Committee shall be a committee of five persons, consisting of a Convener, Vice-Convener and three other members. One member shall be appointed by the Legal Questions Committee, one by the Ministries Council and the other three members shall be appointed by the General Assembly on the nomination of the Nomination Committee. At least one member shall be legally qualified, at least one shall be a Minister of Word and Sacrament and at least one shall be an elder.
 - (2) The Committee shall itself choose a Convener and a Vice-Convener from among its number.
 - (3) The quorum of the Committee shall be three including either the Convener or Vice-Convener, and including at least one elder and at least one minister (each of whom may be the Convener or Vice-Convener).
 - (4) A member of the Committee shall not sit to hear an application from a person from their own Presbytery. If necessary, a substitute member may be co-opted to the Committee by appointment from the Legal Questions Committee or the Ministries Council.
 - (5) The following persons shall also attend the Committee *ex officio* in an advisory capacity (i) one or other of the Clerks of the General Assembly and (ii) the Secretary to the Ministries Council. These persons shall not be members of the Committee.
 - (6) Where the Act specifies that a Presbytery may comment on a particular application, a representative of that Presbytery shall be entitled to attend the relevant Hearing. The Clerk of the Committee shall provide any such Presbytery with at least fourteen days' notice of such a hearing taking place. For the avoidance of doubt, a representative of Presbytery shall be entitled to comment on the application, but shall not vote when a decision is made. In the event of a Presbytery representative failing to attend, the Committee shall be entitled to proceed with the Hearing.
4. The Committee shall be clerked by the appropriate official within the Ministries Council. The Clerk shall not be a member of the Committee. If the Clerk is not present at a Hearing, the Committee shall appoint a substitute, whether or not a member thereof, to act as Clerk of the Committee during that Hearing.

5. The Committee shall hold Hearings as required to deal with its business. Hearings shall be called by the Clerk thereof. A Hearing may last for as long as business requires, and may deal with various applications.
6. The procedure of the Committee at its Hearings shall be in accordance with the Standing Orders of the General Assembly so far as applicable and consistent with this Act. The Committee shall act in accordance with the Constitution of the Church and the Acts of the General Assembly and nothing in this Act shall be construed as conferring power to contravene or amend existing legislation, or to legislate. The Committee shall be accountable to the Ministries Appeal Panel for its decisions.

SCHEDULE 2: Criteria for Assessment by the Registration of Ministries Committee

The Committee shall apply the following criteria when assessing applications made in accordance with this Act.

1. Any application which is made in accordance with section 25 of the Act shall be assessed against the following criteria:
 - (1) The extent to which the applicant has recent experience of leading worship within, or beyond, the Church of Scotland.
 - (2) The extent to which the applicant has recent experience of undertaking pastoral work within, or beyond, the Church of Scotland.
 - (3) Whether the applicant has recent experience of the dynamics involved when working with volunteers.
 - (4) The extent to which the applicant has recently participated in the courts, of the Church, and/or their Councils or Committees, in ways which have kept him or her familiar with current practice.
 - (5) The applicant's current knowledge of Church Law, particularly any areas of Church Law where changes have occurred since he or she was last engaged in the relevant field of ministry, and those areas of Church Law which govern current practice in ministry and mission.
 - (6) The applicant's knowledge of matters of civil law, as it currently affects congregations, and Ministers of Word and Sacrament working within them.
 - (7) If relevant, the circumstances which led to the applicant demitting his/her first charge within the first five years of ministry.
 - (8) Any other matter which the Committee reasonably considers pertinent in relation to the application in question.
2. Any application which is made in accordance with section 26 of the Act, shall be assessed against the following criteria:
 - (1) Where the relevant suspension was imposed for a fixed period, in accordance with section 1(1)(j)(ii) of the Discipline of Ministry Act (Act III 2001), the Committee shall consider:
 - (i) Whether or not the fixed period of the suspension has been served.
 - (ii) Whether or not the information provided in accordance with section 26(1)(i) and section 26(1)(ii) provides satisfactory assurance in relation to the current good conduct of the applicant.
 - (iii) Any other matter which the Committee reasonably considers pertinent in relation to the application in question.

- (2) Where the relevant suspension was imposed without limit of time but subject to a minimum period of suspension, in accordance with section 1(1)(j)(iii) of the Discipline of Ministry Act (Act III 2001), the Committee shall consider:
- (i) The circumstances which led to the applicant being suspended and the determination of the Presbyterial Commission at the time when the relevant suspension was imposed, including without limitation, all paperwork submitted to the court in connection with that decision. The Committee shall further consider, if appropriate, the determination of the Judicial Commission which heard any associated appeal, including without limitation, all paperwork submitted to the court in connection with that decision.
 - (ii) Whether or not the information provided in accordance with section 26(1)(i) and section 26(1)(ii) provides satisfactory assurance in relation to the current good conduct of the applicant.
 - (iii) Whether or not the specified minimum period of suspension has been completed.
 - (iv) Whether or not the period of suspension which has been served is considered to be adequate.
 - (v) Any other matter which the Committee reasonably considers pertinent in relation to the application in question.

- C -
**REGULATIONS OF
THE GENERAL ASSEMBLY 2016**

**I REGULATIONS AMENDING THE MINISTRIES AND MISSION CONTRIBUTIONS REGULATIONS
(REGULATIONS I 2012)**

Edinburgh 21 May 2016, Session I

The General Assembly hereby enact and ordain that the Ministries and Mission Contributions Regulations (Regulations I 2012) shall be amended as follows:

- 1. Replace the existing paragraph 14, with the paragraphs numbered 14 and 15 below and renumber the existing paragraphs 15 onwards:**
 14. When the list of proposed contributions referred to in paragraph 13 above is sent to Presbytery Clerks, the Presbytery Clerks will also be advised of the amount of the Presbytery Discretionary Allowance. This Allowance will be calculated as a percentage of the proposed total contributions for the Presbytery concerned. The percentage to be used in this calculation will be determined by the Council of Assembly each year.
 15. This allowance can be used in any of the following ways in order to support the Presbytery's missional objectives:
 - (a) The Stewardship and Finance Department will hold the balance of the allowance on behalf of the Presbytery concerned who can then request that this amount be paid to the Presbytery. Payments to Presbyteries will only be made to enable staff to be employed within a Presbytery (employed either by the Presbytery or by a congregation within the Presbytery bounds), or to provide assistance to multiple congregations within a Presbytery or for such other purpose that cannot be resourced by any of the methods outlined in 15(b) to 15(e) below. In order to obtain such payment the Presbytery will submit an extract minute detailing that a contract of employment is in place and that the sum requested is not greater than the salary or salaries payable, or, where the purpose is not the employment of staff, the cost of assistance provided. Where Presbytery wishes to use the allowance to increase the hours of a part time Ministries Development Staff post then Presbytery can request that the sum concerned is allocated to the payroll cost of the person concerned.
 - (b) To reduce the proposed contributions for individual congregations before they are finalised for the following year, in the light of local knowledge of the current situation in congregations within the Presbytery.
 - (c) To reduce the actual required contributions of individual congregations during the year to which they apply if changes in circumstances arise which the Presbytery decides would justify this course of action, and provided such reductions are communicated by Extract Minute to the Stewardship and Finance Department not later than 30 September each year.
 - (d) To pay off shortfalls from previous years for individual congregations where the Presbytery considers this course of action to be appropriate, and provided such payments are communicated by Extract Minute to the Stewardship and Finance Department not later than 30 September each year.
 - (e) To pay amounts outstanding from previous years in respect of ministers' travel expenses or locum costs.

- (f) Where the allowance is to be used in one of the ways described in paragraph 15 (a) above then it will be possible for one or more Presbyteries to work in collaboration with each other and for all or part of the allowance available to each Presbytery to be amalgamated in order to provide a greater amount for the purpose concerned.
- (g) However the allowance is used, the amount available will be reduced by the amount of any Ministries and Mission Contribution shortfalls from the previous year, from those congregations within the Presbytery concerned, which remain unpaid at 31 August in the current year. Such reduction will be limited to 50% of the total current year allowance for the Presbytery in question. Where shortfalls which resulted in a reduction to the Presbytery allowance are subsequently paid then the amount previously withheld shall be credited back to the Presbytery Allowance in the following year (subject to the total amount of shortfall for that particular year being less than 50% of the total allowance).
- (h) Where the allowance is not used in full in any year then any unused balance can be carried forward for a maximum of one year. When the allowance is used it will first be allocated against amounts brought forward in order to maximise the available allowance.
- (i) Those Presbyteries who participated in the Pilot Presbytery Staffing Fund will be required to use any sums accumulated within the Fund by 31 December 2018.

2. In the existing paragraph 16, delete "13, 14 and 15" and replace with "13, 15 and 16".

II CONGREGATIONAL FINANCE REGULATIONS (REGULATIONS II 2016) (REPLACING REGULATIONS II 2012)

Edinburgh 21 May 2016, Session I

Replace Regulations II 2012 for Congregational Finance with the following:

1. ACCOUNTING, INDEPENDENT EXAMINATION AND AUDITING REGULATIONS FOR CONGREGATIONAL ACCOUNTS

(A) FORMAT OF CONGREGATIONAL ACCOUNTS

The annual accounts of the congregation ("the Accounts") will be prepared in one of two formats:

- (1) In accordance with the methods and principles set out in the Accounting and Reporting by Charities: Statement of Recommended Practice applicable to charities preparing their accounts in accordance with the Financial Reporting Standard applicable in the UK and Republic of Ireland published on 16 July 2014 (the SORP) or
- (2) In the form of receipts and payments accounts including associated notes thereon, in accordance with the Charities Accounts (Scotland) Regulations 2006 as amended by the Charities Accounts (Scotland) Amendment Regulations 2010.

The second format may only be prepared by congregations with gross income of less than £250,000 in any financial year.

(B) CONTENT OF CONGREGATIONAL ACCOUNTS

- (1) Where the Accounts have been prepared in accordance with the methods and principles set out in the SORP then in addition to the information required by the SORP the Accounts or notes thereon must also contain the following:

- (a) An analysis of donations and legacies;
 - (b) An analysis of income from charitable activities;
 - (c) An analysis of income from other trading activities;
 - (d) A note of the stipend endowment income and glebe rent applied on behalf of the congregation;
 - (e) Details of the receipt and disbursement of Special Collections and Fund Raising for Other Charities (if any). These details shall be shown separately from the Statement of Financial Activities;
 - (f) A Note or Notes disclosing the Accounting Policies adopted in preparing the Accounts (see annexed Schedule);
 - (g) Details of the current stipend scale applicable to Parish Ministers
 - (h) A Memorandum Note showing any additional information necessary or appropriate to an understanding of the financial affairs of the congregation, including details of any Funds held by the Church of Scotland General Trustees for or in connection with the congregation.
- (2) Where the Accounts have been prepared in the form of Receipts and Payments Accounts then in addition to the information required by Schedules 2 and 3 to Regulation 9 of The Charities Accounts (Scotland) Regulations 2006 (as amended) the accounts should also contain the following:
- (a) A Receipts and Payments Account showing amounts actually lodged in and withdrawn from the congregation's bank account during the year, but to include money received by the year-end but not banked and cheques written by the year-end but not cleared through the bank account and to exclude monies received by the previous year-end but not banked and cheques written by the previous year-end but not cleared through the bank account. The Receipts and Payments Account should show under separate headings:
Ordinary General Receipts identifying receipts from Offerings and from Legacies separately from Other Receipts. All receipts should be further analysed as appropriate.
Ordinary General Payments identifying the payment towards the Ministries and Mission Contribution, Other Staffing Costs, and Buildings Costs separately from Other Costs. All payments should be further analysed as appropriate;
 - (b) Details of the receipt and disbursement of Special Collections and Fund Raising for Other Charities (if any). These details shall be shown separately from Receipts and Payments Account;
 - (c) A note of the stipend endowment income and glebe rent applied on behalf of the congregation;
 - (d) Details of all Fabric, Reserve, Special and Trust Funds, including funds of congregational organisations, and Transfers between other Congregational Funds (if any);
 - (e) A Statement of Balances analysed by fund at the year-end showing amounts held in bank accounts, investments held, other assets held, and amounts due to and due by the congregation at the year-end;
 - (f) Details of the current stipend scale applicable to Parish Ministers;
 - (g) A Memorandum Note showing any additional information necessary or appropriate to an understanding of the financial affairs of the congregation, including details of any Funds held by the Church of Scotland General Trustees for or in connection with the congregation.

(C) AUDIT/INDEPENDENT EXAMINATION OF CONGREGATIONAL ACCOUNTS

- (1) If the gross income of the congregation exceeds £500,000 in the current financial year an audit shall be conducted. Otherwise, an independent examination shall be conducted.

- (2) An audit shall be conducted by an auditor who is eligible to act as an auditor in terms of the relevant legislation for Companies (a) or by the Auditor General for Scotland.
- (3) An independent examination shall be conducted by a person who is reasonably believed by the Financial Board of the congregation to have the requisite ability and practical experience to carry out a competent examination of the accounts.

Where the Accounts have been prepared in accordance with the methods and principles set out in the SORP the independent examiner must also be:

- (a) a member of one of the following bodies:
 - the Institute of Chartered Accountants of Scotland
 - the Institute of Chartered Accountants in England and Wales
 - the Institute of Chartered Accountants in Ireland
 - the Association of Chartered Certified Accountants
 - the Association of Authorised Public Accountants
 - the Association of Accounting Technicians
 - the Association of International Accountants
 - the Chartered Institute of Management Accountants
 - the Institute of Chartered Secretaries and Administrators
 - the Chartered Institute of Public Finance and Accountancy

or

- (b) a full member of the Association of Charity Independent Examiners

or

- (c) the Auditor General for Scotland.

An auditor or independent examiner, or a connected person of an auditor or independent examiner, must not be the Minister or a member of the Kirk Session or the Financial Board.

- (4) The Report of the auditor or independent examiner shall be in the form set out in Regulation 10(4) or Regulation 11(3) of the Charities Accounts (Scotland) Regulations 2006.

(D) APPROVAL AND ATTESTING OF CONGREGATIONAL ACCOUNTS

- (1) After the Accounts have been prepared, they shall be submitted to the independent examiner or auditor and provided the independent examiner or auditor is content then they shall be submitted for the approval of the Trustees.
- (2) After the Accounts have been approved by the Trustees the appropriate report will be signed by the independent examiner or auditor. They shall then be submitted to the Presbytery by the 31st day of March following the financial

year-end date, for examination and attestation by Presbytery to the effect that the Accounts are in accordance with the Regulations for Congregational Finance.

- (3) The Accounts must also be received by the congregation at the Stated Annual Meeting, or equivalent Congregational Meeting in the case of congregations not having the Model Deed of Constitution, such Meeting to be held not later than the 30th day of June following the financial year-end date.
- (4) Every Presbytery shall appoint an Accounts Inspection Committee having the task of examining Congregational Accounts annually and reporting thereon to Presbytery. The Committee shall include in its membership, by co-option if necessary, at least one person being a member of one of those recognised supervisory bodies listed at (C)(3)(a) above.
- (5) In cases where the Accounts are not in accordance with the Regulations for Congregational Finance, the Presbytery shall offer such advice and assistance as is necessary to ensure that the Accounts are amended in order to comply with the Regulations for Congregational Finance.
 - (6) Every Presbytery shall submit annually to the Stewardship and Finance Department (by a date and in a form determined by the Council of Assembly) a report on its diligence in carrying out the provisions of those instructions. The Council of Assembly shall report on these returns to the General Assembly.

**Schedule to
Accounting, Independent Examination and Auditing Regulations
for Congregational Accounts
with reference to paragraph (B)1(f) – Accounting Policies**

All Congregational Accounts prepared in accordance with the methods and principles set out in the SORP shall contain a Note or Notes disclosing the Accounting Policies adopted in preparing the Accounts. The Note or Notes shall *inter alia*:

- (a) state that the Accounts have been prepared on an *accruals basis* (income and expenditure).
[An *accruals basis* takes account of outstanding year-end income/debtors and expenditure/creditors.]
- (b) disclose the basis of accounting for heritable properties.
[Heritable properties should be recorded in the Accounts where title is locally held and where a cost or reliable valuation is readily available, and when not included a statement of Congregational properties (eg Church, Hall, Manse, etc.) should be provided.]
- (c) disclose the basis of accounting for fabric expenditure.
[eg "normal repairs and maintenance are charged to the General Fund; extraordinary repairs and improvements are met from the Fabric Fund and/or by special fund raising efforts".]

2. REGULATIONS FOR CONGREGATIONAL BUDGETS

- (a) It shall be the duty of the Financial Board of every congregation to create and maintain among the members of the congregation a commitment to the provision, by regular giving, of sufficient income to meet the costs of the whole financial affairs of the congregation and to take all necessary and appropriate measures to that end.
- (b) Every Financial Board shall prepare and approve an annual Budget of estimated General Fund Income and Expenditure. Although the Budget may be attached to the annual Accounts of the congregation, it shall not be within the scope of the audit or independent examination of the Accounts, nor should it form part of the Accounts submitted to the Office at the Scottish Charity Regulator (OSCR).

- (c) Every Financial Board shall provide its members annually with a copy of the Budget. In addition, copies of the Budget shall be made available, for information, at the Stated Annual Meeting or equivalent Congregational Meeting at which the annual Accounts of the congregation are received.

3. BORROWING OF FUNDS

No congregation is permitted to borrow funds, whether by way of overdraft or otherwise and whether from a bank or elsewhere without first obtaining the agreement of Presbytery.

III PRESBYTERY FINANCE REGULATIONS (REGULATIONS III 2016) (REPLACING REGULATIONS III 2012)

Edinburgh 21 May 2016, Session i

Replace Regulations III 2012 for Presbytery Finance with the following:

(A) FORMAT OF PRESBYTERY ACCOUNTS

The annual accounts of the Presbytery ("the Accounts") will be prepared in one of two formats:

- (1) In accordance with the methods and principles set out in the Accounting and Reporting by Charities: Statement of Recommended Practice applicable to charities preparing their accounts in accordance with the Financial Reporting Standard applicable in the UK and Republic of Ireland published on 16 July 2014 (the SORP) or
- (2) In the form of receipts and payments accounts including associated notes thereon, in accordance with the Charities Accounts (Scotland) Regulations 2006 as amended by the Charities Accounts (Scotland) Regulations 2010.

The second format may only be prepared by Presbyteries with gross income of less than £250,000 in any financial year.

Where the Presbytery is not a registered charity, the format of the accounts should be amended to remove references which are specific to charities.

(B) CONTENT OF PRESBYTERY ACCOUNTS

- (1) Where the Accounts have been prepared in accordance with the methods and principles set out in the SORP then in addition to the information required by the SORP the Accounts or notes thereon must also contain the following:
 - (a) An analysis of donations and legacies;
 - (b) An analysis of income from charitable activities;
 - (c) An analysis of income from other trading activities;
 - (d) Details of the receipt and disbursement of Special Collections and Fund Raising for Other Charities (if any). These details shall be shown separately from the Statement of Financial Activities;
 - (e) A Note or Notes disclosing the Accounting Policies adopted in preparing the Accounts (see annexed Schedule);
 - (f) A Memorandum Note showing any additional information necessary or appropriate to an understanding of the financial affairs of the Presbytery, including details of any Funds held by the Church of Scotland General Trustees for or in connection with the Presbytery.

- (2) Where the Accounts have been prepared in the form of Receipts and Payments Accounts then in addition to the information required by Schedules 2 and 3 to Regulation 9 of The Charities Accounts (Scotland) Regulations 2006 (as amended) the accounts should also contain the following:
- (a) A Receipts and Payments Account showing amounts actually lodged in and withdrawn from the Presbytery's bank account during the year, but to include money received by the year-end but not banked and cheques written by the year-end but not cleared through the bank account and to exclude money received by the previous year-end but not banked and cheques written by the previous year-end but not cleared through the bank account. The Receipts and Payments Account should show under separate headings:
 Ordinary General Receipts
 Ordinary General Payments;
 - (b) Details of the receipt and disbursement of Special Collections and Fund Raising for Other Charities (if any). These details shall be shown separately from the Receipts and Payments Account;
 - (c) Details of all Reserve, Special and Trust Funds and Transfers between other Presbytery Funds (if any);
 - (d) A Statement of Balances analysed by fund at the year-end showing amounts held in bank accounts, investments held, other assets held, and amounts due to and due by the Presbytery at the year-end;
 - (e) A Memorandum Note showing any additional information necessary or appropriate to an understanding of the financial affairs of the Presbytery, including details of any Funds held by the Church of Scotland General Trustees for or in connection with the Presbytery.

(C) AUDIT/INDEPENDENT EXAMINATION OF PRESBYTERY ACCOUNTS

- (1) If the gross income of the Presbytery exceeds £500,000 in the current financial year an audit shall be conducted. Otherwise, an independent examination shall be conducted.
- (2) An audit shall be conducted by an auditor who is eligible to act as an auditor in terms of the relevant legislation for Companies (a) or by the Auditor General for Scotland.
- (3) An independent examination shall be conducted by a person who is reasonably believed by the Presbytery, or the appropriate Presbytery Committee, to have the requisite ability and practical experience to carry out a competent examination of the accounts.

Where the Accounts have been prepared in accordance with the methods and principles set out in the SORP the independent examiner must also be:

- (a) a member of one of the following bodies:
 - the Institute of Chartered Accountants of Scotland
 - the Institute of Chartered Accountants in England and Wales
 - the Institute of Chartered Accountants in Ireland
 - the Association of Chartered Certified Accountants
 - the Association of Authorised Public Accountants
 - the Association of Accounting Technicians
 - the Association of International Accountants

- the Chartered Institute of Management Accountants
- the Institute of Chartered Secretaries and Administrators
- the Chartered Institute of Public Finance and Accountancy

or

- (b) a full member of the Association of Charity Independent Examiners

or

- (c) the Auditor General for Scotland.

An auditor or independent examiner, or a connected person of an auditor or independent examiner, must not be a member of Presbytery.

- (4) The Report of the auditor or independent examiner shall be in the form set out in Regulation 10(4) or Regulation 11(3) of the Charities Accounts (Scotland) Regulations 2006.

(D) APPROVAL AND ATTESTING OF PRESBYTERY ACCOUNTS

- (1) After the Accounts have been prepared, they shall be submitted to the independent examiner or auditor and provided the independent examiner or auditor is content then they shall be submitted for the approval of the Presbytery.
- (2) After the Accounts have been approved by the Presbytery the appropriate report will be signed by the independent examiner or auditor.
- (3) Immediately after the appropriate report has been signed by the independent examiner or auditor, they shall be submitted for attestation to the Stewardship and Finance Department, along with an Extract Minute, certifying the Presbytery's approval of the Accounts.
- (4) The Council of Assembly shall report to the General Assembly on its diligence in attesting Presbytery Accounts.

Schedule to Accounting, Independent Examination and Auditing Regulations for Presbytery Accounts with reference to paragraph (B)1(e) – Accounting Policies

All Presbytery Accounts prepared in accordance with the methods and principles set out in the SORP shall contain a Note or Notes disclosing the Accounting Policies adopted in preparing the Accounts. The Note or Notes shall *inter alia*:

- (a) state that the Accounts have been prepared on an *accruals basis* (income and expenditure).
[An *accruals basis* takes account of outstanding year-end income/debtors and expenditure/creditors.]
- (b) disclose the basis of accounting for heritable properties.
[Heritable properties should be recorded in the Accounts where title is locally held and where a cost or reliable valuation of cost is readily available, and when not included a statement of Presbytery properties should be provided.]
- (c) disclose the basis of accounting for fabric expenditure.
[eg "normal repairs and maintenance are charged to the General Fund; extraordinary repairs and improvements are met from a Fabric Fund and/or by special fund raising efforts".]

IV PARISH MINISTRIES FUND REGULATIONS (REGULATIONS IV 2016) (REPLACING REGULATIONS I 2005)*Edinburgh 21 May 2016, Session I*

1. The Parish Ministries Fund will be funded by an annual budget, the total amount of which will be approved by the General Assembly.
2. It will be the responsibility of the Council of Assembly to recommend to the General Assembly the amount of the total Parish Ministries Fund budget for the following calendar year, as part of the Church of Scotland's Co-ordinated Budget process.
3. The Parish Ministries Fund's total budget, as approved by the General Assembly, will be collected from congregations in accordance with the Ministries and Mission Contribution Regulations (Regs I 2012).
4. The Parish Ministries Fund will meet the costs of:
 - (a) the National Stipend Fund;
 - (b) ordained parish ministry support and development;
 - (c) the salaries and other costs of Ministries Development Staff, as defined in paragraph 6 below;
 - (d) new, alternative and emerging forms of ministry costs;
 - (e) readership costs;
 - (f) recruitment and education for ministries, including Ordained Local Ministers and the training of Probationers;
 - (g) parish appraisal costs;
 - (h) properties costs;
 - (i) a share of Ministries Council support and administration costs.
5. The Ministries Council will be responsible for apportioning the total Parish Ministries Fund budget among the relevant budget headings in its management accounts.
6. The Ministries Development Staff referred to in paragraph 4(c) shall be all Ministries Development Staff posts on agreed Presbytery Plans, employed or appointed by the Ministries Council and including (though not exclusively) Ordained Deacons, Associate Ministers, and Team Leaders. For the avoidance of doubt, any parish staff engaged locally by congregations (and not designated on Presbytery Plans) in terms of paragraph 16(2)(b) of Act VII 2003 as amended will not be funded by the Parish Ministries Fund.
7. These Regulations will come into force on 1 June 2016.
8. Regulations I 2005 as amended are hereby repealed.

V REGULATIONS for CONTRIBUTIONS FROM CONGREGATIONS IN THE PRESBYTERY OF INTERNATIONAL CHARGES (REGS V 2016)

Edinburgh 21 May 2016, Session I

General

1. All congregations within the Presbytery of International Charges ("the Presbytery"), are required to make a Ministries and Mission Contribution ("Contribution") to the total budget of the Church to be met by congregations, as determined by the General Assembly, in terms of these Regulations.
2. Each congregation shall transmit its required Contribution to the Stewardship and Finance Department annually in their local currency, unless permission is granted annually by Presbytery to allow payments to be made under some other arrangement.
3. It shall be the responsibility of the Financial Board of each congregation to inform the members of the congregation of the required Contribution and the ways in which this Contribution enables the worship, mission and service of the Church.
4. The Stewardship and Finance Department shall annually inform the Presbytery Clerk of shortfalls in Contributions from congregations within the bounds, both for the latest financial year and any accumulated totals for previous years. The Presbytery shall record all such shortfalls annually in the Minutes of the Presbytery and shall consult with the office-bearers of the congregations concerned.

Provision of Accounts

5. To facilitate the process of calculating the required Contribution for each congregation, Financial Boards, as defined in the International Presbytery Act 2016, shall be required to send annually by 30 June to the Stewardship and Finance Department a copy of their Congregational Accounts for the previous financial year.
6. Where the accounts of a congregation have not been received by 30 June the Department will make a reasonable estimate of the income based on income of previous years. Where accounts are subsequently received this estimate will only be amended if materially different and only the current and subsequent years' Contributions shall be amended.

Calculation of Contributions

7. The required Contributions shall be calculated by the Stewardship and Finance Department, from a graduated scale, which is related to each congregation's Income Base (see paragraphs 8 and 9 below) and will be included in the total budget to be met by congregations, as approved by the General Assembly.
8. The Income Base for each congregation shall include:
 - (a) General Fund income;
 - (b) Income specifically to meet the cost of ministries (including trust income with the exception of grants from the Salvesen Trust);
 - (c) Fabric Fund and Reserve Fund income;

- (d) Net property rental income;
- (e) A percentage of contributions from outside agencies for the use of premises, if in excess of a sum to be determined by the Council of Assembly;
- (f) Any other income which is available to meet the normal purposes of a congregation.

For the avoidance of doubt, legacies and the proceeds from the sale of property or investments, special collections for other charities and for specific major fabric projects and grants from the Salvesen Trust shall be excluded from the Income Base.

9. The average of the Income Base figures for the latest three years, calculated as specified above in paragraph 8, shall be the base figure for calculating the required Contributions from congregations. Where the Income Base has been incorrectly assessed due to the Congregational Accounts not being fully compliant with relevant legislation and accounting practice, only the income of the current year and previous year will be corrected.

Adjustment for Ministers' Costs

10. The Ministries and Mission Contribution so calculated shall then be adjusted to take into account the local payment of ministers' employment costs. The percentage used to calculate this adjustment will be reviewed each year, dependent on the budget set by the General Assembly.
11. Where the local cost of providing a minister is substantially more than the equivalent cost in the United Kingdom then an agreement will be reached with the Council of Assembly to reduce the assessed Contribution proportionately.

Local Ecumenical Partnerships

12. Where a congregation is part of a Local Ecumenical Partnership then an agreement will be reached with the other participating denomination(s) regarding how the assessed Contribution is allocated between the parties.

Membership of Local Denomination/National Church

13. Where a congregation is also a member of a local denomination or national church organization, a deduction of any membership contribution paid to the local denomination or national church organization may be made from the assessed Contribution up to a maximum of 50% of the assessed Contribution.

Appeals and Adjustments

14. The Council of Assembly shall appoint a Panel to adjudicate on any appeals from congregations relating to the application of paragraphs 8 and 9 above. (Full details of the appeals process are available from the Secretary to the Council of Assembly or from the Church of Scotland website.)
15. The Council of Assembly shall determine each year a percentage for annual maximum increases in proposed Contributions for individual congregations issued to Presbyteries. Presbytery shall also have the right to increase a required Contribution by more than the maximum percentage permitted where a congregation received a reduced required Contribution in the previous year.

Transitional Arrangements

16. The level of Contributions calculated hereunder shall be subject to a transitional increase over a period of 5 years.

Presbytery Allocation

17. The total budget as approved by the General Assembly to be met from congregations plus an agreed percentage shall be the total proposed Ministries and Mission Contributions for congregations in the Church of Scotland. The Stewardship and Finance Department shall send to the Presbytery Clerk by 31 August each year a list of proposed Contributions calculated in accordance with these Regulations for congregations within the bounds of the Presbytery.
18. The Presbytery may reduce the proposed Contributions required from congregations by the percentage agreed by the General Assembly of the Presbytery total. The Presbytery may use the permitted reduction in any or all of the following three ways:
 - (a) To reduce the proposed Contributions for individual congregations before they are finalised for the following year, in the light of local knowledge of the current situation in congregations within the Presbytery;
 - (b) To reduce the actual required Contributions of individual congregations during the year to which they apply if changes in circumstances arise which the Presbytery decides would justify this course of action, and provided such reductions are communicated by Extract Minute to the Stewardship and Finance Department not later than 30 October each year;
 - (c) To pay off shortfalls from previous years for individual congregations where the Presbytery considers this course of action to be appropriate, and provided such payments are communicated by Extract Minute to the Stewardship and Finance Department not later than 30 October each year.

If any of the agreed percentage is not used in these ways, the Presbytery may not carry forward, after the end of the year to which it applies, any balance for use in future years.

Notification of Contributions to Congregations

19. The Presbytery shall notify the congregations of their required Contributions for the following financial year not later than 15 November each year. The Presbytery shall also communicate by Extract Minute the required Contributions for congregations within their bounds for the following financial year to the Stewardship and Finance Department not later than 15 November each year.
20. The Stewardship and Finance Department shall then issue to Congregational Treasurers or their equivalent in December each year confirmation of the required Contributions for the following financial year.

VI Regulations AMENDING THE REGULATIONS FOR REMUNERATION AND REIMBURSEMENT OF PARISH MINISTERS (REGULATIONS I 2015)

Edinburgh, 25 May 2016, Session V

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

1. Remuneration

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

Ministers shall have the right to be provided with a manse and have a corresponding duty to live in it and discharge the duties of their office from it, ***whether they hold office on a full-time or part-time basis.***

Beyond the stipend paid to them through the Ministries payroll, Ministers may not receive any other form of remuneration from their congregation relating to the discharge of their ministerial duties.

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

2. Reimbursement of Legitimate Expenses

Every congregation shall pay for legitimate expenses reasonably incurred by ministers in the course of discharging their duties. These may be paid directly by the congregation or may be reclaimed by the minister from the congregation. The following list sets out the categories of legitimate expense:

1. (a) Communion Expenses incurred.
(b) Any fee or expenses due to a visiting minister at Communion Seasons if such payments are authorised in advance by the Kirk Session.
2. Pulpit Supply on seven Sundays in any calendar year.
3. The costs of providing Pastoral Cover (should such payment be necessary) for six weeks in any calendar year, ***or in the case of part-time Parish Ministers, pro rata according to the percentage of post in the Presbytery Plan (e.g. 50%).***
4. Pulpit supply for one additional Sunday and the costs of providing Pastoral Cover (should such payment be necessary) for an additional week when the minister is a Commissioner at the General Assembly.
5. Telephone line rental and calls, including where agreed in advance that for mobile services, incurred in the performance of ministerial duties.
6. The cost of internet access at a level required for the performance of ministerial duties.
7. Computer hardware, software and consumables necessary for the performance of ministerial duties.
8. Stationery and postage stamps for use in relation to work.
9. Travelling expenses incurred in the fulfilment of ministerial duties, at the rates agreed from time to time by the Ministries Council. ***Where an essential car user allowance is paid, this shall be at the same rate for both full-time and part-time postholders.***

In relation to travelling expenses, ministers are required to keep an up-to-date Log Book listing actual mileage covered in the discharge of ministerial duties, against which expenses are reclaimed. Presbyteries are required, by instruction of the General Assembly, to carry out an annual inspection of all ministers' Log Books.

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

3. Discretionary Expenses

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

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

Regulations VII, 2008 are hereby repealed.

Schedule

Part 1 – Background to Regulations

These Regulations cover the remuneration of Parish Ministers and their reimbursement for expenses legitimately incurred in the course of their duties. It is a general principle, where there is any doubt about the appropriateness of making a potential claim for reimbursement, that the minister will clarify this *in advance* of incurring the expense. The Ministries Council is able to point Parish Ministers or Treasurers to more specific advice on issues relating to these Regulations should this prove helpful.

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

Part 2 – Additional Clarity

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

- Parish Ministers are *Office Holders* rather than employees and these Regulations cover the issues which arise out of that particular status. ***Part-time working does not alter the status of the Parish Minister as Office Holder.***
- Regulations VII, 2007 (Manses) and III, 2013 (Manse Adjudication Committee) provide further clarity about the responsibilities of upkeep of the Manse and the duty of living in the Manse of the charge.
- ***Her Majesty's Revenue and Custom rules for exemption from tax of living accommodation apply equally to part-time ministry as to full-time where:***

- ***The living accommodation provided is necessary for the proper performance of the duties of the post;***
- ***It is the type of post where it is customary for living accommodation to be provided.***
- In relation to reimbursement, ministers should distinguish between items expended in the course of daily duty (eg. travel costs; telephone usage; stamps; etc.), which are reclaimed from the congregation and items which become the property of the minister (eg. books; vestments; etc.). In some circumstances, a proportion of the cost of these latter expenses *may* be reclaimable against the minister's personal tax allowance (receipts for which should be retained by the minister).
- ***All part-time Parish Ministers are expected to conduct Sunday services as part of the duties of their Office in the same way as full-time Ministers. There is therefore no difference in the number of Sundays in any calendar year on which Pulpit Supply is to be paid (7 Sundays).***
- Congregations may choose to contribute towards the costs of some other expenses as exemplified in section 3 (above). The Ministries Council also provides study opportunities for ministers through its Study Leave Scheme and a planned programme of Continuing Ministerial Development, both of which may also contribute towards some of the expenses noted above.
- In relation to Parish Ministers offering pastoral cover or pulpit supply in support of colleagues during absence (on leave or through illness), this is part of fulfilment of the role of Parish Minister and no pulpit supply fee or pastoral cover payment is payable. Similarly, in the conduct of funerals, no Parish Minister may charge a fee to conduct a funeral or related visit either in his / her own Parish or that of another minister.
- Parish Ministers are reminded of the need at all times to behave in a manner worthy of their calling, to which end the General Assembly has approved a Code of Professional Conduct which is published in the Ministers' Handbook on the Church of Scotland website.
- Ministers are responsible for probity in relation to their own tax affairs.
- Beyond those items listed in these Regulations, no other expenses or remuneration may be paid by congregations or claimed by ministers.

VII MILITARY RESERVE CHAPLAINS REGULATIONS (REGULATIONS VII 2016) (REPLACING REGULATIONS VI 2000)

Edinburgh, 26 May 2016, Session VI

1. Where a Parish Minister ("the Minister") is an Army Reserve Chaplain, RAF Reserve Chaplain or a Royal Naval Reserve Chaplain on part time reserve service, any proposed change of such status to military service on voluntary mobilisation under section 24 of the Reserve Forces Act 1996 shall not be effective unless and until all of the following have been granted:-
 - (a) firstly, the consent of the Minister's Kirk Session;

- (b) secondly, the consent of the Presbytery of the bounds; and
 - (c) thirdly, the consent of the Committee on Chaplains to HM Forces or any General Assembly Committee which may succeed to its duties or functions ("the Committee").
- 2. Before deciding whether to give or withhold such consent the Committee shall interview the Minister. The consent of the Committee shall not be granted unless the following apply:-
 - (i) the Minister must complete the Employer Notification and relevant mobilisation paperwork from the Ministry of Defence, naming the Church of Scotland, Ministries Council, 121 George Street, Edinburgh EH2 4YN as his or her employer, in order that the appropriate compensatory arrangements for the period of military service will be made to the Ministries Council (for the avoidance of doubt, all compensatory payments made to the Church during the Minister's period of military service shall belong to the Ministries Council);
 - (ii) confirmation must be received from the Ministry of Defence that satisfactory arrangements are in place as to insurance against personal injury and death during the period of military service;
 - (iii) the Presbytery of the bounds must be able to give an assurance that a suitably qualified locum (full-time where possible) for the Minister's charge will be appointed to serve for the period of the Minister's absence on military service, such appointment to be wholly conditional on the consent of the Committee, in terms of these Regulations, being granted.
- 3. On all of the consents, as detailed above, having been granted, the Presbytery shall appoint an Interim Moderator and, in consultation with the Kirk Session, a suitably qualified locum (full-time where possible) for the charge who shall serve for the period of the Minister's absence on military service. With the agreement of all parties the Interim Moderator and the locum may be the same person.
- 4. The Minister's period(s) of military service shall not exceed six months in any six year period.
- 5. During periods of military service the Minister shall retain his or her status as Minister of the charge but shall be seconded by the Church to the Ministry of Defence who shall assume all of the responsibilities of an employer vis-à-vis the Minister. For the avoidance of doubt payment of stipend to the Minister shall cease for the duration of such periods.
- 6. During periods of military service the Church's contributions to the Church of Scotland Pension Plan in respect of the Minister will be paid by the Church as though he or she were fulfilling all of the duties of a Parish Minister in the charge, UNLESS the Minister requests that employer contributions are made into the Armed Forces Pension Scheme (AFPS), in which case payment into the Church of Scotland scheme will cease until the Minister resumes Parish duties.
- 7. Regulations VI 2000 shall be repealed.

GENERAL ASSEMBLY 2016 LIST OF MEMBERS OF COUNCILS AND COMMITTEES

COUNCIL OF ASSEMBLY

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers		John Ferguson	Andrew McGowan John McPake Alan Sorensen
Members Elizabeth Fox* Anne Lamont Ex Officiis Conveners of: Church and Society Ministries Mission and Discipleship Panel on Review and Reform Social Care World Mission Non-voting - Secretary to the Council General Treasurer Solicitor Principal Clerk Secretaries of: Church and Society Ministries Mission and Discipleship Social Care World Mission	John Corrigan David Watt		Hilary Cameron Isobel Hunter*

Sally Bonnar, *Convener*
Catherine Coull, *Vice-Convener*

AUDIT COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers			
Members Charles Scott*		Andrew Croxford Susan Zappert	Allan Munn

Grant Macrae, *Convener***PANEL ON REVIEW AND REFORM**

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Gordon McCracken*	Keith Mack	Jenny Adams Joanne Hood	Ian McEwan
Members	Merlyn Ball		Marshall Halliday* Lyndsay Kennedy

Graham Duffin, *Convener*
David Cameron, *Vice-Convener***COMMITTEE TO NOMINATE THE MODERATOR**

Ministers and Deacons Hilary McDougall MaryAnn Rennie Alan Reid Alistair Cumming Alan Ford Stuart Fulton Gordon Strang Derek Gunn	Elders Elizabeth Fox Lorraine Fraser John Boyle Mary Notman Christopher Dunn Angus Hogg Isabel McDerment
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Angus Morrison, *Convener*

NOMINATION COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Mark Nicholas Muriel Willoughby Andrew Wilson	Robert Craig Charles Finnie George Shand	John Collard Caroline Lockerbie Carleen Robertson Margaret Stein Sean Swindells	Peter Gardner Stephen MacDonald
Members Irene Crosthwaite Marian Macintyre Elspeth Smith	Ann Bowie John Cunningham David Lloyd Alasdair Maclean	Graeme Glover Lynsey Kimmitt	Patricia McEwan

Kenneth Stott, *Convener*
Ann Lyall DCS, *Vice-Convener*

JUDICIAL COMMISSION

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Christine Goldie Bruce McNicol Fiona Smith Stuart Smith	Richard Baxter Alan Dunnett Kenneth Elliott Neil Gardner Alan Greig William Hewitt Alexander Horsburgh Douglas Irving Victoria Linford Ian McLean	Adam Dillon Thomas Pollock	Grant Barclay John Christie Janet Foggie Robin Hill
Elders Robin Braidwood John Crichton Angus Hogg Isabell Montgomerie Nigel Orr James Wallace	Catherine Coull Helen MacKenzie Hugh Mackintosh Susan Pym James White	Jennifer Dick Alastair Dunlop Andrew Ireland	David Alexander William Imlay Colin Mackenzie Hugh Millar Leslie Moffat Sam Scobie

Robert Brodie, Morag Mylne, *Conveners*
 David Lunan, Colin Renwick, *Vice-Conveners*

JUDICIAL PROCEEDINGS PANEL

<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Alan Hamilton Alistair May Val Ott Sally Russell Lindsay Schlüter David Sutherland Alison Swindells	Dorothy Anderson* David Arnott David Clark* George Cowie* Thomas Riddell*	Ann Inglis Hugh Conkey* Alan Garrity* Jane Howitt* Peter McEnhill Ian McLean John McPake* Fraser Penny* Alan Reid* Fiona Smith
Deacons and Elders Veronica Crerar	John Anderson* Elizabeth Ashmole* Morag Crawford DCS* Alan Dewar* Richard Henderson* Nigel Lawrie* Richard McFarlane* Catherine Mappin* Anne Mulligan DCS*	Hazel Hastie Robert Hynd* Helen McLeod* Aileen Nimmo* William Windram*

APPEALS COMMITTEE OF THE COMMISSION OF ASSEMBLY

Philip Brodie, Carole Hope, *Conveners*
 Alan Hamilton, Helen Jamieson, *Vice-Conveners*

PRESBYTERIAL COMMISSION

David Burns, Ian Miller, *Conveners*
 Graeme Dalglish, Shona Haldane, *Vice-Conveners*

ARBITRATION PANEL

Ministers H Taylor Brown Michael Gargrave Jack Holt Elizabeth Kenny Hilary McDougall Alistair Malcolm Iain Paton Fiona Wilson	Members Colin Armstrong Diane Ashton Dorothy Getliffe DCS George Grant Patricia Kingston Sheila Laidlaw Alan Muat Michael Ramsay John Rice Brian Stewart Jack Tasker Bill Wishart DCS
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Colin Wallace, *Secretary***MINISTRIES APPEAL PANEL**

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers			Robert Allan Sheila Kirk
Members			Robin Stimpson*

David Arnott, *Convener*
Carole Hope*, *Vice Convener***PERSONNEL APPEAL PANEL**

Members John Cowie Mary Haddow William Imlay David McClements	Alistair McGregor Sheilagh Stewart Walter Williamson Eilidh Wiseman
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Solicitor of the Church, *Secretary*

SAFEGUARDING APPEAL PANEL

Members

John Christie
 Mary Coles
 Jean Fleetwood
 Alan Miller

Solicitor of the Church, *Secretary*

LIFE AND WORK ADVISORY GROUP

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers James Stewart			Marion Dodd Anne Paton*
Members Bill Livingstone*	Stuart Wilson		

John Ferguson, *Convener*

IONA COMMUNITY BOARD

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers	David McLachlan		
Members	Fiona Cunningham*	William Findlay* Joanna Love DCS	Morag Michael*

Alan Kimmitt, *Convener*

THE CHURCH OF SCOTLAND TRUST

Ministers John Chalmers Iain Cunningham Lorna Hood	Members Angus Bethune Robert Brodie Stuart Lynch Christopher Mackay
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John Hodge, *Chairman*
Thomas Watson, *Vice-Chairman*
Jennifer Hamilton, *Secretary and Clerk*

PENSION TRUSTEES

Trustees Appointed by the General Assembly Graeme Caughey Robert Coulter John McCafferty Douglas Millar Hamish Scott Andrew Sutherland	Member Nominated Trustees for the Pension Scheme for Staff Simon Bree John Thomson <i>one vacancy</i>	Member Nominated Trustees for the Pension Scheme for Ministries Development Staff Lewis Rose	Member Nominated Trustees for the Pension Scheme for Ministers and Overseas Missionaries Colin Brockie Douglas Cranston Jeffrey McCormick
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John McCafferty, *Chairman*
Graeme Caughey, *Vice-Chairman*
Steven Kaney, *Secretary*

CHURCH OF SCOTLAND INVESTORS TRUST

Members Alan Aitchison Robert Burgon David Campbell Elaine Crichton Michael Dick Alistair Gibb Jane Henderson	Isobel Hunter Rodger Nisbet Donald Tosh Tom Walker Grant Wilson Gordon Young Michael Yuille
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Catherine Alexander, *Chairman*
Brian Duffin, *Vice-Chairman*

HOUSING AND LOAN FUND

Ministers Dorothy Anderson Joanne Hood Allan McCafferty Neil McNaught	Members Walter Barbour James Erskine Harry Findlay Iain Mowat Ronald Wright
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Ian Taylor, *Chairman*
MaryAnn Rennie, *Deputy Chairman*
Lin Macmillan, *Secretary*

GENERAL TRUSTEES

Ministers John Cairns David Clark James Cutler Lorna Hood James Jack Neil MacGregor Ronald Yule	Elders Robert Balfour Wattie Barbour Stewart Brymer Michael Cunliffe William Hall Alan Kennedy Douglas Kerr Peter King William Lawrie Kenneth Macaldowie Arthur McDonald	Advisory Members Graham Biggerstaff Laura Dunlop Michael Hunter Chris Johnstone Sheila Kirk Hamish McBean Janet Mathieson Michael Norval Iain Ogilvie Alasdair Pringle John Rhind James Stewart David Taverner Rosalind Taylor Roger Trueman Jeanette Whitecross Kenneth Wright
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Iain Douglas, *Chairman*
Roger Dodd, *Vice-Chairman*
David Robertson, *Secretary and Clerk*

ASSEMBLY ARRANGEMENTS COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Neil Gardner* Fiona Smith	Kristina Herbold Ross Donald McCorkindale James Stewart	Bryan Kerr*	Jennifer Macrae
Members			Ella Gill* Brian Porteous Susan Pym

Derek Browning, *Convener*
Judith Pearson, *Vice-Convener*

CHAPLAINS TO HER MAJESTY'S FORCES COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Scott Rae*	Colin Brockie* Donald Prentice Graham Smith* Steven Thomson	Louis Kinsey*	
Members Jo Young*	Stuart Bridges Richard Campbell-Doughty* Carolyn MacLeod	Alexander Bolland Colin Hogg Alistair W Joss Neil Morrison*	Rosemary Hoskins*

Gordon Craig, *Convener*
John Murdoch, *Vice-Convener*

CENTRAL SERVICES COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Rosemary Frew*			
Members Bob Scott	Violet Service		Iain Macleod

David Brackenridge, *Convener*
Mary Sweetland, *Vice-Convener*

ECUMENICAL RELATIONS COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers	Stephen Fulcher		
Members Anikó Schütz Bradwell	Marjorie Paton		Liam Fraser David Nicholson DCS

Alison McDonald, *Convener*
Calum MacLeod, *Vice-Convener*

LEGAL QUESTIONS COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers		Alan Reid Alison Swindells	Alexander Forsyth Elspeth McKay
Members James McLean	Barbara Finlayson Robert Hynd*	Andrew Gibb	Robin Stimpson*

George Cowie, *Convener*
Alistair May, *Vice-Convener*

SAFEGUARDING COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers	Douglas Irving	Bryce Calder*	
Members	Caroline Deerin Elizabeth Garrity* John Pears		Janet Allan

Karen Campbell, *Convener*
Sheila Ritchie, *Vice-Convener*

CHURCH AND SOCIETY COUNCIL

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Valerie Allen* Alan Hamilton-Messer Peter Nimmo John Povey	Muriel Pearson Bruce Sinclair		Nelu Balaj Elijah Smith
Members John McConnachie Iain Mitchell* Glenn Walker*	Allan Gordon Dan Gunn David Johnson Marjorie Paton Charles Smith Hazel Watson* Rhoda Wright*	Graeme Donald Naomi Dornan Rona Mackie Black* John Wilson	Finlay Buchanan* Caroline Cowan Jean Forrester John Herd Barry Watson

Richard Frazer, *Convener*
Pauline Edmiston, Wendy Young, *Vice-Conveners*

THEOLOGICAL FORUM

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers	Kenneth Jeffrey	Johnston McKay Ruth Morrison	Ian McDonald
Members Anette Hagan		Gavin Brydone	Sarah Lane Ritchie Lindsay Sawyer* Scott Spurlock

Iain Torrance, *Convener*
Donald MacEwan, *Vice-Convener*

MINISTRIES COUNCIL

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers David McLachlan Leslie Milton* Val Ott Sarah Ross Terry Taylor James Teasdale	Sarah Brown Jonathan Fleming Alison Meikle* Andrew Morrice Andrea Price*	Graham Astles Catherine Collins* Alistair Cook Barry Dunsmore Karen Fenwick Mhorag Macdonald* Gary McIntyre Thomas Macintyre Anthony Stephen	Rolf Billes* Mike Goss Dorothy Granger Jane Howitt* Hilary McDougall Thomas MacNeil Robert Mallinson*
Members Anne Noble Allan Sim	David Alexander James White	Jean McAleer Gordon McBean Iain Macleod Andrew Todd	Alan Naylor* Brian Porteous

Neil Glover, *Convener*
Colin Brough, John Dent, Marjory MacLean, Derek Pope*, *Vice-Conveners*

MISSION AND DISCIPLESHIP COUNCIL

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Fiona Bullock Daniel Manastireanu Abi Ngunga	Stephen Fulcher John Orr	Elizabeth Fisk Robert Milne*	Alastair Duncan Mandy Hickman* John Paterson* MaryAnn Rennie
Members Elspeth McCallum	Joanna Love DCS Andrew Morrison Mary Ritchie	Peter Anderson Lynne Eland Moira Land Iain McLarty Robert McQuistan*	Paul Cathcart DCS Stefanie Fowler Lynne McEwen* Matthew McKenzie Scott Paget

Norman Smith, *Convener*

Daniel Carmichael, Martin Fair, Jamie Milliken, *Vice-Conveners*

CHURCH ART AND ARCHITECTURE COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Harry Mowbray	Alison Mehigan*	David Logan*	Allan McCafferty*
Members Alice Merrilees	William Riddick	John Baker Paul Faris* David MacDougall Alistair Smith*	Alasdair Donaldson* Sheila Garson Paul Goode* Yvonne Grant Gordon McFarlane*

William Hogg, *Convener*

James Alexander, *Vice-Convener*

SOCIAL CARE COUNCIL

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers David Gray Ramsay Shields	Sheila Moir	Kenneth Russell Arrick Wilkinson*	Thomas Riddell* David Sutherland Erica Wishart
Members Adrian Bark* Martha Bogle Mary Ford Brenda Graham Kathleen MacPherson Sheila Robertson Bill Usher*	Jo Elliot David Matheson Grant Petrie Susan Pym* William Wallace*	Sheelagh Carradice Kay Keith Alasdair MacRae*	Heather Dickson Douglas Hope* Irene McGugan* David Nicholson DCS

Bill Steele, *Convener*

Irene McGugan, Hugh Stewart, *Vice-Conveners*

WORLD MISSION COUNCIL

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
Ministers Alison Burnside Alistair Donald Aftab Gohar Tina Kemp	Graham McGeoch Miller Milloy Francis Murphy Barbara Ann Sweetin	Jan Mathieson Alan Miller*	Pamela Gordon Gordon Strang
Members Anikó Schütz Bradwell Mukami McCrum Valerie Macniven Douglas Short	Ian Macaulay Gillian MacPherson* Charles Munn Roy Nelson*	Maureen Jack* Margaret Lance Peter Murdoch Lorna Tunstall	Tom Burnham Peter Chirnside David Frame John McCulloch

Iain Cunningham, *Convener*

Susan Brown, Valerie Brown, *Vice-Conveners*

PART III

A – ROLL OF MEMBERS

B – MINUTES OF PROCEEDINGS

C – STANDING ORDERS

PEOPLE OF THE WAY



THE CHURCH OF SCOTLAND
GENERAL ASSEMBLY 2016

SECTION A

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Assembly Officer	Mr David McColl †	
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* Communications should be delivered to the Moderator's Room, not to boxes

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ROLL OF COMMISSIONERS

1. Presbytery of Edinburgh

Minister

1. Rev Ian W Alexander, World Mission Council
2. Rev Dr Kenneth S Baird, (Edinburgh: Leith North)
3. Rev David Cameron, Edinburgh: Dean
4. Rev Carol H M Ford, Edinburgh: St Margaret's
5. Rev Joanne G Foster, Edinburgh: Inverleith St Serf's
6. Rev Dr Richard E Frazer, Edinburgh: Greyfriars Kirk
7. Rev Drausio Goncalves, Edinburgh: Bristo Memorial Craigmillar
8. Rev W Peter Graham (Presbytery Clerk)
9. Rev James J Griggs, Edinburgh: Corstorphine St Anne's
10. Very Rev James Harkness KCVO CB OBE DD, (Chaplain General)
11. Rev Jack Holt, Edinburgh: Polwarth
12. Rev Alistair H Keil, Edinburgh: St Andrew's Clermiston
13. Rev Dr Thomas Kisitu, Edinburgh: St Nicholas' Sighthill
14. Very Rev Finlay A J Macdonald DD, (Principal Clerk)
15. Rev Calum I Macleod, Edinburgh: High (St Giles')
16. Rev Michael Mair, Edinburgh: St David's Broomhouse
17. Rev Angus R Mathieson, Ministries Council
18. Rev Iain May, Edinburgh: Leith South
19. Rev Mary B Morrison, (Edinburgh: Stenhouse St Aidan's)
20. Rev Peter Nelson, Edinburgh: St John's Colinton Mains
21. Rev Sheena Orr, Prison Chaplain
22. Rev Jayne E Scott, Edinburgh: Drylaw
23. Rev Dr V Easter Smart, Edinburgh: Currie
24. Rev Alexander T Stewart, Edinburgh: Corstorphine St Ninian's
25. Rev William R Taylor, Prison Chaplaincy Adviser
26. Rev Ian J Wells, Edinburgh: Ratho
27. Rev Jenny M Williams, Health, Healing and Spirituality

28. Rev Dr John N Young, Edinburgh: Kaimes Lockhart Memorial l/w Edinburgh: Liberton

Elder

29. Ms Katherine L Anderson, Edinburgh: Greenside
30. Mr John M Ballantine, Edinburgh: St Stephen's Comely Bank
31. Mr Douglas Beddie, Edinburgh: Murrayfield
32. Mr William Combe, Edinburgh: Bristo Memorial Craigmillar
33. Miss Judith Crawford, Edinburgh: Drylaw
34. Mrs Eleanor E Davidson, Edinburgh: Albany Deaf Church
35. Mrs Audrey Downie, Edinburgh: Polwarth
36. Dr Alison Elliot OBE LLD DD FRSE, Edinburgh: Greyfriars
37. Mr Allan Gordon, Edinburgh: St Michael's
38. Mr Ian Graham, Edinburgh: Palmerston Place
39. Dr Hazel Hastie, Edinburgh: Drylaw
40. Mr John M Hodge, Edinburgh: Newhaven
41. Mrs Elaine Hogan, Edinburgh: Barclay Viewforth
42. Ms Carol Kelly, Edinburgh: Queensferry
43. Mr Bill Kerr, Edinburgh: Carrick Knowe
44. Mrs Christina G H Laing, Edinburgh: Old Kirk Muirhouse
45. Rev Dr Rory MacKenzie, Edinburgh: St Catherine's Argyle
46. Mrs Mary MacPherson, Edinburgh: Greyfriars Kirk
47. Mr Hugh McMichael, Edinburgh: Inverleith St Serf's
48. Mr Ian Murray, Edinburgh: Priestfield
49. Mr Martin J Pearce, Edinburgh: Davidson's Mains
50. Mr Neil Proven, Edinburgh: Corstorphine St Anne's
51. Mr George Ross, Edinburgh: Mayfield Salisbury
52. Dr R Scott Spurlock, Edinburgh: Morningside United
53. Mrs Valerie Thomson MBE, Edinburgh: Corstorphine St Ninian's
54. Miss Janice L Todd, Edinburgh: St Cuthbert's
55. Mrs Joy Walking, Edinburgh: St Martin's

56. Mrs Rosemary Woodroffe, Edinburgh: Inverleith St Serf's

Deacon

57. Mrs Margaret Gordon DCS, (Edinburgh: Currie)
 58. Miss Agnes M Rennie DCS, Edinburgh: St Martin's
 59. Mrs Pauline Robertson DCS, Edinburgh: St Margaret's (Lochend I/w Restalrig)

2. Presbytery of West Lothian

Minister

60. Rev Dr Jacobus Boonzaaier, Broxburn
 61. Rev Christopher Galbraith, Bathgate: Boghall
 62. Rev Ronald G Greig, Livingston United Parish
 63. Rev Cheryl McKellar-Young, Associate, Linlithgow: St Michael's
 64. Rev Dr Sandy M Roger, Whitburn: Brucefield
 65. Rev Duncan Shaw, Bathgate: St John's
 66. Rev Graham W Smith, Livingston: Old

Elder

67. Mr John Burgoyne, Livingston United Parish
 68. Mr Duncan F Grant, Livingston: Old
 69. Mr Derek R Henderson, Linlithgow: St Michael's
 70. Mrs Anne E Noble, Bathgate: St John's
 71. Mrs Margaret E Samuel, Bathgate: Boghall
 72. Mrs Jean B A Turnbull, Broxburn
 73. Mr A Jeffrey Wight, Whitburn: Brucefield

Deacon

74. Miss Ann Merrilees DCS, (Glasgow: St James' (Pollock))
 75. Mr Gordon Pennykid DCS, Livingston: Old

3. Presbytery of Lothian

Minister

76. Rev Geoff T Berry, Army Chaplain
 77. Very Rev John B Cairns KCVO DD LLD, (Aberlady with Gullane)
 78. Rev Ian A Cathcart, Howgate I/w Penicuik: South
 79. Rev Alan R Cobain, Tyne Valley Parish

80. Rev Graham L Duffin, Loanhead
 81. Rev Fred Harrison, Ordained Local Minister, Howgate I/w Penicuik: South
 82. Rev Alison P McDonald, Musselburgh: Northesk
 83. Rev Mark S Nicholas, Gorebridge
 84. Rev Aniko Schuetz Bradwell, Humbie I/w Yester, Bolton and Saltoun
 85. Rev David J Torrance, Ormiston I/w Pencaitland
 86. Rev John R Wells, Bilston I/w Glencorse I/w Roslin

Elder

87. Mr Alastair J Burnett, Newbattle
 88. Mrs Heather E Duffy, Musselburgh: Northesk
 89. Mrs Gillian E Hamilton, Pencaitland
 90. Mrs Jean Johnston, Ormiston
 91. Mrs Catherine Leitch, Tyne Valley Parish
 92. Mrs Joyce E MacLean, Penicuik: South
 93. Mr John D McCulloch DL, Presbytery Clerk
 94. Miss Audrey McLaren, Loanhead
 95. Mrs Elizabeth Morton, Dalkeith: St John's and King's Park
 96. Mrs Helen A M Symon, Glencorse
 97. Mr Ross A Watters, Gorebridge

4. Presbytery of Melrose and Peebles

Minister

98. Very Rev A David K Arnott, (St Andrews: Hope Park I/w Strathkinness)
 99. Rev Malcolm S Jefferson, Lyne and Manor I/w Peebles: St Andrew's Leckie
 100. Rev Victoria J Linford, Stow: St Mary of Wedale and Heriot
 101. Rev Robert B Milne, Broughton Glenholm and Kilbucho I/w Skirling I/w Stobo and Drumelzier with Tweedsmuir
 102. Rev Samuel Siroky, Ettrick and Yarrow
 103. Rev Pamela Strachan, Eddleston I/w Peebles: Old

Elder

104. Mrs Catherine A Davidson, Peebles: Old
 105. Dr Margaret J Habeshaw, Kirkurd and Newlands

- 106. Mrs Isobel Hunter, Skirling
- 107. Mr E Ronald McQuat, Stow: St Mary of Wedale and Heriot
- 108. Mrs Rosalind Pyatt, Lyne and Manor
- 109. Mrs Susan M White, Ettrick and Yarrow

5. Presbytery of Duns

Minister

- 110. Rev Stephen A Blakey, Duns and District Parishes
- 111. Rev Dr Adam J Hood, Berwick-upon-Tweed: St Andrew's Wallace Green and Lowick
- 112. Rev Dr H Dane Sherrard, Presbytery Clerk

Elder

- 113. Mrs Marianne Karsgaard, Coldingham and St Abbs
- 114. Mrs Bea Nicholson, Berwick-upon-Tweed: St Andrew's Wallace Green and Lowick
- 115. Mrs Moira Taylor-Smith, Duns and District Parishes

6. Presbytery of Jedburgh

Minister

- 116. Rev Prof Graeme A Auld, (University of Edinburgh)
- 117. Rev Douglas A O Nicol, Hobkirk & Southdean I/w Ruberslaw
- 118. Rev Michael D Scouler MBE, Cavers and Kirkton I/w Hawick: Trinity

Elder

- 119. Mr R Scott Elliot, Hawick: Burnfoot
- 120. Mr Robert Scott, Hawick: Trinity
- 121.

7. Presbytery of Annandale and Eskdale

Minister

- 122. Rev C Bryan Haston, Presbytery Clerk
- 123. Rev Dr Frances M Henderson, Hoddum, Kirtle-Eaglesfield and Middlebie
- 124. Rev I Scott McCarthy, Langholm, Eskdalemuir, Ewes and Westerkirk
- 125. Rev John G Pickles, Annan: St Andrew's I/w Brydekirk

Elder

- 126. Mr David R Hopper, Annan: St Andrew's
- 127. Mr James Houston, Lochmaben
- 128. Dr A Sonia Sharkey, Moffat: St Andrew's
- 129. Mrs Martine Taylor, Hoddum, Kirtle-Eaglesfield and Middlebie

Deacon

- 130. Mrs Angela Brydson DCS, Presbytery Deacon

8. Presbytery of Dumfries and Kirkcudbright

Minister

- 131. Rev Stephen Ashley-Emery, The Bengairn Parishes I/w Castle Douglas
- 132. Rev Dr David Bartholomew, Balmaclellan and Kells I/w Carsphairn I/w Dalry
- 133. Rev Donald Campbell, Dumfries: St George's
- 134. Rev Neil Campbell, Dumfries: Northwest
- 135. Rev Douglas R Irving, Kirkcudbright
- 136. Rev Gary J Peacock, Irongray, Lochrutton and Terregles
- 137. Rev David A Sutherland, Dumfries: Maxwelltown West

Elder

- 138. Lt Col John A Charteris MBE MC, Kirkmichael, Tinwald and Torthorwald
- 139. Mr David Dick, Closeburn
- 140. Mr David Gibson, Dumfries: St George's
- 141. Mr David Johnson, Dumfries: Maxwelltown West
- 142. Miss Elisabeth J Manson, Dumfries: St Mary's-Greyfriars
- 143. Mrs Adrienne Clarkson, Kirkcudbright
- 144. Ms Carol-Ann Searle, Kirkconnel

9. Presbytery of Wigtown and Stranraer

Minister

- 145. Rev Eric Boyle, Kirkcowan I/w Wigtown
- 146. Rev John H Burns, Inch I/w Portpatrick I/w Stranraer: Trinity
- 147. Rev Stuart Farnes, Kirkmabreck I/w Monigaff

Elder

- 148. Mrs Lesley Allen, Ervie Kirkcolm
- 149. Mrs Donna Brewster, Wigtown
- 150. Mr Sam Scobie, Presbytery Clerk

10. Presbytery of Ayr**Minister**

- 151. Rev David Clarkson, Monkton and Prestwick: North
- 152. Rev Kenneth C Elliott, Presbytery Clerk
- 153. Rev George R Fiddes, Prestwick: St Nicholas'
- 154. Rev Robert Mayes, Dundonald
- 155. Rev Jamie Milliken, Troon: Portland
- 156. Rev Richard G Moffat, Girvan: North
- 157. Rev Alistair H Morrison, (Paisley: St Mark's Oldhall)
- 158. Rev John W Paterson, Lugar l/w Old Cumnock: Old
- 159. Rev David B Prentice-Hyers, Troon: Old
- 160. Rev Alistair H Symington, (Troon: Old)

Elder

- 161. Mrs Anna Cameron, Coylton l/w Drongan
- 162. Mr James A S Kirk, Kirkmichael l/w Straiton
- 163. Mr Gordon MacDonald, Prestwick: Kingcase
- 164. Mrs Moira Pirie, Coylton l/w Drongan
- 165. Mr Frank Potter, Kirkmichael
- 166. Mr Scott Riddex, Old Cumnock: Trinity
- 167.
- 168.
- 169.
- 170.

11. Presbytery of Irvine and Kilmarnock**Minister**

- 171. Rev Dr Grant Barclay, Depute Clerk
- 172. Rev Andrew R Black, Irvine: Relief Bourtreehill
- 173. Rev C Blair Gillon, Galston
- 174. Rev Judith A Huggett, Chaplain, NHS
- 175. Very Rev David W Lacy DLitt, Kilmarnock: Kay Park
- 176. Rev Alison McBrier, Associate, Kilmarnock: St Andrew's and St Marnock's
- 177. Rev Colin A Strong, Kilmarnock: Riccarton
- 178. Rev John A Urquhart, Kilmaurs: St Maur's Glencairn

- 179. Rev Kim Watt, Ordained Local Minister

Elder

- 180. Mr James Barnes, Kilmarnock: Riccarton
- 181. Mr I Steuart Dey, Presbytery Clerk
- 182. Mr David Fulton, Dreghorn and Springside
- 183. Mr Ronald Hamilton, Kilmarnock: Kay Park
- 184. Mrs Catherine Hay, Stewarton: St Columba's
- 185. Mrs Jane Johnston, Kilmarnock: St John's Onthank
- 186. Miss Janie McLaren, Irvine: Relief Bourtreehill
- 187. Mrs Davina Scrimgeour, Dreghorn and Springside
- 188. Mr Matthew G Speirs, Kilmarnock: St Andrew's and St Marnock's

Deacon

- 189. Mrs Barbara Urquhart DCS, Kilmarnock: New Laigh Kirk

12. Presbytery of Ardrossan**Minister**

- 190. Rev Angus Adamson, Brodick l/w Corrie l/w Lochranza and Pirmhill l/w Shiskine
- 191. Rev Alan A Ford, Presbytery Clerk
- 192. Rev Dorothy Granger, Ardrossan and Saltcoats: Kirkgate
- 193. Rev Chris Vermeulen, Largs: St Columba's
- 194. Rev Elizabeth R L Watson, Whiting Bay and Kildonan
- 195. Rev David Whiteman, Kilbirnie: The Auld Kirk

Elder

- 196. Mr Andrew Campbell, Kilwinning: Old
- 197. Mrs Shirley Denovan, Beith
- 198. Mr Archie Kerr, Saltcoats: St Cuthbert's
- 199. Mrs Annie Martin, Kilbirnie: St Columba's
- 200. Mrs Deirdre Murray, West Kilbride
- 201. Mrs Anne Pringle, Corrie

Deacon

- 202.

13. Presbytery of Lanark**Minister**

- 203. Rev Iain D Cunningham, Carluke: Kirkton
- 204. Rev Helen E Jamieson, Presbytery Clerk
- 205. Rev Maudeen I MacDougall, Carnwath I/w Carstairs
- 206. Rev Dr Elijah O Obinna, Carluke: St John's
- 207. Rev George C Shand, The Tinto Parishes

Elder

- 208. Mrs Elizabeth Barthram, Carluke: St John's
- 209. Mr George Forbes, Kirkmuirhill
- 210. Mrs Elizabeth M McLachlan, Carluke: Kirkton
- 211. Mr Robert Mitchell, The Douglas Valley
- 212. Ms Grace Parton, Libberton and Quothquan (The Tinto Parishes)

14. Presbytery of Greenock & Paisley**Minister**

- 213. Rev Gordon B Armstrong, Paisley: Oakshaw Trinity
- 214. Rev Alan D Birss, Paisley: Abbey
- 215. Rev David Burt, Greenock: Old Gourock & Ashton
- 216. Rev Dr Glenn Chestnutt, Gourock: St John's
- 217. Rev Morris C Coull, Greenock: St Margaret's
- 218. Rev Peter G Gill, Paisley: Wallneuk North
- 219. Rev Kenneth N Gray, Bridge of Weir: Freeland
- 220. Very Rev E Lorna Hood DD, Renfrew: North
- 221. Rev Fiona E Maxwell, Neilston
- 222. Rev Ann C McCool, Johnstone: High
- 223. Rev Dr Peter McEnhill, Presbytery Clerk
- 224. Rev John Murning, Paisley: Sherwood Greenlaw
- 225. Rev Eileen M Ross, Linwood
- 226. Rev Margaret A Whyte, (Glasgow: Pollokshaws)

Elder

- 227. Mrs Margaret K Brook, Linwood
- 228. Mr Kenneth Carmichael, Paisley: St Lukes
- 229. Mrs Anne Considine, Neilston
- 230. Mr William B Dougan, Howwood
- 231. Mr Alexander Farr, Barrhead: St Andrew's
- 232. Mrs Elma Farr, Barrhead: St Andrew's

- 233. Mr Steven Henderson, Bishopton
- 234. Mr Colin Kirkwood, Bridge of Weir: Freeland
- 235. Miss Anne Love, Gourock: St John's
- 236. Mr Kenneth W Paton, Greenock: Lyle Kirk
- 237. Miss Margaret Pearson, Paisley: St James'
- 238. Miss Helen Robertson, Kilbarchan
- 239. Mr Dennis Wadsworth, Elderslie
- 240. Mr George W Wilkinson, Langbank

16. Presbytery of Glasgow**Minister**

- 241. Rev David R Black, Glasgow: Pollokshields
- 242. Rev James A S Boag, Broom
- 243. Rev Sandra Boyd, Glasgow: King's Park
- 244. Rev Richard G Buckley, Glasgow: Trinity Possil and Henry Drummond
- 245. Rev Daniel J M Carmichael, Lenzie: Union
- 246. Rev Bill H Finnie, Ordained Local Minister, Kirkintilloch: Hillhead
- 247. Rev Alexander M Fraser, Glasgow: Knightswood St Margaret's
- 248. Rev Dr Douglas Gay, University of Glasgow
- 249. Rev Neil M Glover, Glasgow: Cambuslang Flemington Hallside
- 250. Rev Roy J M Henderson, Glasgow: Pollokshaws
- 251. Rev Karen E Hendry, Glasgow: Yoker
- 252. Very Rev William C Hewitt, Presbytery Clerk
- 253. Rev David P Hood, Glasgow: Merrylea
- 254. Rev Thomas C Houston, (Associate, Glasgow: Priesthill and Nitshill)
- 255. Rev Joseph A Kavanagh, Mearns
- 256. Rev Fiona L Lillie, Glasgow: St John's Renfield
- 257. Very Rev David W Lunan DD, (Presbytery Clerk)
- 258. Rev John B MacGregor, Glasgow: Hillington Park
- 259. Rev George C Mackay, Glasgow: Broomhill I/w Hyndland
- 260. Rev Ada V MacLeod, Glasgow: Toryglen
- 261. Rev Calum Macleod, Glasgow: Cardonald
- 262. Rev Alasdair R MacMillan, Glasgow: Cathcart Trinity
- 263. Rev Gordon MacRae, Stepps

264. Rev Mark Malcolm, Chryston
265. Rev Daniel Manastireanu, Glasgow: St Paul's
266. Rev Janet S Mathieson, Williamwood
267. Rev Hilary N McDougall, Congregational Facilitator
268. Rev Mark McKeown, Associate, Chryston
269. Very Rev John D Miller DD, (Castlemilk East)
270. Rev Dr A Leslie Milton, Glasgow: Cambuslang
271. Rev Thomas Nelson, Netherlee
272. Rev Lyn M Peden, Glasgow: St Andrew and St Nicholas
273. Rev Thomas L Pollock, Glasgow: Sherbrooke St Gilbert's
274. Rev Barbara D Quigley, Glasgow: St Andrew's East
275. Rev Jeanne N Roddick, Greenbank
276. Rev David G Slater, Gartcosh I/w Glenboig
277. Rev Elisabeth G B Spence, Glasgow: Ibrox
278. Rev Alex Stuart, Ordained Local Minister, Glasgow: Baillieston Mure Memorial I/w Glasgow: Baillieston St Andrew's
279. Rev Prof Roger D Sturrock, Ordained Local Minister, Glasgow: Kelvinside Hillhead & Wellington
280. Rev Graham M Thain, Glasgow: St David's Knightswood

Elder

281. Mrs Irene Allison, Glasgow: Kelvinside Hillhead
282. Mr Stuart Balfour, Glasgow: Hillington
283. Mr Robert Barclay, Glasgow: St Andrew and St Nicholas
284. Mr Graeme D I Barrie, Glasgow: Easterhouse
285. Mr John Boyle, Glasgow: Broomhill
286. Miss Laura Buist, Glasgow: Jordanhill
287. Ms Julie Campbell, Glasgow: Drumchapel St Andrew's
288. Mr William Meldrum, Lenzie: Union
289. Dr Alastair K Denholm, Williamwood
290. Mr Roderick N Dickson, Glasgow: Hyndland
291. Mr Alistair Dobbie, Glasgow: Eastwood
292. Mr Lindsay Dow, Glasgow: Langside
293. Mr Raymond Hall, Lenzie: Old
294. Mr Kenneth Harper, Glasgow: Carntyne
295. Mr Raymond Jenkins, Glasgow: King's Park

296. Mrs Carol Johnston, Kirkintilloch: Hillhead
297. Mr Grant Keyes, Williamwood
298. Mrs Annette Lever, Gartcosh
299. Mr Gordon J MacFarlane, Glasgow: Clincarthill
300. Mr K G Donald Mackenzie, Broom
301. Mr Graham Mackie, Glasgow: Maryhill
302. Mrs Kathleen MacPherson, Lenzie: Union
303. Mr Alex McCall, Glasgow: Gallowgate
304. Mrs Isabel McDerment, Glasgow: Scotstoun
305. Mrs Elizabeth McGinn, Glasgow: Govan and Linthouse
306. Mr Bill McMurtrie, Giffnock: Orchardhill
307. Miss Maureen McNabb, Glasgow: Cardonald
308. Miss Catherine Morrison, Glasgow: Knightswood St Margaret's
309. Mr Mathew Morton, Glasgow: Hyndland
310. Mrs Lesley Nisbet, Rutherglen: Stonelaw
311. Mrs Joy Blair, Giffnock: South
312. Mrs Janet E Park, Glasgow: Baillieston Mure Memorial
313. Mrs Helen T Provan, Kilsyth: Anderson
314. Mr Graham C Roddick, Greenbank
- 315.
316. Ms Lillas Sinclair, Glasgow: Kinning Park
317. Mr John H Stuart, Glasgow: Kelvinbridge
318. Mrs Helen Sturrock, Glasgow: Wellington
319. Dr Roderick Watt, Glasgow: St John's Renfield
320. Mr Andrew Wilkin, Kirkintilloch: St David's Memorial Park

Deacon

321. Mrs Marion Buchanan DCS, Glasgow: Garthamlock & Craigend East
322. Mr Paul Cathcart DCS, Govan & Linthouse

17. Presbytery of Hamilton

Minister

323. Rev Ross Blackman, Hamilton: Old
324. Rev Andrea M Boyes, Larkhall: Chalmers
325. Rev Neil Buchanan, East Kilbride: Moncrieff
326. Rev Sharon E F Colvin, (Blantyre: Livingstone Memorial)

- 327. Rev Roddy Dick, Auxiliary Minister
- 328. Rev Kay Gilchrist, Airdrie: Jackson
- 329. Rev F Derek Gunn, Airdrie: Clarkston
- 330. Rev Kevin MacKenzie, East Kilbride: Westwood
- 331. Rev Dr Gordon A McCracken, Presbytery Clerk
- 332. Rev Dr John L McPake, East Kilbride: Mossneuk
- 333. Rev Terence C Moran, Wishaw: South
- 334. Rev Fiona Nicolson, Coatbridge: New St Andrew's
- 335. Rev Shaw J Paterson, Chapelton I/w Strathaven: Rankin
- 336. Rev Anne S Paton, East Kilbride: Old
- 337. Rev Derek H N Pope, Motherwell: North
- 338. Rev Sarah L Ross, Blantyre: Old
- 339. Rev Alan B Telfer, Strathaven: Avendale Old and Drumclog
- 340.

Elder

- 341. Mr Scott Bennie, Strathaven: Rankin
- 342. Mr William C Calder, Blantyre: Livingstone Memorial
- 343. Mrs Jennifer Dick, Hamilton: Old
- 344. Mrs Lynne Eland, East Kilbride: Mossneuk
- 345. Mrs Kathryn Freer, Blantyre: Old
- 346. Mr Robert Freer, Blantyre: Old
- 347. Miss Jean Giggie, Overtown
- 348. Mr John F Irvine, Wishaw: South
- 349. Mr Andrew K Main, Airdrie: Jackson
- 350. Mr Walter Malcolm, Motherwell: North
- 351. Mrs Jane McDonald, Coatbridge: New St Andrew's
- 352. Mrs Janet McKay, East Kilbride: Westwood
- 353. Mr Hugh S Neilson, Airdrie: Jackson
- 354. Mr Douglas Pearson, Uddingston Burnhead
- 355. Mr George Robertson, Hamilton: Old
- 356. Miss Janette W Smith, Strathaven: Avendale Old and Drumclog
- 357. Mr Robert Wallace, Chapelton
- 358. Mr Andrew Williamson, Blantyre: St Andrew's

18. Presbytery of Dumbarton

Minister

- 359. Very Rev John C Christie, Interim Minister

- 360. Rev David W Clark, Presbytery Clerk
- 361. Rev Dr Christine M Goldie, Bearsden: Westerton
- 362. Rev Roderick G Hamilton, Bearsden: New Kilpatrick
- 363. Rev Andrew P Lees, Baldernock
- 364. Rev John McCutcheon, Ordained Local Minister
- 365. Rev Dr Ian McEwan, Bearsden: Baljaffray
- 366. Rev Gregor McIntyre, Clydebank: Faifley
- 367. Rev Christine Murdoch, Craigownie I/w Garelochhead I/w Rosneath: St Modan's

Elder

- 368. Miss Susan Caldwell, Clydebank: Abbotsford
- 369. Mrs Janice Dinning, Dalmuir: Barclay
- 370. Mr Robert Kinloch, Jamestown
- 371. Mr Angus Kennedy, Kilmaronock Gartocharn
- 372. Mr James Morris, Old Kilpatrick Bowling
- 373. Mrs Ann Smith, Clydebank: Kilbowie St Andrew's
- 374. Mr Derek Smith, Clydebank: Kilbowie St Andrew's
- 375. Mrs Liz Stewart, Dalmuir: Barclay
- 376. Mrs Diane Walker, Bearsden: Cross

19. Presbytery of Argyll

Minister

- 377. Rev Clifford R Acklam, Glassary, Kilmartin and Ford I/w North Knapdale
- 378. Rev Dr Roderick D Campbell, West Lochfyneside
- 379. Rev George G Cringles, Coll I/w Connel
- 380. Rev Chris Fulcher, Associate Minister, Kilmore and Oban and Presbytery Ordained Local Minister
- 381. Rev Steve Fulcher, Saddell and Carradale I/w Southend
- 382. Rev Elizabeth A Gibson, (Glenorchy and Innishael I/w Strathfillan)
- 383. Rev Owain Jones, United Church of Bute
- 384. Rev Aileen Robson, South-East Cowal
- 385. Rev Hilda C Smith, Lochgilphead

Elder

- 386. Mrs Sheena Allan, Torosay and Kinlochspelve
- 387. Miss Margaret H Jacobsen, Lochgilphead
- 388. Miss Alison MacCorquodale, Appin

- 389. Mrs Jessie R MacKenzie, Appin
- 390. Mr Douglas McHugh, Strachur and Strathlachlan
- 391. Miss Margaret Munro, Kyles
- 392. Ms Marilyn Shedden, Killean and Kilchenzie
- 393. Mrs Margaret B M Smith, Dunoon: The High Kirk
- 394. Mr Douglas Weatherhead, Iona

22. Presbytery of Falkirk

Minister

- 395. Rev Robert S T Allan, Falkirk: Trinity
- 396. Very Rev Albert O Bogle, Pioneer Ministry with Sanctuary First
- 397. Rev John Brown, Larbert: Old
- 398. Rev Walter C Campbell-Jack, (Larbert West)
- 399. Rev Dr Jean W Gallacher, Dunipace
- 400. Very Rev Sheilagh M Kesting DD, Ecumenical Relations Officer
- 401. Rev George MacDonald, Bonnybridge: St Helen's
- 402. Rev Monica MacDonald, Slamannan
- 403. Rev Colin Mailer, (Falkirk: St James)
- 404. Rev Alison A Meikle, Grangemouth: Zetland
- 405. Rev Andrew Sarle, Falkirk: Bainsford
- 406. Rev Debbie L van Welie, Polmont: Old
- 407. Rev Ian Wilkie, Falkirk: Grahamston United

Elder

- 408. Mr Kelvin Cairns, Larbert East
- 409. Mrs Catherine Cheape, Larbert: Old
- 410. Mr D Christopher Dunn, Cumbernauld: Kildrum
- 411. Mrs Hilda Dunn, Cumbernauld: Kildrum
- 412. Mr John Haston, Grangemouth: Abbotsgrange
- 413. Mrs Agnes B McCabe, Cumbernauld: Abronhill
- 414. Mr Ian W McLean, Polmont: Old
- 415. Mr Hugh Meikle, Grangemouth: Zetland
- 416. Mr Alistair Mochar, Falkirk: Grahamston United
- 417. Miss Sarah Patrick, Falkirk: Trinity
- 418. Mr John Robertson, Muiravonside
- 419. Mrs Marjory J B Williamson, Cumbernauld: Abronhill
- 420. Mr James M Winning, Dunipace

Deacon

- 421. Mr David Nicholson, Cumbernauld: Kildrum

23. Presbytery of Stirling

Minister

- 422. Rev Dr Valerie L Allen, Presbytery Chaplain
- 423. Rev Andrew B Campbell, Gargunnoch I/w Kilmadock I/w Kincardine in Menteith
- 424. Rev Sang Y Cha, Alloa: St Mungo's
- 425. Rev Ellen Larson Davidson, Kippen I/w Norrieston
- 426. Rev Stuart Davidson, Stirling: St Mark's
- 427. Rev R Stuart M Fulton, Logie
- 428. Rev Dan Harper, Bridge of Allan
- 429. Rev Alan F Miller, Presbytery Clerk
- 430. Rev Graham Nash, Cambusbarron: The Bruce Memorial
- 431. Rev Scott Raby, Clackmannan

Elder

- 432. Mr Bob Anderson, Cambusbarron: The Bruce Memorial
- 433. Mr Gavin Burnett, Norrieston
- 434. Mrs Petricia Craib, Tullibody: St Serf's
- 435.
- 436. Ms Carol Kirkpatrick, Bridge of Allan
- 437. Miss Joanna McPhail, Kippen
- 438. Mr Andrew Muirhead, Alva
- 439. Dr Kenneth S Stewart, Gargunnoch
- 440. Mrs Lynne F Swanston, Stirling St Mark's
- 441. Mrs Hazel Turnbull, Logie

24. Presbytery of Dunfermline

Minister

- 442. Rev Alan Greig, Interim Minister, Dunfermline: Gillespie Memorial
- 443. Rev Victor W N Laidlaw, (Edinburgh: St Catherine's Argyle)
- 444. Very Rev Andrew C McLellan CBE DD, (HM Inspector of Prisons)
- 445. Rev David W Redmayne, Beath and Cowdenbeath: North

446. Rev MaryAnn Rennie, Dunfermline: Abbey
 447. Rev Alec Shuttleworth, Tulliallan and Kincardine
 448. Rev Muriel Willoughby, Dunfermline:
 St Andrew's Erskine

Elder

449. Mrs Susan Bor, Dunfermline: St Andrew's Erskine
 450. Mr John Cornbill, Beath and Cowdenbeath: North
 451. Mrs Lorraine Fraser, Dunfermline: Abbey
 452. Mr Angus Hogg, Dunfermline: Abbey
 453. Mr Alan Menzies, Tulliallan and Kincardine
 454. Mr Kenneth Richards, Dunfermline: Abbey
 455. Mrs Margaret Dow, Kelty

25. Presbytery of Kirkcaldy

Minister

456. Rev Scott McCrum, Glenrothes: Christ's Kirk
 457. Rev Eileen Miller, Glenrothes: St Margaret's
 458. Rev Gilbert C Nisbet, Leven
 459. Rev Gillian Paterson, Methil: Wellesley
 460. Rev Marc Prowe, Auchtertool I/w Kirkcaldy: Linktown
 461. Rev James Reid, Kinghorn

Elder

462. Miss Ruth Anderson, Glenrothes: Christ's Kirk
 463. Mr Kenneth Cameron, Burntisland
 464. Mr Tom Conway, Kennoway, Windygates and
 Balgonie: St Kenneth's
 465. Mrs Linda Gartshore, Methil: Wellesley
 466. Mr Gordon Mitchell, Auchterderran Kinglassie
 467. Mr George Punler, Leven

26. Presbytery of St Andrews

Minister

468. Rev Dr John U Cameron, (Dundee: Broughty Ferry St
 Stephen's and West)
 469. Rev Dr James Connolly, Balmerino I/w Wormit
 470. Rev John C Duncan, Leuchars: St Athernase
 471. Rev Allan McCafferty, St Andrews: Hope Park and
 Martyrs I/w Strathkinness

472. Very Rev Alan D McDonald DLitt DD, Cameron I/w St
 Andrews: St Leonard's
 473. Rev Russell R McLarty, Interim Minister, Boarhills and
 Dunino I/w St Andrews: Holy Trinity
 474. Rev Nigel J Robb, Presbytery Clerk
 475. Rev Ruth Unsworth, Associate Minister, Anstruther I/
 w Cellardyke I/w Kilrenny

Elder

476. Mrs Eleanor Black, Elie, Kilconquhar and Colinsburgh
 477. Mr Michael J Ciesla, Cameron I/w St Andrews: St
 Leonard's
 478. Mr J Russell Cockburn, St Andrews: Hope Park and
 Martyrs
 479. Miss Sheana M T Duncan, Leuchars: St Athernase
 480. Mr Rod McCall, Auchtermuchty
 481. Mrs Helen Melvin, Largo: St David's
 482.
 483. Mrs Valerie Stevenson, Largo: St David's

27. Presbytery of Dunkeld and Meigle

Minister

484. Rev Anne J Brennan, Fortingall and Glenlyon I/w
 Kenmore and Lawers
 485. Rev Mary M Haddow, Pitlochry
 486. Rev R Fraser Penny, Dunkeld
 487. Rev Annegret Roberts, Kinclaven I/w Caputh and
 Clunie

Elder

488. Mr Kenneth M Dow, Blairgowrie
 489. Mr Alisdair Drummond, Blairgowrie
 490. Dr David Frame, Pitlochry
 491. Mrs Judith Park, Pitlochry

28. Presbytery of Perth

Minister

492. Rev Marc F Bircham, St Madoes and Kinfauns
 493. Rev Dr Klaus O F Buwert, Muthill I/w Trinity Gask and
 Kinkell

- 494. Rev Sydney S Graham, (Iona with Kilfinichen and Kilvickeon and the Ross of Mull)
- 495. Rev Philip W Patterson, Almondbank Tibbermore I/w Methven and Logiealmond
- 496. Rev Mairi Perkins, Ardoch I/w Blackford
- 497. Rev Andrew J Philip, Crieff
- 498. Rev Alan D Reid, Kinross
- 499. Rev David C Searle, (Warden: Rutherford House)
- 500. Very Rev James A Simpson DD, (Dornoch Cathedral)
- 501. Rev James C Stewart, Perth: Letham St Mark's

Elder

- 502. Mrs Helen M Bayne, Muthill I/w Trinity Gask and Kinkell
- 503. Mrs Janet Harper, Fossoway: St Serf's and Devonside I/w Cleish
- 504. Mr Angus M Harrison, Gask I/w Fowlis Wester, Madderty and Monzie
- 505. Mr Alex Johnston, Abernethy and Dron and Arngask
- 506. Mrs Rosemary Johnston, Abernethy and Dron and Arngask
- 507.
- 508. Mr Bill Macpherson, Abernethy and Dron and Arngask
- 509. Mrs Irene McFarlane, Kinross
- 510. Mr Robert Mitchell, Kinross
- 511. Mr Douglas Wiseman, Perth: Kinnoull

Deacon

- 512. Mrs Elizabeth Philip DCS, Crieff (Family Engagement Leader)

29. Presbytery of Dundee

Minister

- 513. Rev Leslie M Barrett, (Chaplain, Abertay University)
- 514. Rev Catherine E E Collins, Dundee: Broughty Ferry New Kirk
- 515. Rev David A Collins, Auchterhouse I/w Monikie and Newbigging and Murroes and Tealing
- 516. Rev David T Gray, Dundee: Logie and St John's Cross

- 517. Rev Dr Marjory A MacLean, Abernethy I/w Inchture and Kinnauld I/w Longforgan
- 518. Rev Kenneth D Stott, Dundee: Chalmers-Ardler
- 519. Rev Willie Strachan, Ordained Local Minister, Dundee: Lochee
- 520. Rev Tony P Thornthwaite, Dundee: Coldside

Elder

- 521. Miss Margaret Adamson, Dundee: Meadowsides St Paul's
- 522. Miss Janet H Brown, Dundee: Stobswell
- 523. Mr Neil Cuthbert, Longforgan
- 524. Miss Fiona Ewen, Dundee: Chalmers-Ardler
- 525. Dr Andrew Jack, Dundee: Strathmartine
- 526. Mr Ian R Jackson, Fowlis and Liff
- 527. Mrs Brenda Elwell-Sutton, Dundee: The Steeple
- 528. Mr Colin D Wilson, Dundee: St David's High Kirk

30. Presbytery of Angus

Minister

- 529. Rev Jane M Blackley, Brechin: Gardner Memorial I/w Farnell
- 530. Rev Dr W Martin Fair, Arbroath: St Andrew's
- 531. Rev Dr Karen M Fenwick, Forfar: Lowson Memorial
- 532. Rev Michael S Goss, Barry I/w Carnoustie
- 533. Rev Dr Ian A McLean, Montrose: Old and St Andrew's
- 534. Rev John K Orr, Kirriemuir: St Andrew's I/w Oathlaw Tannadice
- 535. Rev Carleen Robertson, Eassie, Nevay and Newtyle

Elder

- 536. Mr Gavin Berry, Arbroath: Old and Abbey
- 537. Mrs Heather Goodbody, Arbroath: St Vigeans
- 538. Mrs Alison Hair, Farnell
- 539. Mrs Lindsey Rome, Oathlaw Tannadice
- 540. Mrs Christina Speed, Friockheim
- 541. Mr Ian Wilson, Aberlemno
- 542. Mrs Ray Spalding, Montrose: St Andrew's

31. Presbytery of Aberdeen**Minister**

- 543. Rev Markus Auffermann, Aberdeen: Woodside
- 544. Rev George S Cowie, South Holburn
- 545. Rev Dr Graham S Deans, Aberdeen: Queen Street
- 546. Rev Ewen J Gilchrist, Cults
- 547.
- 548. Rev Michael Phillippo, (Auxiliary Minister)
- 549. Rev Scott Rennie, Aberdeen: Queens Cross
- 550. Rev B Stephen C Taylor, Aberdeen: Kirk of St Nicholas Uniting
- 551. Very Rev Prof Iain R Torrance TD DD, (President, Princeton Theological Seminary)
- 552. Rev Hugh Wallace, Newhills
- 553. Rev Maggie Whyte, Aberdeen: St Stephen's
- 554.

Elder

- 555. Mr Morrice Bridgeford, Aberdeen: Mannofield
- 556. Mrs Jane E Dargie, Aberdeen: Craigiebuckler
- 557. Mrs Hazel Hewitt, Aberdeen: St Nicholas South of Kincorth
- 558. Miss Alice Merrilees, Aberdeen: Kirk of St Nicholas Uniting
- 559. Mrs Mary S Notman, Aberdeen: Ferryhill
- 560. Mr A Graeme W Robertson, Cults
- 561. Mrs Fran Scott, Aberdeen: St Stephen's
- 562. Mrs Maureen A Simpson, Aberdeen: Rubislaw
- 563. Mrs Betty A Steel, Aberdeen: St Mark's
- 564. Mr Malcolm A Steel, Aberdeen: St Mark's
- 565. Mr David J Wyness, Aberdeen: St Nicholas South of Kincorth
- 566.

32. Presbytery of Kincardine and Deeside**Minister**

- 567. Rev Hugh Conkey, Newtonhill
- 568. Rev Rosslyn P Duncan, Stonehaven: Dunnottar I/w Stonehaven: South
- 569. Rev Kenneth I Mackenzie, Braemar and Crathie

- 570. Rev Frank Ribbons, Aboyne-Dinnet I/w Cromar
- 571. Rev Anita Stutter, Birse and Feughside

Elder

- 572. Mrs Elaine Adams, Glenmuick
- 573. Mr David Galbraith, West Mearns
- 574. Mr Dick Jenkins, Stonehaven: Fetteresso
- 575. Mrs Norma Menzies, Drumoak Durris
- 576. Mrs Margaret Thom, Banchory-Ternan: East

33. Presbytery of Gordon**Minister**

- 577. Rev Stella Campbell, Skene
- 578. Rev George E Glen, Cluny I/w Monymusk
- 579. Rev Neil I M MacGregor, Huntly Strathbogie Drumblade
- 580. Rev Neil W Meyer, Kintore
- 581. Rev Martyn Sanders, Blairdaff and Chapel of Garioch
- 582.
- 583.

Elder

- 584. Miss Ann Brown, Kemnay
- 585. Mr Marc Falconer, Inverurie: West
- 586. Mr Douglas Harper, Monymusk
- 587. Mr Chris Pinnell, Skene
- 588. Mr Graham Ritchie, Kintore
- 589. Mr Keith Stewart, Huntly Strathbogie Drumblane
- 590.

34. Presbytery of Buchan**Minister**

- 591. Rev Robert A Fowlie, Longside
- 592. Rev Sheila M Kirk, Presbytery Clerk
- 593. Rev Iain Macnee (New Pitsligo I/w Strichen and Tyrie)
- 594. Rev Stephen J Potts, Auchaber United I/w Auchterless
- 595. Rev Dr David S Ross, (Prison Chaplain)
- 596. Rev William Stewart, New Pitsligo I/w Strichen and Tyrie
- 597. Rev Robert J Thorburn, Fyvie I/w Rothienorman

Elder

- 598. Mrs Maureen H Esson, Cruden
- 599. Mr Robert M Esson, Cruden
- 600. Mr James Givan, MacDuff
- 601. Mrs Margaret Grant, Aberdour
- 602. Mrs Sylvia Innes, Fraserburgh: West
- 603. Mrs Margaret Mowat, Deer
- 604. Mr Alasdair Brodie, New Deer: St Kane's

35. Presbytery of Moray**Minister**

- 605. Rev Jenny Adams, Duffus, Spynie and Hopeman
- 606. Rev Shuna M Dicks, Aberlour
- 607. Rev Alistair H Gray, Keith: North, Newmill, Boharm and Rothiemay
- 608. Rev John Morrison, Ordained Local Minister, Dallas I/w Forres: St Leonard's I/w Rafford
- 609. Rev Sheila Munro, Chaplain to HM Forces
- 610. Rev Donald K Prentice, Dallas I/w Forres: St Leonard's I/w Rafford

Elder

- 611. Mrs Ann M C Bowie, Bellie and Speymouth
- 612. Miss Christine McWhirter, Buckie: North
- 613. Mrs Jane Rossetter, St Andrew's-Lhanbryd and Urquhart
- 614. Mrs Sheila Sellar, Cullen and Deskford
- 615. Mrs Janet S Whyte, Bellie and Speymouth
- 616.

Deacon

- 617. Ms Margaret R King DCS, Presbytery Deacon

36. Presbytery of Abernethy**Minister**

- 618. Rev Catherine A Buchan, Laggan I/w Newtonmore: St Bride's
- 619. Rev Gordon Strang, Cromdale I/w Dulnain Bridge I/w Grantown-on-Spey

Elder

- 620. Mr Donald G Barr, Newtonmore: St Bride's
- 621. Mr John F Wilson, Grantown-on-Spey

Deacon

- 622. Mrs Sheila Wallace DCS, Abernethy I/w Boat of Garten, Duthil and Kincardine

37. Presbytery of Inverness**Minister**

- 623. Rev Dr Peter H Donald, Inverness: Crown
- 624. Rev Dr Jonathan W Humphrey, Kiltarlity I/w Kirkhill
- 625. Rev Alison Mehigan, Nairn: Old
- 626. Rev Seoras L MacKenzie, Army Chaplain
- 627. Rev Ian A Manson, Kilmorack and Erchless
- 628. Rev Prof Andrew T B McGowan, Inverness: East
- 629. Rev Mike Robertson, The Barn Church: Culloden

Elder

- 630. Mr Jim B D Alexander, Inverness: Old High St Stephen's
- 631. Mrs Heather Beck, Inverness: Crown
- 632. Mr Jim Dow, Croy and Dalcross
- 633. Mrs Issy Freudenthal, Culloden: The Barn
- 634. Mr Brian Macgill, Inverness: Crown
- 635. Mr Tom Boyle, Nairn: Old
- 636. Mr David Taylor, Inverness: Trinity

38. Presbytery of Lochaber**Minister**

- 637. Rev Dr Malcolm A Kinnear, Kinlochleven I/w Nether Lochaber
- 638. Rev Donald G B McCorkindale, Ardgour & Kingairloch I/w Morvern I/w Strontian
- 639. Rev Morag M Muirhead, Ordained Local Minister

Elder

- 640. Mrs Elizabeth A Carmichael, Ardgour
- 641. Mr Arthur C Custance, Kinlochleven
- 642. Mrs Norma K Mackenzie, Kilmonivaig

39. Presbytery of Ross**Minister**

- 643. Rev Susan Cord, Killearnan I/w Knockbain
- 644. Rev Bruce Dempsey, Dingwall: St Clement's
- 645. Rev Donald A MacSween, Kiltearn
- 646. Rev Alan T McKean, Avoch I/w Fortrose and Rosemarkie
- 647. Rev Dr Robert G D W Pickles, Fearn Abbey and Nigg I/w Tarbat

Elder

- 648. Mr William A Anderson, Invergordon
- 649. Mrs Fay Caskie, Dingwall: St Clement's
- 650. Mrs Cath Chambers, Rosskeen
- 651. Mr Ronald W Gunstone, Killearnan
- 652. Mrs Bridget Houston, Fortrose and Rosemarkie

40. Presbytery of Sutherland**Minister**

- 653. Rev Susan M Brown, Dornoch Cathedral
- 654. Rev Hilary M Gardner, Auxiliary Minister, Kincardine, Creich and Rosehall
- 655. Rev Mary J Stobo, Ordained Local Minister: Community Healthcare Chaplain

Elder

- 656. Mr Sydney L Barnett, Clyne
- 657. Mrs Jeani Hunter, Creich
- 658. Mrs Gladys McCulloch, Rosehall

41. Presbytery of Caithness**Minister**

- 659. Rev David S M Malcolm, Thurso: St Peter's and St Andrew's I/w Orlig
- 660. Rev Robert Nicol, Ordained Local Minister
- 661. Rev John Nugent, Wick: St Fergus

Elder

- 662. Mrs Sheila Cormack, Canisbay I/w Dunnet I/w Keiss I/w Orlig

- 663. Mrs Catherine Mappin, Wick: St Fergus
- 664. Mr Gordon McLaren, Thurso: St Peter's and St Andrew's

42. Presbytery of Lochcarron – Skye**Minister**

- 665. Rev David J Kellas, (Kyles and Kilfinan)
- 666. Rev Rory A R MacLeod, Strath and Sleat
- 667. Rev John W Murray, Kilmuir and Stenscholl

Elder

- 668. Mrs Jean Macrae, Glenelg Kintail and Lochalsh
- 669.
- 670.

Deacon

- 671.

43. Presbytery of Uist**Minister**

- 672. Rev Dr David Donaldson, Manish-Scarista
- 673. Rev Ian Murdo M MacDonald, Tarbert

Elder

- 674. Mr J Alistair Banks, Carinish
- 675. Mrs Alison M MacVie, Benbecula

44. Presbytery of Lewis**Minister**

- 676. Rev William J Heenan, Stornoway: St Columba
- 677. Rev Thomas MacNeil, Stornoway: Martin's Memorial
- 678. Rev Hugh M Stewart, Lochs-in-Bernera I/w Uig

Elder

- 679. Mr Colin S MacKenzie, Lochs-in-Bernera
- 680. Mr Donald J Macleod, Carloway
- 681. Mr Iain MacLeod, Stornoway: Martin's Memorial

45. Presbytery of Orkney**Minister**

682. Rev Roy Cordukes, Evie I/w Firth I/w Rendall I/w Rousay
 683. Rev Stephen Manners, South Ronaldsay and Burray
 684. Rev David G McNeish, Birsay, Harray and Sandwick
 685. Rev James Wishart, (Deer)

Elder

686. Mrs Pat Kirkpatrick, Birsay Harray and Sandwick
 687. Mr John McIntosh, North Ronaldsay
 688.
 689.

46. Presbytery of Shetland**Minister**

690. Rev Thomas Macintyre (Sandsting and Aithsting with Walls and Sandness)
 691. Rev Dr Caroline R Lockerbie, Lerwick & Bressay

Elder

692. Mr Alistair M Brown, Dunrossness and St Ninian's inc. Fair Isle
 693. Mr Magnus Ratter, Northmavine

47. Presbytery of England**Minister**

694. Rev Dr David Coulter, Chaplain General, HM Land Forces
 695. Rev Alistair Cumming, Presbytery Clerk
 696. Rev Dr Cameron H Langlands, Hospital Chaplain
 697. Rev Kleber Machado, Corby: St Ninian's
 698. Rev Philip L Majcher, London: Crown Court
 699. Very Rev John H McIndoe DD, (London: St Columba's)
 700. Rev John K S McMahon, Hospital Chaplain
 701. Rev Dr Paul Middleton, University Lecturer

Elder

702. Mrs Sheena Clark, London: St Columba's
 703. Miss Elizabeth Fox, London: St Columba's

704. Mrs Lillas G Gillies, London: St Columba's
 705. Ms Elspeth Gordon, London: Crown Court
 706. Dr John Henderson, Liverpool: St Andrews
 707. Mrs Susan Pym, London: St Columba's
 708. Mr Ian Russell, London: St Columba's
 709. Mr Angus J Snedden, Corby: St Andrew's

48. Presbytery of Europe**Minister**

710. Rev James M Brown, Bochum
 711. Rev Dr Rhona J B Dunphy, Regensburg (University)
 712. Rev Derek G Lawson, Depute Clerk
 713. Rev William B McCulloch, Rome
 714. Rev James Sharp, Presbytery Clerk
 715. Rev Lance B Stone, Amsterdam

Elder

716. Mr Morris D Bechelli, Costa Del Sol
 717. Mr Alec Grant, St Andrew's, Brussels
 718. Mrs Rhoda Grant, Brussels
 719. Mrs Judith A Haynes-Smart, Amsterdam
 720. Mr John McGhie, Rome
 721. Mrs Carolyn Otterness, Budapest

49. Presbytery of Jerusalem**Minister**

722. Rev Paraic Reamonn, Jerusalem: St Andrew's

Elder

723. Ms Heather Dobson, Jerusalem: St Andrew's

DELEGATES FROM OTHER CHURCHES**UNITED KINGDOM****The Presbyterian Church of Wales**

724. Rev Dr Elwyn Richards, Moderator

The United Reformed Church

725. Mr John Ellis, Moderator
 726. Rev Nigel Uden, Chaplain

The United Reformed Church National Synod of Scotland

727. Rev Mitchell Bunting, Ecumenical Officer

The Baptist Union of Scotland

728. Rev Alan Donaldson, General Director

The Church of England

729. Rt Rev Dr Peter Forster, Bishop of Ceste.

The Methodist Church in Scotland

730. Rev Andrew Letby, Superintendent Minister of Edinburgh and Forth Circuit

Religious Society of Friends – General Meeting for Scotland

731. Nigel Dower

The Roman Catholic Church Bishops' Conference of Scotland

732. The Most Rev Leo William Cushley, Archbishop and Metropolitan of St Andrews and Edinburgh

733. Rt Rev Mgr Philip Kerr, Vicar General and Parish Priest

The Salvation Army

734. Lieut-Col Carol Bailey, Secretary for Scotland

735. Lieut-Col Jonathan Roberts, Assistant to the Secretary for Scotland

The Scottish Episcopal Church

736. Rt Rev Mark Strange, Bishop of Moray, Ross and Caithness

The United Free Church of Scotland

737. Mr Andrew Scott, Moderator

The Congregational Federation in Scotland

738. Mr Ruairidh MacRae, Minister, Eyemouth Congregational Church

DELEGATES FROM ECUMENICAL BODIES**Action of Churches Together in Scotland**

739. Rev John Butterfield, Convener

Churches Together in Britain and Ireland

740. Rev Dr Graham G McGeoch, Depute Moderator of Board of Trustees

World Communion of Reformed Churches

741. Rev Chris Ferguson, General Secretary

DELEGATES FROM OTHER COUNTRIES**AFRICA****Presbyterian Church of East Africa**

742. Rev Peter Kaniah Kariuki

CCAP, Synod of Blantyre

743. Mr Moses Kasitomu

CCAP, Synod of Livingstonia

744. Rev Dr Levi Nyondo

Igreja Evangelica de Cristo em Mocambique

745. Rev Orlando Jose Fazenda

Uniting Presbyterian Church in Southern Africa

747. Rev Lungile Mpetsheni

Presbyterian Church of South Sudan

748. Rt Rev Peter Gai Lual

United Church of Zambia

749. Rev Andrew Chulu

AMERICAS**The Presbyterian Church in Canada**

750. Mr Stephen Allen

The United Church of Canada

751. Rev Dr Francis Chisholm

ASIA**Church of North India**

752. Rev Swarup Bar

Church of South India

753. Rt Rev Prasana Kumar Samuel

Gereja Kristen Sumba, Indonesia

746. Mr Mervyn Mccullagh

754. Rev Marlin Lomi

The Presbyterian Church in the Republic of Korea

755. Rev Dr Cheon Min Heui

The Presbyterian Church of Korea

756. Rev Dr Young Nam Chai

Nepal Ebenezer Bible College

757. Rev Ram Kumar Budhathoki

United Mission to Nepal

758. Mr Durga Upadhyay

Presbyterian Church of Singapore

759. Rev Yew Tiong Teo

The Presbyterian Church in Taiwan

760. Rev Cheng Wen-Jen

866. Rev Yeh Ching-An

The Church of Christ in Thailand

761. Elder Dr Surapong Mitrakul

CARIBBEAN**Presbyterian Church of Trinidad and Tobago**

762. Rt Rev Annabell Lalla-Ramkelawan

EUROPE**Evangelical Church of Czech Brethren**

763. Rev Ondrej Macek

Evangelische Kirche in Deutschland

764. Rev Thomas Jantzen

Hungarian Reformed Church

765. Rev Tamás Kodácsy

Den Norske Kirke

766. Mr Per Ivar Våje

Igreja Evangelica Presbiteriana de Portugal

767. Mrs Silvina Queiroz

Equmeniakyrkan, The Uniting Church in Sweden

768. Rev Klas Johansson

MIDDLE EAST**Evangelical Presbyterian Church of Egypt, Synod of the Nile**

769. Rev Refat Fathy Gergis

Diocese of the Episcopal Church in Jerusalem and the Middle East

770. Rev Imad Moussa Zoorob

Middle East Council of Churches-Department of Services to Palestinian Refugees

771. Mrs Joumana Stewart

YMCA

772. Mr Nader Abu Amsha

The National Evangelical Synod of Syria and Lebanon

773. Rev Georges Ghanem

PACIFIC**Presbyterian Church of Aotearoa New Zealand**

775. Rev Peter MacKenzie

The Presbyterian Church of Australia

776. Very Rev Dr Bob Thomas

VISITORS**AFRICA****Presbyterian Church of East Africa**

777. Rev Edwin Kibathi

CCAP, Synod of Blantyre

778. Mr Henry Ndeule

Presbyterian Church of South Sudan

779. Rev Paska Aciya Nimiriano

ASIA**The Presbyterian Church of Korea**

780. Rev Bohyun Kim

Gereja Kristen Sumba, Indonesia

749. Mr Mervyn McCullagh

781. Mrs Raing McCullagh

The Church of Christ in Thailand

782. Elder Dr Prawate Khid-arn

EUROPE**Evangelical Lutheran Church of Bavaria**

783. Rev Tabea Baader

Equmeniakyrkan, The Uniting Church in Sweden

784. Rev Oskar Johansson

MIDDLE EAST**Wi'am – Palestinian Conflict Resolution Centre**

785. Mr Tarek Al-Zoughbi

**GREETINGS FROM PARTNER CHURCHES NOT
ATTENDING THE GENERAL ASSEMBLY 2016****AFRICA****Church of Central Africa, Nkhoma Synod**

We pray that God will guide you.

AMERICAS**Christian Church (Disciples of Christ)**

We pray that your General Assembly will be an occasion of celebration for what you as a church have achieved and of

discernment of God's calling for the Church of Scotland in today's context.

ASIA**Nanjing Union Theological Seminary, China**

We are praying for the Assembly in May.

Hong Kong Christian Council

May our Creator continue to bless the work of our hearts and hands and voices in loving God, our neighbor and all creation.

Trinity Theological College

Good wishes for a meaningful General Assembly.

EUROPE**Evangelical Lutheran Church in Denmark**

We wish you a blessed Assembly and pray for strength and wisdom for you and all congregations of the Church of Scotland in these troubling times for our churches in Europe and for our world at large.

Federation of Protestant Churches in Switzerland

I wish you a successful Assembly and will keep you and the other participants to this Assembly in my prayers.

MIDDLE EAST**Middle East Council of Churches**

All the best and blessings for the Church of Scotland represented by its leaders, members, brothers and sisters. May the success be your companion for this important event.

PACIFIC**Uniting Church in Australia**

We wish you and all members of the General Assembly a blessed and rewarding time together in May.

APOLOGIES RECEIVED FROM THE FOLLOWING CHURCHES

AFRICA

Church of Central Africa, Nkhoma Synod
Presbyterian Church of Nigeria

ASIA

China Christian Council
Nanjing Union Theological Seminary, China
Hong Kong Christian Council
Trinity Theological College

CARRIBEAN

The United Church in Jamaica and the Cayman Islands

EUROPE

Eglise Protestante Unie de Belgique
Reformed Christian Church in Croatia
Evangelical Lutheran Church in Denmark
Evangelical Lutheran Church of Finland
Tavola Valdese
Protestant Church in the Netherlands
Reformed Church in Romania, Transylvanian District
Federation of Protestant Churches in Switzerland

MIDDLE EAST

Evangelical Lutheran Church in Jordan and the Holy Land
Near East Council of Churches (MECC in Gaza)
Middle East Council of Churches
Near East School of Theology

PACIFIC

Uniting Church in Australia

CORRESPONDING MEMBERS

Council of Assembly

786. Rev Alexander M Millar

787. Miss Catherine Coull – Governance Group Convener
788. Mr Murdo Macmillan – Finance Group Convener
789. Rev Fiona M Mathieson – Communication Group Convener
790. Mrs Pauline Weibye – Secretary

Church and Society Council

791. Rev Sally Foster-Fulton
792. Rev Martin Johnstone

Ministries Council

793. Rev Dr Martin C Scott
794. Ms Catherine Skinner

Mission and Discipleship Council

795. Rev Alister W Bull
796. Rev Colin A M Sinclair

Social Care Council

797. Mr Peter Bailey
798. Dr Sally E Bonnar

World Mission Council

799. Miss Carol Finlay

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800. Rev William T Hogg

Central Services Committee

801. Mr Bill Steele

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802. Mr Iain C Douglas

Church of Scotland Guild

803. Mr Iain Whyte

Housing and Loan Fund

804. Mr J G Grahame Lees
805. Miss Lin J Macmillan

Panel on Review & Reform

806.

Pension Trustees

807. Mr W John McCafferty – 21, 26 May

808. Rev Gordon D Jamieson – 22, 23, 24, 25 and 27 May

Safeguarding Committee

809. Rev Karen K Campbell

810.

811.

Ecumenical Relations Committee

812.

Life & Work

813. Mrs Lynne McNeil

General Treasurer

814. Mrs Anne F Macintosh

Head of Head of Support Services

815. Mrs Lyn Haemmerle

Head of Stewardship

816.

Parliamentary Officer

817. Ms Chloe Clemmons

OVERSEAS STAFF ON LEAVE

818. Rev Malcolm Ramsay, Mission Partner, Nepal

YOUTH REPRESENTATIVES**Youth Representatives appointed at the National Youth Assembly 2015**

819. Miss Naomi Dornan

820. Miss Stefanie M Fowler

821. Miss Hannah Mary Goodlad

822. Miss Gigha Lennox

823. Mr Duncan Logie

824. Miss Fiona Marshall

825. Miss Victoria McClements

826. Miss Catriona Munro

827. Mrs Adele Marr

828. Mr Callum J Scott

PRESBYTERY REPRESENTATION**Edinburgh**

829. Miss Rohi Shah

West Lothian

830. Mr Andrew R MacPherson

Lothian

831. Mr Connor McFadyen

Melrose & Peebles

832. Mr James MacFarlane

Dumfries & Kirkcudbright

833. Mr Rory McLatchie

Ayr

83. Miss Kerrie Lee

Irvine & Kilmarnock

835. Mr John Urquhart

Lanark

836. Miss Laura-Jane Sinclair

Greenock & Paisley

837. Miss Aillie MacDougall

Glasgow

838. Miss Iona Kimmitt

Hamilton

839. Mr James Taylor

Falkirk

840. Miss Sophie McClements

Stirling

841. Mr Ross J MacArthur

Dunfermline

842. Miss Eve Thorburn

Kirkcaldy

843. Miss Anne Wylie

St Andrews

844. Miss Jenny Bisset

Dundee

845. Mr David MacDonald

Angus

846. Miss Joanna Cook

Kincardine & Deeside

847. Miss Heather Stewart

Gordon

848. Miss Olivia Paterson

Moray

849. Mr Chris Fett-Worsfold

Ross

850. Mr Andrew R Morrison

Sutherland

851. Miss Catriona Muckart

Lochcarron-Skye

852. Mr Robin Downie

Lewis

853. Miss Rachel MacLeod

Europe

854. Miss Kearstin Bailey

SECTION B

MINUTES OF THE PROCEEDINGS

OF THE

GENERAL ASSEMBLY 2016

CONVENED AT EDINBURGH, 21 MAY 2016

At Edinburgh, and within the Assembly Hall, the 21st day of May 2016 years, at 9.30 am, Session I.

After public worship in the Assembly Hall, conducted by the Right Rev Angus Morrison MA BD PhD, Moderator of the General Assembly, the Commissioners elected as members of the General Assembly appointed to be held this day convened, and the General Assembly was duly constituted with prayer.

The Roll of Commissioners was laid on the table.

The General Assembly proceeded to the election of a Moderator, when it was unanimously agreed that the Rev George Russell Barr BA BD MTh DMin be appointed Moderator.

The appointment was intimated to Dr Barr who was welcomed by the Moderator, and, after the Prayer of Consecration, took the Chair.

Her Majesty's Commission to the Rt Hon Sir James Arthur David Hope, Baron Hope of Craighead, Knight of the Most Ancient and Most Noble Order of the Thistle, appointing him to represent Her Royal Person in this Assembly, was then read with all due honour and respect and ordered to be recorded.

Her Majesty's Gracious Letter to the General Assembly was also read with all due honour and respect and ordered to be recorded.

His Grace, The Lord High Commissioner addressed the General Assembly in a speech from the Throne, and the Moderator made suitable reply.

A Committee was appointed to prepare an answer to Her Majesty's Gracious Letter, viz:

Mrs Fay Caskie	(649)
Rev Calum I Macleod	(15)
Miss Anne Merrilees DCS	(74)

Very Rev Dr Angus Morrison, *Convener*

The General Assembly called for the Report of the Standing Committee on Commissions, which was given in by the Principal Clerk who reported as follows:-

That all commissions had been received and were in order.

The Standing Orders of the General Assembly were laid on the table.

The General Assembly appointed a Committee for arranging the Order of Business, viz:

Rev Angus Adamson	(190)
Rev David R Black	(241)
Mr John Boyle	(285)
Mrs Margaret K Brook	(227)
Rev James M Brown	(710)
Rev Susan M Brown	(653)
Rev Catherine A Buchan	(618)
Rev Neil Campbell	(134)
Rev Alistair Cumming	(695)
Rev Ellen Larson Davidson	(425)
Mr I Steuart Dey	(181)
Rev Shuna M Dicks	(606)
Mr Jim Dow	(632)
Rev Dr Rhona J B Dunphy	(711)
Mrs Elma Farr	(232)
Miss Elizabeth Fox	(703)
Dr David Frame	(490)
Mrs Margaret Gordon DCS	(57)
Rev Dorothy Granger	(192)
Rev James J Griggs	(9)
Dr Hazel Hastie	(39)
Rev Dr Frances M Henderson	(123)
Mr Angus Hogg	(452)
Rev Alison Mehigan	(625)
Rev Helen E Jamieson	(204)
Mr Dick Jenkins	(574)
Rev Dr Caroline R Lockerbie	(691)

Mr Iain MacLeod	(681)
Mr Walter Malcolm	(350)
Rev Donald G B McCorkindale	(638)
Mr John D McCulloch	(93)
Mr David Nicholson DCS	(421)
Mrs Susan Pym	(707)
Mr A Graeme W Robertson	(560)
Mr Sam Scobie	(150)
Rev Duncan Shaw	(65)
Rev James C Stewart	(501)
Mr Andrew Williamson	(358)

Rev Dr Derek Browning, *Convener*
Ms Judith Pearson, *Vice-Convener*

The General Assembly agreed that the members of the Business Committee should serve as the Panel of Tellers.

The General Assembly appointed a Committee to prepare a Minute on Deceased Ministers, Missionaries and Deacons, viz:

Very Rev Dr Angus Morrison, *Convener*
Principal Clerk
Depute Clerk

The General Assembly called for a Report anent the Celebration of Holy Communion in the Assembly Hall on Monday 23 May 2016 at 9.15 am.

The General Assembly approved the Report.

The General Assembly suspended their sitting at 10.43 am until 11.06 am.

APPOINTMENT OF LAW AGENT AND SOLICITOR

Section 22 of the Council of Assembly's proposed Deliverance was moved, seconded and agreed:

The General Assembly:

22. Appoint Ms Mary Macleod as Solicitor of the Church with effect from 21 May 2016 and continue to

combine the offices of Law Agent and Custodian of Titles with this office.

Ms Mary Macleod was welcomed by the Moderator on her appointment as Law Agent and Solicitor of the Church. Ms Macleod took the oath *de fidei*.

Mrs Janette Wilson, on her retirement as Law Agent and Solicitor, was thanked by the Moderator for her noteworthy service to the Church and the General Assembly.

ASSEMBLY ARRANGEMENTS COMMITTEE

The General Assembly called for the Report of the Assembly Arrangements Committee which was given in by the Rev Dr Derek Browning, Convener.

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report.
2. Approve the Order of Business for the first two days.
3. Appoint Mr Roy Pinkerton to index the verbatim record.
4. Invite commissioners to submit to the first meeting of the Business Committee nominees for consideration to serve on the Selection Committee.
5. Appoint the Rev Dr Martin Scott as Precentor to the General Assembly for a four-year period.
6. Note the development of the electronically available version of the Reports to the General Assembly and encourage its wider usage by future commissioners to the General Assembly.
7. Instruct
 - (i) The Committee to explore the implications of moving the General Assembly to the second week in June, and to bring a recommendation to the General Assembly of 2017.
 - (ii) The Committee to redraft the timetable for the opening day of the General Assembly, in consultation with the World Mission Council

- and the Committee for Ecumenical Relations, and to bring a recommendation to the General Assembly of 2017.
- (iii) The Committee to continue providing management of the Heart and Soul event until 2020, and continue discussions with the Council of Assembly concerning ongoing funding and resource implications for Heart and Soul, with a review to be reported to the General Assembly of 2019.
 - (iv) The Committee to consider the possibility of developing regional Heart and Soul events or Heart and Soul reunions as a way of engaging the whole church in matters of common purpose, and report to the General Assembly of 2017.
 - (v) All Councils, Committees and other bodies reporting to the General Assembly to present concise reports and deliverances in accessible language.
 - (vi) The Committee, in consultation with the Communications Department of the Church, to explore the production of short film clips from the Councils, Committees and other bodies reporting to the General Assembly and relating to their work, and making these available annually on the Church website; and submit budget proposals to the Council of Assembly and report to the General Assembly of 2017.
 - (vii) The Committee, in consultation with the Communications Department of the Church, to produce a guide to 'What happens at the General Assembly'; and make this available on the Church website and in Assembly publications by April 2017.
 - (viii) The Committee in consultation with the Council of Assembly and with the assistance of the Legal Questions Committee to explore further the feasibility and practicality of managing the business of the General Assembly, whilst maintaining good governance, in such a way as to save sufficient time to enable the General

Assembly to finish on an inspiring note and send out a positive message to the Church and nation.

SCOTTISH BIBLE SOCIETY

- 8. Urge the Scottish Bible Society to pursue its current efforts to address the challenge of global Bible translation.
- 9. Support the Society in its desire to work in partnership with congregations to improve people's experience of the Bible and its impact on their life.
- 10. Endorse the Society in its efforts to encourage confidence in the gospel and in providing Scripture resources for mission purposes.
- 11. Commend the Society's global outreach to the generosity of congregations and members.

The Moderator welcomed Mr David Laing, Honorary Vice-President, Scottish Bible Society, who addressed the General Assembly.

On behalf of the Directors of the Society, Mr Laing presented a Bible to the Moderator, who gave thanks for the gift and the work of the Society, wishing it well for the future.

DELEGATION OF THE GENERAL ASSEMBLY

The General Assembly called for the Report of the Delegation of Assembly which was given in by the Principal Clerk, Chairman.

It was moved, seconded and agreed-

The General Assembly:

- 1. Receive the Report of the Delegation of the General Assembly and thank it for its work.
- 2. Continue the appointment of the Delegation with the same powers as hitherto – the Principal Clerk of the General Assembly to be Chairman, the Depute Clerk of the General Assembly to be Vice-Chairman and the Solicitor of the Church to act as Secretary.

APPEALS COMMITTEE OF THE COMMISSION OF ASSEMBLY

The General Assembly called for the Minutes of the Appeals Committee of the Commission of Assembly which were laid on the table.

COMMITTEE ON OVERTURES AND CASES

This Committee had not met and there was no Report.

RETURNS TO OVERTURES

The General Assembly called for the Report of the Committee on Classifying Returns to Overtures which was given in by the Principal Clerk, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report.
2. Convert into a Standing Law of the Church the Overture amending the Ministers and Deacons in Civil Partnerships Act, as printed in Appendix B.

On a vote being taken For or Against Section 2, there voted For 339 and Against 215 and the General Assembly resolved accordingly.

Rev Michael Goss (532) entered his dissent to which the following commissioners adhered:

Rev Dr Kenneth Baird	(2)
Rev Drausio Goncalves	(7)
Rev Dr Rory MacKenzie	(45)
Martin Pearce	(49)
Rev Fred Harrison	(81)
Rev Mark Nicholas	(83)
Rev David J Torrance	(85)
Mrs Gillian Hamilton	(89)
Mrs Joyce MacLean	(92)
Mr Ross Watters	(97)
Rev John G Pickles	(125)

Rev David Bartholomew	(132)
Rev David Sutherland	(137)
Mrs Lesley Allen	(148)
Rev George Fiddes	(153)
Rev Robert Mayes	(154)
Rev Andrew Black	(172)
Rev Colin Strong	(177)
Rev Alan Ford	(191)
Rev David Whiteman	(195)
Mrs Deirdre Murray	(200)
Rev Ann McCool	(222)
Rev Eileen Ross	(225)
Mr Colin Kirkwood	(234)
Rev Richard G Buckley	(244)
Rev Alexander Fraser	(247)
Rev John MacGregor	(258)
Rev Alasdair MacMillan	(262)
Rev Mark Malcolm	(264)
Rev Mark McKeown	(268)
Rev David G Slater	(276)
Rev Graham Thain	(280)
Miss Laura Buist	(286)
Mr Kenneth Harper	(294)
Mrs Isabel McDerment	(304)
Rev Andrea M Boyes	(324)
Rev Alan Telfer	(339)
Mrs Kathryn Freer	(345)
Mr Robert Freer	(346)
Rev George G Cringles	(379)
Rev Dr Jean Gallacher	(399)
Mr James Winning	(420)
Rev Stuart Davidson	(426)
Rev Graham Nash	(430)
Rev Scott Raby	(431)
Rev Victor Laidlaw	(443)
Rev David Redmayne	(445)
Rev Eileen Miller	(457)
Rev James Reid	(461)
Rev Dr James Connolly	(469)
Rev Dr Klaus Buwert	(493)
Rev Andrew J Philip	(497)
Rev Alan Reid	(498)

Rev David Searle	(499)
Mrs Elizabeth Philip DCS	(512)
Mrs Brenda Elwell-Sutton	(527)
Rev Michael Goss	(532)
Rev Hugh Wallace	(552)
Mrs Hazel Hewitt	(557)
Mr David Wyness	(565)
Rev Iain Macnee	(593)
Mr James Givan	(600)
Rev John Morrison	(608)
Miss Christine McWhirter	(612)
Mrs Jane Rossetter	(613)
Mrs Sheila Sellar	(614)
Rev Seoras MacKenzie	(626)
Rev Prof Andrew McGowan	(628)
Rev Mike Robertson	(629)
Mrs Issy Freudenthal	(633)
Mr Brian Macgill	(634)
Rev Dr Malcolm Kinnear	(637)
Mr Arthur Custance	(641)
Rev Dr Robert Pickles	(647)
Mr William Anderson	(648)
Rev David Malcolm	(659)
Mr Gordon McLaren	(664)
Mrs Jean Macrae	(668)
Rev Ian Murdo MacDonald	(673)
Rev William J Heenan	(676)
Rev Thomas MacNeil	(677)
Rev Hugh M Stewart	(678)
Mr Donald J Macleod	(680)
Mr Iain MacLeod	(681)

The Deliverance was then agreed.

The General Assembly suspended their sitting at 12.18 pm until 2 pm.

COUNCIL OF ASSEMBLY

The General Assembly called for the Report and Supplementary Report of the Council of Assembly which were given in by the Rev Dr Grant Barclay, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report and Supplementary Report.
2. Recognise and give thanks for the faithful service of the thousands of volunteers within congregations and Presbyteries.
3. Instruct the Council to work together with the Mission and Discipleship Council, the Ministries Council and the Panel on Review and Reform in conducting Regional Roadshows engaging the widest possible range of Presbyteries and congregations in discussion about the future of the Church, its ministry and its discipleship.
4. Instruct the Council to work with the office of the Principal Clerk to identify and allocate appropriate staffing resource to work alongside Presbytery Clerks to facilitate greater cooperation between Presbyteries, including the sharing of resources and, where appropriate, joint working.
5. Instruct the Council to conduct a review of the Strategic Framework, identifying any major themes or projects which the Church may wish or need to address in the next ten years and suggesting a smaller number of core priorities which would assist the Church to make the most effective resource allocations.
6. Pass Regulations amending the Ministries and Mission Contributions Regulations (Regulations I 2012) as set out in Appendix I.
7. Commend the Annual Report and Accounts 2015 to the Church and encourage its sharing within congregations.
8. Extend gratitude for the generosity of people throughout our congregations in the faithful stewardship of their time, abilities and monetary gifts.
9. Remind Presbyteries and congregations of the Gift Aid Small Donations Scheme and of changes to the Gift Aid declaration form.
10. Remind all Presbyteries and congregations of the 2011 Assembly's instruction to participate in the National Stewardship Programme and recommend

- that congregations seek the guidance of a Stewardship Consultant in so doing.
11. Adopt amended Regulations for Congregational Finance as set out in Appendix II.
 12. Adopt amended Regulations for Presbytery Finance as set out in Appendix III.
 13. Repeal Regulations I 2005 and enact new Parish Ministries Fund Regulations as set out in Appendix IV.
 14. Note progress on the decisions arising from the Special Commission on Tenure.
 15. Approve and adopt the International Presbytery Act.
 16. Approve the Regulations for Contributions from Congregations in the Presbytery of International Charges.
 17. Instruct the Council of Assembly to work with other Councils and Committees to develop a co-ordinated response by the Church of Scotland to the issues affecting refugees and asylum seekers outlined in the Report.
 18. Acknowledge the importance of working in partnership in response to this present humanitarian catastrophe and support a joint approach in collaboration with other Churches, faith groups, voluntary and charitable organisations and statutory agencies.
 19. Note the work undertaken to this point to ensure that the Church of Scotland in all its parts operates within the legal requirements of the Data Protection Act and urge Presbyteries, Ministries personnel and congregations to implement advice relating to data protection as issued by the Solicitor of the Church acting as Data Protection Controller for the Unincorporated Councils and Committees.
 20. Note proposed changes to the annual congregational statistics return and urge congregations and Presbyteries to provide the new information to be requested.
 21. *Consideration of Section 21 was deferred until Session III.*
 22. *Consideration of Section 22 was dealt with earlier in this Session.*
 23. Appoint Mrs Anne Macintosh as General Treasurer of the Church from 21 May 2016.
 24. Note the appointment from 21 May 2016 of Anne Frances Macintosh as General Treasurer and confer upon the said Anne Frances Macintosh, General Treasurer of the Church, full power to discharge all legacies, bequests or donations which may have been or may be left, bequeathed or made to the Church of Scotland, or any of the Schemes, Councils, Committees or agencies thereof, or which may have been or may be left, bequeathed or made to the United Free Church of Scotland or to any of the Schemes, Boards or Committees or agencies thereof and which in terms of the Agreement with the continuing United Free Church of Scotland fall to the Church of Scotland or its Schemes, Councils, Committees or agencies, and to sign all Discharges, Agreements, Indemnities, Undertakings, and other Deeds which may be necessary in connection therewith.
 25. Approve changes to the membership of the Church and Society Council.
 26. Approve changes to the membership of the Mission and Discipleship Council.
 27. Approve changes to the membership of the Audit Committee.
 28. Approve changes to the membership of the Committee on Ecumenical Relations.
 29. Approve changes to the membership of the Committee on Chaplains to HM Forces.
 30. Approve the total to be contributed by congregations in 2017 of £46,055,000 based on the projection of congregational income for 2017 and its disposition among local congregational expenditure, the Parish Ministries Fund and the Mission and Renewal Fund.
 31. Note the indicative budget for 2017, the five year rolling budget for 2017–2021, the summary of operating results for 2015 and the analysis of 2014 congregational accounts.

32. Receive the 2015 Report and Accounts of the Unincorporated Councils and Committees of the General Assembly.
33. Affirm the current membership and remit of the Central Services Committee as one of the Church's employing agencies and its role as statutory employer for the purposes of the now closed Church of Scotland Pensions Scheme for Staff but declare that the Committee shall from 20 June 2016 cease to be a Standing Committee reporting directly to the General Assembly and shall instead be a constituent Committee of the Council of Assembly; authorise the Council thereafter to make adjustments to the Committee membership as and when deemed appropriate.
34. Note the appointment of an Interfaith Programme Officer and the plan to report further on interfaith issues in 2017.
35. Note the Council's plans to review the Strategic Framework and its intention to present a final report to the General Assembly of 2017.
36. Note the Council's plan to bring a full report on the future of the Church Offices and Charis House to the General Assembly of 2017.
37. Approve the appointment to the Board of the Esdaile Trust of Mrs Pauline Weibye, Elder, Edinburgh: Craigmillar Park.
38. Approve the appointment to the Board of the Society for the Benefit of Sons and Daughters of the Clergy of Rev Fiona Mathieson, Minister of Edinburgh: Carrick Knowe and Mrs Janette Wilson, Elder, Edinburgh: Duddingston.
39. Note the appointment from 18 April 2016 of Robert James Cowan as Depute Treasurer and confer upon the said Robert James Cowan, Depute Treasurer, full power to discharge all legacies, bequests or donations which may have been or may be left, bequeathed or made to the Church of Scotland, or any of the Schemes, Councils, Committees or agencies thereof, or which may have been or may be left, bequeathed or made to the United Free Church of Scotland or to any of the Schemes, Boards or

Committees or agencies thereof and which in terms of the Agreement with the continuing United Free Church of Scotland fall to the Church of Scotland or its Schemes, Councils, Committees or agencies, and to sign all Discharges, Agreements, Indemnities, Undertakings, and other Deeds which may be necessary in connection therewith.

It was moved, seconded and agreed as an amendment of Section 3:

*After 'the Ministries Council' add
'; the World Mission Council'.*

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 5 and renumber:

- (a) Affirm the value of Local Church Review as a tool for setting congregational priorities, vision building and planning local mission.
- (b) Acknowledge that Local Church Review needs to be managed and delivered in ways that are culturally appropriate and tailored to particular local circumstances.
- (c) Instruct the Council of Assembly, working jointly with the Mission and Discipleship Council, the Ministries Council, the Panel on Review and Reform and the Legal Questions Committee to devise a structure together with any necessary regulation which will allow the implementation of Local Church Review to be appropriately resourced and delivered across every Presbytery and report to the General Assembly of 2017.

It was moved and seconded as an amendment of the Deliverance:

Add a new Section 21 and renumber:

Instruct the Council to review the salary policy in regard to senior posts within the Church Offices, with particular

consideration to setting a cap on salaries and setting more appropriate levels of salary, and to report back to the General Assembly in 2017.

On a vote being taken For or Against the amendment it carried For.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 21 and renumber:

Encourage congregations to take note of those who are not members of the congregation but who contribute to its life in a voluntary capacity.

It was moved and seconded as an amendment of the Deliverance:

Add a new Section 30:

Instruct the Council to review the regulations regarding Ministries and Mission contributions, and to consider whether the Regulations may include the specific allowances that congregations can claim to reduce their gross manse rental income to a net figure.

On a vote being taken For or Against the amendment it carried Against.

The Deliverance as amended was then agreed.

Dr Barclay, on his retiral as Convener, was thanked by the Moderator for his noteworthy service to the Council and the General Assembly.

Mrs Pauline Weibye, who was retiring from the post of Secretary to the Council of Assembly, was thanked by the Moderator for her noteworthy service to the Church.

LEGAL QUESTIONS COMMITTEE

The General Assembly called for the Report of the Legal Questions Committee which was given in by the Rev George Cowie, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report and Supplementary Report.
2. Delete the existing Standing Orders 112.2, 112.6, 112.7 and 112.12 and substitute new Standing Orders in their place.
3. Insert a new Standing Order 112 and re-number subsequent Standing Orders accordingly.
4. Pass an Act amending the Vacancy Procedure Act (Act VIII 2003) as set out in Appendix B.
5. Pass Acts Amending Act XVIII 1932, Act II 1994 and Act III 1994.
6. Approve the Registration of Ministries Overture as set out in Appendix F and transmit the same to Presbyteries under the Barrier Act, directing that returns be sent to the Principal Clerk by 31 December 2016.
7. Instruct the Committee, together with the Ministries Council, to review the Admission and Readmission of Ministers Act (Act IX 2002) in the light of the proposed Registration of Ministries Act and to report to the Assembly of 2017.
8. Instruct the Committee, together with the Ministries Council, to review the Ministry Act (Act II 2000) and the Church Courts Act (Act III 2000) in relation to membership of Presbytery and to report to the Assembly of 2017.
9. Commend to Presbyteries and Kirk Sessions the recommendations regarding consensus decision making as outlined in Section 5 of the Report.
10. Encourage Church courts and members to provide feedback by 30 October 2016 in relation to the draft Discipline Overture when available on the Church website.
11. Instruct that from 1 January 2017 the only form of constitution which congregations may adopt and which may be granted by the Delegation of the General Assembly shall be the Unitary Constitution and urge those congregations constituted in terms of

the Model Deed and other forms of constitution to adopt the Unitary Constitution.

12. Instruct the Committee, in consultation with the Theological Forum, the Ministries Council and the Mission and Discipleship Council, to review the Vacancy Procedure Act (Act VIII 2003) with reference to the place, practical operation and inclusiveness of the congregational vote in our understanding of the right to call and to report to the General Assembly of 2018.
13. Instruct the Committee, in consultation with the Ministries Council and the Mission and Discipleship Council, to explore the opportunities and limitations of the use of remote means of access to church meetings, and where possible bring forward amending legislation which would enable this practice to be used more widely and report to the General Assembly of 2018.
14. Instruct the Committee, jointly with the Mission and Discipleship Council and the Theological Forum, to research the implications for the Church of Scotland of the development of online church and report to the General Assembly of 2018.
15. Pass an Act amending the Co-operation between Presbyteries Act (Act VI 2002).
16. Amend Standing Order 35 (i) as set out in section 12 of the Report.
17. Pass an Act amending the Appraisal and Adjustment Act (Act VII 2003) as set out in Appendix AA.
18. Pass an Act amending the Ministers and Deacons in Civil Partnerships Act (Act I 2015) as set out in Appendix BB.

It was moved and seconded as an amendment of Section 4:

Add 'with the exception of Section 17' after 'Appendix B'.

On a vote being taken For or Against the amendment it carried Against.

It was moved and seconded as a counter-motion to Section 6:

- a) Welcome the draft Registration of Ministries Overture (Appendix F) and instruct the Committee, together with the Ministries Council, to clearly define the competencies required of each category and the methods by which ministers and deacons may obtain, retain or regain their categorisation, and report to the General Assembly of 2017.
- b) Encourage Church courts, ministers and deacons to provide feedback on the draft Registration of Ministries Overture by 30 October 2016.

On a vote being taken between the motion and the counter-motion the motion carried and the General Assembly resolved accordingly.

It was moved and seconded as an amendment of Section 8:

After 'Ministries Council' add 'to undertake a widespread consultation with all ministers and, thereafter,'.

On a vote being taken For or Against the amendment it carried Against.

On a vote being taken For or Against Section 11 it carried For.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 12 and renumber:

Instruct the Committee to consider bringing forward an amendment to the Unitary Constitution so that it would include reference to the requirement for the holding of a Stated Annual Meeting.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 17:

Regret the absence of any review or appraisal process which pertains to the work of Presbyteries and instruct the Committee, jointly with the Council of Assembly and in consultation with Presbyteries, to explore the possibility of establishing a Presbytery Review procedure which complements the process of Local Church Review and report to the General Assembly in 2017.

The Deliverance as amended was then agreed.

The General Assembly adjourned at 4.42 pm to meet again in this Hall this evening at 7 pm, whereof public intimation having been made, the Sederunt was closed with prayer.

ASSEMBLY HALL
EDINBURGH, 21 May 2016, 4.42 pm

CONVENED AT EDINBURGH, 21 MAY 2016

At Edinburgh and within the Assembly Hall, the 21st day of May 2016 years, at 7 pm, Session II.

The General Assembly did again convene and was constituted with prayer.

The Very Rev Angus Morrison MA BD PhD, Retiring Moderator, addressed the General Assembly, and was thanked by the Moderator for his distinguished and valued service during his year of office.

The General Assembly received the following Delegates and Visitors:

The Presbyterian Church of Wales

Rev Dr Elwyn Richards, Moderator; Rev Gwenda Richards

The United Reformed Church

Mr John Ellis, Moderator; Rev Nigel Uden, Chaplain

The United Reformed Church National Synod of Scotland

Rev Mitchell Bunting, Ecumenical Officer

The Baptist Union of Scotland

Rev Alan Donaldson, General Director

The Church of England

The Rt Rev Dr Peter Forster, Bishop of Chester

Orthodox Church

Archimandrite Avraamy Neyman

The Methodist Church in Scotland

Rev Andrew Letby, Superintendent Minister of Edinburgh and Forth Circuit, and Deacon Belinda Letby

Religious Society of Friends – General Meeting for Scotland

Nigel Dower

The Roman Catholic Church Bishops' Conference of Scotland

Rt Rev Mgr Philip Kerr, Vicar General and Parish Priest

The Salvation Army

Lieut-Col Jonathan Roberts, Assistant to the Secretary for Scotland

The Scottish Episcopal Church

The Rt Rev Mark Strange, Bishop of Moray, Ross and Caithness; Mrs Jane Strange

The United Free Church of Scotland

Mr Andrew Scott, Moderator

The Congregational Federation in Scotland

Mr Ruairidh MacRae, Minister, Eyemouth Congregational Church

Action of Churches Together in Scotland

Rev John Butterfield, Convener

Churches Together in Britain and Ireland

Rev Dr Graham G McGeoch, Deputy Moderator, Board of Trustees

World Communion of Reformed Churches

Rev Chris Ferguson, General Secretary; Mrs Susan Ferguson

Presbyterian Church of East Africa

Rev Peter Kaniah Kariuki, Secretary General

CCAP, Synod of Blantyre

Mr Moses Kasitomu, Synod Education Secretary; Mr Henry Ndeule, Synod General Treasurer

Igreja Evangelica de Cristo em Mocambique

Rev Orlando Jose Fazenda, General Secretary

Uniting Presbyterian Church in Southern Africa

Rev Lungile Mpetsheni, General Secretary

United Church of Zambia

Rev Andrew Chulu, Minister

The Presbyterian Church in Canada

Mr Stephen Allen, Associate Secretary for Justice Ministries, Life and Mission Agency; Mrs Gloria Nafziger

The United Church of Canada

Rev Dr Francis Chisholm, Hospital Chaplain

Church of North India

Rev Swarup Bar, Presbyter

Church of South India

Rt Rev Prasana Kumar Samuel, Bishop, Central Diocese

Gereja Kristen Sumba, Indonesia

Rev Marlin Lomi, General Secretary

The Presbyterian Church in the Republic of Korea

Rev Dr Cheon Min Heui, Executive Secretary, Ecumenical Relations Department

Nepal Ebenezer Bible College

Rev Ram Kumar Budhathoki, Principal; Mrs Adna Thapa Budhathoki

United Mission to Nepal

Mr Durga Upadhyay, Climate Change Advisor

Presbyterian Church of Singapore

Rev Yew Tiong Teo, Vice-Moderator; Mrs Wen Shih Tsai

The Presbyterian Church in Taiwan

Rev Cheng Wen-Jen, Former Moderator; Rev Yeh Ching-An, Programme Secretary for Ecumenical Relations

The Church of Christ in Thailand

Elder Dr Surapong Mitrakul, General Secretary; Elder Dr Prawate Khid-arn, Assistant to the General Secretary for Ecumenical Relations

Presbyterian Church of Trinidad and Tobago

Rt Rev Annabell Lalla-Ramkelawan, Moderator

Evangelical Church of Czech Brethren

Rev Ondrej Macek, Minister

Evangelische Kirche in Deutschland

Rev Thomas Jantzen, Minister

Hungarian Reformed Church

Rev Tamás Kodácsy, Head of Eco-Congregation Council; Rev Mrs Eszter Kodácsy

Den Norske Kirke

Dr Per Ivar Våje, Project Coordinator, Creation and Sustainability

Igreja Evangelica Presbiteriana de Portugal

Mrs Silvina Queiroz, President

Equmeniakyrkan, The Uniting Church in Sweden

Rev Klas Johansson, Church Coordinator; Rev Oskar Johansson, Youth Pastor

Evangelical Presbyterian Church of Egypt, Synod of the Nile

Rev Refat Fathy Gergis, General Secretary

Diocese of the Episcopal Church in Jerusalem and the Middle East

Rev Imad Moussa Zoorob, Rector of All Saints Episcopal Church and Director of St Luke's for Mentally Disabled Children

Middle East Council of Churches-Department of Services to Palestinian Refugees

Mrs Joumana Stewart, Fundraising and Communication Officer

Wi'am – Palestinian Conflict Resolution Centre

Mr Tarek Al-Zoughbi, Development Analyst and Youth Coordinator

The National Evangelical Synod of Syria and Lebanon

Rev Georges Ghanem, Pastor; Rev Mrs Marie-Claire Daou

Presbyterian Church of Aotearoa New Zealand

Rev Peter MacKenzie, Locum in Presbytery of Caithness; Mrs MacKenzie

The Presbyterian Church of Australia

Very Rev Dr Bob Thomas, Former Moderator General

Returned Mission Partners

Rev Malcolm Ramsay; Mrs Cati Ramsay

The reception of the Delegates and Visitors being completed, the Moderator welcomed them on behalf of the General Assembly.

Mr John Ellis and Dr Scient Per Ivar Våje addressed the General Assembly in the name of the Delegates and Visitors and were thanked by the Moderator.

The General Assembly adjourned at 9.00 pm to meet again in this Hall on Monday 23 May at 9.15 am for Holy Communion, and thereafter for business, whereof public intimation having been made, the Sederunt was closed with prayer.

ASSEMBLY HALL
EDINBURGH, 21 May 2016, 9.00 pm

CONVENED AT EDINBURGH, 23 MAY 2016

At Edinburgh, and within the Assembly Hall, the 23rd day of May 2016 years, at 9.15 am, Session III.

After observance of the Lord's Supper in the Assembly Hall, the General Assembly did again convene and was constituted with prayer.

The General Assembly called for the Report of the Committee appointed to prepare a reply to the Most Gracious Letter from Her Majesty the Queen which was given in by the Very Rev Angus Morrison.

The Reply to Her Majesty's Most Gracious Letter was submitted and approved for signature and transmission to Her Majesty.

The Reply was in the following terms:

TO THE QUEEN'S MOST EXCELLENT MAJESTY

May it please Your Majesty

We, Your Majesty's loyal subjects convened in General Assembly, have received with pleasure Your Majesty's gracious letter to us.

We greatly value Your Majesty's continuing pledge to maintain the historic rights and privileges of the Church of Scotland.

Your Majesty and His Royal Highness the Duke of Edinburgh are always in our prayers. We rejoice that good health has allowed Your Majesty and His Royal Highness to continue to carry out, in the course of the last year, a remarkable number of public engagements in the service of both nation and Commonwealth. In particular, in this year when Your Majesty became the longest reigning monarch in our nation's history, we marvel at the commitment to duty and integrity in public service which

these years represent. The Church of Scotland wishes to commend Your Majesty for all that has been accomplished in the course of these years and gives thanks for the way in which His Royal Highness the Duke of Edinburgh has served at Your Majesty's side.

We also took great pleasure, last month, in celebrating Your Majesty's ninetieth birthday and we are delighted to report that congregations throughout the Church of Scotland gave thanks for your Majesty's reign. Congregations prayed that Your Majesty's example of dignity in service and response to the high calling to serve others would unite us in love and service to one another.

We sincerely appreciate Your Majesty's gracious words in commending the work that the Church of Scotland is doing to help co-ordinate a response to the issues affecting refugees and asylum seekers and, given the importance we have placed on the matter of Climate Justice, we are delighted that Your Majesty has acknowledged the role that Churches and other faith groups can play in contributing to our better stewardship of the creation.

In this the 50th anniversary of the ordination of women to the eldership of the Church of Scotland we are greatly heartened by Your Majesty's interest and encouragement. The Church of Scotland is glad to have been at the vanguard of churches that have recognized the proper place of women in our leadership.

Your Majesty's encouragement of our efforts to promote the use of the Gaelic language in worship and in everyday life is also important to us, as is Your Majesty's continued recognition of the work that both national agencies and local churches do in contributing to the common good and in building up the social fabric of our communities.

It is particularly pleasing that Your Majesty has appointed for a second time the Rt Hon Sir James Arthur David Hope, Baron Hope of Craighead as Lord High Commissioner. His gracious presence at our Assembly last year and his informed interest in our proceedings were greatly

appreciated and he will be warmly welcomed amongst us again this year.

Finally, we commend to the unfailing care and protection of Almighty God, Your Majesty and His Royal Highness the Duke of Edinburgh and as we begin our deliberations we pray that God will continue to bestow favour upon Your Majesty, that you may long reign over us.

Your Majesty's most faithful and loyal servants.

THE MINISTERS, ELDERS AND DEACONS OF THE CHURCH OF SCOTLAND CONVENED IN GENERAL ASSEMBLY

Signed in our name, in our presence
and at our appointment by

G RUSSELL BARR
Moderator

BUSINESS COMMITTEE

The General Assembly called for the Report of the Business Committee which was given in by the Rev Dr Derek Browning, Convener.

It was moved, seconded and agreed-

The General Assembly:

1. Agree the Order of Business for the third to the seventh day.
2. Appoint the following Selection Committee:

Miss Ann Brown	(584)
Rev George S Cowie	(544)
Dr David Frame	(490)
Rev Dr Douglas Gay	(248)
Rev Dr Christine M Goldie	(361)
Mr Ronald Hamilton	(183)
Mr Steven Henderson	(233)
Rev Dr Marjory A MacLean	(517)
Rev Thomas MacNeil	(677)
Rev Dr Ian A McLean	(533)

Mr Andrew Muirhead	(438)
Rev Robert Nicol	(660)
Rev Gillian Paterson	(459)
Mr Gordon Pennykid DCS	(75)
Rev MaryAnn Rennie	(446)
Rev Sarah L Ross	(338)
Mrs Rosemary Woodroffe	(56)

Rev Janet S Mathieson, *Convener*
Rev John McMahon, *Vice Convener*

3. Note the 21 day deadline for the submission of commissioners' expenses.
4. Note arrangements for the election of the Committee to Nominate the Moderator if required.

It was moved, seconded and agreed-

Approve an Order of the Day at 2pm for dealing with Section 21 of the Deliverance in the Report of the Council of Assembly.

WORLD MISSION COUNCIL

The General Assembly called for the Report of the World Mission Council which was given in by the Rev Iain Cunningham, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report.
2. Give thanks for the life and witness of Mission Partners who have died, acknowledge with gratitude those who have completed their period of service overseas, and uphold in prayer all who continue to serve.
3. Encourage congregations to read and study the report, use the worship service and resources, and learn more about the life of the churches in other parts of the world, and the links with the Church of Scotland.

4. Encourage congregations and presbyteries to develop links, particularly twinnings, with congregations and Presbyteries of other Churches around the world.
5. Encourage congregations and members to engage with, support, and promote the work of Christian Aid, especially in caring for creation.
6. Welcome the Council's plan, with the Church and Society Council, The Guild and Christian Aid, to organise a consultation with international partners on the theme of care for creation and encourage congregations to send a representative to a conference on 1 October.
7. Encourage all congregations to register as eco-congregations and discover how they can take practical action in their lives and communities to care for creation.
8. Encourage all congregations and Presbyteries to seek Fairtrade status and support the Fairtrade movement.
9. Thank all who have generously supported Let us Build a House and encourage those who have not to consider getting involved to help the United Mission in Nepal to offer support to those without shelter.
10. Welcome the support for the tripartite work with Blantyre Synod of the Church of Central Africa Presbyterian (CCAP), Malawi and the Evangelical Church of Christ in Mozambique (IECM), to help IECM foster stronger links beyond its own area, and to work cooperatively to enhance their capacity and develop their ministerial formation.
11. Urge all members and congregations to hold the Presbyterian Church of South Sudan, and all the peoples of South Sudan, in prayer as conflict intensifies, and encourage the Council in its work with Presbyterian Church leaders in conflict transformation.
12. Thank all who have generously supported the Place at the Table initiative and encourage all to continue to hold the National Evangelical Synod of Syria and Lebanon, the wider Christian community, and all the peoples of Lebanon and Syria, in prayer as daily they

confront the challenges of living in difficult and dangerous conditions.

13. Encourage congregations and presbyteries to host a 24th of the month event to learn more about and pray for the work of partners in the Holy Land.
14. Instruct the council to continue to support the Christian community, our Partner Churches, as well as our Palestinian and Israeli partners as they peacefully oppose the occupation and work to ensure there is fair access to water for all people.
15. Encourage members to visit the Tent of Nations farm and volunteer with them as they seek to develop environmentally friendly methods, crops appropriate to their location, and peace and justice education.
16. Encourage all members and agencies of the Church to read the WM report on Human Trafficking, use the Bible Study material and to engage with the issues raised, and seek ways to counter this modern slavery.
17. Encourage all members and agencies of the Church to read the WM report on gender based violence, use the Bible Study material and to consider inviting a speaker from WMC to explore the issue as it relates to our overseas partners.
18. Encourage presbyteries and congregations to continue to pray for and give to the work of the Church of Scotland HIV Programme.
19. Urge members and congregations to read the Pyongyang Appeal to support efforts to encourage dialogue and mutual exchange that might reduce tensions, promote respect for human rights and a culture of peace and reconciliation with North Korea.

It was moved and seconded as an amendment of Section 8 of the Deliverance:

Add at the end:

and to encourage it to broaden its reach to include the manufacturing sector.

On a vote being taken For or Against the amendment it carried Against.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 12 and renumber:

Given the current rapid growth of the church in sub-Saharan Africa, instruct the Council to prepare a report for a future General Assembly in consultation with our partner churches in the region, detailing what is happening, how we might respond to this move of God's Spirit and what we might learn from their experiences.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 15 and renumber:

Note the 100th anniversary of the Balfour Declaration in 2017, and instruct the World Mission and Church and Society Councils to bring a joint report to the General Assembly of 2017 on what might be appropriate to mark this anniversary, and on what other factors might make for peace and justice amongst the Israeli and Palestinian peoples.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 20:

As a credible gesture of Christian fellowship and working for peace, encourage members visiting Moscow to visit the former Scots Kirk of St Andrew and worship with the Presbyterian Church in the Russian capital.

The Deliverance as amended was then agreed.

The General Assembly suspended their sitting at 12.33 pm until 2 pm.

The General Assembly remitted consideration of Section 21 of the Deliverance of the Report of the Council of Assembly to a later Session.

SOCIAL CARE COUNCIL

The General Assembly called for the Report and Supplementary Report of the Social Care Council which were given in by Dr Sally Bonnar, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report and Supplementary Report.
2. Welcome the outcomes of the work of CrossReach, evidenced in the Care Inspectorate Gradings, the service users survey, external recognition and awards and extend appreciation to the staff who walk in Christ's name with many people across Scotland 24 hours a day all year round.
3. Note the efforts made by the Council, Management and Staff towards a break even budget and welcome the work and remit of the Business Strategy Group to present proposals to the full Council for the strategic direction of CrossReach over the next 3-5yrs.
4. Note the challenges faced by CrossReach and encourage national and local government to acknowledge that long term sustainability of the organisation can only be achieved through adequate funding for services provided.
5. Thank the Council of Assembly for allocating an additional sum to the Council through Mission and Renewal for the payment of a consolidated pay rise in 2016.
6. Welcome the Scottish Government's commitment and financial contribution towards the payment of the Living Wage for social care workers from 1 October 2016 and encourage CrossReach to continue to press for the living wage for the whole workforce in line with previous agreements of the General Assembly.
7. Encourage the whole church to celebrate CrossReach and Social Care Sunday on Sunday 9 October 2016.
8. Welcome the practical support given to CrossReach by individuals, local churches, groups and organisations and encourage all congregations to

consider ways in which they can support the mission of the church in this area of social care.

9. Welcome the initiatives of the Social Care Council to pilot ways in which it can resource the Church in the development and maintenance of social care initiatives.
10. Support the work of the Social Care Mission Officer.

It was moved, seconded and agreed as an amendment of Section 6:

Delete 'encourage CrossReach to continue to press for the living wage for the whole workforce in line with previous agreements of the General Assembly' and substitute 'instruct the Council to work with the Council of Assembly to enable payment of the living wage to all employees as soon as possible.'

It was moved and seconded as an amendment of the Deliverance:

Add a new Section 9 and renumber:

Encourage the Council to consider promoting 'Dementia Friendly Congregations' as a nationally recognised identity and bring forward a report to the General Assembly of 2017.

The Deliverance as amended was then agreed.

Dr Bonnar, on her retiral as Convener, was thanked by the Moderator for her noteworthy service to the Council and the General Assembly.

PANEL ON REVIEW AND REFORM

The General Assembly called for the Report of the Panel on Review and Reform which was given in by the Rev Graham Duffin, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report.
2. Reaffirm the vision set out by the 2001 Church without Walls report and encourage members, elders, and ministers to read or re-read it.
3. Instruct all Presbyteries to create an opportunity by June 2016 for a congregation engaged in the Path of Renewal to report at a Presbytery meeting, inviting a congregation from a neighbouring Presbytery where required.
4. Instruct the Panel on Review and Reform, in consultation with Ministries and Mission and Discipleship Councils, to work on the next stage of the Path of Renewal, beyond that with the pilot congregations.
5. Urge Presbyteries and Kirk Sessions to discuss and make suggestions about how to alleviate the administrative burden on local congregations and instruct the Panel to gather these suggestions and report to the Council of Assembly by December 2016.
6. Instruct the Panel, in collaboration with others as appropriate, to produce an online resource of stories of churches where new approaches are being developed.
7. Instruct Presbyteries to consider the section of the Panel's report on 'Empowering local leadership' (Section 3) and to report their reflections to the Panel by 31 December 2016.
8. Instruct the Theological Forum to consider whether those who are not ministers of word and sacrament might be authorised to administer the sacraments and in what circumstances.
9. Instruct the Panel, in partnership with the Ministries Council, to consider ways in which the scope of Ordained Local Ministry can be developed and broadened to meet the needs of the Church as it

considers the future of ministry, and report to the GA 2017.

It was moved, seconded and agreed as an amendment of Section 3:

Delete '2016' and substitute '2017'.

It was moved, seconded and agreed as a counter-motion to Section 8:

Instruct the Panel to explore further, in consultation with the appropriate Councils, how best to enable sacramental ministries in areas of work such as fresh expressions where, at present, an ordained Minister of Word and Sacrament may not have direct involvement, and in so doing consult with the Theological Forum to consider whether those who are not Ministers of Word and Sacrament might be authorised to administer the Sacraments and in what circumstances.

It was moved, seconded and agreed as an amendment of Section 9:

After 'Ordained Local Ministry' add 'and Readership'.

The Deliverance as amended was then agreed.

The General Assembly adjourned at 4.04 pm to meet again in this Hall tomorrow at 9.15 am for business, whereof public intimation having been made, the Sederunt was closed with prayer.

ASSEMBLY HALL
EDINBURGH, 23 May 2016, 4.04 pm

CONVENED AT EDINBURGH, 24 MAY 2016

At Edinburgh, and within the Assembly Hall, the 24th day of May 2016 years, at 9.15 am, Session IV.

The General Assembly did again convene and was constituted with prayer.

The minutes of Sessions I and II being printed and in the hands of members, were submitted and approved.

CHURCH AND SOCIETY COUNCIL

The General Assembly called for the Report and Supplementary Report of the Church and Society Council which were given in by the Rev Sally Foster-Fulton, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report and Supplementary Report.

Speak Out 10,000 voices for change

2. Celebrate and endorse the Speak Out: 10,000 voices for change participative process as an ongoing means of wider engagement for the work of the Church.
3. Approve the themes that emerged from Speak Out as strategic areas of work for the Church and Society Council over the next ten years, namely:
 - Building local communities where people flourish
 - Doing politics differently
 - Investing in our young people
 - Ensuring the health and wellbeing of all
 - Caring for creation
 - Building global friendships
 - Creating an economy driven by equality
4. Instruct the Council to bring an implementation plan to the 2017 General Assembly.

Corporal punishment of children

5. Recognise that corporal punishment of children is a violent act, and that violence is damaging to mental and physical health.
6. Call on the Scottish Government and Parliament to acknowledge the recommendations of the United Nations Convention on the Rights of the Child and

remove the defence of "justifiable assault" from the Criminal Justice (Scotland) Act 2003.

7. Instruct the Council to join relevant campaigns, including Children are Unbeatable! Scotland, which seek to end the corporal punishment of children.
8. Instruct the Council to work with CrossReach and the Safeguarding Service to provide access to resources to support the development of non-violent parenting skills.

Climate Justice

9. Welcome the outcome of the UN Climate Conference in Paris (CoP21) and call upon the UK Government to ratify and implement the agreement as a matter of urgency.

Divestment from fossil fuel companies

10. Recognise that Scotland needs to play a leading part in the global drive to reduce carbon emissions through major changes in energy production and consumption and that the Church's ethical investment policies should be aligned with this objective.
11. Call on the Scottish and UK Governments, and businesses active in the North Sea oil and gas industry to help speed the transition to a low carbon economy and to ensure that the skills and experience of workers in the offshore industry are not lost as North Sea oil and gas fields run down.
12. Urge the Trustees of the Church of Scotland Investors Trust and the Church of Scotland Pension Fund not to invest in companies which derive more than 15% of their turnover from extraction and/or sale of thermal coal and/or oil extracted from tar sands.
13. Instruct the Council, in partnership with Investors Trust and Pension Trustees to engage with oil and gas companies, in which the church has significant holdings, to establish their commitment to meeting the UN climate change targets and to report back to the General Assembly of 2018.

14. Instruct the Council to explore with the Trustees of the Church of Scotland Investors Trust, the Church of Scotland Pension Fund and others how to alter existing investment policies to promote the transition to a low carbon global economy by 2050 and to report back to the General Assembly in 2018.

Energy issues and fuel poverty

15. Recognise that the issues of climate change and fuel poverty must be tackled together and call on the Scottish and UK governments to do so.
16. Note with regret the UK Government's reduced commitment to renewable energy, and other measures to reduce greenhouse gas emissions; the withdrawal of funding for Carbon Capture and Storage trials, and the reduction in Energy Company Obligation funding, and call on the Government to commit to a programme of action which will lead to a reduction in our wasteful use of energy and the elimination of carbon from our energy sources.
17. Call on the Scottish and UK Governments to address unfairness in domestic energy pricing.
18. Regret that the Scottish Government will fail to fulfil its commitment to eliminate Fuel Poverty by November 2016, and call on it to address this issue as a matter of urgency pending the implementation of the National Infrastructure Priority on Energy Efficiency.
19. Commend congregations involved in local energy schemes and encourage others to consider how they might be involved.
20. Call on the Scottish and UK Governments to remove unnecessary barriers to Community Energy schemes.
21. Note with concern the problems caused by the current operation of the electricity supply, transmission and distribution networks in Scotland and call upon the Scottish and UK Governments to explore measures which address these.

Education

22. Instruct the Council, in collaboration with the Education Committee and other Councils of the Church, to review the work and position of the Education Committee within the Church of Scotland and report back to the General Assembly in 2017.
23. Affirm the role of school chaplains and encourage the Chaplains Group in their work.
24. Instruct the Council to continue to develop quality Religious Observance resource materials and modules for teachers and chaplains in schools, and to seek the accreditation of these modules from appropriate bodies.

Our Place in Europe

25. Note and reaffirm the deliverances agreed by the General Assembly of 1996 and 2014 which give thanks for the work of the European Union in promoting peace, security and reconciliation amongst European nations, note that the UK has been part of the European Union since 1973 and believe that the UK should remain in the EU.
26. Instruct the Council, in the event of a decision to remain in the EU, to explore ways of increasing understanding of and engagement with the European Parliament and EU institutions.

*On a vote being taken For or Against
Section 5, there voted For 275 and Against 259.*

*On a vote being taken For or Against
Section 6, it carried For.*

*On a vote being taken For or Against
Section 7, it carried For.*

*On a vote being taken For or Against
Section 8, it carried For.*

*It was moved and seconded as a counter-motion to
Section 9:*

In view of the uncertainty of climate science's primitive modelling, the tarnished reputation of its practitioners as a result of the Climategate revelations and the dubious link between global temperatures and the gas carbon dioxide which improves both plant and human life, encourage the British government to ignore the diplomatic fudge emanating from the UN's Climate Change Conference in Paris.

On a vote being taken between the motion and the counter-motion the motion carried and the General Assembly resolved accordingly.

It was moved and seconded as a counter-motion to Section 12:

Urge the Trustees of the Church of Scotland Investors Trust and of the Pension Fund not to invest in and to actively divest from companies which derive more than 15% of their income from the extraction, refining or sale of fossil fuels.

On a vote being taken between the motion and the counter-motion the motion carried and the General Assembly resolved accordingly.

The General Assembly suspended their sitting at 12.27 pm until 2 pm.

The Moderator presented the Stevenson Prize to Ballantrae Primary School.

It was moved and seconded as an amendment of Section 17:

After 'Call on' add 'Ofgem and'.

On a vote being taken For or Against the amendment it carried For.

It was moved, seconded and agreed as an amendment of Section 18:

After 'urgency' add 'with a new timetable for elimination'.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 22 and renumber:

Call on the energy companies to do more to protect vulnerable customers and to publish debt and disconnection figures by postcode area.

It was moved and seconded as an amendment of the Deliverance:

Add a new Section 22 and renumber:

Instruct the Council to investigate the effects of farming, especially of animals, on greenhouse gas emissions and report to the General Assembly in 2017.

On a vote being taken For or Against the amendment it carried Against.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 25:

Instruct the Council, in consultation with the Legal Questions Committee, to respond to any consultation document which might be issued by the United Kingdom Government on the introduction of a British Bill of Rights to replace the Human Rights Act 1998 and with regard to any amendment of UK Law as regards human rights and access to the European Court of Human Rights for UK Citizens, with particular emphasis on its implications for the operation of the Scotland Acts, the constitutional settlement in Scotland and the impact on citizens as holders of rights, including the workings of the Scottish Parliament and the status of the Church of Scotland.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 25:

Commend the work of the many local, national and international bodies actively engaged in compassionate care and concern for refugees and instruct the Council to maintain pressure on the UK Government to allow this nation to remain a safe place of welcome to those seeking and requiring refuge.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 25:

Welcome the appointment of Mr David Bradwell, Refugee Co-ordinator, and instruct the Council to ensure that a report on this work is brought to the General Assembly of 2017.

It was moved and seconded as an amendment of Section 25 (Section 2 of the Supplementary Report's Deliverance):

Delete 'and believe that the UK should remain in the EU'.

On a vote being taken For or Against the amendment, there voted For 172 and Against 405.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 26 and renumber:

Acknowledge the deep anxiety caused by the EU Referendum.

It was moved, seconded and agreed as an amendment of Section 26 (Section 3 in the Supplementary Report's Deliverance):

Add at the end', promoting a Parliament and institutions which support the rights and well-being of the Union's poorest citizens'.

The Deliverance as amended was then agreed.

Mrs Foster-Fulton, on her retiral as Convener, was thanked by the Moderator for her noteworthy service to the Council and the General Assembly.

CHURCH OF SCOTLAND GUILD

The General Assembly called for the Report of the Guild which was given in by Mrs Linda Young, Convener.

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report.
2. Welcome the progress made on delivering the Guild's Action Plan 2015-17.
3. Note the change of name from "National Executive" to "National Council".
4. Commend those Presbyteries and Kirk Sessions that have shared the Action Plan with their membership.
5. Welcome the work of the Project Partnership scheme as it touches the lives of vulnerable people.
6. Note the continuing and extensive involvement of the Guild with the work of Councils of the Church and external organisations.
7. Encourage all church members to register to receive the Guild's electronic newsletter, "Gui(l)d News".
8. Notes the innovative work that has taken place in resource development, marketing and communications.
9. Welcome the interim report from the Guild and the National Youth Assembly on Inter-generational work and ministry.
10. Instruct the Guild and the National Youth Assembly to bring a final report to the General Assembly of 2017.

Mrs Young, on her retiral as Convener, was thanked by the Moderator for her noteworthy service to the Guild and the General Assembly.

IONA COMMUNITY BOARD

The General Assembly called for the Report of the Iona Community Board which was given in by the Rev Alan Kimmitt, Convener.

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report and thank the Board.
2. Commend the work of the Iona Community, its ecumenical vision and commitment to justice and peace, and the contribution it makes to the life of the Church nationally and internationally.
3. Commend the proposed refurbishment plans for Iona Abbey and encourage church members and congregations to support this initiative.
4. Commend the proposed development of the International Volunteer and sabbatical programmes and encourage consultation with Ministries Council.
5. In anticipation of the move to a new Glasgow Centre in 2016, welcome the development of the Iona

Community's work with young people, proposed partnerships with local congregations and its wider programme on social justice, environmental issues and resourcing Christians.

Rev Peter McDonald, Leader of the Iona Community, was invited to address the General Assembly and was thanked by the Moderator.

The General Assembly adjourned at 4.03 pm to meet again in this Hall tomorrow at 9.15 am for business, whereof public intimation having been made, the Sederunt was closed with prayer.

ASSEMBLY HALL
EDINBURGH, 24 May 2016, 4.03 pm

A special session to mark the Assembly's decision in 1966 to allow the ordination of women to the eldership was held in the Assembly Hall following the close of business.

CONVENED AT EDINBURGH, 25 MAY 2016

At Edinburgh, and within the Assembly Hall, the 25th day of May 2016 years, at 9.15 am, Session V.

The General Assembly did again convene and was constituted with prayer.

The minutes of Session III being printed and in the hands of members, were submitted and approved.

COMMITTEE ON ECUMENICAL RELATIONS

The General Assembly called for the Report of the Committee on Ecumenical Relations which was given in by the Rev Alison McDonald, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report.

2. (a) Welcome the report of the Joint Study Group of the Church of England and the Church of Scotland.
- (b) Approve the Columba Declaration, consisting of mutual Acknowledgements and Commitments, as set out at paragraph 39 of the Report.
- (c) Instruct the Ecumenical Relations Committee, in partnership with the Council for Christian Unity, to oversee the implementation of the Commitments in the Columba Declaration and set up the Contact Group proposed by it ensuring that the Scottish Episcopal Church is invited to appoint a representative to attend its meetings.

3. Welcome the initiatives to strengthen relations with the Scottish Episcopal Church.
4. (a) Note the joint response of the Joint Commission on Doctrine to the World Council of Churches' Faith and Order document The Church: Towards a Common Vision.
- (b) Express appreciation for the leadership of Rev Dr Alan Falconer and the Most Rev Mario Conti in the Joint Commission on Doctrine.
5. Note the joint report of the talks with the United Free Church.
6. Welcome the joint initiative between Councils and others on the World Council of Churches' Mission statement Together Towards Life and commend the intention to work on this ecumenically.
7. Note that the Church of Scotland is now recognised under the Sharing of Church Buildings Act (1969) for the purposes of sharing church buildings in England.
8. Note that the congregation of The Border Kirk is seeking a Sharing of Church Buildings Agreement with the Methodist Church in Longtown.
9. Approve the delegates to Assemblies, Synods and Conferences of the other churches, as detailed in Appendix II.
10. Note the appointment of representatives to ecumenical bodies as detailed in Appendix III.

His Grace, The Archbishop of Canterbury, Dr Justin Welby was invited to address the General Assembly, and was thanked by the Moderator.

It was moved, seconded and agreed as an amendment of Section 5:

After 'Note' add 'with sadness'.

It was moved, seconded and agreed as an amendment of Section 5:

Add at the end: 'and the report of the talks with the Presbyterian Church in Ireland.

The Deliverance as amended was then agreed.

The Very Rev Dr Sheilagh Kesting, who was retiring from the post of Ecumenical Officer, was thanked by the Moderator for her noteworthy service to the Church

COUNCIL OF ASSEMBLY

The General Assembly took up consideration of Section 21 of the Deliverance of the Report of the Council of Assembly.

It was moved and seconded:

The General Assembly:

21. Appoint the Rev Dr Martin Scott as Secretary to the Council of Assembly with effect from 28 May 2016.

*On a vote being taken For or Against
Section 21, there voted For 447 and Against 129.*

It was moved and seconded as an amendment of the Deliverance:

Add a new Section 22 and renumber:

Remit to the Selection Committee to bring for approval to a later session of the General Assembly the names of five people, one of whom is suitably qualified and independent to serve as a chair, to act as a special committee to review the appointment to the Ministries Council Secretary post of an individual in a close personal relationship with the Secretary to the Council of Assembly and all matters arising therefrom including governance and management implications; any real and perceived conflicts of interest; and risks and their possible mitigation; and report thereon to a Commission of Assembly to meet as soon as may be practicable with powers to determine the matter; and instruct the Ministries Council to consult with the Council of Assembly in all matters pertaining to this appointment pending the determination of the matter by the Commission of Assembly.

It was moved and seconded as an amendment of the proposed amendment:

After 'and report thereon to' delete 'a Commission' and substitute 'the Council'; and after 'determination of the matter by the' delete 'Commission' and substitute 'Council'.

On a vote being taken For or Against the amendment of the proposed amendment, there voted For 230 and Against 321.

It was moved and seconded as an amendment of the original proposed amendment:

After 'review the' add 'process of'.

On a vote being taken For or Against the amendment of the original proposed amendment, there voted For 443 and Against 111.

On a vote being taken For or Against the amendment (a new Section 22) as amended, there voted For 268 and Against 282 and the General Assembly resolved accordingly.

The General Assembly suspended their sitting at 1.24 pm until 2.30pm.

SAFEGUARDING COMMITTEE

The General Assembly called for the Report of the Safeguarding Committee which was given in by the Rev Dr Karen Campbell, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report.
2. Encourage Kirk Sessions to have Safeguarding as a standing item of business at their meetings and to receive reports from their Safeguarding Coordinator(s).
3. Note the plan to engage with the systemic review of Safeguarding in the Church.

4. Instruct Kirk Sessions to ensure that everyone engaged in Regulated Work is a member of the PVG Scheme.
5. Remind Congregations of the importance of ongoing Safeguarding Training and encourage the use of the valuable resource of Safeguarding Trainers within Presbyteries.
6. Acknowledge the work on Safeguarding aspects of Domestic Abuse and await a report in 2017.
7. Note the resource being set up called 'keepingsafe.church' for encouraging children to be safe online.
8. Acknowledge the ongoing, complex work which is involved throughout the Church to keep vulnerable people safe.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 5:

Encourage congregations to cherish their youth organisations, in particular both Boys' and Girls' Brigade, and urge the Committee to ask the Council of Assembly to consider the cost involved in the safeguarding process to be one carried by the Church.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 9:

Endorse the principles behind the Children and Young People (Scotland) Act 2014 as a way of promoting the health and wellbeing of children, whilst recognising that the named person provision is a matter which is controversial and calls for further clarity around implementation.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 9:

Instruct the Church and Society Council, the Safeguarding Committee and the Social Care Council to continue to engage with the Scottish Government and other interested parties in the development of implementation procedures and interpretation guidelines arising out of the Children and Young People (Scotland) Act 2014 and report back to the 2017 General Assembly.

The Deliverance as amended was then agreed.

MINISTRIES COUNCIL

The General Assembly called for the Report and Supplementary Report of the Ministries Council which were given in by the Rev Neil Glover, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report and Supplementary Report.
2. Note the report on The Future of Ministry and instruct the Council to work with the Council of Assembly and other appropriate bodies to enable a wide-ranging consultation with the Church through a series of Roadshows to develop the ideas contained in it, listen to the experience of others and report to the General Assembly 2017.
3. Recognising the need for a variety of models of ministry in a changing culture, instruct the Council to explore further practical proposals and a legal framework for the implementation in appropriate places of a 'Hub-style' ministry as described in the report, allowing for differing contexts.
4. Affirm the work on recruitment undertaken by the Council under the title of Tomorrow's Calling, as part of the Decade for Ministry, and instruct the Council to continue developing, monitoring and evaluating the outcomes of this work.
5. Note the work done on Pioneer Ministries, and instruct the Council to enable Presbyteries to explore further Pioneer Ministry appointments within the Presbytery Planning framework.
6. Approve the plans for implementation of a process of Ministerial Development Review for Parish Ministers and encourage ministers to avail themselves of the opportunities for personal, intellectual and spiritual development afforded by participation in MDR.
7. Note the plans for rolling out a programme of Continuing Ministerial Development, incorporating a wide range of individual opportunities for study (including a merger with the existing Study Leave scheme) and a range of conferences and events, and instruct the Council to ensure that the CMD programme is appropriately resourced.
8. Pass Regulations amending the Regulations for Remuneration and Reimbursement of Parish Ministers (Regs I 2015), the amendments being the additions marked in bold and italics in the copy of the Regulations set out at Appendix 1.
9. Approve the change to provision for Ministers where cause arises for a termination of tenure as outlined (section 2.14), and pass an Act amending the Act on Congregations in an Unsatisfactory State (Act 1 1988) as detailed in Appendix 2.
10. Affirm the recommendations for payment of pastoral fees in relation to officiants other than Parish Ministers at funerals as outlined in section 2.17 below.
11. Note the report of the Priority Areas Committee, affirm its engagement in support of congregations working alongside Scotland's poorest communities and instruct the Council to ensure the ongoing resourcing of that work.
12. Note the work undertaken in the Presbytery Staffing Fund pilot projects and affirm the decision of the Council to bring this to a conclusion in 2018, ensuring that proper provision is made for any employees continuing to be affected at that point.
13. Commend the Go For It Fund in the light of the positive external evaluation validating its work, and instruct the Council to continue maximising funding for its ongoing development.

14. Pass an Act amending Act IX 2011 on the Ordained Local Ministry (as amended) as set out in Appendix 1.
15. Pass an Act amending Act XIII 2003 on the Auxiliary Ministry (as amended) as set out in Appendix 2.
16. Pass an Act amending Act VIII 2010, the Deacons – Consolidating Act (as amended) as set out in Appendix 3.
17. Pass an Act amending Act X 2004 on Selection and Training for the Full-time Ministry (as amended) as set out in Appendix 4.
18. Note the intention of the Council to review the financial provisions relating to Act XV 2002 on Long-Term Illness of Ministers and instruct the Council to report to the General Assembly of 2017.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 4 and renumber:

Instruct the Council to seek to inaugurate as soon as possible two or three suitable parish contexts that could form pilot schemes for 'hub-style' ministries, and identify Presbyteries that might be willing to take part, liaising with the Panel on Review and Reform with regard to training material already prepared.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 4 and renumber:

Urge Presbyteries to begin to consider how they might prepare for hub style ministries through their Presbytery Plans and other local arrangements.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 4 and renumber:

Affirm the work done by the West Angus Area Ministry (WAAM) in establishing a flourishing team ministry and invite the Council to consult with WAAM and, where

appropriate, with Presbytery to further develop the team as an example and model of 'hub-style' team ministry.

It was moved and seconded as an amendment of the Deliverance:

Add a new Section 4 and renumber:

Instruct the Council to establish a Manse Group which will return to the question of manse provision, with the particular remit of pursuing a mixed economy where manses may or may not be provided, and to report back to a future General Assembly at the point where such provision is possible.

On a vote being taken For or Against it carried Against.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 4 and renumber:

Note the need to further develop training processes for ministry, and instruct the Council to explore ways in which the core training for the leadership role of the full time minister can be adjusted to encourage those called into the apostolic, prophetic and evangelistic ministries and bring an initial report on these matters to the General Assembly in 2017.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 4 and renumber:

Instruct the Council to enter into discussions with the Mission and Discipleship Council to consider the possibility of recognising Youth Ministry as a strand of the Ministry of Word and Sacrament, and in due course to consider whether the Ministries Council should take responsibility for the assessment, training and ongoing support of Youth Ministers, bringing an interim report to the General Assembly of 2017 and a final report to the General Assembly of 2018.

It was moved, seconded and agreed as an amendment of Section 5:

Amend to read:

Note the work done on Pioneer Ministries, and instruct the Council and Presbyteries to explore, and when appropriate, make further Pioneer Ministry appointments within the Presbytery Planning framework.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 8 and renumber:

Instruct the Council, in the course of its review of continuing ministerial development, to consider the funding of ministers undertaking part-time post-graduate degrees.

It was moved and seconded as an amendment of the Deliverance:

Add a new Section 9 and renumber:

Instruct the Council to consider increasing the Guardianship Allowance Reduction to the Ministries and Mission allocation to bring it into line with the Vacancy Allowance Reduction and to report to the General Assembly of 2017.

On a vote being taken For or Against it carried Against.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 9 and renumber:

Instruct the Council to consult with Presbyteries in a review of the use and effectiveness of Guardianship, to prepare guidelines for good practice and to report to the General Assembly of 2017.

It was moved and seconded as an amendment of the Deliverance:

Add a new Section 10 and renumber:

Instruct the Council to undertake research into the use of pulpit and pastoral supply including the frequency of use, time required for preparation and travel, regional variations in availability, the level of remuneration and expenses and to report to the General Assembly of 2017.

On a vote being taken For or Against it carried Against.

The Deliverance as amended was then agreed.

The General Assembly adjourned at 5.58 pm to meet again in this Hall tomorrow at 9.15 am for business, whereof public intimation having been made, the Sederunt was closed with prayer.

ASSEMBLY HALL
EDINBURGH, 25 May 2016, 5.58 pm

CONVENED AT EDINBURGH, 26 MAY 2016

At Edinburgh, and within the Assembly Hall, the 26th day of May 2016 years, at 9.15 am, Session VI.

The General Assembly did again convene and was constituted with prayer.

The minutes of Session IV being printed and in the hands of members, were submitted and approved.

BUSINESS COMMITTEE

The General Assembly called for the Report of the Business Committee which was given in by the Rev Dr Derek Browning, Convener.

It was moved, seconded and agreed-

The General Assembly:

Appoint the following Committee to Nominate the Moderator:

Name		Votes Cast
<i>Ministers and Deacons:</i>		
Rev Hilary McDougall	(267)	277
Rev MaryAnn Rennie	(446)	264
Rev Alan Reid	(498)	221
Rev Alistair Cumming	(695)	171
Rev Alan Ford	(191)	160
Rev Stuart Fulton	(427)	145
Rev Gordon Strang	(619)	145
Rev Derek Gunn	(329)	140
<i>Elders:</i>		
Miss Elizabeth Fox	(703)	247
Mrs Lorraine Fraser	(451)	233
Mr John Boyle	(285)	231
Mrs Mary Notman	(559)	212
Mr Christopher Dunn	(410)	203
Mr Angus Hogg	(452)	196
Mrs Isabel McDerment	(304)	195

COMMITTEE ON CHAPLAINS TO HER MAJESTY'S FORCES

The General Assembly called for the Report of the Committee on Chaplains to Her Majesty's Forces which was given in by the Rev Gordon Craig, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report.
2. Reaffirm the support of the Church of Scotland for all who serve in Her Majesty's Forces as Chaplains, and thank them for their outstanding service to Royal Navy, Army and Royal Air Force personnel and their families.
3. Acknowledge with particular gratitude the dedicated service of Chaplains on operations and the immeasurable support shown by their own families.
4. Commend to the prayers of all members of the Church of Scotland not just our Chaplains but all who serve in HM Forces and their families.
5. Commend to eligible ministers of the Church consideration of service as a Chaplain to HM Forces – Regular, Reserve and Cadet Forces.
6. Approve the regulations anent Military Reserve Chaplains as set out in Appendix 4.
7. Instruct the Committee on Chaplains to HM Forces to work together with the Council of Assembly, the Ministries Council and the Social Care Council to examine the principles enshrined in the Armed Forces Covenant and present to the General Assembly of 2017 a Covenant to which the Church can ascribe.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 7 and renumber:

Congratulate members of the Air Training Corps on the 75th Anniversary of the founding of the ATC and commend to all the Air Cadet Prayer.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 7 and renumber:

Encourage parish personnel to work in partnership with Forces Chaplains to provide care for the extended families of service people away from home.

It was moved, seconded and agreed as an amendment of Section 7:

Delete 'ascribe' and substitute 'subscribe'.

The Deliverance as amended was then agreed.

The Moderator addressed those Chaplains to Her Majesty's Forces who were present.

The Second Sea Lord and Deputy Chief of Naval Staff, Vice-Admiral Jonathan Woodcock OBE was then invited by the Moderator to address the General Assembly.

MISSION AND DISCIPLESHIP COUNCIL

The General Assembly called for the Report of the Mission and Discipleship Council which was given in by the Rev Colin Sinclair, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report.
2. Encourage Kirk Sessions to use the Learn: Exploring Faith publication as a tool for new communicants and those interested in learning more about the Christian faith.

3. Instruct the Council, in consultation with Theological Forum, Panel of Review and Reform and other relevant Councils, to consider and respond to the findings and proposals made in the 'Developing the Eldership' report and bring to the General Assembly by 2018 detailed proposals for eldership training.
4. Encourage Kirk Sessions to promote and support the Learn: Pastoral Care conference by sending delegates.
5. Encourage Presbyteries and Kirk Sessions to study the Invisible Church research and consider its implications for their future working.
6. Commend the book, Invisible Church, to the Councils and Committees of the Kirk for consideration in the development of strategy and policy.
7. Encourage Kirk Sessions to use the resource, Learning Disabilities: A discussion starter, and to provide the Council with names and e-mail addresses of those with an interest in this area who are willing to act as learning disabilities contacts.
8. Encourage Presbyteries and Kirk Sessions to participate in the "Year of Young People" 2018 as an opportunity for the Kirk to engage with young people.
9. Instruct the Council, in collaboration with the Theological Forum, to produce a paper on the theology of children and young people in the church and report to the General Assembly in 2017 in preparation for events held in 2018.
10. Encourage Kirk Sessions to use and promote the Learn: How will our children have faith? publication.
11. Encourage Presbyteries and Kirk Sessions to send young people aged 17-25 to the National Youth Assembly and consider supporting them by meeting the cost of attendance and travel.
12. Encourage Presbyteries and Kirk Sessions to make young people aware of the financial help that can be provided when applying online for the National Youth Assembly.
13. Encourage all Presbyteries to fill their allocated place for a youth delegate to the General Assembly.

14. Encourage Kirk Sessions to promote the use of Pray Now: People of the Way for individual and group use in their congregations.
15. Encourage Ministers and others leading worship to make use of resources supplied by the Kirk in response to specific crisis situations at home and abroad.
16. Urge Presbyteries to make use of Local Church Review resources and to assess training requirements for visitation teams and local congregations.
17. Encourage Kirk Sessions and congregations considering alterations to their buildings to contact the Committee on Church Art and Architecture at an early stage.
18. Commend the Council's Quick Guides for congregational use.
19. Encourage Ministers and Kirk Sessions to provide information to congregations on subscribing to Life and Work and to encourage the use of the website (www.lifeandwork.org).
20. Commend the Council for the creative partnerships developed with the Scottish Storytelling Centre.
21. Instruct the Council, in consultation with other relevant Councils and Committees, to consider and respond to the findings and proposals made in the Rural Working Group report.
22. Instruct the Council and the Ministries Council to review the Partnership Agreement with Fresh Expressions and report back to the General Assembly of 2017.
23. Encourage Presbyteries and Kirk Sessions to promote the use of the Learn: Tomorrow's Calling publication as a tool to help those considering ministry within the Kirk during the Decade of Ministry.
24. Encourage Presbyteries and Kirk Sessions to send representatives to attend the "Going for Growth" Summer School event.
25. Commend the theological basis for Fresh Expressions as set out in Appendix VI to Presbyteries and Kirk Sessions for study and encouragement.
26. Encourage Presbyteries and Kirk Sessions to promote the use of the Mission and Older People study guide.

27. Urge Presbyteries and Kirk Sessions to run a course using the Sharing Faith resource as a means of deepening discipleship.
28. Urge Presbyteries and Kirk Sessions to encourage those who wish to share their faith story to respond to the Why Believe? Group's invitation and contact the Council.
29. Encourage Presbyteries and Kirk Sessions to raise awareness of online mission resources by having (www.resourcingmission.org.uk) as a link on their Presbytery and congregational websites.
30. Encourage Presbyteries and Kirk Sessions to promote the Mission and Discipleship Council's Facebook page and subscribe to Enews.

It was moved and seconded as an amendment of the Deliverance:

Add a new Section 5 and renumber:

Instruct the Council, working with the Church and Society Council and others, where appropriate, to promote congregational learning and awareness of the issues transgender and gender non-conforming people experience, in order to better facilitate pastoral care to and inclusion of transgender and gender non-conforming people at a local level.

On a vote being taken For or Against it carried For.

It was moved and seconded as an amendment of the Deliverance:

Add a new Section 7 and renumber:

Instruct the Council, in collaboration with the World Mission Council, to reflect on the evolving church situation in contemporary Scotland, by undertaking a study of the 'immigrant' churches in Scotland and developing initiatives to strengthen relations for mutual learning, partnership and closer working with the Church of Scotland, and present an interim report to the General Assembly in 2018.

It was moved, seconded and agreed as an amendment of the proposed amendment:

After 'World Mission Council' add 'and the Ecumenical Relations Committee'.

The amendment as amended was then agreed.

The General Assembly suspended their sitting at 12.24 pm until 2 pm.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 9 and renumber:

Instruct the Council to conduct a review of youth ministry within the Church of Scotland reporting to a future General Assembly examples of best practice and sustainability.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 9 and renumber:

Encourage Kirk Sessions to urge members going to university in Scotland to attend Church of Scotland churches during their studies.

It was moved, seconded and agreed as an amendment of Section 11:

Delete 'and consider supporting' and substitute 'and support'.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 13 and renumber:

Instruct the Council, through the National Youth Assembly Review Group, to investigate the possibility of making the Moderator of the Youth Assembly a paid position and report back to the General Assembly of 2017.

It was moved, seconded and agreed as an amendment of Section 13:

Delete 'delegate' and substitute 'representative'.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 14 and renumber:

Encourage Presbyteries to hold a Youth Information Day as a way of keeping in touch with their young people and informing them of the opportunities available to them.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 16 and renumber:

Encourage the Council to support and provide resources for other Scots languages and dialects including Doric.

It was moved, seconded and agreed as an amendment of the Deliverance:

Add a new Section 16 and renumber:

In recognising the importance of the Gaelic language in its proclamation and promotion of the everlasting gospel of Jesus Christ to the people of Scotland, instruct the Council of Assembly, the Church and Society Council, the Ministries Council and the Mission and Discipleship Council to:

- i. consider the Draft Action Plan for the Promotion and Delivery of Gaelic Ministry and Mission within the Church of Scotland and resource implications arising from it;
- ii. prepare a three year Action Plan, '*An Ath Cheum*', for the effective Promotion and Delivery of Gaelic Language Ministry and Mission (2018-2021), for consideration by the General Assembly of 2017;
- iii. express the General Assembly's gratitude to the BBC in Scotland for the excellent quality and long-

standing provision of its Gaelic Christian Religious Broadcasting.

It was moved and seconded as an amendment of the Deliverance:

Add a new Section 17 and renumber:

Instruct the Council to report to the General Assembly of 2017 its initial outline of a proposed theme(s) for the following five years from 2018 onwards to focus the worship, witness and work of the Church on every level throughout the Church of Scotland's parishes, congregations and communities.

On a vote being taken For or Against it carried For.

It was moved, seconded and agreed as an amendment of Section 29:

After 'online mission' add 'and worship'.

It was moved and seconded as an amendment of the Deliverance:

Add a new Section 31:

Instruct the Council, in consultation with others, to produce a Guide to the Church of Scotland setting out a full picture of the Church's work.

On a vote being taken For or Against it carried Against.

The Deliverance as amended was then agreed.

Mr Sinclair, on his retiral as Convener, was thanked by the Moderator for his noteworthy service to the Council and the General Assembly.

NATIONAL YOUTH ASSEMBLY

The General Assembly called for a Report from the 2015 National Youth Assembly which was given in by Miss Hannah Mary Goodlad, Moderator of the National Youth Assembly.

Questions were addressed to Youth Representatives who had attended the National Youth Assembly.

The Moderator expressed appreciation to Miss Goodlad for her contribution to the Youth Assembly.

THEOLOGICAL FORUM

The General Assembly called for the Report of the Theological Forum which was given in by the Very Rev Professor Iain Torrance, Convener.

It was moved, and seconded-

The General Assembly:

1. Receive the Report.

It was moved and seconded as an amendment of the Deliverance:

Add a new Section 2:

While grateful to the Forum for offering to bring a report on same-sex marriage next year; in view of the Church having expressed its mind, and to allow congregations to focus on mission at this time, respectfully instruct the Forum to depart from these considerations and not to bring a further report on this matter in 2017.

On a vote being taken For or Against the amendment, there voted For 131 and Against 230 and the General Assembly resolved accordingly.

The Deliverance was then agreed.

The General Assembly adjourned at 5.45 pm to meet again in this Hall tomorrow at 9.15 am for business, whereof public intimation having been made, the Sederunt was closed with prayer.

ASSEMBLY HALL
EDINBURGH, 26 May 2016, 5.45 pm

CONVENED AT EDINBURGH, 27 MAY 2016

At Edinburgh, and within the Assembly Hall, the 27th day of May 2016 years, at 9.15 am, Session VII.

The General Assembly did again convene and was constituted with prayer.

The minutes of Session V being printed and in the hands of members, were submitted and approved.

TRUSTEES OF THE CHURCH OF SCOTLAND HOUSING AND LOAN FUND FOR RETIRED MINISTERS AND WIDOWS AND WIDOWERS OF MINISTERS

The General Assembly called for the Report of the Trustees of the Church of Scotland Housing and Loan Fund which was given in by Mr Grahame Lees, Chairman.

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report and thank the Trustees and Staff.
2. Appoint Mr H D W Findlay as a Trustee of the Fund.

Mr Lees, on his retiral as Chairman, was thanked by the Moderator for his noteworthy service to the Fund and the General Assembly.

GENERAL TRUSTEES

The General Assembly called for the Report of the General Trustees which was given in by Mr Iain Douglas, Chairman.

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report and Accounts of the General Trustees.
2. (a) Appoint Mr Iain C Douglas as Chairman and Mr Roger G G Dodd as Vice-Chairman for the ensuing year and authorise the payment of remuneration of £1,695 to each of them as Chairman and Vice-Chairman for the past year.

(b) Remove Mr Gordon A Stirling as a member of the General Trustees.

3. Note that rent from the letting of all vacant manses, irrespective of ownership, is treated as income for the purposes of calculating a congregation's contribution as required by Regulations 1 2012.
4. Note the appointment of Mr Brian Auld as Safe Buildings Consultant.
5. Remind Presbyteries of the obligation to return Diligence Reports under Regulations 1 1998.
6. Encourage the development of closer and more strategic collaboration between the General Trustees and Presbyteries.
7. Re-affirm that the capital of the Consolidated Stipend Fund should continue to be treated as a permanent endowment for investment purposes.
8. Instruct the General Trustees to continue their work on all issues relating to registration of title with a view to reporting to the General Assembly of 2017.

CHURCH HYMNARY TRUSTEES

The General Assembly called for the Report of the Church Hymnary Trustees which was given in by the Rev Ann Inglis, Trustee.

It was moved and seconded-

The General Assembly:

1. Receive the Report.

It was moved, and seconded as an amendment of the Deliverance:

Add a new Section 2:

Encourage the Trustees to investigate the possibility of an E-book version of CH4 or to investigate with publishers

a more user-friendly version for organists eg ring-bound, and to report to a future General Assembly.

It was moved, seconded and agreed as an amendment of the proposed amendment:

Delete 'or' and substitute 'and'.

The amendment as amended was then agreed.

The Deliverance as amended was then agreed.

Mr John Hodge, on his retiral as Secretary and Treasurer, was thanked by the Moderator for his noteworthy service to the Trust and the General Assembly.

THE CHURCH OF SCOTLAND TRUST

The General Assembly called for the Report of the Church of Scotland Trust which was given in by Mr John Hodge, Chairman.

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report and thank the members of the Trust for their diligence.
2. Appoint Mr Thomas C Watson as Vice-Chairman from 1 June 2016.
3. Re-appoint Messrs Christopher C Mackay and W F Stuart Lynch as members of the Trust from 1 June 2016.

THE CHURCH OF SCOTLAND INVESTORS TRUST

The General Assembly called for the Report of the Church of Scotland Investors Trust which was given in by Mr Alistair Gibb, Chairman.

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report.

2. Appoint Miss C Y Alexander as Chairman of the Investors Trust from 1 June 2016.
3. Appoint Mr B J Duffin as Vice-Chairman of the Investors Trust from 1 June 2016.
4. Approve the appointment of Ms E Crichton and Mr M G S Yuille as members of the Investors Trust from 1 June 2016.
5. Approve the re-appointments of Mr R D Burgon, Mr D D Campbell, Dr F D Tosh as members of the Investors Trust from 1 June 2016.
6. Receive the Annual Report and Financial Statements of the Investors Trust for 2015.

Mr Gibb, on his retiral as Chairman, was thanked by the Moderator for his noteworthy service to the Trust and the General Assembly.

CHURCH OF SCOTLAND PENSION TRUSTEES

The General Assembly called for the Report of the Church of Scotland Pension Trustees which was given in by Mr John McCafferty, Chairman.

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report.

CENTRAL SERVICES COMMITTEE

The General Assembly called for the Report of the Central Services Committee which was given in by Mr Bill Steele, Convener.

It was moved, seconded and agreed-

The General Assembly:

1. Receive the Report.

Mr Steele, on his retiral as Convener, was thanked by the Moderator for his noteworthy service to the Committee and the General Assembly.

NOMINATION COMMITTEE

The General Assembly called for the Report of the Nomination Committee which was given in by the Rev Kenneth Stott, Convener.

It was moved and seconded-

The General Assembly:

1. Receive the Report.
2. Encourage Presbyteries, Kirk Sessions, Guilds and Ministers to consider prayerfully the skills and talents of those known to them and to nominate those who may be able to contribute towards the work of national Councils and Committees.
3. Note the Committee's initial exploration of the barriers involved for people in employment and students in becoming members of a Council or Committee.
4. Appoint Dr Sally Bonnar, Elder in Perth: North, as Convener of the Council of Assembly.
5. Appoint Mr Bill Steele, Elder in Alvie and Insh, as Convener of the Social Care Council.
6. Appoint the Rev Dr Richard Frazer, Minister of Edinburgh: Greyfriars Kirk, as Convener of the Church and Society Council.
7. Appoint the Rev Norman Smith, Minister of Edinburgh: Granton, as Convener of the Mission and Discipleship Council.
8. Make alterations to Standing Committees and Councils as set forth in the Report, subject to the following alterations:

Amend:

Judicial Proceedings Panel

Elder Appointed Hazel Hastie (Edinburgh: Drylaw)

Delete:

Mission and Discipleship Council

Minister Appointed Hayley O'Connor (Edinburgh: Fairmilehead)

Add:

Church Art and Architecture Committee

Member Resigned Edward Hawke

Mission and Discipleship Council

Minister Appointed Alastair Duncan (Glasgow: St George's Tron)

Before dealing with Section 8 of the Deliverance, it was moved, seconded and agreed to suspend Standing Orders to permit the extension of the Rev Derek Pope as Vice-Convener of the Ministries Council for one additional year.

The Deliverance as amended was then agreed.

Protestations were called for but none was taken.

COMMITTEE ON PRINTING OF ACTS

The General Assembly called for the Report of the Standing Committee on the Printing of the Acts of the General Assembly which was given in by the Principal Clerk, and it was remitted to the Standing Committee under Section 26 of the Standing Orders to revise and print the Acts.

The General Assembly adjourned at

12.34 pm to meet again in this Hall this afternoon at 3.00 pm, whereof public intimation having been made, the Sederunt was closed with prayer.

ASSEMBLY HALL

EDINBURGH, 27 May 2016, 12.34 pm

CONVENED AT EDINBURGH, 27 MAY 2016

At Edinburgh, and within the Assembly Hall, the 27th day of May 2016 years, at 3.00 pm, Session ult.

The General Assembly did again convene and was constituted with prayer.

DECEASED MINISTERS, MISSIONARIES AND DEACONS

The General Assembly called for the Report anent Deceased Ministers, Missionaries and Deacons, which was given in by the Very Rev Angus Morrison, and was agreed as follows:

DATE OF DEATH**2015**

- | | | |
|--------|----|---|
| May | 14 | Rev John Mair, formerly of Crimond linked with St Fergus |
| | 30 | Rev Charles Rattray Heriot, formerly of Brightons |
| | 30 | Miss Norma Ronald DCS MBE, formerly of Edinburgh: Slateford Longstone |
| June | 7 | Rev James Brown, formerly of Abercorn and Dalmeny |
| July | 17 | Miss Ellen Rutherford DCS MBE, formerly of the Presbytery of Ross |
| | 18 | Rev Robert Murray Leishman, formerly of Glasgow: The Barony |
| | 22 | Rev William Murdoch MacLean Campbell, formerly of Lundie and Muirhead of Liff |
| | 30 | Rev Alexander Craib Barr, formerly of Glasgow: St Nicholas' Cardonald |
| August | 17 | Rev Harry James Brown, formerly of Dundee: Menzieshill |
| | 24 | Rev John Barrington Martin, formerly of Edinburgh: Lochend |

- | | | |
|-----------|----|---|
| September | 7 | Rev William McCorkindale Murdoch, formerly of Craigrownie linked with Roseneath St Modan's |
| | 15 | Rev Dr Ruth Page, former Principal of New College and Senior Lecturer in Systematic Theology, University of Edinburgh |
| | 17 | Rev Lt Col John Richard Silcox, formerly of Blantyre: Old |
| | 21 | Rev James Mercer Thomson, formerly of Elgin: St Giles' and St Columba's South as Associate Minister |
| | 25 | Rev Neil Alexander Simpson, formerly of Glasgow: Yoker Old linked with Yoker St Matthew's |
| | 26 | Rev John Crindle Holland, formerly of Strone and Ardentinn |
| | 27 | Rev Dr James Murdoch Rogers, formerly of Gibraltar: St Andrew's linked with Costa Del Sol |
| October | 4 | Rev Andrew Thomas MacLean, formerly of Langbank linked with Port Glasgow: St Andrew's |
| | 7 | Rev James Shirra, formerly of St Martins linked with Scone: New |
| | 8 | Rev Markus Thane, lately of Cumbræe linked with Largs: St John's |
| | 9 | Rev Robert Johnston, formerly of Aberluthnott linked with Laurencekirk |
| | 29 | Rev William McEwin Reid, formerly of Paris |
| | 30 | Rev John Davidson Hegarty, formerly of Buckie: South and West linked with Enzie |
| | 31 | Rev Ian Uidhist MacDonald, formerly of Tarbolton |

November	3	Rev Allan Davidson Scott, formerly of Culsalmond linked with Daviot linked with Rayne		11	Rev James Kincaid, formerly of Fintray linked with Kinellar linked with Keithhall
	13	Rev Donald William MacKenzie, formerly of Auchterarder: The Barony	February	1	Rev Robert Hamill, formerly of Castle Douglas: St Ringan's
	26	Rev Moira Herkes, lately of Abernethy and Dron and Arngask		3	Rev Iain Macdonald Forbes, formerly of Aberdeen: Beechgrove
	30	Rev Walter Gordon Beattie, formerly of Arbroath: Old and Abbey		20	Rev David Allan Keddie, formerly of Glasgow: Linthouse St Kenneth's
December	3	Rev George Graham Helon, formerly of Barr linked with Dailly		25	Rev George Kidd Barr, formerly of Uddingston: Viewpark
	4	Rev James Hosie, formerly of Ardrishaig linked with South Knapdale		29	Rev William John Robertson Hay, formerly of Buchanan linked with Drymen
	7	Rev James McNaughton Brodie, formerly of Hurlford	March	10	Miss Margaret McBain DCS, formerly of Paisley: Linwood
	9	Very Rev Dr William James Gilmour McDonald, formerly of Edinburgh: Mayfield		13	Rev William Craig, formerly of Cambusbarron: The Bruce Memorial
	17	Rev Thomas Borland Shearer Dundas, formerly of West Kirk of Calder		15	Rev James Carruthers Gorrie Greig, formerly of Paisley: St Matthew's
	20	Rev Andrew Ramsay Murray Patterson, formerly of Edinburgh: Portobello Old		17	Very Rev Dr Alexander McDonald, former General Secretary of the Board of Ministry
	22	Rev Elizabeth Wylie Sutherland, formerly of Glasgow: Balornock North linked with Barmulloch	April	3	Rev David Patrick Low Cumming, formerly of Kilmodan and Colintraive
	25	Rev Alexander Glass OBE, formerly of the Presbytery of Ross as an Auxiliary Minister		30	Rev James Ross Wilkie, formerly of Penpont, Keir and Tynron
2016			May	1	Rev Rodney Prentice Taylor Robb, formerly of Stirling: St Mark's
January	2	Miss Karen Anderson, former Mission Partner, Tabeetha School, Jaffa		3	Miss Evelyn Mary Simpson, formerly of Jerusalem
	7	Rev Isobel Jean Mollins Kelly, formerly of Greenock: St Margaret's		15	Rev Margaret Liddell, formerly of Contin
	7	Rev Andrew Reyburn Morton, formerly of Board of World Mission and Unity		16	Rev Ian William Robertson, formerly of Colvend, Southwick and Kirkbean
	9	Rev James Pringle Fraser, formerly of Strathaven: Avendale Old and Drumclog	The General Assembly, upstanding, were led in prayer by the Very Rev Angus Morrison.		
			The Minutes of Sederunts not yet submitted were held as		

The Minutes of Sederunts not yet submitted were held as read and approved.

The Clerks were appointed a Committee to revise the Minutes.

The General Assembly passed an Act appointing a Commission of Assembly in terms of the Act VI 1997.

The General Assembly passed an Act appointing the next General Assembly to be held at Edinburgh on 20th May 2017.

The following people were presented to the General Assembly:

COUNCIL OF ASSEMBLY

New Staff Members:

Rev Dr Martin Scott, Secretary to the Council of Assembly
Mr Robert Cowan, Deputy Treasurer (Unincorporated Councils and Committees)
Mrs Debra Livingstone, Audit and Compliance Officer
Ms Mirella Yandoli, Interfaith Programme Officer
Mr Cameron Brooks, Communications Officer

Staff Member Departing:

Mrs Pauline Weibye, Secretary to the Council of Assembly

CENTRAL SERVICES COMMITTEE

New Staff Members:

Miss Aoife Byrne, Property and Marketing Assistant, Law Department
Mr David Stihler, Solicitor, Law Department
Mrs Lyn Haemmerle, Head of Support Services (Interim)
Mr Daran Golby, HR Manager (Ministries Council)
Miss Lisa Cooney, HR Assistant

GENERAL TRUSTEES

New Staff Members:

Mr Brian Auld, Safe Buildings Consultant
Mr Neil Page, Assistant Secretary (Ecclesiastical Buildings)

CHURCH AND SOCIETY COUNCIL

New Staff Members:

Ms Katherine Gilmour, Violence Against Women Development Worker
Ms Irene Mackinnon, Research and Resource Development Officer, Scottish Churches Parliamentary Office

MISSION AND DISCIPLESHIP COUNCIL

New Staff Members:

Mrs Sara Deeks, Senior Administration, Fresh Expressions
Miss Nicola Whyte, Congregational Learning Development Worker
Mrs Judith Roebuck, CARTA Development Worker
Mrs Hannah Sanderson, Congregational Learning Development Worker
Mrs Dianne Sanderson, Business Manager, Life and Work
Ms Karen Bass, Future Focus Project Worker
Mr Robbie Morrison, Mission Development Worker, Church Without Walls

SOCIAL CARE COUNCIL

New Staff Members:

Mr Martin Lightbody, Manager, Adams House Residential Home
Mr Andy Cashman, Head of Service, Services to Older People (North of Scotland)
Mrs Lynda Wilson, Manager, Whinnieknowe Residential Home
Mrs Laura Crooks, HR Business Partner

Retiring Staff:

Mrs Carol-Anne Baillie, Administrator, Threshold West of Scotland Services, 19 years
Miss Annie McDonald, Head of Service, Services to Older People (North of Scotland), 14 years
Mrs Margaret Guy, Housekeeping Assistant, Adams House Residential Home, 22 years
Mrs Sandra Tod, Care Worker, Queens Bay Lodge Residential Home, 13 years
Mrs Mary Sharp, Care Worker, Queens Bay Lodge

Residential Home, 12 years
 Mr Rod McCall, Manager, Perth and Kinross Home and Day Care Services, 16 years
 Mr Stephen Hunter, Senior Support Worker, Threshold Edinburgh, 13 years
 Mrs Gwen Smith, Care Worker, Clashfarquhar House Residential Home, 26 Years
 Ms Christina Bowen, Project Worker, Cunningham House Service for Homeless People, 19 Years
 Mrs Grace Stevenson, Administrator, Williamwood House Residential Home, 26 Years
 Ms Rebecca Hall, Deputy Manager, Williamwood House Residential Home, 12 years
 Mrs Ellen McCusker, Care Worker, Eastwoodhill Residential Home, 29 years
 Mrs Maureen Cichanski, Manager, Gaberston House Residential Home, 24 years

MINISTRIES COUNCIL

Ministers recently inducted and introduced to their first charge or appointment:

Rev Ross Blackman, Hamilton: Old
 Rev Jean Boyd, Drumoak-Durris
 Rev Kevin de Beer, Bellshill: Central
 Rev Owen Derrick, Greenock: Lyle Kirk
 Rev Dan Harper, Bridge of Allan
 Rev Ute Jaeger-Fleming, Edinburgh: Leith Wardie
 Rev Dr Jean Kirkwood, Dunfermline: Townhill and Kingseat
 Rev Scott McCrum, Glenrothes: Christ's Kirk
 Rev Peter Nelson, Edinburgh: St John's Colinton Mains
 Rev Dr Elijah Obinna, Carluke: St John's
 Rev Mairi Perkins, Ardoch linked with Blackford
 Rev Christopher Rankine, Hamilton: Hillhouse
 Rev Martyn Sanders, Blairdaff and Chapel of Garioch
 Rev Anikó Schütz Bradwell, Humber linked with Yester, Bolton and Saltoun
 Rev Lorna Souter, Cockpen and Carrington linked with Lasswade and Rosewell
 Rev Michael Taylor, Edinburgh: Liberton Northfield

Ordained Local Ministers recently introduced to their first appointment:

Rev Eric Dempster, Gretna: Old, Gretna: St Andrew's, Half Morton and Kirkpatrick Fleming
 Rev Dr Joseph Somevi, Prayer Ministry, Presbytery of Aberdeen
 Rev William Stewart, New Pitsligo linked with Strichen and Tyrie
 Rev Kim Watt, Presbytery of Irvine and Kilmarnock

Recently Appointed Ministries Development Staff:

Mr Gavin Berry, Arbroath: Old and Abbey
 Ms Deborah Boyle, Glasgow: Ruchill Kelvinside
 Miss Iona Craig, Glasgow: Maryhill
 Ms Fiona Kerr, Dalgety
 Mr David Lynch, Inverness: Trinity
 Mr Gordon Pennykid DCS, Livingston: Old
 Miss Iona Pringle, Kennoway, Windygates and Balgonie: St Kenneth's
 Mr Douglas Robertson, Baillieston: Mure Memorial and Baillieston: St Andrew's
 Mrs Tracy Temple, Dumfries: Northwest
 Miss Jeanette Wilson, Dumfries: Northwest and Presbytery of Annandale and Eskdale

Recently Retired Deacons - Ministries Development Staff:

Miss Margaret Beaton DCS, Glasgow: Bridgeton St Francis in the East
 Miss Patricia Munro DCS, Perth: St John's Kirk of Perth linked with Perth: St Leonard's-in-the-Fields
 Mr Duncan Ross DCS, Paisley: St Ninian's Ferguslie

Recently Retired Ministers:

Rev Andrew Dick, Musselburgh: Inveresk St Michael's
 Rev Suzanne Dunleavy, Bridge of Weir: St Machar's Ranfurly
 Rev Helen Christie, Hags
 Rev Graham Finch, Cadder
 Rev Iain Goring, Interim Minister, Edinburgh: St John's Colinton Mains
 Rev Glenda Keating, Craigie Symington
 Rev James Landels, Bannockburn: Allan

Rev Brian Embleton, Edinburgh: Reid Memorial
Rev Robert Travers, Irvine: Old

Recently Retired Auxiliary Minister:

Rev Alistair Ramage, Auxiliary Minister, Presbytery of
Dumbarton

New Staff:

Rev Liz Crumlish, Path of Renewal Co-ordinator
Rev Rhona Dunphy, Pastoral Support Officer
Mr David Plews, Training Development Manager

New Professors:

Professor Tom Greggs, Marischal Chair of Divinity and
Church History, University of Aberdeen
Professor Paul Nimmo, King's Chair of Systematic
Theology, University of Aberdeen

The Moderator addressed all those who had been
presented to the General Assembly, conveying the good
wishes of the Assembly to them.

The Moderator addressed the General Assembly.

His Grace addressed the General Assembly and concluded
with these words: "Right Reverend and well-beloved, your
labours are now at an end and now, in the Queen's name, I
bid you farewell."

A verse of the National Anthem was sung.

The Moderator and members of the General Assembly
having bowed to His Grace, the Moderator, turning to the
General Assembly, said "Right Reverend: In the name of
the Lord Jesus Christ, sole King and Head of the Church, I
now dissolve this General Assembly, and appoint the next
General Assembly to be held at Edinburgh on the 20th day
of May 2017."

The members of the General Assembly, prior to lining the
Quadrangle of the College as His Grace passed from the
Assembly Hall, concluded their Session at 4.17 pm with the
Benediction pronounced by the Moderator.

ASSEMBLY HALL
EDINBURGH, 27 May 2016, 4.17 pm

SECTION C

STANDING ORDERS

STANDING ORDERS

I. COMMISSIONS

1. Roll of Presbytery. Each Presbytery Clerk shall, by 15 January of each year, transmit to the Clerks of Assembly the number of charges, appointments and deacons specified in sections 2 and 4 of Act III 2000 (as amended) – all as at 31 December immediately preceding.

2. Presbyterial Representation. The Assembly Arrangements Committee shall meet in January of each year for the purpose of considering the said Rolls and of ascertaining the effect, as regards representation, of any changes in Presbyteries which have occurred in the course of the previous year. The Clerks of Assembly shall immediately thereafter intimate to Presbyteries what will be their representation in the ensuing Assembly.

The decision of the Assembly Arrangements Committee, so intimated to Presbyteries, shall be subject to review by the Assembly on Petition by the Presbytery concerned.

3. Question Arising. Should there arise between the month of February and the opening of the Assembly any question regarding representation not provided for in these Orders, the Assembly Arrangements Committee shall have power to dispose thereof.

4. Furnishing of Commission. The Clerks of Assembly shall furnish Presbytery Clerks with a copy of the approved form of Certificate of Commission.

5. Transmission of Certificates. The names, in alphabetical order, and full postal addresses of Commissioners from Presbyteries, shall be transmitted by Presbytery Clerks to the Clerks of Assembly not later than 31 March in each year so far as they have been elected by that time.

Certificates, endorsed by the Clerk of each Presbytery to the effect that to the best of his knowledge the Elders named therein are *bona fide* acting Elders and are commissioned by the Presbytery, shall be transmitted by Presbytery Clerks so as to be in the hands of the Clerks of Assembly not less than one week before the opening of the Assembly.

6. Committee on Commissions. The Committee on

Commissions shall consist of the Clerks; the Principal Clerk shall be Convener. The Committee shall prepare a report on all Commissions and Certificates transmitted to them for submission to the Assembly at the opening Session. The said Committee shall prepare and print a list of Commissioners.

Along with the said list a copy of the Standing Orders of the General Assembly shall be made available to each member.

The Clerks shall arrange to forward to each Commissioner, at least one week before the opening day of the Assembly, a copy of the volume of Reports and Proposed Deliverances and a copy of all Assembly Papers then available.

7. Objections. The Committee on Commissions shall, if called upon, or if it shall appear to it necessary or expedient so to do, hear any person whose Commission is objected to in support of his Commission, and also any person or persons who may object to such Commission.

8. Late Commissions. It shall be competent at any time during the sitting of the Assembly to lodge with the Clerks of Assembly Commissions which have not previously been transmitted to them; and such Commissions shall be submitted by the Clerks to the Assembly on the day next after that on which the Commissions have been lodged, and shall be disposed of by the Assembly as may seem proper.

II. CONDUCT OF BUSINESS

(a) OPENING SESSION

9. Convening. The Commissioners elected to serve in the Assembly shall convene on the day and at the hour fixed for the meeting of the Assembly, and, after prayer by the Moderator of the preceding Assembly, the List of Commissioners shall be laid on the table.

10. Election of Moderator. The election of a Moderator shall then be made.

11. Her Majesty's Commission. Her Majesty's Commission to the Lord High Commissioner shall then be

read and ordered to be recorded.

12. Her Majesty's Letter. Her Majesty's Letter to the Assembly shall then be read and a Committee shall be appointed to prepare an answer thereto.

13. Standing Orders. The Standing Orders shall be laid on the table.

14. Committee on Commissions. The Report of the Committee on Commissions (SO 6) shall be called for and disposed of.

15. Order of Business. The Assembly shall appoint a Business Committee, the Convener and Vice-Convener thereof normally to be the Convener and Vice-Convener respectively of the Assembly Arrangements Committee. The Assembly Arrangements Committee shall prepare and submit at the opening session an Order of Business for the first two days.

(b) BUSINESS COMMITTEE

16. The Business Committee shall consist of forty Commissioners including the Convener and Vice-Convener; and the Moderator, Clerks, Procurator and Law Agent shall be additional members, *ex officio*.

17. First Meeting. The Business Committee shall meet on the opening day of the Assembly as intimated and thereafter as business may require. At its first meeting it shall consider the Draft Order of Business which shall have been prepared by the Assembly Arrangements Committee for the business of the Assembly subsequent to the first two days, and shall be wholly responsible therefor.

18. Selection Committee. Commissioners to the General Assembly shall be free to nominate other commissioners to serve on the Selection Committee. The names of those proposed shall be brought before the first meeting of the Business Committee which, in turn and without being limited to those names proposed by commissioners who are not among its members, shall nominate a Selection Committee of twenty commissioners, including a Convener and Vice-Convener, whose function it shall be to select and submit to the Assembly for their approval names of persons to serve on all Special Commissions and Committees appointed during the sittings of the Assembly. Such persons need not be commissioners.

19. Communications. All letters addressed to the Moderator for the purpose of being communicated to the Assembly shall, in the first instance, be laid before the Business Committee, which shall advise the Moderator as to their disposal.

20. Paper through Boxes. Requests for permission to distribute material through Members' boxes should be submitted to the Assembly Arrangements Committee before the commencement of the Assembly, and requests received thereafter shall be submitted to the Business Committee. Any other Committee concerned should be informed and supplied with copies, if available, of the material to be distributed.

(c) DEVOTIONAL EXERCISES

21. The Lord's Supper. The Assembly shall celebrate the Sacrament of the Lord's Supper at a time appointed by the General Assembly at its opening session.

22. Acts of Worship. The Moderator shall be responsible to the Assembly for the conduct of all acts of worship, and shall consult the Assembly Arrangements Committee or the Business Committee anent any proposed innovation in such conduct.

(d) MISCELLANEOUS

23. Minutes. The minutes of each day's proceedings, if available, together with the Agenda for the following day or days, intimations of meetings of Committees, and Notices of Motion, shall be printed as the "Assembly Papers", and shall be made available for all members. The Minutes, being taken as read and full opportunity having been given for correction, shall be approved as available. It shall always be in order at the close of any particular item of business to move that the Minute thereanent be adjusted and approved. Before the dissolution of the Assembly a small Committee, appointed for the purpose, shall be authorised to approve the Minutes not already approved by the Assembly.

24. Quorum. The quorum of the Assembly shall be thirty-one, of whom not less than sixteen shall be Ministers. Any Member may at any time call the attention of the Moderator to the fact that there is not a quorum

present, and if, on a count being made, it is found that such is the case, it shall be the duty of the Moderator to suspend or adjourn the session.

25. Tellers. The Assembly Arrangements Committee shall submit for the approval of the Assembly at their first session a proposed Panel of Tellers. (See SO 105.)

26. Printing of Acts. The Committee on Commissions (SO 6) shall arrange for the printing of the Acts of Assembly and shall print in the Assembly Papers of the penultimate day an Interim Report thereon, which shall be considered on the last day of the Assembly.

27. Examination of Records. Minutes of the Standing Committees of the Assembly shall be examined by the Legal Questions Committee. The Committee shall report thereanent to the General Assembly.

28. Returns to Overtures.

(a) A Committee on Overtures and Cases, consisting of the Clerks, Procurator and Law Agent of the Church (with the Principal Clerk as Convener) shall advise any Committee or individual on the procedure to be followed in respect of measures requiring process under the Barrier Act.

(b) For the avoidance of doubt, measures other than Acts of Assembly may be referred for the consideration of Presbyteries, in which case they shall be presented to the General Assembly in the form of an Overture set out as an Act.

(c) For the avoidance of doubt, it is open to the General Assembly to decline to consider any motion of which it believes inadequate notice has been given, considering the nature of its content.

(d) Measures remitted to Presbyteries by an Overture under the Barrier Act shall be accompanied by a note of the voting figures in the General Assembly, the text of the relevant Report and a note by the Clerks explaining any technical or legal matters contained in the Overture.

(e) All Presbyteries shall make a return in respect of every Overture sent down under the Barrier Act. The return shall be made upon the schedule sent electronically to the Presbytery Clerk for the purpose, transmitted to the Clerks of Assembly, and then submitted to the Committee on Overtures and Cases. The Committee shall classify the

returns and make a report to the next Assembly. It shall be the duty of the Committee to report not only the number of Presbyteries for and against an Overture, but also the numbers voting in the Presbyteries as reported in the schedule.

(f) The Report of the Committee shall include the text of such Overtures as have been approved by a majority of Presbyteries.

(g) The Assembly Arrangements Committee shall ensure that the Committee's Report classifying returns is taken by the General Assembly no later than session 2 thereof, and in any case before any debate that in the opinion of the Committee on Overtures and Cases would more usefully follow consideration of the Committee's Report.

(h) The Report of the Committee shall be given in to the Assembly by the Principal Clerk, with the reply to the debate on the merits of the measure given by the relevant Convener. Both should be available to answer questions, as appropriate.

29. Special Commissions and Committees.

Special Commissions or Committees will only be appointed where the General Assembly has no existing Standing Committee to which the matter under consideration can, in all the circumstances, properly be remitted. In normal circumstances, business proposed by Councils or Committees of the General Assembly or proposed by Commissioners in the course of debate shall be remitted to one or more of the appropriate Standing Committees listed in SO 112. When, from time to time, a Standing Committee requires to co-opt relevant expertise in order to fulfil the work remitted to it by the General Assembly, it should acknowledge the same in its Report to the General Assembly.

30. Closing of Assembly.

When the business set down for the last day of the Assembly has been disposed of, the Assembly shall be closed by addresses by the Moderator to the Assembly and to the Lord High Commissioner, and by an address by the Lord High Commissioner to the Assembly, during an act of worship, and dissolved according to the practice of the Church.

III. EMBERS NOT COMMISSIONERS

(a) MEMBERS *ex officio*s

31. These are the Moderator of the Assembly, on election, and the immediately preceding Moderator, the Clerks, Procurator, and Law Agent, and also the Convener and Vice-Convener of the Business Committee upon their election.

They have all the rights and privileges of Commissioners.

(b) CORRESPONDING MEMBERS, DELEGATES AND VISITORS – DEFINITION

32. Corresponding Members

Representatives of Departments and Standing Committees as stated in SO 33.

Delegates from other Churches. Representatives of other Churches who come in response to an invitation from the Principal Clerk sent at the request of the World Mission Council or from the Committee on Ecumenical Relations to their Church to send a delegate or delegates to the General Assembly and who are duly accredited by the Courts or equivalent authority of their Churches.

Visitors. Visitors from other Churches who come with a Letter of Introduction from Assembly or Presbytery Clerks or equivalent officer of their Church.

33. Corresponding Members

1. (a) The following shall have the right to appoint Corresponding Members in terms of (b) below:

Council of Assembly, Church and Society Council, Ministries Council, Mission and Discipleship Council, Social Care Council, World Mission Council, Committee on Church Art and Architecture, Central Services Committee, Ecumenical Relations Committee, General Trustees, Church of Scotland Guild, Trustees of the Housing and Loan Fund, the Nomination Committee, Panel on Review and Reform, Safeguarding Committee, Stewardship and Finance Committee and the Church of Scotland Pension Trustees.

(b) Each of the above shall appoint for each day a member or staff-member to act as Corresponding Member, and will advise the Assembly Arrangements Committee not less

than one week before the commencement of the General Assembly of the names of the Corresponding Members appointed for each day. The names of Corresponding Members appointed under this Standing Order shall be printed in the Assembly Papers.

2. The Secretaries of the Council of Assembly, the Church and Society, Ministries, Mission and Discipleship, Social Care and World Mission Councils, the Ecumenical Officer, the Editor of Life and Work, the General Treasurer, the Head of Stewardship, the Head of Human Resources, the Convener of the Nomination Committee and the Scottish Churches' Parliamentary Officer shall be Corresponding Members when not Commissioners.

3. The Charity Trustees of the Unincorporated Councils and Committees of the General Assembly who are also Conveners of the Finance, Governance, Staffing and Communication Committees of the Council of Assembly shall also be Corresponding Members when not Commissioners.

34. **Status.** Corresponding Members of Assembly shall be entitled to attend all sessions of the same and to speak on any matter before the Assembly affecting the interests of their Council or Committee, where applicable, but shall not have the right to vote or make a motion.

(c) YOUTH REPRESENTATIVES

35. Status

(i) One person between the ages of eighteen and twenty-five on the opening day of the General Assembly shall, if possible, be appointed by each Presbytery to serve as a Youth Representative; each Representative shall be regularly involved in the life and worship of a congregation within the bounds of the Presbytery, and the minister of the congregation shall provide confirmation of this involvement if asked by the Mission and Discipleship Council.

(ii) The National Youth Assembly each year shall appoint ten of its own number, being between the ages of eighteen and twenty-five on the opening day of the following General Assembly, to serve as Youth representatives to that General Assembly.

(iii) Youth Representatives shall be entitled to speak and

move motions but not to vote: during debates on Committee reports during debates on Overtures

(iv) Youth Representatives shall not be entitled to speak, move motions or vote:

during debates on Petitions or cases during debates on matters affecting General Assembly procedure or Standing Orders

(v) Youth Representatives shall not be members of the Commission of Assembly.

Oversight

(vi) The Mission and Discipleship Council shall take responsibility for Youth Representatives and shall extend to them appropriate hospitality.

(d) DELEGATES AND VISITORS

36. Reception. Delegates from other Churches shall be received and welcomed by the Moderator. The Assembly Arrangements Committee is authorised, after consultation with the World Mission Council and the Ecumenical Relations Committee, to recommend to the Moderator to invite two specified delegates to convey greetings briefly after all the delegates have been received and welcomed by the Moderator.

37. Status

(i) Delegates to the Assembly shall have the right to attend all sessions and to speak on all matters before the Assembly, except when the Assembly are exercising judicial functions, but shall not have the right to vote.

(ii) Visitors shall have the privilege of seats in the Assembly but without the right to speak or vote. As in the case of Delegates, the officials of the World Mission Council, the Ecumenical Relations Committee, or other relevant Council or Committee shall extend appropriate hospitality to Visitors.

38. Oversight. The officials of the World Mission Council, the Ecumenical Relations Committee, and other Councils or Committees which may be interested in Delegates, shall see that Invitations to Assembly functions are procured for the Delegates, and that the Members of Assembly shall do everything in their power to make the visits of all the Delegates pleasant and profitable.

(e) NON-MEMBERS

39. Guest Speakers. Where any Committee wishes that one of its members or staff members, not being a Member of Assembly, should have an opportunity of addressing the Assembly in connection with the discussion of its Report, the Convener shall, before the commencement of the debate, (i) obtain the permission of the Convener of the Business Committee, and (ii) inform the Moderator. Where any Committee wishes that a person, not being a Member of Assembly or member or staff member of that Committee, should address the Assembly, the Convener shall submit the name of such person for approval to the Assembly Arrangements Committee before the Assembly opens, or to the Business Committee during the sittings of the Assembly, and the decision of the Assembly Arrangements Committee or Business Committee shall be final, unless the Assembly themselves shall resolve in terms of SO 128 hereof to dispense with the observance of Standing Orders in respect of that particular matter.

40. Conference Sessions. The Assembly Arrangements Committee, or the Business Committee, in consultation with other Councils and Committees as appropriate may invite the General Assembly to meet in conference sessions and arrange for guest speakers to address such sessions. Councils and Committees shall also be free to invite guests, whom they consider to have a particular interest in the matter under discussion, to participate in the debate. When the General Assembly is meeting in conference no resolutions shall be framed or decisions taken. Expert speakers invited to address the conference shall be allowed a maximum time of fifteen minutes. All other speeches shall be limited to five minutes.

IV. COMMITTEE REPORTS AND OVERTURES

(a) REPORTS

41. Transmission. Reports of all Committees reporting to the Assembly shall be transmitted to the Clerks of Assembly not later than the first Monday after the third Tuesday in February each year provided that, by arrangement with the Clerk of Assembly, a Statement and Proposed Deliverance on the Budget of the Church, report

on Congregational Statistics as reported by Kirk Sessions through Presbyteries and report on Statistics of Ministry may be submitted at a later date, but in time to be printed and forwarded with the Reports. All Reports shall be accompanied by the Deliverance to be proposed to the Assembly, and when the Proposed Deliverance exceeds two sections each section shall be numbered consecutively.

42. Printing. It shall be the duty of the Clerks to arrange for all such Reports and Proposed Deliverances to be printed in the authorised form, to be stitched together, paged, and for a copy to be forwarded to each Member of Assembly at least one week before the day of meeting. All Reports so distributed shall be held as read. Each Committee shall immediately after the rising of the Assembly furnish the publisher of the Reports with the number required for circulation.

43. Oral Reports and Reports of Sub-Committees. Oral Reports shall not be received, and no Sub-Committee shall give any Report to the Assembly.

44. In Retentis. Reports shall not be engrossed in the Minutes, but two copies of each printed Report certified by one of the Clerks as being that given to the Assembly, shall be kept in retentis; and the Reports thus collected shall be bound up in volume to be preserved among the other Records of the Assembly.

45. Questions on Reports. After the Deliverance on the Report of any Committee has been moved and seconded the Assembly, before dealing with any other motions or amendments thereon, shall have opportunity for asking questions on the Report, this being without prejudice to the right of Members to put questions, with the leave of the Assembly, at any subsequent stage.

46. Questions requiring Notice. It shall be in order to ask questions of the Convener regarding any matter in the care of the Committee to which no reference is made in the Report but in such cases timeous notice shall be given to the Convener.

47. Deliverance. The final Deliverance of the Assembly upon the Report of any Committee shall follow immediately after the consideration of that Report, except in the event of a special reason for the contrary having

been approved by the Assembly and recorded in the Minutes.

48. Late Reports. Reports of Committees appointed during the sittings of Assembly, if they propose any motion not already printed, shall be put into the hands of the Clerks of Assembly at least one day prior to their being considered, and printed in the "Assembly Papers".

(b) OVERTURE

49. Transmissions. All Overtures from Presbyteries passed on or before 24 April shall be sent to the Clerks of Assembly not later than that date in each year. Overtures from Commissioners shall be lodged with the Clerks not later than noon on the third last day of the meeting of the Assembly, unless the Assembly for special reason decide otherwise.

50. Printing. The Clerks shall arrange for the printing of Overtures, at the expense of those promoting them and for their circulation to Commissioners, either with the papers for Cases or in the "Assembly Papers".

51. Form. Overtures should contain a brief statement of the matter to be brought before the Assembly together with a Proposed Deliverance, of which the first section shall be "The General Assembly receive the Overture".

52. When Taken. Overtures relating to matters under the care of the Committees of the Church whose reports are on the Agenda for one of the first two days of the Assembly shall be assigned by the Assembly Arrangements Committee (unless the Committee on Overtures and Cases decides not to transmit) to the place in the discussion at which they shall be introduced to the Assembly. In other cases this shall be done by the Business Committee. When the Proposed Deliverance of an Overture is capable of being treated as a counter-motion or amendment to the Proposed Deliverance of a Committee, or as a new section of such Proposed Deliverance, it shall be so treated.

53. Grouping. Overtures on the same or cognate subjects shall be grouped by the Assembly Arrangements Committee or Business Committee of the Assembly and only one speaker shall be heard introducing each group.

54. Introduction. An Overture from a Presbytery may be

introduced by any member of that Presbytery, specially appointed for the purpose, at the bar; or by any one of its Commissioners to the Assembly in his or her place as a Commissioner.

(c) GENERAL

55. Matters Relating to Stipend. It shall not be competent for the Assembly, without due notice of motion in the hands of Commissioners in print and in proper form (for example as a Proposed Deliverance, Notice of Motion or Crave of a Petition), to debate any proposal which might impact directly on or which might bring about binding changes to the terms and conditions of ministers which relate to stipend or stipend scales.

56. New or Additional Expenditure. Any proposal which involves new or additional expenditure must, together with an estimate of such expenditure, be in the hands of Commissioners in print and in proper form (for example, as a Proposed Deliverance, Notice of Motion, or Crave of a Petition), provided that:

- (a) if it relates to the income disposition proposed within Co-ordinated Budget for the next calendar year and if the proposal is not submitted in the form of an amendment to the total of the said Budget, it shall provide for and specify the reduction or reductions to be made in other expenditure contained within the said Budget; and
- (b) if it involves continuing or recurring expenditure which, if approved, would require to be incorporated in future Co-ordinated and Rolling Budgets, it shall provide for the matter to be remitted in the first instance to the Council of Assembly for consideration and report to the next General Assembly.

57. Declaratory or Interim Act. The draft of any proposed Declaratory or Interim Act, as also the draft of any Overture which it is proposed to transmit to Presbyteries in terms of the Barrier Act (other than any Overture printed and circulated in the volume of Reports), shall be printed and laid on the table of the Assembly and circulated among the Members at least one day before a Motion for the passing of such Declaratory or Interim Act, or for the transmission of such Overture to Presbyteries, is made in the Assembly.

V. CONDUCT OF CASES

58. Commission of Assembly. The rules of procedure for the Appeals Committee of the Commission of Assembly shall be as set out in Schedule 2 to the Appeals Act (Act II 2013). Standing Orders 59 – 61 apply where a matter is being brought before the Commission of Assembly in terms of those powers of the Commission of Assembly not being exercised by the Appeals Committee, or before the General Assembly, being a petition, a reference or an appeal on a matter of doctrine. In Standing Orders 59 – 61 references to the General Assembly shall be taken to refer where appropriate to the Commission of Assembly and all references shall be so construed *mutatis mutandis*.

(a) LODGING OF PAPERS

59. Appeal; Dissent and Complaint; Petition. The papers in all cases intended to be brought before the Assembly, whether Appeals or Dissents and Complaints against the judgement of inferior courts, or Petitions, should be lodged with the Clerks of Assembly not later than 24 April, and must be lodged not less than fourteen days before the opening session of Assembly; except in the case of judgements pronounced within sixteen days of the meeting of Assembly, in which case they shall be lodged within forty-eight hours of the judgement being pronounced.

60. (a). Reference. In the case of Reference of a matter from an inferior court for the judgement of the Assembly the same limits as to time for lodging of papers in the case shall apply as in SO 59.

(b). Reference of Matter Previously Considered. Where the matter of a Reference has previously been under consideration of the Assembly, the Reference shall state the date when the matter was previously before the Assembly and shall narrate the Assembly's Deliverance thereon.

61. Answers. It shall be competent for all parties claiming an interest in the subject matter of an Appeal, Dissent and Complaint or Petition to lodge Answers thereto complying with the requirements of this SO 61. Answers may be lodged any time after the Appeal, Dissent

and Complaint or Petition is received by the Clerks, but not later than seven days before the opening meeting of Assembly. Answers shall be in the form of articulate numbered Answers to the narrative contained in the Appeal, Dissent and Complaint or Petition, indicating in particular matters of fact that are admitted and denied, and shall set forth a concise statement of the Respondent's case, together with a crave specifying the action the Assembly are invited to take thereanent.

(b) PRINTING OF PAPERS

62. Printing. It shall be the duty of the Clerks on receiving papers that are to come before the Assembly in connection with cases to arrange to have these printed in authorised form, stitched together and paged.

63. In Private. Papers relating to business dealt with by Presbyteries in private, or which the Committee on Overtures and Cases (SOs 70 – 71) consider should be taken in private, shall be printed separately and may be dealt with by the Assembly in private.

64. Cost of Printing. In cases of discipline brought before the Assembly by the Judicial Commission, by Reference from a Presbytery, or by complaint by a minority of the Court, the expense of printing shall be borne by the Assembly Arrangements Committee; in other circumstances by the Complainer or Appellant. In all other cases the expenses of printing in sufficient numbers for the use of Commissioners shall be borne by the party having interest in the same or desiring a Deliverance from the Assembly.

65. In Retentis. Two copies of every printed paper shall be kept by the Clerks of Assembly to be bound up and retained among the Records of Assembly.

(c) CIRCULATION OF PAPERS

66. Date of Dispatch. A copy of all papers transmitted to the Clerks of Assembly not later than 24 April shall be forwarded by them to each Member of Assembly at least one week before the opening day of the Assembly.

67. In Private. The Clerks of Assembly shall not issue in advance to Members the papers in cases which they think require to be conducted in private, until specially

instructed by the Assembly so to do; but shall report such cases to the Convener of the Business Committee, for the information of that Committee, immediately after its appointment.

(d) INTIMATION TO PARTIES

68. Appeal; Dissent and Complaint. In all cases coming before the Assembly by Appeal or Dissent and Complaint it shall be the duty of the Clerks of Assembly to inform the parties on both sides as soon as possible of the time at which such case is likely to be taken by the Assembly. Such intimation shall, unless in a specific case the Assembly determine otherwise, be regarded as sufficient notice.

The Clerks shall further be bound, on application made to them for the purpose, to supply six copies of all prints made in pursuance of the foregoing Orders to the opposite party or parties in any case, or to his or their duly accredited Agents.

69. Petition. In every Petition it shall be the duty of the Petitioner to make such intimation of the Petition as may be necessary having regard to the nature of the Petition. Such intimation shall be made not more than seven days later than the time when the Petition is lodged with the Clerks of Assembly as provided in SO 59 above; and along with the Petition there shall be lodged a certificate signed by the Petitioner or his or her Agent setting forth the names of the parties to whom such intimation has been made or is to be made. The Assembly may refuse to dispose of any Petition if in their opinion sufficient intimation thereof has not been made.

(e) TRANSMISSION TO ASSEMBLY

70. Committee on Overtures and Cases. All papers lodged with the Clerks in cases of every sort in terms of the foregoing Orders shall be laid by them before the Committee on Overtures and Cases, which shall consider the same and report to the Assembly.

71. Decision not to Transmit. If the Committee on Overtures and Cases shall decide not to transmit to the Assembly any papers in cases duly lodged with the Clerks of Assembly it shall report the same to the Assembly at their first Session, or at the Session next after such

decision, with its reasons for not transmitting the papers, and parties shall be entitled to be heard thereon at the bar of the Assembly. Intimation of a decision not to transmit papers shall be made to the parties concerned as soon as possible, and in time to allow of their being represented at the bar when the decision not to transmit is reported to the Assembly.

72. In Private. The Business Committee shall, in its first Report, specify any case which in its judgement requires to be conducted in private, and any case which does not appear to it to be of that character although the Clerks of Assembly may have reported it as such. The Assembly shall thereupon determine by a special Deliverance, at what stage in the proceedings the papers in such a case shall be issued to the Commissioners. In every case which the Assembly appoint to be conducted in private the instruction to issue the papers shall be accompanied by a special exhortation to the Commissioners to keep them private.

73. Proposed Legislation. All Overtures from Presbyteries or from Commissioners which propose the introduction of new or the amendment of existing Acts (or Regulations) shall contain the precise terms of the legislation which they propose; and the Committee on Overtures and Cases shall not transmit to the Assembly any Overture which is deficient in this respect, provided always that the Clerks and Procurator shall be available to assist with the framing of such proposals

(f) HEARING OF CASES

74. Announcement. Before parties are heard in any contentious case the Clerk shall read the following announcement, viz – "The Commissioners are reminded that justice requires that all the pleadings at the bar should be heard by all those who vote in this case, and that their judgement should be made solely on the basis of the pleadings." Immediately before a vote is taken in such a case, the Clerk shall read the following further announcement, viz – "The Commissioners are reminded that only those who have heard all the pleadings at the bar are entitled to vote in this case."

75. Appeal; Complaint; One Appellant. In cases brought

before the Assembly by Appeal, where there is only one appellant (or one set of appellants concurring in the same reasons of Appeal) and only one respondent (or one set of respondents concurring in the same answers to the reasons of Appeal) the case for the appellant (or set of appellants) shall be stated by him or herself or by his or her counsel, who at the same time shall submit such argument upon the case as he or she shall think fit. The party or counsel so stating the Appeal shall be followed by the respondent or his or her counsel who likewise shall submit such arguments upon the case as he or she shall think fit. At the close of the statement for the respondent the appellant shall be entitled to be again heard, and the respondent shall also be entitled to be heard in answer to the second speech for the appellant and if, in his or her final answer, the respondent shall state any fact or submit any argument not adverted to in his or her answer to the opening statement for the appellant, the appellant shall be entitled to a reply upon the new matter introduced in the final answer for the respondent. With the exception of this right of reply, so limited, more than two speeches shall not be allowed to any party at the bar.

76. Appeal; Complaint; More than one Appellant. In such cases as those referred to in SO 75 if there is more than one appellant (or set of appellants) insisting on the Appeal, or more than one respondent (or set of respondents) supporting the judgement appealed against, (a) on different grounds, or (b) in separate reasons or answers, each appellant shall be entitled to open and state his separate case, and each respondent shall be entitled to make his or her separate answer, and the debate shall be closed with a reply for the several appellants; provided always that it shall be competent to the parties, with consent of the Assembly to make any arrangement for conducting the debate other than herein prescribed, if it shall have the effect of limiting, further than is herein done, the number of speeches to be made from the bar.

77. Appeal; Complaint; Who may appear. Any Member of an inferior court whose judgement is brought under review of the Assembly may appear at the bar in support of the judgement; but, when Commissioners have been

specially appointed by the inferior court to support its judgement, the Assembly shall not hear any Member of such court other than the Commissioners so appointed, unless any Member not so appointed but wishing to be heard can show a separate and peculiar interest to support the judgement; and in all such cases it shall be competent to the Assembly to limit the number of Members of an inferior court who shall be heard in support of the judgement under review.

78. Dissents and Complaints. In SOs 75 to 77, "Appeal" includes "Dissents and Complaints" and "Appellant" includes "Complainer".

79. Petition. In cases brought before the Assembly as the court of first instance by Petition, the party promoting the application shall be entitled to be heard in support of the same; and the Assembly shall also hear an answer from any party at the bar claiming to be heard whom it shall consider to be a proper respondent, and the debate at the bar shall be closed with a reply from the person promoting the application.

80. Reference. In cases brought before the Assembly by reference from a Presbytery the reference shall be stated to the Assembly by a Member of the referring court, specially appointed for the purpose, at the bar if not a Commissioner, or in his or her place as a Commissioner if a Commissioner from the Presbytery. The Assembly shall thereafter hear the parties in the case referred in such order as the nature of the case may seem to require, keeping in view the regulations in SOs 74 to 79.

81. Readjustment Cases. In cases arising from Act VII, 2003, when a request for determination follows a decision of the Partnership Development Committee not to concur in the judgement of a Presbytery, the Convener, or other member of the said Committee, shall be heard at the bar if not a Commissioner, or in his or her place as a Commissioner if a Commissioner, immediately after the request for determination has been stated. After the initial statement and the response by the said Committee when applicable, the General Assembly shall hear at the bar such parties in the case as are not represented by Commissioners, in such order as the nature of the case may seem to require.

VI. ORDER OF DEBATE

(a) ORDER OF THE DAY

82. When the Assembly have resolved that a case or other piece of business shall be taken up at a certain hour mentioned in the Order of Business, such case or other piece of business shall be taken not later than the hour fixed and the business before the Assembly, if not finished at the hour named, shall be adjourned, provided that, in the case of an Order of the Day following the Report of the Church and Society Council, such unfinished business shall not be taken up. If, in the opinion of the Moderator, it would be in accordance with the general convenience of the Assembly, the Moderator may allow the transaction of the business then actually under discussion to continue for a period of not more than fifteen minutes beyond the specified time, but no fresh business shall be commenced.

(b) MOTIONS

83. TIME-BOUND

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

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

- a) Start times shall be allotted to specified Sections of the Report and to the related sections of the draft Deliverance. Discussion of any Section of the Report shall not commence later than its allotted start time, but may begin earlier if debate of the previous Section has been completed.
- b) If discussion and debate of a particular Section of the Report has not been concluded within its allotted time, then further consideration of associated sections of the draft Deliverance shall be sisted and the General Assembly shall take up the next Section of the Report.

- c) If, at the close of the debate on the last Section of the Report, there is still time before the Order of the Day requires to be implemented or business is due to conclude, then the General Assembly shall return for further debate of any outstanding sections of the draft Deliverance remaining relative to each Section of the Report
- d) If the Order of the Day or anticipated close of business is imminent, then any outstanding sections of the draft Deliverance shall be voted upon without debate, except that other motions printed in the Daily Papers shall also be taken, without debate, the Convener simply having the right to indicate whether or not the Council or Committee is willing to accept the motion.
- e) Where motions printed in the Daily Papers do not relate directly to the Report and draft Deliverance proposed by the Council or Committee, they will be taken either at the end of the appropriate Section, if there is time available according to the allotted timetable, or at the end of the appropriate Section when the procedure leading to the Order of the Day (or close of business) is being implemented.

84. Right to Move. Any Commissioner to the Assembly may make a motion upon any matter coming regularly before the Assembly; and on rising to do so he or she shall read the terms of the motion having wherever possible handed the same in writing on the form provided to the Assembly Office or other point of collection intimated to the General Assembly. It shall be in order to move a motion regarding any matter in the care of a Committee to which no reference is made in the Report of that Committee, provided that reasonable notice has been given in writing to the Convener before presentation of the Report. The mover of any counter-motion or amendment may reply to the discussion of his or her motion, immediately before the Convener closes the debate.

85. Withdrawal. When a motion has been duly seconded it shall not be competent to withdraw it, or to make any alteration upon it, without the permission of the Assembly.

86. Priority. The Deliverance on the Report of a

Committee shall take precedence of any other motion on that subject.

87. Committee Convener. The Convener of a Committee when a Commissioner, on giving in the Report of that Committee, shall move the Deliverance proposed in terms of SO 41. A Convener, when not a Commissioner, shall be allowed to submit the Report of the Committee, and to give explanations in the subsequent discussion. In such a case the Principal Clerk, whom failing, the Depute Clerk, shall formally move the Deliverance. In all cases the Convener shall have the right of replying to the debate.

88. Introducer of Overture. The Introducer of an Overture, if a Commissioner, shall move the Deliverance; and if he or she is not a Commissioner the Principal Clerk, whom failing the Depute Clerk, shall formally move the Deliverance. The Introducer, whether a Commissioner or not, may answer questions or give explanations in the course of the debate and, if a Commissioner, may reply to, the discussion immediately before the relevant Convener closes the debate.

89. Notice of Motion. Any Commissioner may, during the sittings of the Assembly, give notice of Motion on any subject due to come regularly before the Assembly, other than a contentious case. Notices of Motion so given in shall be printed in the "Assembly Papers" not later than the day before that on which the business is to be taken. Such printed Notice of Motion shall confer no right of priority of moving same, the Moderator being the sole judge of the order in which Members are entitled to address the Assembly.

(c) THE DEBATE

90. The Chair. Every speaker shall address the Assembly through the Moderator, and the correct address is "Moderator".

91. In Support. When a motion or motions have been made and seconded, any Member (including a formal seconder in terms of SO 95) may take part in subsequent debate.

92. Speeches. (1) Except as provided in SOs 84 and 87, no Member may speak twice on the same question except in explanation, and then only by special permission of the

Assembly. (2) Members shall make relevant declarations of interest where the topic of debate makes it appropriate to do so.

93. Point of Order. Any Member may rise to speak to a Point of Order. A speaker is not to be interrupted unless upon a call to order. When so interrupted he or she shall cease speaking, and shall resume his or her seat until the Point of Order is decided. The Member calling to order shall state the grounds for so doing; and the speaker who has been interrupted may briefly reply in explanation, to show that he or she is not out of order, but no other Member may speak to the Point of Order unless with the permission or at the request of the Moderator, with whom the decision of the point rests, though the Moderator may put the point to a vote of the Assembly.

94. There shall be no right of reply to a debate except as provided for by SOs 84 and 87.

95. Limits. All speeches shall be limited to 5 minutes, with the following exceptions:

- (i) COMMITTEES Convener giving in the Report of his or her Committee and moving thereon (seconding to be formal)

20 minutes

Convener responding to a question

4 minutes

Movers of Amendments or Counter-Motions (seconding to be formal)

10 minutes

- (ii) OVERTURES Introducing an Overture and when the Introducer is a Commissioner, moving thereon

10 minutes

Mover of other Motions in relation to Overture (seconding to be formal)

10 minutes

- (iii) PETITIONS Speeches of Petitioners

10 minutes

96. No Time Limit. The time limits shall apply, except in the following cases:

- (a) when the Assembly are debating specific proposals for change under Barrier Act procedure;
- (b) when the Assembly are exercising judicial functions;

- (c) in Petitions when, for special reasons, the Committee on Overtures and Cases reports that the circumstances demand an extension, and when the General Assembly adopt that opinion;

- (d) in any other matter when the Assembly Arrangements Committee (in respect of the Order of Business for the first two days) or the Business Committee (in respect of the Order of Business for the subsequent days) declares that, in its opinion, such matter is of exceptional importance, and when the Assembly adopt that opinion.

(d) DEALING WITH MOTIONS

97. Character of Motions. Motions shall be considered as belonging to one of the following categories, and shall be dealt with as prescribed, viz:

1. The original Motion.
2. Counter-Motions – being Motions contradictory or negative of the original Motion or of a substantial part of the original Motion.
3. Amendments being Motions not substantially contradictory of the original Motion or Counter-Motion, but for making deletions, alterations, or additions thereto without defeating its main object.
4. Amendments of amendments already moved and seconded.

98. Moderator to Judge. The Moderator shall be judge of the category to which any Motions shall be considered to belong, and the ruling of the Moderator shall be final.

99. Grouping of Amendments. When to any Proposed Deliverance there has been given notice of amendments which differ from each other only slightly in their general tenor, the Moderator shall decide whether or not to permit more than one of such amendments to be moved.

100. Voting on Amendments. When an amendment (Category 3) has been proposed it shall be disposed of by the Assembly before any other counter-motion or amendment is proposed. However, it shall be in order for an amendment of an amendment (Category 4) to be proposed, seconded and debated, after which the Moderator shall take a vote "For" or "Against". When all such Category 4 motions have been so disposed of, the

Assembly shall complete its consideration of the original amendment (Category 3) and the Moderator shall take a vote "For" or "Against" the original amendment amended or unamended as the case may be. For the avoidance of doubt, it is affirmed that the order of debate for Category 3 and Category 4 motions shall be the same except as herein provided and that the provisions of SO 87 shall apply to both.

101. Voting on Motions. After all amendments, if any, have been disposed of, the Moderator shall take a vote between all Motions in Categories (1) and (2), and in doing so shall adopt the following procedure. A vote shall be taken in one of the methods provided below, between all the Motions in the order in which they were made, beginning at the first. Each Commissioner may vote for one Motion only. If, on the numbers being announced, one Motion has obtained a clear majority of votes, all the other Motions shall fall; but if no Motion has obtained a clear majority, the Motion having the smallest number of votes shall be struck off and a vote taken between the remaining Motions; and the Assembly may determine.

102. Voting for Appointments. In the case of voting for appointments to vacant offices in the Church, where there are more than two nominations the Assembly shall vote separately on all the names proposed, and, unless there be a majority in favour of one over all the others combined, the one having the lowest number shall be dropped, and the Assembly shall again vote on those that remain.

103. Deliberative Vote. The Moderator or Acting Moderator in the Chair shall have no Deliberative Vote.

104. Casting Vote. If in any division there shall be an equality of votes for two proposals before the Assembly, the Moderator shall have power to give a deciding vote; and if in the course of the voting as provided in SOs 100 and 101 above, there should be an equality of votes for the two Motions having fewest votes, the Moderator shall have power to give a deciding vote and the Motion for which the Moderator shall vote shall be retained for the purpose of the next vote of the Assembly.

(e) TAKING THE VOTE

105. The Moderator may, in any circumstances and at his

or her sole discretion, ascertain the mind of the Assembly by asking the Commissioners to stand in their places, and shall intimate to the Assembly on which side there is in his or her opinion a majority. Unless the opinion of the Moderator so intimated is at once challenged, it shall become the decision of the Assembly. If any Commissioner challenges the opinion of the Moderator, the Assembly shall proceed to take an electronic vote using a system approved by the Assembly Arrangements Committee. Alternatively, it shall be open to the Moderator, again at his or her sole discretion and in any circumstances, to ascertain the mind of the Assembly by recourse to the use of electronic voting. After all votes have been counted the Moderator shall intimate the result of the voting which will become the decision of the Assembly. In no circumstances shall a second vote be taken on a matter which has already been the subject of a vote by electronic voting. The Business Committee shall ensure that Commissioners are familiar with the method of electronic voting and will appoint tellers to assist Commissioners, where necessary, with the process of casting votes and to assist the Assembly with the process of voting by paper ballot which shall be a competent alternative to the taking of a vote by electronic means in the event of a failure in the electronic voting system.

(f) DISSENTS

106. Entering. Any Commissioner dissatisfied with a judgement of the Assembly, which has not been unanimous, has the right to enter his or her dissent against it; but no dissent can be given in until the matter to which it refers has, for that session, been disposed of, the Minute adjusted, and the Assembly is ready to proceed to other business.

107. Adhering. When a dissent has been entered, it is in order for any other Commissioner present when that judgement was pronounced to adhere to such dissent. No other's adherence may be entered.

108. Reasons. A person dissenting may do so with or without giving in reasons of dissent. If he or she dissent for reasons given in at the time, or to be afterwards given in, such reasons shall, if received by the Assembly as proper

and relevant, and provided they are given in before the close of the next session (or, when made on the last day of the Assembly, before the close of the same session), be recorded in the Minutes.

109. Answers. If the Assembly appoint a Committee to prepare answers to reasons of dissent, the Report of the Committee shall, except on the last day of the Assembly, be printed in the "Assembly Papers"; and, as approved by the Assembly, shall be printed in the Minutes, if the reasons of dissent have been so printed.

110. Record of Dissents. Reasons of dissent and answers thereto when not entered in the Minutes, shall be kept in a separate Record of Dissents.

VII. COMMITTEES AND THEIR MEMBERSHIP

(a) COMMITTEES

111. Committees. The Committees of the General Assembly shall be those listed in SO 112 together with such *ad hoc* Committees as the General Assembly may appoint from time to time. Clerical services for the *ad hoc* Committees shall normally be provided by the staff of the Principal Clerk's Department.

112. Membership. The Standing Committees of the General Assembly shall have membership as follows, General Assembly appointments being made on the nomination of the Nomination Committee except where otherwise stated.

1. Council of Assembly 27
Convener, Vice-Convener, and 10 members appointed by the General Assembly, one of whom shall have appropriate knowledge and experience of Christian stewardship, the Secretary of the Council of Assembly, the Principal Clerk, the General Treasurer and the Solicitor of the Church as members *ex officiis* (non-voting); the Conveners and Council Secretaries (Secretaries to be non-voting) of the Church and Society, Ministries, Mission and Discipleship, Social Care and World Mission Councils and the Convener of the Panel on Review and Reform.

2. Church and Society Council 32
Convener, Vice Convener, 28 members appointed by the General Assembly, one of whom will also be appointed

to the Ecumenical Relations Committee, and one member appointed from and by the Social Care Council and the Guild. The Nomination Committee will ensure that the Council membership contains at least 5 individuals with specific expertise in each of the areas of Education, Societal/ Political, Science and Technology and Social/ Ethical. This number may include the Convener and Vice-Convener of the Council.

3. Ministries Council 47
Convener, 4 Vice-Conveners, 38 members appointed by the General Assembly, one of whom will also be appointed to the Ecumenical Relations Committee, and 1 member appointed from and by the General Trustees, the Housing and Loan Fund, the Committee on Chaplains to Her Majesty's Forces and the Diaconate Council. For the avoidance of doubt where a representative of these other bodies is a member of staff, they will have no right to vote.

4. Ministries Appeal Panel 5
Convener, Vice-Convener and 3 members appointed by the General Assembly. At least 1 member shall be legally qualified, at least 1 shall be a minister and at least 1 shall be an elder.

5. Trustees of the Housing and Loan Fund 11
3 ministers and 1 member appointed by the Ministries Council;
4 appointed by the General Assembly on the nomination of the Trustees, who having served a term of 3 years shall be eligible for re-appointment;
3 appointed by the Baird Trust.

6. Committee on Chaplains to H M Forces 22
Convener, Vice-Convener, and 20 members appointed by the General Assembly.

7. Mission and Discipleship Council 33
Convener, 3 Vice-Conveners and 24 members appointed by the General Assembly, one of whom will also be appointed to the Ecumenical Relations Committee, the Head of Stewardship, 1 member appointed from and by the General Trustees, the Guild and the Go For It Committee, and the Convener or Vice-Convener of the Committee on Church Art and Architecture as that Committee shall determine. The Nomination Committee will ensure that the Council membership contains at least

3 individuals with specific expertise in each of the areas of Congregational Learning, Church Without Walls and Faith Expressions.

8. Committee on Church Art and Architecture 18

Convener, Vice-Convener and 16 members appointed by the General Assembly. Notwithstanding SOs 113 & 117, members shall be appointed for a term not exceeding eight years. The Committee shall have the power to invite a representative of each of the following bodies to attend its meetings: the General Trustees, the Scottish Episcopal Church, the National Association of Decorative Fine Arts Societies and Historic Environment Scotland.

9. Social Care Council 31

Convener, 2 Vice-Conveners and 28 members appointed by the General Assembly, one of whom will also be appointed to the Ecumenical Relations Committee.

10. Assembly Arrangements Committee 16

Convener, Vice-Convener and 10 members appointed by the General Assembly, the Moderator, the Moderator Designate and the Clerks of Assembly, the Convener and Vice-Convener also to serve as Convener and Vice-Convener respectively of the General Assembly's Business Committee.

11. Central Services Committee 13

a) Convener, Vice-Convener (Human Resources), Vice-Convener (Property) and 6 members appointed by the General Assembly, together with, *ex officio*s and non voting, the Secretary of the Council of Assembly, the Solicitor of the Church, the General Treasurer and the Head of Human Resources.

b) Appeal Group 8

8 members appointed by the General Assembly with the Solicitor of the Church as Secretary. Members shall not include any former or current members of staff of any of the Church's Employing Agencies (including the Social Care Council), nor any current Council or Committee member.

12. Ecumenical Relations 11
plus co-optees

a) 5 members appointed by the General Assembly, each to serve as a member of one of the 5 Councils of the Church.

b) Convener who is not a member of any of the other Councils and who will act as a personal support for the Ecumenical Officer (EO) and Vice-Convener, appointed by the General Assembly.

c) A representative of the United Free Church of Scotland appointed by that Church.

d) A representative of the Roman Catholic Church in Scotland appointed by the Bishops' Conference and 1 representative from each of 3 churches drawn from among the member churches of ACTS and the Baptist Union of Scotland, each to serve for a period of 4 years.

e) The Committee shall co-opt Church of Scotland members elected to the central bodies of Churches Together in Britain and Ireland (CTBI), the Conference of European Churches (CEC), the World Council of Churches (WCC), the World Communion of Reformed Churches (WCRC) and the Community of Protestant Churches in Europe (CPCE, formerly the Leuenberg Fellowship of Churches).

f) The General Secretary of ACTS shall be invited to attend as a corresponding member.

g) For the avoidance of doubt, while, for reasons of corporate governance, only Church of Scotland members of the Committee shall be entitled to vote, before any vote is taken the views of members representing other churches shall be ascertained.

13. Legal Questions 16

Convener, Vice-Convener and 10 members appointed by the General Assembly, the Clerks of Assembly, the Procurator and the Solicitor of the Church.

14. Safeguarding 13

Convener, Vice-Convener and 6 members appointed by the General Assembly, 1 representative (voting member) from and appointed by each of the Ministries, Church and Society, World Mission, Mission and Discipleship and Social Care Councils, the Solicitor of the Church, the National Adviser (Head of Safeguarding) as Secretary to the Committee, the Secretary of the Council of Assembly and up to 4 members co-opted by the Committee for their expertise. For the avoidance of doubt it is declared that only the following persons will be entitled to vote: Convener, Vice-Convener, the six Assembly appointed

members and the five representatives from each of the Ministries, Church and Society, World Mission, Mission and Discipleship and Social Care Councils.

15. World Mission Council 32
 Convener, 2 Vice-Conveners, 28 members appointed by the General Assembly, one of which will also be appointed to the Ecumenical Relations Committee, and 1 member appointed by the Presbytery of Europe.

16. Panel on Review and Reform 11
 Convener, Vice-Convener and 8 members appointed by the General Assembly, together with the Ecumenical Officer (non-voting).

17. Nomination of Moderator Up to 16
 Convener, up to 8 ministers and deacons and up to 7 elders elected by the immediately preceding General Assembly from among its commissioners.

18. Judicial Commission
 2 Conveners, 2 Vice-Conveners and a pool of 40 ministers, elders and deacons appointed by the General Assembly.
 (The Clerks of Assembly are Clerks of the Judicial Commission though not members thereof.)

19. General Trustees
 Trustees are appointed as required, by the General Assembly on the nomination of the Trust.

20. Nomination Committee 26
 Convener, Vice-Convener and 24 members appointed by the General Assembly. Notwithstanding SO 117, no member of the Committee, having served a term of 4 years, shall be eligible for re-election until after a period of 4 years, except for special cause shown. The Convenership of the Committee shall be for 3 years.

21. Church of Scotland Trust
 Trustees are appointed as required, by the General Assembly on the nomination of the Trust.

22. Church of Scotland Investors Trust
 Trustees are appointed as required, by the General Assembly on the nomination of the Trust.

23. Delegation of the General Assembly 4
 The Clerks of Assembly, The Principal Clerk as Chairman, the Procurator and the Solicitor of the Church, *ex officio*.

24. Iona Community Board 20

Convener and 5 members appointed by the General Assembly;

6 members appointed by and from the Iona Community, 2 changing each year;

The Leader of the Iona Community;

1 member appointed by and from the Presbytery of Argyll. In addition the Board will invite 6 member churches of Churches Together in Britain and Ireland (CTBI) to appoint a representative member to the Board, such members being eligible to serve for a maximum period of 4 years.

25. Judicial Proceedings Panel

A Panel of ministers, elders and deacons appointed by the General Assembly who are suitably experienced in the law and practice of the Church and whose number shall, in accordance with the Discipline of Ministry Act (Act III, 2001), section 1(1)(e), be determined, from time to time, by the Legal Questions Committee. Notwithstanding SOs 113 & 117, appointments shall be for three years with the option of further consecutive terms. In calculating how many Panel members may be appointed, no account shall be taken of any members whose current term has expired but who are deemed to remain as members of the Panel by operation of the Discipline of Ministry Act (Act III, 2001), section 1(1)(f).

26. Theological Forum 13
 Convener, Vice-Convener, 10 members appointed by the General Assembly, the membership being selected to provide an appropriate balance of (a) ministers of Word and Sacrament, (b) members of academic staff from the Divinity Schools (or equivalent) of Institutions of Higher Education in Scotland, (c) elders and (d) members drawn from the wider membership of the Church chosen for their particular expertise, experience or provenance; together with one additional member appointed by the Committee on Ecumenical Relations.

(b) MEMBERS

113. Period of Service. All Members of each of the Standing Committees shall retire after serving for four years.

114. Representatives. Bodies entitled to appoint representatives shall be permitted to make changes in

their representation for special reasons in any year.

115. Non-attendance. The name of a Member shall be removed from any Standing or Special Committee which has met three times or oftener between 1 June and 1 March unless he or she has attended one-third of the meetings held within that period. Attendance at meetings of Sub-Committees shall for this purpose be reckoned as equivalent to attendance at the meeting of the Committee itself.

116. Replacement. When a Minister, Elder, or Member of any Standing or Special Committee is unable to accept the appointment, or where from any cause vacancies occur in Committees during the year, that Committee, after consultation with the Convener of the Nomination Committee, may appoint a Member to take the place of the Member whose retirement has caused the vacancy. All such appointments, if for a longer period than one year, shall be reported for confirmation through the Nomination Committee to the General Assembly.

117. Re-election. A Member retiring from a Council or Committee by rotation, or having his or her name removed for non-attendance, shall not be eligible for re-election to that Council or Committee until the expiry of one year thereafter, unless the Assembly are satisfied, on the Report of the Nomination Committee, on information submitted to it by the Council or Committee concerned, that there are circumstances which make re-election desirable; but where more than one member is due to retire then not more than one-half of the retiring members be so re-elected. No Member shall normally serve for more than two consecutive terms of office. (If possible 20 per cent of the Assembly appointed members of Councils or Committees should be under the age of 35 at the time of their appointment). A Member appointed in the room of one deceased, resigned or removed, or of one appointed as Convener or Vice-Convener, shall serve for the remainder of the period for which the person was appointed whose place he or she takes, and on retiral shall be eligible for re-election if he or she has not served for more than two years.

A retiring Convener shall be eligible for re-election as an additional member of the Council or Committee

concerned to serve for one year only Immediately following tenure of office as Convener.

118. Eligibility. No person shall be a Member of more than three Councils or Committees at the same time. Appointments *ex officio* shall not be reckoned in this number. This rule shall not apply to those for whom the Nomination Committee is prepared to give special reason to the Assembly for their appointments to more than three Committees.

The Nomination Committee shall not nominate for Committees any of its own number except in special circumstances which must be stated to the Assembly.

119. Secretaries and Deputes. It shall be the responsibility of the Secretary of each Council and Committee to attend the meetings thereof, to provide information and advice as requested, and to provide a depute for any meeting that he or she cannot attend. Members of staff shall not have the right to vote at any meeting.

120. Expenses. Expenses incurred by Members of Committee, consisting of travel charges and a sum for maintenance when required shall be defrayed.

(c) CONVENERS AND VICE-CONVENERS

121. Appointment. Conveners and Vice-Conveners of Councils and Committees shall be appointed by the Assembly. Conveners shall hold office for not more than four consecutive years (in the case of the Nomination Committee, three consecutive years) and Vice-Conveners shall hold office for not more than three consecutive years, unless the Assembly are satisfied that there are exceptional circumstances which make the reappointment of Conveners and Vice-Conveners desirable. The period of reappointment shall be for one year only. If at the time of their appointment they are already members of the Council or Committee another Member shall be appointed in their room for the remainder of the period of their original appointment.

122. Replacement. In the event of the death, resignation, or supervening incapacity of the Convener of any Council or Committee, the body concerned, after consultation with the Convener of the Nomination

Committee, may appoint an Interim Convener. Such appointment shall be reported by the Committee to the General Assembly and the Assembly shall make such order as the situation may require.

(d) NOMINATION COMMITTEE

123. List of Nominations. The Nomination Committee shall include in its Report its list of nominations to be submitted to the Assembly. The Report, so prepared, shall be included in the Volume of Reports issued to Members of Assembly.

124. Nomination of Conveners. When the Convener or Vice-Convener of a Committee or Council is completing his or her term of office the Council or Committee shall be invited by the Convener of the Nomination Committee to suggest the name of one who may be appointed in succession. The Nomination Committee shall satisfy itself that an open and transparent process has been followed in identifying the Convener or Vice-Convener so suggested.

125. Conveners to Attend Meeting. Conveners of Standing Committees shall be entitled to be present at meetings of the Nomination Committee when the composition of their respective Committees is under consideration, but not to vote.

126. Amendment to Report. No amendment to the Report of the Nomination Committee shall be in order of which due notice has not been given.

All notices of proposed amendments on the Report, including such as propose the omission or insertion of any

name or names, or the addition of a name or names where the full number eligible has not been nominated by the Committee, must be given in to the Clerks before midday on the third day prior to the closing of the Assembly, signed by the Member or Members giving them.

All such notices of proposed amendment shall, with the names of those signing them, be printed in the "Assembly Papers" issued on the second day prior to the closing of the General Assembly, and on the morning of the day the Report is to be called for.

VIII. ALTERATION AND SUSPENSION

127. Alteration. Any proposal for alteration of Standing Orders shall be either (a) on the Report of the Legal Questions Committee and printed in the volume of Reports or (b) by Overture and the subject of at least one day's notice in the "Assembly Papers". This Standing Order shall not apply to SO 112 which may be amended by the Principal Clerk in accordance with the decisions of the General Assembly.

128. Suspension. It shall always be competent for the Assembly, on the Motion of any Commissioner and on cause shown, summarily to dispense with the observance of the Standing Orders, or any part of them, in any particular case: provided that such Motion shall receive the support of not less than two-thirds of those voting on the question when put from the Chair, and that such suspension shall not contravene any Act of Assembly.

